

**Polish/Jewish Relations in Interwar Poland (1918-1939); 46 Books
Reviewed by Jan Peczkis**

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The So-Called Minorities Treaty—a Trojan Horse

My Diary at the Conference of Paris, With Documents Miller,
David Hunter 1924 ***The Definitive Work on the So-Called
Minorities Treaty (1918), and Its Expansive Provisions for
Unprecedented Special Rights for Jews, at Poland's Expense*** This

prodigious diary consists of 21 thick volumes. They feature the implications of the just-concluded Great War (WWI), restitution from Germany, the emergence of new states (notably Poland), the national borders between states, and much more. My review is limited to Volume 13, on the rights of minorities, specifically the Jews in the newly resurrected Polish state.

JEWISH "RIGHTS OF NATIONALITY" IN POLAND REJECTED

A committee at the Conference, reporting on May 16, 1919, rejected some of the sweeping demands of Polish Jews. It describes the situation, (quote). The claims made by the Jews themselves through some of their spokesmen are very wide reaching. A demand, for instance, has been made that the Jewish body should be recognized as a definite nationality which would have separate electoral curias in the Diet and other elected bodies. It was unanimously agreed that these claims could not be accepted, for they would be setting up a State within a State, and would very seriously undermine the authority of the Polish Government.

(unquote). (Vol. 13, p. 56). **WHAT DOES SABBATH PROTECTION
ENTAIL? DEFYING THE POLISH NATION**

Ignacy Jan Paderewski (Vol. 13, p. 177) cited the statement that "Jews will not be obliged to accomplish any acts constituting a violation of their Sabbath". He pointed out that the sweeping protection of the Jewish Sabbath, according to the Minorities Treaty, could enable Jews to avoid military service in the Polish Army. This led to a lively debate as to whether or not the provisions of the Treaty should explicitly qualify the Jewish right to their Sabbath as a right that does not exempt Jews from military service or other essential duties to the State. (Vol. 13, p. 40, 63, 156, 192, 207). [The foregoing was no idle consideration. It is relevant even today, nearly a century later. There is a class of religious Jews in Israel, the haredim, that actively uses various religious considerations to avoid service in the Israeli Army, and to obtain other special rights. See: *The War Within: Israel's Ultra-Orthodox Threat to Democracy and the Nation*, and read the detailed Peczkis review.]

JEWISH MINORITY RIGHTS: MULTIPLE DOUBLE STANDARDS

An annex to the May 21, 1919 Conference meeting inadvertently clarifies the double standard to which both Jews and Poland were subject. The description is as follows (quote) The other matter on which there is a difference between Poland and Czechoslovakia is the case of the Jews. The Jews in this case are a comparatively small element of the population numbering not more than 300,000. The Jews do not, as in Poland, form a separate community speaking a different language and consisting of a large proportion of the population of some of the towns, and there is comparatively little indication of any tendency on the part of the population to subject them to persecution. In this case, therefore, there does not seem to be any reason for inserting the special clauses giving the Jews control over their own schools or protecting them in the use of their Sabbath. (unquote). (Vol. 13, p. 80). From the above quote, it is evident that the Minorities Treaty is internally inconsistent in its treatment of Jews and their rights. It implies that, 1). Jews consisting of large populations (as in Poland) are supposed to have more rights than Jews consisting of small populations (as in Czechoslovakia) do; 2). Separatism is supposed to be a protected right for Jews in some nations (e. g, Poland) but not for Jews in other nations (e. g, Czechoslovakia); 3). Somebody is appointed (by whom?) to decide what rights Jews are supposed to be entitled to in what nation. From the above quote, it is also obvious that nations are treated unequally under the Minorities Treaty. 1). Some nations (e. g, Poland) are required to provide more rights for their minorities (e. g, Jews) than other nations (e. g, Czechoslovakia) are for theirs (e. g, Jews); 2). Some nations (e. g, Poland) are effectively "punished" for having a large population of minorities, while other nations (e. g, Czechoslovakia), with smaller minorities, are not; 3) Somebody is supposed to decide how well Jews are treated in different nations, and determine policies accordingly. Can Poland being made into a "bad boy", in constant need of international supervision and "wise nation" intervention [like today!], be far behind? Read: The fantastic and bogus accounts of massive pogroms in 1918-era Poland.

WHEN POLES ARE THE MINORITY, THERE IS NO SUCH CONCERN FOR THE "RIGHTS OF THE MINORITY" There is another double standard at work. What happens when Poles are the minority? Ignacy Jan Paderewski, who was alongside Roman Dmowski, and who represented Poland at the Conference, pointed out that the Polish minority

in Germany did not obtain the same protection that the Jewish minority in Poland was supposed to be entitled. (Vol. 13, pp. 178-179). However, this consideration was summarily rejected at the Conference on the basis of the fact that the Polish minority in Germany was relatively small. (Vol. 13, 192). Once again, it appears that a smaller minority was less favored than a larger minority. [Shouldn't it, if anything, be the other way around? Isn't a smaller minority generally more vulnerable, and deserving of more aggressive protection, than a larger minority?] The refusal to grant substantial protection to the Polish minority in Germany, especially in light of the obvious German hostility towards Poles that had intensified since at least the days of Bismarck, rendered the Minorities Treaty a sham.

IGNACY JAN PADEREWSKI: THE DEMANDED JEWISH RIGHTS ARE AMORPHOUS In a memorandum, Paderewski (Vol. 13, pp. 171-179) presented Poland's position on the impending Minorities Treaty. He cited the long history of Polish-Jewish amity, its breach by Jews commonly siding with Poland's enemies, and its restoration once Jews come to terms with the new Polish state. (Vol. 13, p. 172). While fully accepting Jewish demands for religious and cultural rights, Paderewski rejected special separate-nation rights for Jews, and pointed out that the other demands of Poland's Jews were not even internally consistent. Thus, he wrote, (quote) The regulation by the Treaty of details concerning Jewish schools and the right to use the Jewish language [Yiddish] in the Courts of Justice seems to be especially inappropriate, considering that, at the present time, the Jewish question in Poland is a question of violent dissension among the Jewish population itself. One part of the Jewish population only demands complete equality of rights for people of Jewish origin. This has been granted them. The others demand a separate religious organization, endowed by the state with political, national, social, economic, cultural and linguistic attributions, which would transform the Jews into an autonomous nation. Some Jews consider the Jewish dialect used by the majority of Jews in Poland [Yiddish], which is a corrupted German as spoken in the Middle Ages, as inadequate to modern intellectual requirements, and merely adaptable to the Germanisation of Jews when cultivated in schools. Others, on the contrary, wish to regard it as their national language, whereas a part of the Jewish population tends to revive the ancient Hebrew tongue. The actual transitional state of the Jewish question renders it

difficult to determine the national and linguistic rights of the Jews in Poland. (unquote). (Vol. 13, p. 175).

Zydzi a Polska Kruszyński, Józef 1921 **Jewish**
Disloyalty to Poland at Her Re-Founding (1918). How International
Jewry Harmed Poland This work, *JEWS AND POLAND*, published in
1921, traces part of the path by which Jews came on a collision course with
Polish national aspirations. It facilitates the undemonizing of Roman
Dmowski, and enables the reader to understand why the Endeks were not
positive towards Jews. **JEWS MOSTLY REMAINED ANTI-**
ASSIMILATIONIST BY CHOICE The author mentions the appearance of
nationalism in the 19th century--among existing nations, among nations that
had lost their independence, and even among peoples that never were
nations. Zionism, or Jewish nationalism, was no exception. Jewish
separatism and particularism were emphasized as never before. In
reaction, anti-Semitism also grew as never before. Instead of being
prevented from assimilating as sometimes claimed, Jews, for the most part,
refused to assimilate. (p. 9). The pioneer Zionist Theodore Herzl called for
not only a Jewish state in Palestine but, first and foremost, for Jews to
develop a strong sense of their nationality and self-concept as Jews. He
also called for Jews to learn how to influence governments to enact policies
consistent with these goals. (p. 13). However, WWI shifted the focus of the
Zionists from Palestine to local European matters. **AN IMPENDING WWI-**
ERA JUDEOPOLONIA As the Central Powers launched the Great
War and were initially victorious, with Germany occupying much of Polish
territory, the Jews became very pro-German. In German-occupied Poland,
the local Jews profited by the flow of goods from Poland to Germany. (p.
15). Jews believed that, after they won the war, the Germans, in return for
earlier Jewish support, would grant them various privileges in German-
ruled Poland. The Jews were pressing, for example, for Yiddish to be
elevated to the same level as Polish. This, and similar demands, would
create a Judeopolonia--that is, two nations on Polish soil. (p. 17). Of
course, Jews were generally circumspect in attempting to fulfill their goals.
All of the demands for separate-nation status on Polish soil were disguised

with phrases such as "cultural autonomy", "minority rights", etc., as they would be presented again under the so-called Minorities Treaty. (p. 18).

POLAND AND THE HARM DONE BY THE INTERNATIONAL JEW

Kruszynski considers influential Jews internationalists who could not care less about patriotism, who are generally untouched by the consequences of war, and who benefit no matter who wins or loses. This is especially the case with large bankers. If Germany won the Great War, influential German Jews would have prospered. However, since England and the USA won the war, the influential Anglo-American Jews prospered. (p. 15). As Germany began to lose the war, influential Jews in England and America came to the forefront, and launched their anti-Polish agendas. During the Paris Peace Conference in 1919, Dmowski was unsuccessful in opposing Jewish banker Jacob Schiff, who insisted that Germany be given concessions, at Polish expense, over Danzig (Gdansk), Upper Silesia, and East Prussia. In addition, Lloyd George was steered into a viciously anti-Polish course by influential Jews such as Sassoon, Rothschild, Isaacs, Montague, Samuels, Mond, etc. (pp. 21-22). 1918 POGROM HORROR PROPAGANDA Certain Jews made fresh attacks on Poland by making, and showing, films that accused Poles of (mostly bogus) pogroms. (p. 23). (What else is new?)

Dmowski Czy Pilsudski? Giertych, Maciej 1995 ***The So-Called Minorities Treaty Benefits the British and the Jews. Clarifies the Much-Politicized Narutowicz Assassination*** DMOWSKI OR PILSUDSKI

is the title of this Polish-language book. It contains helpful timelines of major events in the lives of both Dmowski and Pilsudski. (pp. 131-133). The author sees Dmowski as not only a great statesman, but also as one of the great theorists of Polish political thought. (p. 33).

Dmowski's national movement was closely involved with the new Polish Army in France, and with Haller's Army. (p. 20-on). Dmowski played a major role at Versailles (p. 73-on) and is credited with being one of the creators of post-Versailles Europe. (p. 63). In much of this work, Giertych expresses his disagreements with Pilsudski's policies. For instance, he believes that, had the Pilsudski-Petliura alliance succeeded in creating an

independent Ukraine, this new state would have become an enemy of Poland. (But if Poland had gone down in defeat in 1920 to the Soviet Union, any potential danger to the Polish state from Ukraine would have become a moot question.) Giertych frowns upon all of Poland's insurrections, including the 1944 Warsaw Uprising, as futile bloodletting. (But the lack of a Warsaw Uprising would have "confirmed" the Communist propaganda that non-Communist Poles are unwilling to fight the Nazis, and are irrelevant to Poland's future.)

THE SO-CALLED MINORITIES TREATY WAS FOR SELFISH BRITISH (AND JEWISH) BENEFIT The author describes how the Minorities Treaty came about. (pp. 76-77). England did not want Polish Jews moving to England. This was one reason for the Balfour Declaration (1917)--siphoning off emigrant Jews to Palestine. However, for England, it would be best of all if Jews remained in Poland, which would likely occur if they got what they wanted. As part of the Minorities Treaty, the Jews demanded special rights. For instance, instead of becoming part of the Polish nation, the Jews would get to maintain their self-imposed apartheid (my term) through such things as government-funded schools in the Yiddish language. Although the demands of the Minorities Treaty were eventually toned down, in order not to stir up anti-Semitism or to increase Jewish emigration from Poland, the Polish nation was still forced to sign it.

YES, NARUTOWICZ HAD BEEN ELECTED PRESIDENT OF POLAND BY NON-POLISH VOTE The election of Gabriel Narutowicz occurred only because of the votes of Germans and Jews. (p. 84). Narutowicz did not have the support of the majority of Polish voters. Incidentally, he was a Freemason. (p. 89).

THE NARUTOWICZ ASSASSINATION NOW AN ANTI-POLISH TOOL

Giertych recounts the assassination of Gabriel Narutowicz. Various politicians had exploited the assassination politically [as some Polish leftists (e. g., Adam Michnik vel Szechter, and, more recently, Paul Brykczynski) do to this day], using it as a club against the Endeks, or even an indictment of Poland in general. This has been going on although there is no evidence that anyone other than the convicted and executed assassin, the deranged individual, Eligiusz Niewiadomski, had been responsible for this crime. (p. 83). Note that the Endek protests against Narutowicz accepting the presidency had been entirely peaceful in nature. But what do facts matter when someone wants to score political points against Poland? Politicizing an assassination is so easy to do. Although Giertych does not develop it

further, the American reader may find parallels between the blaming of the Narutowicz assassination on Endeks, or Poles in general, and the American liberals' blaming of the 1963 lone-assassin JFK assassination on an "atmosphere of hatred" allegedly caused by conservative political opponents of JFK, or on America overall having become a "sick society" desperately in need of liberals' remedies. OLD POLITICAL

FACTIONALISM REVIVED Giertych seems to try too hard to elevate Dmowski by putting down Pilsudski. In fact, some of the criticisms of Pilsudski smack of childish Pilsudski-Dmowski factionalism. For instance, the author questions the Catholicism of Pilsudski (p. 90), which is ironic in view of the fact that Dmowski was hardly a practicing Catholic most of his life. PILSUDSKI AND FREEMASONRY Many of the men associated with Pilsudski were allegedly Freemasons. These included Jozef Beck, Bronislaw Pieracki, Edward Rydz-Smigly, Tadeusz Holowko, and Stefan Starzynski. (p. 27, 89). Giertych believes that some branches of European Freemasonry had been pro-German, going back to Frederick and Great, and were now steering Lloyd George in a pro-German, anti-Polish direction. Other branches of Freemasonry wanted to support the resurrection of the Polish state for their own ends. They had also formed the League of Nations as a device for controlling European nations, and this lives on today in the form of the European Union. Finally, both Pilsudski and Dmowski had to deal with the influences of the Freemasons. (pp. 71-72, 80).

The International Jew Ford, Henry 1920 *Like Him or Not--Henry Ford Was Right About Polish-Jewish Relations: Bogus 1918-Era Pogroms (and Their Modern Counterparts). Unilateral Sympathy for Jews, at Polish Expense, and Jews Largely Control the Narrative* Henry Ford advocated PROTOCOLS-style conspiracy theories involving Jews. To him, Jewish conduct itself was proof of the reality of the PROTOCOLS. I do not do conspiracy theories. My review is limited to publicly-visible matters concerning Poles and Jews. Because Henry Ford had been a highly-successful WASP (White Anglo-Saxon Protestant) industrialist, one would not expect him to have any natural sympathy for

Poles or Roman Catholics. It is therefore amazing to see his insights on the situation facing Poles at the hands of the Jews. Owing to the fact that a century has passed since the publication of this much-condemned book, I deliberately compare the situation when *THE INTERNATIONAL JEW* was published (early 1920s), with the situation a century later--in 2019. The quotes below are all from *THE INTERNATIONAL JEW*, Volume 2, Chapter 41 ("Why the Jews Dislike the Morgenthau Report").

EARLY 1920's: JEWS ARE PERPETUAL VICTIMS Henry Ford comments, "Trouble between the Jews and other people is designated as trouble only when it begins to grow inconvenient for the Jew. It is then that he sends the cry of "persecution" around the earth, though the plain fact may be that he is only being nipped at his own game. The Poles saw how the Jews clung together in the most admirable teamwork, a minority absolutely controlling the majority because the minority formed a close corporation and the majority did not. So the Poles said: "We will take a leaf out of the Jews' own book. They work co-operatively among themselves; we, therefore, will work co-operatively among ourselves." Which they did, and at once the cry of "persecution" resounded loud and long; propaganda was begun against the good name of the Poles, more resentment followed, regrettable violence ensued, and the dispute still continues."

2018 APPLICATION: THE 50TH ANNIVERSARY OF THE EVENTS OF MARCH 1968. JEWS AGAIN ARE VICTIMS Communism had always been based on power and duplicity. When Jewish Communists held many leading positions in Communism, not a few Jewish academics and journalists sympathetically portrayed the Soviet Union, and little was said of the sufferings of Poles. But when ethnic Polish Communists such as Wladyslaw Gomulka turned the tables, and took away many (not all) of the Jewish privileges in 1968, Jews portrayed themselves as suffering under Communism, and all of a sudden Communism, in Jewish eyes, was something bad.

EARLY 1920's: WHEN JEWS SUFFER, WE DO NOT HEAR THE END OF IT. WHEN NON-JEWS SUFFER, MUCH LESS (IF ANYTHING) IS SAID

With reference to the WWI German atrocities against Belgians, Henry Ford compares them with the media-hyped alleged Polish pogroms against Jews. Thus, Henry Ford writes, "Jewish reports of these disturbances rarely go beyond the fact that Jews are suffering from certain acts of the Polish populace. Incident after incident is given with full detail, and with a very apparent journalistic appreciation of horror...From the days of Belgium

onward, all races in Europe have suffered, and by sympathy all races in America have suffered with them, though it is a fact that we hear more, far more, about the sufferings of the Jews than of any other people." 2019

APPLICATION: SELECTIVE ATTENTION TO JEWISH SUFFERING JUST AS IN 1920

We now have had four decades of Holocaust supremacism. Non-Jewish genocides are marginalized. Holocaust materials discuss Poles denouncing or killing Jews. We never hear the same about Jews denouncing or killing Poles. Because Jews lost their property in WWII, it is still a profound matter. And enter the Holocaust Industry. When Poles lost their property in WWII, the silence was and is deafening. When Jews had their cemeteries desecrated or repurposed, we are still reminded of it. When the Poles had their cemeteries desecrated or repurposed, whoever even heard of that?

EARLY 1920's: JEWS WANT TO CONTROL THE NARRATIVE

With reference to the discrediting of the 1918 pogrom horror stories about Poland, Henry Ford succinctly commented on the hopping-mad Jewish conduct, "Mr. Morgenthau, apparently, put in too much of this background, though at that he put in very much less than the other investigators, except Mr. Samuel. Therefore, Mr. Morgenthau's report was pigeonholed by American Jewry, because the facts make very poor material for the kind of propaganda which American Jewish leaders had in mind. Apparently they did not dare publicly to criticize or renounce his report; they simply passed it over. Captain Wright, who endeavored to put in all the background he could find to make Polish conditions comprehensible to the British people, has been handled insultingly by the Jewish press. They don't want investigation. They want sympathy for themselves and denunciation for the Poles." Amen and amen.

2019 APPLICATION: JEWS WANT TO CONTROL THE NARRATIVE: THEY OPPOSE THE EXHUMATION OF THE DEAD AT JEDWABNE

It is exactly as a century ago, written by Henry Ford, "They don't want investigation. They want sympathy for themselves and denunciation for the Poles."

EARLY 1920's: FANTASTIC POLISH POGROM HORROR STORIES IN THE PRESS

Henry Ford wrote, "And yet we read, even today in our newspapers, of 'thousands and tens of thousands of Jews being slaughtered in Poland.'" Horror of horrors!

2019 APPLICATION: FANTASTIC HORROR STORIES OF 200,000 FUGITIVE JEWS KILLED BY POLES DURING THE GERMAN-MADE

HOLOCAUST Although it is not supported by any survey, statistic, or

detailed analysis, the tale of as many as 200,000 fugitive Jews, killed by Poles, is being repeated by the media as fact. They quote the likes of Jan T. Gross, Jan Grabowski, and Barbara Engelking, as gospel truth.

EARLY 1920's: EXPANSIVE JEWISH DEMANDS OF POLAND FOR SPECIAL RIGHTS (AS PER MINORITIES TREATY) THAT WOULD NEVER HAVE BEEN DEMANDED OF ENGLAND

Henry Ford cuts to the quick as he writes, "If the Jews in England--after multiplying their numbers by twenty or thirty--demanded that the Jewish Board of Guardians should have extensive powers, including the right to tax for purposes of emigration, and that a separate number of seats should be set aside in the London County Council, the Manchester Town Council, the House of Commons, and the House of Lords, to be occupied only by Jews chosen by Jews; that the president of the board of education should hand over yearly to the Jews sums proportionate to their numbers; if some were to demand the right to have separate Jewish law courts, or at least to be allowed to use Yiddish as well as English in the King's Bench and Chancery Division; if the most advanced even looked forward to a time when the Bank of England notes were to be printed in Yiddish as well as in English, then they might well find public opinion, even in England, less well disposed to them..."

2019 APPLICATION: HISTORY BOOKS STILL UNILATERALLY BLAME POLAND FOR EVERYTHING NEGATIVE IN POLISH-JEWISH RELATIONS

Because Poland did not give the Jews all they wanted back in the 1920s and 1930s, history books routinely portray Poles as backward, bigoted, primitive, and (what else?) anti-Semitic. We never hear the other side of the story.

EARLY 1920's: ENDLESS, OFTEN-VICIOUS POLONOPHOBIC ACCUSATIONS

Henry Ford asks, "Do you say, in view of what has been said about the whole situation, that the Jews are showing anything besides a wicked and gloating spirit of revenge in the way they have propagandized against Poland after humiliating her in the Peace Conference?"

2019

APPLICATION: ENDLESS, OFTEN VICIOUS POLONOPHOBIC ACCUSATIONS

Hardly a week goes by that there is not yet another Jewish-authored book, newspaper or internet article, etc., that blames Poland for this or that. We still hear racist accusations, such as "Poles drink anti-Semitism with their mother's milk". On the other hand, insofar as Poles agree with Jewish accusations, or give in to Jewish demands, the Poles are praised. This is the classic PEDAGOGIKA WSTYDU (the politics of shame)

in action. CONCLUSION: A century has passed since Henry Ford wrote this much-condemned work. The more things change, the more they remain the same.

The Narutowicz Assassination—Minorities Bloc Provocation. Blaming the Poles

The Jews of East Central Europe Between the World Wars

Mendelsohn, Ezra 1983 *The Minorities' Bloc, the Antecedent to the Narutowicz Assassination, Was Admittedly a Grave Provocation. Jewish Economic Hegemony: Why Endek-Led Boycotts Were Necessary*

Owing to the breadth of the topics covered by this work, my review is limited to the large chapter on Poland. THE LITVAK (LITWAK) PROBLEM WAS VERY REAL Mendelsohn tacitly supports Endek characterizations of the Litvaks (Litwaks): "...the modernizing Jewish population adopted Russian culture; virtually no Jews here knew Polish in the prewar period..." (p. 21)..."In the Lithuanian-Belorussian borderlands...The Jews were not culturally or politically identified with the Poles,...and had no reason to favor Polish rule." (p. 52).

NATIONAL DEMOCRATS WERE CORRECT THAT ASSIMILATION DOES NOT NECESSARILY TRANSFORM JEWS INTO POLES

Although Dmowski and the Endeks are commonly faulted for often questioning Polonized Jews as Poles, Mendelsohn realizes that the type of Jew does not predict his loyalties [much less whether or not he identifies with Polish national goals]. The following stand-alone paragraph is a quote: "But it is certain that not all those who felt themselves 'Poles of the Mosaic faith' would have agreed to be termed assimilationists, just as it is certain that not all Jews who declared themselves to be Jews by nationality identified with the various doctrines of Jewish nationalism. Representatives of the large Hasidic population, for example, who rejected modern Jewish nationalism but who were certainly not assimilated, were doubtless found both among Jews by nationality and among Poles by nationality." (p. 29).

THE SO-CALLED MINORITIES TREATY: EXPANSIVE, SEPARATIST SPECIAL RIGHTS FOR JEWS Poland regained her independence (1918). The Jews' attempt to enshrine themselves as a

separate nation on Polish soil, as manifested, for example, by the so-called Minorities Treaty, backfired. Mendelsohn comments: "The effort to force Jewish national autonomy down the Poles' throats with the aid for foreign powers was seen as yet another example of their basically hostile attitude toward the Polish state." (p. 36). And why not? **THE MINORITIES' BLOC (LEADING TO THE NARUTOWICZ ASSASSINATION) WAS A VIRTUAL ACT OF WAR AGAINST POLAND** Although the author does not mention the Narutowicz assassination, he does recognize the fact that the national minorities' bloc, the work of Yitzhak Gruenbaum, was a political overreach--a grave provocation that bordered on an assault on Poland--that would effectively convince all Poles to be Endeks! He quotes from Ignacy [Yitzhak] Scharzbart's Yiddish-language memoir:"[Moreover] the nationalities' bloc will call forth the frontal opposition of the entire Polish people and will alienate from us even the relatively friendly groups within the Polish people, especially the Polish Socialist Party." (p. 54).

JEWISH SEPARATISM WAS DOMINANT EVEN UP TO THE GERMAN-MADE HOLOCAUST Jewish separatism and particularism continued. As recently as 1931, upwards of 80% or more Jews, in many Polish cities and towns, gave Yiddish as their mother tongue. (p. 31). **THE JEWS-AS-RELIGION-ONLY MOVEMENT**

The religious-Orthodox party, Agudes Yisroel, reckoned Jews as a religion and not a nationality. Its views of the Jewish role in Polish society largely coincided with that of most Poles. For a time, it won concessions from the Polish government, which reciprocated with support for Agudes Yisroel. (p. 55). Unfortunately, religious and non-religious issues are not always clear-cut, and the alliance broke down because of the shekhita (SCHECHITA) laws. [These laws, though understandably perceived as an attack on the Jewish religion, were actually motivated by the desire to reduce the Jewish dominance of the meat industry, and to relieve the Poles thus having to pay a hidden tax to support the Jewish community.]

CARDINAL HLOND WAS RIGHT ABOUT THE ATHEIZATION OF POLAND'S JEWS, AND THE DRIFT OF EVEN MAINSTREAM JEWS INTO COMMUNISM (THE ZYDOKOMUNA) As occurs in nearly every book on Polish-Jewish relations, Ezra Mendelsohn condemns Cardinal August Hlond's 1936 statement on Jews as freethinkers and vanguards of Bolshevism pronouncement. Yet he tacitly admits its factual basis, as, for example, manifested in one of the mainstream Jewish political

parties: "The Bund, in contrast with Zionism, could appeal only to the secular, antireligious elements in Jewish life and to those who sympathized with its class approach to the Jewish question...its emphasis on the need to develop Yiddish secular culture in Poland won it a following among the Yiddishist Jewish intelligentsia." (p. 61). Considering the size and popularity of the Bund among Poland's Jews, this says a lot. Other ostensibly mainstream non-Communist Jewish political movements were infected, to one degree or another, with Communism. For instance, Mendelsohn characterizes the Poale Zion left as "pro-Communist" (p. 59) and the Hashomer Hatzair [where Mordechai Anielewicz was member] as eventually assuming "a radical, left-wing, Marxist character." (p. 59).

THE SKEWED JEWISH OCCUPATIONAL STRUCTURE IN POLAND Mendelsohn provides figures on Jewish occupations in 1921. Interestingly, at 10% of the Poland's population, Jews were 5.8% of Poland's agricultural laborers, and less than 1% of Poland's miners. (p. 26).

THE JEWISH ECONOMIC HEGEMONY OVER POLAND AND ENDEK EFFORTS TO ALLEVIATE IT Although there were wealthy Jewish factory owners, the vast majority of Jewish businesses in Poland were small ones--the very ones that Polish peasants wanted to start in order to move out of their subsistence-agriculture poverty. Bitter competition was inevitable. Mendelsohn comments, "During the years 1932-1937 the Jewish economist Menakhem Linder carried out a study of the Jewish-owned shops in eleven towns in the Bialystok region...In 1932 there were 663 Jewish-owned shops in these towns, which constituted 92.0 percent of the total number of shops in these towns; by 1937 there were 563 Jewish-owned shops, which constituted 64.5 percent of the total number. The figures show that the crucial year in this decline was 1936-1937, the reason being the renewed boycott. The decline was nationwide, although it was particularly evident in the eastern borderlands, where Jewish domination of commerce was so pronounced. By 1938, according to one authority, the share of Jewish-owned enterprises in Polish commerce had sunk below 50 percent, and no end to the precipitous decline was in sight." (p. 74). However, author Mendelsohn does not mention the fact that, even after the Endek-led boycotts, and on the very eve of WWII, Poland's Jews still owned businesses at a rate that was multiples of their 10% share of Poland's general population! So Poles continued to be economically disenfranchised right to the very end. Only

the German-made Holocaust finally ended the Jewish economic hegemony over Poland.

Politics and Poetry: The Case of Julian Tuwim Krynski, Magnus J.
1973 *Julian Tuwim and the Skamanders in the Light of*

Their Endek Critics. Endeks Were in No Sense Nazis or Nazi-Like. Early Politicization of the Narutowicz Assassination By Jews and

Leftists. Author Magnus J. Krynski, attempts to defend Julian Tuwim from Endek charges that he was "a Jew", not a Pole. In doing so, Krynski stresses that Tuwim's poetry was unrelated to Jewish themes (p. 3), and that Tuwim was clearly not interested in any religious, national, or cultural aspects of Judaism. (p. 13). In fact, Jews sometimes attacked Tuwim for "betraying the Jewish nation". (p. 7). Krynski's exculpatory statements are disingenuous. The Endek point was this: Assimilated Polish Jews often display much the same aloofness or hostility, to Polish national aspirations, as do their unassimilated brethren. Whether or not they retain some kind of attachment to Judaism is irrelevant in this regard! This premise does not imply that Endeks had Nazi-style racial beliefs in "Jewish traits" as inherited, innate, and unchangeable. Using modern parlance, one instead realizes that certain deeply-rooted cultural traits, in terms of Jewish habits and thinking, can survive assimilation, abandonment of Judaism, and even conversion to another religion. THE HOSTILITY OF ENDEKS AND TUWIM WAS RECIPROCAL. IRONICALLY, TUWIM AFFIRMED THAT ENDEKS WERE NOT NAZIS OR POLISH NAZI-EQUIVALENTS

Without intending to, Tuwim slipped into the self-refuting nature of treating Endeks as some kind of anti-Jewish demons. This is inadvertently brought out by Krynski, who comments, "In 1921 Tuwim wrote two harsh satirical poems directed against the two leading nationalist journalists who continually attacked him and the SKAMANDER poets. In RODOWOD (A GENEALOGY), published in April, Tuwim retaliated in kind. He utilized the fact that [Wladyslaw] Rabski was married to the poetess Zuzanna Kraushar, the daughter of a well-known historian of Jewish origin. He also brought to the reader's attention the fact that KURIER WARSZAWSKI, which Rabski edited, was owned by the Lewental family who were also of Jewish origin." (p. 7). Far from trapping the Endeks in a contradiction, Tuwim makes it obvious that the Endeks were not hostile to ALL Jews. Nor

were the Endeks opposed to ALL Jewish influence. WHY THE COMMON HOSTILITY, OF EVEN ASSIMILATED POLISH JEWS, TO THINGS POLISH The informed reader can assess the influence of Jews as one that is animated by a spirit of nonconformity--one built on nearly 2,000 years of statelessness, and one often manifested by aloofness towards the nation in which they lived. Assimilated Jews had an additional nonconformist spirit--one that had prompted them to reject part or all of conventional Judaism in the first place. Not surprisingly, such Jews commonly tended towards rejection of traditional mores, of all kinds, and gravitation towards radical social and political movements. For more on this, see: *ANTISEMITISM*, by Dennis Prager, and read my detailed review. Tuwim's *WIOSNA* (SPRING) celebrated the orgiastic behavior of the rites of Dionysius. For this, Tuwim was called The Jewish Pornographer. (pp. 6-7). Krynski shows his bias when he attributes this reaction to Polish prudery. (p. 7). How about a desire for common decency? The informed reader can think of Tuwim's "successor" in this regard: Jerzy Urban, who was once an active Jewish Communist. Urban publishes the weekly profanity-laced *NIE*, which included a hideous mockery of Saint Pope John Paul II.

THE ASSASSINATION OF PRESIDENT GABRIEL NARUTOWICZ: A MAINSTAY OF ANTI-POLISH PROPAGANDA, THEN AND NOW In a manner very reminiscent of those today who still make political hay of the Narutowicz assassination, Tuwim early did so himself. In his 1922 *POGRZEB NARUTOWICZA* (PRESIDENT NARUTOWICZ'S FUNERAL), Tuwim had this line about the assassin: "With a cross on his chest, and a Browning in his hand..." (p. 8). To appreciate the anti-Christian cheap shot by Tuwim, substitute "Star of David" for "cross" in his statement, and think about the reaction this would provoke. The instrumentalization of the Narutowicz assassination, to bash Poland, then continued as part of the Communist narratives about the awfulness of pre-Communist Poland. It lives on among today's LEWAKS as a contrived indictment of patriotic and devoutly-Catholic Poland. For instance, see (in this collection): *PRIMED FOR VIOLENCE*, by Brykczynski, and read my detailed review.

LIKE THEN LIKE NOW--THROWING AROUND THE LABEL OF FASCIST WITH REGARDS TO PATRIOTIC POLES Tuwim was obsessed with "fascism". He not only used this term freely for Polish rightists but, in his *KWIATY* (FLOWERS), doubted if émigré Poles had truly shed what he called fascism in favor of

democracy. (p. 17). He also demanded that two "fascists" (members of the SN: STRONNICTWO NARODOWE), in the Polish government in exile, be removed. (p. 21). JULIAN TUWIM EVENTUALLY SHOWED HIS TRUE (COMMUNIST) COLORS Soon, all this became clear. Tuwim's support for Communism, as during WWII, became very open, and it cannot be soft-pedaled. Krynski writes, "As an émigré, he was the first Pole of stature on the North American continent to declare his support of the Soviet Union." (pp. 3-4). Krynski invokes the common exculpation, for Jews such as Tuwim turning to Communism, as a reaction to Polish anti-Semitism. (pp. 24-25). Never mind their turning a blind eye to Stalin's anti-Semitism. In 1952, Tuwim wrote SZPILKI (PINS), in which he attacked the Vatican for not condemning the American "murderers" of Korean children, and for being in bondage to American capitalism. (p. 24). It is obvious that Tuwim was not "reacting" to anti-Semitism, or, for that matter, anything in particular: He was a thoroughgoing, doctrinaire Communist, and a mouthpiece for Communism.

Primed for Violence: Murder, Antisemitism, and Democratic Politics in Interwar Poland Brykczynski, Paul 2016 ***Another Politicized-Assassination Blame-Game. Obvious Parallels With Old Communist Propaganda***

This book is telling nothing new. The authors whom Brykczynski admires or cites (p. xiii, pp. 202-208) are themselves instructive. They are a veritable Who's Who of Pole-hostile lewak authors: Robert Blobaum, Alina Cala, Celia Heller, Grzegorz Krzywiec, Ronald Modras, Brian Porter-Szucs, Piotr Wrobel, and Genevieve Zubrzycki. [To see how, read my reviews of these authors]. Brykczynski gives unstinting credit to Brian Porter-Szucs. (p. xiii). It figures. The reader should be aware of the fact that Porter-Szucs is much further to the left than is apparent from the books he writes. Check out his blogspot [I did], in which he engages in anti-PiS messages. Just as significant are top-quality scholars of Polish nationalism that Paul Brykczynski does NOT include: Marek Jan Chodakiewicz, Leszek Zebrowski, Jolanta Mysiakowska-Muszynski, and Wojciech J. Muszynski. Their scholarship does not fit the left-wing template, so therefore it does not exist. They are Orwellian unpersons. The undermining and discrediting of the religious and patriotic traditions of nations (white, Christian-majority ones, that is) is a

long-term project of cultural Marxism (kulturowy marksizm). This book consistently shows such tendencies. **ACCUSATIONS OF "INCITING VIOLENCE"--THE OLDEST LEFTIST TRICK IN THE BOOK** The very title of this book is revealing, and it has a long pedigree. When President John F. Kennedy was assassinated in 1963, liberals had hoped that the assassin was a right-wing extremist, so that they could pin the blame on all conservatives. When the facts refused to cooperate, they changed their story. They now said that conservatives had created an "atmosphere of hatred" that had incited the killer to pull the trigger. They also politicized the assassination, and repeated the slogan that "America is a sick society!" [Well do I remember.] The only remedy was (what else?) more government programs. Enter the assassination of Gabriel Narutowicz (1922).

Brykczynski leaves no doubt about how he plays the blame game. He writes, "The long-term causes of the murder can be adduced to the culture of hatred cultivated by the National Democrats (NDs) and their allies in early twentieth-century Poland." (p. 157). Same old same old. **MORE ASSASSINATIONS EXPLOITED FOR POLITICAL PURPOSES--**

INCLUDING IN ISRAEL Fast forward to 1995. When Yitzhak Rabin was assassinated by Yigal Amir, Israeli politicians took turns pointing fingers at each other. Atheist Jews seized on the tragedy to make it into an indictment of religious Jews. **THE HISTORY OF EXPLOITING THE NARUTOWICZ ASSASSINATION FOR POLITICAL ENDS**

In making his rather scurrilous insinuations, author Paul Brykczynski is not saying anything new. When the Soviet-imposed Communist puppet government took power in 1944, it knew that it had no legitimacy. So it did its best to delegitimize Poland's pre-Communist society in general and Polish Catholic-national traditions in particular. The Narutowicz assassination was instrumentalized for this purpose. [I was in Poland, and personally heard Communist apologists dust it off and bring it up in reference to how awful pre-Communist Poland had been.] Now Paul Brykczynski is doing exactly the same thing. In fact, the "incitement to murder" charge is a very easy one to make, and, if Polonophobes can do it, then so can I. What if I said that it was the Jewish hatred of Poland that had driven Narutowicz-assassin Eligiusz Niewiadomski to obsess about Jewish influence, and then to commit murder? **DEMONIZING THE ENDEKS**

This book is less about the Narutowicz assassination than it is one long tirade against the National Democrats. This is especially egregious on some pages (e g.,

p. 81). Brykczynski also tries to make the Freemasons into some kind of a innocent victims of Catholic hatred (e g., p. 21). In doing so, he completely ignores their long history of intense anti-Catholicism. The author does sometimes drift into a state of objectivity when he, for example, mentions the separatist actions of the Jews. However, he glosses over their full extent. Otherwise, Brykczynski displays an attitude that implies that Poland is some kind of free-for-all over which Poles have nothing to say, and that Poles had been a naughty people for not sitting back and letting the Jews do whatever they please.

A"CULT" OF THE ASSASSIN

ELIGIUSZ NIEWIADOMSKI?

Author Paul Brykczynski argues that, after a short period of condemnation, Poles sort of made a martyr out of Eligiusz Niewiadomski. However, if true, it is hypocritical to make an issue of it, as leftists do it all the time. For instance, think of the way that the American left has long made Jewish-American Communist spies Julius and Ethel Rosenberg into "martyrs of McCarthyism". Additionally, and to this day, some leftists excuse Communist crimes by transforming Communists into "misguided idealists", or "fearless progressives in a hurry".

ANOTHER ATTEMPT AT THE DIFFUSION OF GERMAN GUILT FOR THE EVENTUAL HOLOCAUST

Brykczynski (p. 159) bends over backwards to connect what he considers the anti-Semitism of the Endeks with those of the fascist movements, including that of eventual Nazi Germany. This is a rather transparent attempt to relativize Nazi German conduct, to dilute German guilt, and to shift part of German guilt unto the Poles. This, too, is the same old same old. Finally, the conflation of Endeks and Nazis takes the mystification of the Holocaust to new levels of absurdity. It ridiculously confuses the mere DISLIKE of somebody with the MURDER of somebody. It comes close to conflating the IMAGINARY "thoughtcrime" of disliking Jews (by the Polish Endeks) with the VERY REAL crime of genocide against Jews (by the Germans/Nazis). Then again, such is the "logic" that reigns in much of today's largely left-wing academia.

Too Many Jews: Broad Support For Mass Jewish Emigration

On Modern Jewish Politics Mendelsohn, Ezra 1993

Atypically Even-Handed and Objective. Candor on the Zydokomuna. Pre-WWII Zionism Had Limited Success Because of Jewish Choices This insightful book packs a wealth of information.

For example: THE LITVAK PROBLEM WAS VERY REAL The Litvaks (Litwaks, LITVAKES in Yiddish) were long the objects of not only Endek but also Jewish preoccupation: "...in the Jewish world of Eastern Europe these Litvaks were celebrated--or damned--for their well-known tendencies toward modernization, secularization, radicalism, and the logical extension of all this, namely, modern nationalism." (p. 42). AN UNUSUAL FAIRNESS TOWARDS POLISH ANTISEMITISM Although Mendelsohn devotes much of his work to condemning Polish anti-Semitism, he comes to a point where he cuts the Poles some slack: "How could a Polish state successfully cope with a huge non-Polish population comprising something in the nature of 40 percent of all its citizens?" (p. 131). Before touching on the eventual State of Israel, Mendelsohn senses a bit of hypocrisy in Jews attacking Poland when they never were in a position of having to deal with recalcitrant minorities: "It is easy to accuse certain Poles--and even the interwar Polish state--of chauvinism...But Jews of the national persuasion--Bundists...or Zionists...can hardly be accused of such crimes and misdemeanors as they ruled over no one." (p. 112).

THE SYSTEMATIC SELF-OTHERIZATION OF THE POLISH JEW

Interestingly, the author sees the use of Yiddish, by religious as well as secular Jews, not so much an end in itself as a means by which Jews enforced their aggressive separatism (or what I call self-imposed apartheid): "The famous Chinese wall separating Jew from gentile...at least in Eastern Europe, a devotion to Yiddish, not because this language was regarded as a basis of modern secular Jewish nationalism but because its preservation reduced the likelihood of close contacts with the non-Jewish world." (pp. 23-24). Interestingly, Mendelsohn contends that Jewish nationalists generally agreed with Dmowski and the Endeks that Jews were

not, and could never, become Poles. (p. 19). **CANDOR ON THE ZYDOKOMUNA** As in many of his other works, Mendelsohn shows that Jewish support for Communism went far beyond membership in the tiny and outlawed Communist party. Isaac Bashevis Singer is quoted as calling Poale Zion Communist. (p. 53). In 1920, the Poale Zion split into pro-Communist and anti-Communist factions (p. 69), and the Bund, which Mendelsohn identifies as a Marxist organization (p. 72), lost some of its members to Communism. (p. 69). Antisemitism by itself cannot be the main reason that Jews found Communism appealing. After all, the political left had been anti-Semitic in its hostility to Jews as a capitalist class. (p. 96). Karl Marx was one of the left-wing heroes and martyrs of Jewish origin, "...whose blatant and inconvenient anti-Semitism was ignored or explained away." (p. 32). As for combatting bigotry, Jewish Communists found bigotry by Jews as objectionable as bigotry against Jews. The author quotes Sydney Hook, who saw Jewish Communists as, "...a vanguard, liberated from the exclusionist and chauvinistic principles of their forefathers..." (p. 97). **THE ZYDOKOMUNA DRIVEN BY A JEWISH DESIRE FOR POWER** Mendelsohn (pp. 98-99) elaborates on this theme, and adds, "Hatred in this context means, among other things, hatred of the gentile, the drunken and violent GOY of the Jewish imagination. Judaism, at least the Judaism as shaped by the rabbis, meant despising the non-Jew..." (p. 99). Was it, in the end, all about the Jewish acquisition of power and influence? Mendelsohn thinks so, albeit in a positive sense: "The alliance with the gentiles signified not only comradeship but also power...For Jews on the left the longed-for alliance with the international working class signified their transformation from a despised and powerless minority into an integral part of a mighty force, potentially the majority of mankind." (p. 100). The author's explanation for the Zydokomuna is not entirely convincing. After all, there were other ways for Jews to transcend and overcome their "despised and powerless minority" status without becoming Communists! So could the drive for power of the Zydokomuna have been an end in itself? **DON'T BLAME THE BRITISH. JEWS THEMSELVES DID NOT WANT TO EMIGRATE TO PALESTINE** Now consider the impending German-made Holocaust. The author assesses Zionism. He believes that the main reason significantly more Polish (and German) Jews did not emigrate to Palestine

before WWII owed less to British resistance than to the Jews' lack of desire to do so--even those professedly sympathetic to Zionism. (p. 116).

Facts About Poland Retinger, Jozef 1941 ***Jewish Economic Hegemony Harmed Both Poles and Jews: Why [Absent the Holocaust] Mass Jewish Emigration Was Necessary***

This work, written shortly after the fall of Poland in 1939, is essentially a mini-encyclopedia of interwar Poland. It includes the "miracle of Gdynia", in which Poland transformed a fishing village into a major port in ten years. In 1924, Gdynia handled 58 ships; in 1938 nearly 13,000 ships. (pp. 184-185). Perhaps alluding to German claims that all Polish culture is nothing more than copied German culture, Retinger elaborated on such things as the essential differences between Polish Gothic and the Gothic of Western Europe. (pp. 103-105). Contrary to those (e. g. Simon Segal) who bad-mouthed Polish agriculture, Retinger defended its achievements, and pointed out that: "Poland ranks third in the world's rye and potatoes production, and second in the production of flax and hemp seed." (p. 112).

JEWISH ECONOMIC HEGEMONY HARMED BOTH POLES AND JEWS, AND SO JEWS MUST EMIGRATE

Jozef Retinger, who was General Sikorski's secretary, reputedly Jewish himself, wrote the following about the Jewish problem in Poland: "There is no peasant or farming class, and there are no masses of working men. The Jews in Poland are typified by the small, even petty middleman...But in countries which have a preponderance of agricultural population, the concentration of two-thirds of the Jewish population within the cities and Jewish ownership of two-thirds of the trade and one-fourth of industry and handicrafts cannot but lead to perturbations in the economic structure of the State. In this way the natural expansion of the Gentile population has been inhabited and stopped...On the other hand, according to the calculations of Jewish statisticians, there are a million Jews in Poland without any sound means for earning a living. In such conditions, the only solution for this burning question is that offered by emigration." (pp. 66-67). Clearly, the big bad Endeks and the ONR were not the only ones calling for the mass emigration of most of Poland's Jews after the war [had the German-made Holocaust not happened.] Poland was

clearly overcrowded with Jews, and their relocation to other nations was a necessity.

UKRAINIAN PROPAGANDA AGAINST POLAND

Ukrainian complaints about the universality of Polish-Ukrainian bilingual schools were exaggerations. There were, in addition to 3,066 such schools, 507 Ukrainian-language schools of various types in 1937-1938. (p. 193).

POLAND WAS NEVER TO BE A CO-AGGRESSOR WITH NAZI GERMANY

This work is useful in debunking the wave of revisionist claims that have been dusted off in conjunction with the recent 80th anniversary of the 1939 war. Contrary to the Russian charge about the existence of a belligerent Polish-German agreement against Russia, Retinger makes it obvious that Poland adhered to the League of Nations formula, in which all international disputes are to be settled by peaceful means only. (p. 87). Consistent with this, Poland had signed nonaggression pacts with Germany in 1934 (valid through 1944) and the Soviet Union in 1932 (valid through 1945). (For texts of these agreements, see pp. 240-247).

HITLER HIMSELF HAD EARLIER ADMITTED THE INVALIDITY OF HIS BELATED JUSTIFICATIONS FOR ATTACKING POLAND

Ironical to accusations of Polish "intransigence" over the "reasonable" German demands to Danzig (Gdansk) and the Corridor, it was none other than Hitler who, in March 1936, had declared that Poland was too populous and great a state to be denied access to the sea, notwithstanding the irritating fact of the pathway consisting of former Reich territory. (p. 248).

MORE GERMAN EXCUSES DEBUNKED

In his German-bully-defying speech of May 5, 1939, Colonel Jozef Beck had pointed out that the German-Polish entanglement at Danzig had long predated the German-vilified Versailles accords, that Danzig had a German majority but also a local prosperity that was dependent upon Polish maritime commerce, and that the Corridor itself had been ancient Polish land with an insignificant percentage of German colonists. To deprive Poland of these was to deprive Poland of access to the sea--something which was intolerable to Poland's very existence. (pp. 252-253). Retinger doesn't go far enough. The smokescreen "issues" of Danzig [Gdansk] and the Corridor actually disguised German aggressive intentions, motivated by lebensraum, which had been openly stated by Hitler in his *MEIN KAMPF*.

The Einsatzgruppen Reports: Selections from the Dispatches of the Nazi Death Squads' Campaign Against the Jews July 1941-January 1943 Arad, Yitzhak 1989 ***Jewish Overcrowding. The***

Holocaust By Bullets Most of the Jews of the Ukraine and Byelorussia did not die in the gas chambers of death camps, but were the victims of mass shootings carried out by the Einsatzgruppen and similar German formations. (This has since become known as the Holocaust by Bullets). By some estimates, up to 2 million Jews (and--don't forget--also many non-Jews) were murdered this way, and their bodies were buried in mass graves throughout the region. This book is much more than a compilation of some of the reports of these killings. It also provides a geography lesson of this area. **MASSIVE JEWISH OVERCROWDING**

A major source of conflict between the Jews and non-Jews of the entire region in question had recognizably been the gross overpopulation of mostly Russian-speaking Jews (e. g., the Litvaks) in this poverty-stricken region (deliberately caused by the 19th century policies of Tsarist Russia). One report alludes to the Pale of Jewish settlement: "More than half of world Jewry lives on a relatively narrow strip of east-central Europe along the Riga-Bucharest line...The zone that was open to the Jews in tsarist Russia included the districts of Kaunas, Grodno, Vilnius, Volhynia, Podolia, Minsk, Vitebsk, Mogilev..."(p. 47). Also: "The deeper reason for the Ukrainians' hatred of the Jews comes from the fact that the Jews were settled in tsarist times by a special order of the Tsar who wanted to weaken their strong [Ukrainian] national feelings by equalizing the population groups in Russia. At the time of the revolution, particularly in the year 1919, the Ukrainians took revenge on the Jews instigating veritable pogroms which killed thousands. The deep, insurmountable conflict between the Ukrainians and Jews found its expression in this action." (p. 73).

MANY JEWS HAD ACTIVELY SUPPORTED COMMUNISM. NOW ALL JEWS WERE FORCED TO FACE THE CONSEQUENCES

Owing to the fact that a very disproportionate share of the local Jews had recently sided with the Soviets, the Germans tried to take advantage of local anti-Communist and anti-Soviet feelings. In time, the genocide of Jews was subsumed under, and disguised as, an anti-Bolshevik crusade. The actual scale of Judeo-Bolshevism (the Zydokomuna) in the highest

levels of Soviet government is described as follows: "...in Lenin's time, the Jews, though constituting 1.77% of the entire population, were represented in the Communist party with 5.2%, in the party's Central Committee with 25.7% and in the Politburo with 36.8%. At the end of the Lenin period their participation in the Politburo was up to 42.9%. In the area of high Jewish density, as in Byelorussia, the participation was accordingly higher." (p. 49). One report summarizes recent Jewish-Soviet collaboration, "Again and again, mainly in the towns, the Jews were named as the actual Soviet rulers, exploiting the people with indescribable brutality and delivering them to the NKVD...the Jews especially worked for the Soviets, if not in responsible positions, then as agents or informants." (p. 216). OTHER DEEDS ATTRIBUTED TO JEWS Written on the heels of the invading German Army, numerous reports describe the local Jews becoming responsible for such things as major robberies (e. g., p. 66, 79, 100), prostitution (e. g., p. 68), sabotage (e. g., p. 181), arsons (e. g., p. 59), and killings of locals (p. 30). It is impossible for the reader to ascertain which of these accounts is propaganda or hearsay and which are factual.

LOCALS' COLLABORATION WITH THE NAZIS I found only two mentions of a Polish auxiliary unit serving (or being forced to serve) the Germans. It consisted of members of the prewar Polish criminal police. (p. 23, 83). On the other hand, many times the reports make reference to non-Polish units serving the Germans, specifically in the killing of Jews. This includes the Ukrainian militia, "Ukrainian Gestapo", etc. (e. g., p. 12, 26, 92, 128, 131, 140, 174). As for the self-directed killing of Jews, the Lithuanians are singled out in this regard: "It was very easy to convince the Lithuanian circles of the need for self-purging actions to achieve a complete elimination of the Jews from public life. Spontaneous pogroms occurred in all the towns." (p. 61; see also p. 17). For all of the media hullabaloo surrounding the Jedwabne massacre, the fact that these reports nowhere mention Poles actually killing Jews, with or without the Germans, at least suggests that this was a very marginal phenomenon. WHY SOME LOCALS GREETED THE GERMANS One of the reports describes the Polish reaction to the Germans, who had just driven out the Soviets from eastern Poland: "According to previous reports, the Polish part of the population is very friendly towards the Germans. This can be explained by the fact that they suffered more than anyone else under the Soviet regime." (pp. 67-68). In his recently-published book FEAR, Jan T.

Gross has also cited this Polish reaction, using it disingenuously as a counterbalance to the much more widespread Jewish jubilation over the invasion of eastern Poland by the Soviet Union back in September 1939. Contrary to common claims, the Jews did not react in this way out of fear of the Germans, as the eventual German intentions against Jews were not generally believed at that time. In fact, quite a few Jews had positive opinions of Germans derived from WWI experiences with Germans just 25 years earlier. POLISH UNDERGROUND WAS ALREADY SIGNIFICANT Interestingly, Poles were required to wear identification armbands just as the Jews (p. 92). Polish underground action against the Germans is mentioned in numerous reports (e. g., p. 2, 15, 23, 44, 67, 127, 272, 314). Consider this report, dated September 9, 1941, in particular: "The Polish resistance movement has become more evident in the area of Brest where there is strong propaganda for General Sikorski". (p. 127).

Eichmann Interrogated: Transcripts from the Archives of the Israeli Police Eichmann, Adolf 1999 ***Jews To Madagascar Idea Originated Not From Poles But From the Pioneering Zionist Teodor Herzl***

This book contains assorted interesting information. I focus on a few matters of lasting interest JEWS IN THE EARLY NAZI PARTY

Eichmann touches on the early days of the Nazi Party: "Yes, Herr Hauptmann, of course there was hatred of the Jews in it. But in those days there were lots of party members with Jewish relatives by blood or marriage. I myself knew an SS-Scharfuhrer who was a Jew...I said to him: Good God, man, there's nothing I can do for you. The only advice I can give you is: Clear out, go to Switzerland or somewhere else, because it's no good for you here, it's no good, it's hopeless." (p. 41). DO NOT

BLAME THE POLES FOR THE JEWS TO MADAGASCAR IDEA The idea of sending Europe's Jews to Madagascar has at times been mistakenly attributed to the Poles. In actuality, this idea goes back to one of the early pioneers of Zionism. As Eichmann explains: "I remembered Theodor Herzl's efforts to bring about a Jewish state, described by Adolf

Bohm, and that at one time Herzl had considered plans for Madagascar." (p. 65). After being asked by interrogator Avner W. Less if he got the idea from a Polish commission that had visited Madagascar in 1937, Eichmann replied: "No, never, never, never. I got the idea from Theodor Herzl." (p. 69). Eichmann also denied knowledge of the conclusions of the Polish commission, which had found the whole idea impractical, as recounted by Less: "...this Polish commission...came to the conclusion that a maximum of fifteen thousand European families could be settled there, while certain members of the commission thought that figure far too high..." (p. 69).

THE DECISION TO CONDUCT THE HOLOCAUST Eichmann denies knowledge of any written order to exterminate the Jews. He instead claims that Heydrich communicated this order verbally from Hitler (p. 81).

Why Discrimination Against Jews Was Necessary

The Poles Steven, Stewart 1983 ***Polish Jewish-Restricting 1930s Policies Clarified: Boycotts, Discrimination, Numerus Clausus at Universities. Dmowski Never Said Remove All Jews. Left-Wing Mythology Unmasked***

Like Norman Davies, Steven is an Englishman who is married to a Polish woman. Unlike Norman Davies, Steven is not a historian. He is a journalist. Nevertheless, he packs in a great deal of Polish history into one volume, supported by a comprehensive bibliography. Steven begins with a brief overview of early Polish history. He then (p. 276) discusses the 1920 Polish-Soviet war. He quotes D'Abernon, who called the Battle of Warsaw (referred to by Poles as "The Miracle on the Vistula") the eighteenth most decisive battle in the history of the world.

THE 1930s POLISH POLICIES
DISCRIMINATING AGAINST JEWS WERE DONE ONLY TO REDUCE
JEWISH ECONOMIC HEGEMONY, NOT TO CAUSE GRATUITOUS
MISERY TO JEWS

In contrast to the usual one-sided portrayal of Poland's treatment of her prewar Jews, Steven provides some balance: "In the depression years as Poles sought to discriminate against Jews in an attempt to alleviate Polish poverty and unemployment, so did Jews discriminate against Poles. They did business only with each other, employing only other coreligionists. As one Israeli friend born and brought

up in Krakow told me, 'It is true that the Poles did have the government on their side, which sometimes made things difficult for us. On the other hand, we had tradition on our side. In the big cities Jews tended to have significant trading advantages for the simple reason that they had been at it longer...It is also true that though my father was assimilated, all the executives in his factory and ninety percent of his workers were Jewish.'" (pp. 313-314). What Stewart Steven does not mention is that, having constructed their economic hegemony over then foreign-ruled Poland in the 19th century, Jews commonly engaged in the foregoing-cited practices to ward off nascent Polish competition and thus to protect their hegemony. The much-discussed Polish boycotts, designed to alleviate this hegemony, did not come until later.

DMOWSKI DID NOT CALL FOR THE EXPULSION OF ALL OF POLAND'S JEWS Steven (p. 312) recognizes the fact that Roman Dmowski called for a reduction of Poland's Jews, by emigration, from 10% to about 2% of the general population, not the complete removal of all Jews.

DEMYSTIFYING THE NUMERUS CLAUSUS The numerus clausus did not attempt to bar all Jews from prewar Polish universities. It only restricted them to the same percentage (10%) as in the general population (p. 313). There is even room for irony in Steven's thinking: "And among Jews, few remarks are more calculated to earn one lasting enmity than to suggest, as I once did, that an anti-Semitic Pole is likely to be friendlier to the Jews than a pro-Israeli Englishman." (p. 310).

POLAND GETS THE LAST LAUGH FOR HER PERFORMANCE IN THE 1939 WAR Steven recounts the historical come-uppance against the performance of the Polish Army in September-October 1939: "At the time the Poles were given little credit for their conduct in defense of their homeland...The British Army's Chief General Ironside summed up this view when he said to the head of the British Military Mission in Warsaw: 'Your Poles haven't put up much of the show, have they?'...It took the Germans, with help from the Russians, thirty-five days to conquer Poland, and thirty-five days to sweep the floor with Holland, Belgium, France, and a formidable British Army. The Poles seem to have put up a pretty good 'show' after all." (pp. 287-288).

THE POLOKAUST GIVEN DUE CREDIT In stark contrast to nearly all modern Holocaust materials, Steven recognizes the fact that Poles were victims of genocide in WWII: "When the Germans completed their conquest of Poland, their first target for extermination was not the Jews at all, but the

Polish intellectuals...Contrary to what I imagine that 99.9 percent of the world believes, Auschwitz was originally built to house and murder Poles and not Jews. Riechsfuehrer-SS Himmler's 'General Eastern Plan' allowed for the virtual extermination of the Polish nation once the war was won, and he began on this policy the moment Poland was occupied, leaving the fate of European Jewry far less sharply defined, at least during those early stages."(p. 317). **LEFT-WING MYTHOLOGY EXPOSED** Steven unmasks the common myth of Communism being a working-class movement: "Lenin was absolutely opposed to creating a mass movement...His Party would be a tight group of people at the vanguard of revolution, not tagging along behind...the Party with its 'correct' theoretical consciousness embodies the proletarian consciousness, irrespective of what the real, empirical proletariat may think about itself or about the Party. The Party knows what is in the 'historical' interest of the proletariat, and what the latter's authentic consciousness ought to be at any particular moment..."(p. 17). This fact is also true of other left-wing movements. For instance, feminists portray themselves as a "women's movement." What they actually are is a set of "enlightened" ideologues who arrogate to themselves the wisdom of knowing what is best for women (for example, unrestricted abortion rights, and working outside the home instead of being "just housewives"), regardless of what most women actually think or want. **REPRESSION IS PART AND PARCEL OF MARXISM** Steven also deftly demolishes the myth of Communist totalitarianism being only a temporary phase: "The mistake made by many liberals in the West--but not by many people in Poland--is to consider that the modern practice of Communism is an aberration of the teachings of Marx and Lenin, which had been perverted by Stalin. If the socialist countries could get back to first principles, then all would be well. In fact, experience shows the contrary to be true--that repression is the sworn handmaiden of Communism."(p. 18).

The Jews in Poland Abramsky, Chimen 1986 ***Awfulization of the Jewish Experience, in 1930s Poland, Rejected. Jewish Economic Hegemony Harmed Non-Jews. Seldom-Appreciated Facts on Betrayers and Rescuers of Jews*** Of the numerous authors in this

anthology, this review focuses on those that bring up perennially-relevant issues. **JEWISH ECONOMIC HEGEMONY AND ITS HARM TO NON-JEWS**

A long-term source of Polish-Jewish antagonisms has been Jewish economic dominance. In a study of 19th century formerly-Polish Ukraine, Daniel Beavois (p. 79) estimates that 87% of the merchants were Jews. As for 19th-century foreign-ruled central Poland, Stefan Kieniewicz comments: "Those same Jewish tycoons, on the other hand, were regarded as exploiters by the labouring classes, both Christian and Jewish, and hated accordingly...Among the lower middle classes mistrust and ill-feeling was ever-increasing, particularly between Jewish and Christian shopkeepers, pedlars [peddlers] or middlemen. Non-Jewish peasant newcomers, flocking into the cities in the search of a career in trade, were faced with the long-established monopolies of Jewish businessmen. The resulting economic rivalry fuelled anti-semitic resentment...Eastern Jews, flocking from the Pale after the wave of [Russian-sponsored] pogroms of the 1880's, presented another problem. The Litvaks, as they were called, were Russian-speaking people, and were resented not only as business competitors, but also as a threat to the Polish character of such towns as Warsaw, Lodz, or Wilno [Vilnius]" (pp. 75-6). **LACHRYMOSE JEWISH HISTORY OPENLY REJECTED**

Ezra Mendelsohn takes issue with the doom-and-gloom portrayal of interwar Polish Jews exhibited in the book *ON THE EDGE OF DESTRUCTION*, by Celia Heller. He writes: "The basic attitudes expressed by Heller and other members of the Jewish camp have recently been challenged by a number of scholars." (p. 131). He then elaborates on them.

WIDESPREAD AGREEMENT: MOST JEWS SHOULD LEAVE POLAND Mendelsohn (p. 134) also discusses the apparent paradox of the Endeks (Polish nationalists) being in agreement with Zionists such as Vladimir Jabotinsky on the need for most of Poland's Jews to emigrate to Palestine. While the motives were, of course, different, the results would've been the same. Poland would be free of Jewish economic dominance and Jewish demands for a nation-within-nation status, while the huge Polish-Jewish population would no longer be cramped into a destitute Polish nation unable to absorb them. **WWII: SYSTEMATIC GERMAN SEARCHES, AND TERROR, INHIBITED POLISH RESCUE EFFORTS REGARDING FUGITIVE JEWS**

Holocaust education in the USA is typically so Judeocentric that not only are Polish victims ignored or belittled

in their own right, but aren't even considered when they could've illuminated the fate of Jews. For instance, recurrent charges of "so few Poles saving Jews" are divorced from the reality of German-conquered Poland, notably the very limited freedom of Poles to act at all. As Wladyslaw Bartoszewski writes: "In no other occupied European country, nor in Germany itself, were there such large-scale round-ups, searches and blockades of whole districts in all the larger cities, in an effort to find Jewish fugitives."(p. 158).

UNDERSTANDING--INSTEAD OF DEMONIZING-- POLISH DENOUNCERS OF JEWS

Perennial accusations of Poles betraying Jews, automatically blamed on (what else?) Polish anti-Semitism, are divorced from the reality of German surveillance.

Bartoszewski continues: "Historians...underestimating the efficiency and perfidity of the methods used by the huge, highly-specialized intelligence and police machinery of the Nazis. With the help of a network which included informers of various nationalities, individual and mass arrests could be systematically prepared and carried out many times throughout each year of occupation. People as well-protected as the Home Army's high command and leading activists fell victim to the informers, as did the leaders of various political parties..."(p. 158).

LIQUIDATING BETRAYERS WAS NO PARLOR GAME: IT WAS VERY DIFFICULT

Complaints about the Polish Underground "doing so little" to eliminate Polish denouncers of Jews are also out of touch with reality. Teresa Prekerowa states: "But to prove an informer's guilt was extremely difficult, since the underground administration of justice in Poland had very limited opportunities to conduct inquiries. The victims of blackmail could offer very little information...Since the only punishment at the disposal of underground organizations was the death penalty, its application was avoided in all dubious cases...Notwithstanding the problems which faced the underground administration of justice, 150 Gestapo informers of Polish nationality had been put to death by the end of April 1943." (p. 174).

POLISH INFLUENCE AND JEWISH INFLUENCE: A VAST ASSYMMETRY

Yisrael Gutman, then a leading Holocaust historian, had written a thought-provoking article. He comments on the divide that has developed between Jewish and Polish views of the shared Jewish-Polish experience before, during, and after WWII (p. 177-onwards). Unfortunately, however, Yisrael Gutman does not go nearly far enough. What matters most is not the difference in perspective, but the vast

asymmetry of the two sides in their access to public opinion. As a recent example, note the media feeding frenzies over the publication of *NEIGHBORS*, *FEAR*, and *GOLDEN HARVEST*, by Jan T. Gross. Not only does the media give profuse, one-sided coverage to Gross, but displays a shocking lack of integrity in its fawning claim that Gross has been proved correct. The truth is exactly the opposite: Subsequent investigation has almost certainly demonstrated that the Germans were the main killers of the Jews of Jedwabne, and the relatively small group of Poles (nowhere near half the town), whether acting consensually or not, played only a subordinate role.

Ten Centuries of Polish History Dyboski, Roman 1937
1930's Poland: Continued Jewish Economic Hegemony Thwarts Jewish-Polish Reconciliation; the "German Minority Has it Bad" Selective Indignation; Improving Polish-Ukrainian Relations. This

brief book touches on the main features of Polish history, and then summarizes major events in interwar Poland. THE LEGACY OF JEWISH POLITICAL SEPARATISM (E. G, ROOTS OF THE NARUTOWICZ ASSASSINATION), MEDIA POLONOPHOBIA, AND JEWISH ECONOMIC DOMINANCE Dyboski comments, (quote) During the first period of the new Poland's existence, the problem had been in a very acute stage, manifested by persistent Jewish opposition in the Polish Parliament and by the constant anti-Polish propaganda of Jewish journalists abroad. After the improvement in Pilsudski's time, tension has considerably increased again lately, on a basis of fierce economic competition produced by the crisis after 1929. The problem remains essentially one of numbers--a percentage considerably over ten in the country as a whole, with more than four-fifths of the country's trade in the hands of the Jewish element... (unquote). (p. 30). THE "GERMANS HAVE IT BAD" PHONY INDIGNATION In contrast to perennial Nazi German complaints about how the German minority was being treated in Poland, Dyboski points out that "...it must be emphasized that the one million Poles under Germany receive much less favorable treatment than the Germans in Poland." (p. 29). THE IMPROVING POLISH-UKRAINIAN

RELATIONS Dyboski writes, (quote) Of late, the efforts of governments guided by the principles of Marshal Pilsudski have succeeded in producing a body of Ukrainian opinion favorable to collaboration with Poland, and the prosperous development of rural cooperatives in the highly fertile parts of the country is also bound to diminish discontent. (unquote). (p. 30).

Frequent Jewish Poverty Owed to the Great Depression

Poland Old and New Statkowski, Jozef 1938 ***Jewish Occupational Structure. Jewish Poverty Not the Poles' Fault. May 3, 1791 Constitution Details. 1926 Pilsudski "Coup"*** This book begins with a good description of Polish tales, such as the ones surrounding the Krak, Wanda, Popiel, etc. It affords a broad sweep of Polish history. **THE JEWISH OCCUPATIONAL STRUCTURE** As for the 1930's situation facing Poland's Jews, the statistics provided by Statkowski (p. 109) are telling. 72.9% of gentiles were engaged in agriculture against 5.8% of the Jews. The respective figures for commerce and industry were (11.3% and 33.8%), and for trade (5.3% and 44.4%). **JEWISH POVERTY NOT THE POLES' FAULT** The author elaborates: "In view of the fact that an inordinately high percentage of the Polish Jewry is engaged in commerce and trade, and that moreover a large proportion of the Jews are middlemen, they are hard hit by the present depression which causes stagnation in commerce. The natural increase of the Jews in Poland amounts to approximately 50,000 a year. The excess of the Jewish population finds it gradually more and more difficult to get a livelihood, as they are by nature town dwellers." (pp. 109-110). In fact, at that time, only 14% of Jews lived in rural districts. (p. 109). **LIKE THEN LIKE NOW: THE "POLES ARE INTOLERANT" RUBBISH** Statkowski touches on the Polish character. Ironically, the failings charged to Poles are commonly the opposite of the actual ones. "It is therefore a little surprising to us when we hear that some misinformed foreigners, totally ignorant of our history, think us to be intolerant, militaristic, and ruthless. It is just the total lack of the above characteristics which in times of adversity has done us great harm...our characteristics of humaneness and liberalism worked at certain times to our detriment..." (pp. 73-74). **POLAND INVENTS PUBLIC**

SCHOOLING Consider the late 1700's. Although Poland's enemies were soon to erase her from the map of Europe, the Poles put belated major internal reforms into practice. Did you know, for instance, that the Poles virtually invented systematic public schooling? The author writes: "The first ministry of public education in the world was created in Poland in 1773." (p. 36). **THE MAY 3, 1791 CONSTITUTION**

Statkowski assessed the famous 1791 Polish Constitution by the following statements of the long quote that constitutes the entire next paragraph: (It)...was the first liberal constitution in Europe, preceding the French Constitution by several months. And while the latter came into being at the price of rivers of blood..., the Polish revolution...was purely a moral and constitutional change, a bloodless revolution which converted anarchy and impotence into strength and good government based on social justice...was not guided by hatred, revengefulness and passions, inciting one class of the population against another, but by the demands of the conscience of the nation. The voluntary renunciation of privileges, the creative spirit and political wisdom which animated the creators of the Constitution...was a proof of the inexhaustible vitality of the Polish nation. The Polish Constitution was a noble protest of a great nation against the hypocrisy of their enemies, who tried to justify their act of international banditry, the partition of Poland, by the false accusation that Poland was incapable of self-government. (pp. 37-38). The author describes the reaction of the British towards the new Constitution, a reaction that unfortunately translated into only partial and tepid support for Poland against the partitioning powers: "...British public opinion was full of praise for the reforms brought about by Poland's new Constitution. The British Minister of Warsaw spoke eulogistically of Poland's Constitution at the celebration of its first anniversary in 1792...Many prominent Englishmen, including Burke and the Duke of Sussex, the son of King George III, retained their sympathies for Poland...in 1797, the Whigs offered him [Kosciuszko] a sword and the poet Campbell wrote verses in his honour. In 1803 Miss Jan Porter wrote her famous novel 'Thaddeus of Warsaw' based on Kosciuszko's fight for Poland's freedom." (pp. 84-85). **THE**

PILSUDSKI "COUP" (1926) IN NO SENSE MADE HIM A DICTATOR

Continuing this line of reasoning, the author spurns the common characterization of the 1926 Pilsudski "coup" as a dictatorial power grab. He instead defends the "coup": "...to safeguard the governmental machine

from paralysis. The old liberal state with its principle of political, social and economic 'laissez-faire' could no longer be maintained integrally in Poland. Neither could Poland imitate any of the forms of contemporary extremism, so alien to her psychology. It became necessary therefore to seek for a synthesis between these two world outlooks..." (p. 94). RAPID URBANIZATION OF INTERWAR POLAND Poland was in the process of modernization throughout the 20th century. For instance, the number of Polish cities with 100,000 or more people had increased from 5 in 1900 to 11 by the mid-1930's. (p. 116).

Polish Universities: Why NUMERUS CLAUSUS, and Ghetto Benches

Private War: Memoirs of a Doctor Soldier 1933-1944 Lazowski, Eugene Slawomir 1991 ***The Gross Overabundance of Jews at Polish Universities Provoked the Ghetto Benches. The Polokaust By Starvation Nazi German Plan Was Largely Thwarted By Courageous Polish Black Market Activity!*** The author, a medical doctor, starts with life in late 1930's Poland, and then focuses on the horrors of the Nazi German occupation of Poland. THE GHETTO BENCHES: MILITANT POLISH STUDENT ACTIVISM AT UNIVERSITIES CREATES MORE OPPORTUNITIES FOR POLES IN JEWISH-DOMINATED FIELDS

Lazowski writes, "The main issue was the disproportionate number of Jews and Poles in the white collar professions. 10% of the Polish population was of Jewish descent, but 40% of lawyers and over 50% of doctors were Jewish. The right wing students demanded that the number of Jews in the professions should reflect their number in the general population. Their demands became emphatic. The harassment of Jewish students began by trying to force them to sit on the left in the classroom, separating them from the rest of the class. Anyone who came to their defense was harassed. Deliberately most of the students ignored these demands. Students in uniform began to sit scattered on both sides of the classrooms. Fist fights became quite common." (p. 22). This kind of militant student conduct must be kept in perspective, and not pigeonholed into a Poles-against-Jews thing. Rightists have copied leftists, who have always

engaged in aggressive (including violent) activism, even in recent times. In the USA, in the 1960s and again in the 21st century, SDS and Antifa types have tried to force their will on the universities: They tried to get students and professors removed from their positions, speakers disinvited, students blocked from attending classes, etc. Failing that, they have tried to shout down speakers. So, from that perspective, the ghetto benches were neither unusual nor onerous.

THE POLOKAUST BY HUNGER: THE NAZI GERMAN SCHEME

Fast forward to WWII, and the brutal German occupation of Poland. The author writes, "According to German plans, Polish soil in the General Government (GG) area was to feed Germans. All the farms regardless of their size had such a huge levy that WHAT REMAINED WAS INSUFFICIENT TO FEED THE POLISH AND JEWISH POPULATION. THE IDEA WAS TO STARVE OUT AND FINISH THESE 'HALF-PEOPLE.'" The larger farms which could not meet the production standards required by the Germans were confiscated and put under the direction of the German Government (Liegenschaft). This was an excuse for any German to appropriate an estate he fancied. The Zaleszany, Baranow and Jozefow estates were already under Liegenschaft. It was Charzewice's turn." (pp. 70-71; Emphasis added). Author Eugene Slawomir Lazowski continues, "The German Army occupied Smolensk and was moving toward Leningrad (July 1941). The army had to be fed and Poland was its granary. Because most healthy young Polish men had been shipped to labor camps there was a lack of agricultural workers. The Germans did not care. They established extremely high production quotas for Polish farmers. When the farm could not produce and deliver the required quota of goods, the Germans imposed a severe punishment which included the possible confiscation of their farms. The Germans had begun to register all live stock. In order to slaughter a pig or even a chicken one had to obtain the appropriate permit. The illegal killing of animals carried the death penalty. The Germans also installed ration cards which provided a meager food allowance for Poles and starvation rations for Jews and Gypsies." (p. 84).

THE POLOKAUST BY STARVATION: POLES CREATIVELY FIGHT BACK

The author goes on, "In self-defense the Polish underground gave specific instructions: deliver to the Germans the worst quality grain and deliver just what was required and not one kernel more. Farmers were encouraged to hide as much food as possible for illegal trade and for smuggling to the starving cities. In the sabotaging of

the German war effort, the burning of grain was forbidden and granaries were to be burned only when they were empty. Between German rules and the Polish underground instructions, very creative and sophisticated methods of cheating the Germans were developed. Poles became expert in stealing food from German granaries, forging papers and delivering the same grain over and over to meet quotas in different locations. Polish farmers became experts in forging deliveries of everything from grain to milk and meat. The cheating and stealing was so wide spread that the Germans could not cope with it and resorted to terrorist tactics. For each granary fire they burned villages together with their inhabitants. In retaliation the underground army destroyed police stations. The battle went on: eye for an eye, tooth for a tooth." (pp. 84-85). THE POLOKAUST BY STARVATION: THE ENTERPRISING POLISH BLACK MARKET PARTLY THWARTS IT Lazowski comments, "During our stay in Rozwadow we made frequent trips to Warsaw. Sometimes we went together, sometimes alone. When I was gone Stasiak took over my practice and Murka took care of the household. The better engines and cars were being used by the Germans, what remained for our use were few and very old passenger trains. They came infrequently and were always overcrowded. Among the passengers there were always a group of food smugglers. AS I MENTIONED BEFORE, PRIVATE FOOD DELIVERIES TO THE CITIES WERE FORBIDDEN. THE RATIONS ALLOWED BY THE GERMANS WERE INSUFFICIENT AND IF NOT FOR THE SMUGGLERS THE PEOPLE IN THE CITIES WOULD HAVE STARVE TO DEATH. .. Every day there was battle for survival and the heroes of that battle were country women. During my trip I learned to appreciate their efforts. I was sitting in a compartment between two women, both rather hefty with pronounced busts. The air smelled of sweat and sausage. These women were not as large as they looked. Under their dresses were wrapped long slabs of bacon, meat and sausages. Additional items were hidden in their bras. Their strategy was simple. They strived to have as much food as possible on their bodies and the rest in their luggage. In case of a German inspection they knew that the food hidden on their persons had a better chance of making it to the city. The railroad tracks were mainly used for German Army transports; thus regular trains pulled into sidings at stations to shorten the time of the military trains. The Police did not have enough time to inspect luggage during these stops so they did it during the trip. It

was not an easy task because of overcrowding. In the corridors people sat on their luggage or stood around. The policemen had to squeeze through the crowd. The women knew the routine and knew which stations the police had to get off at. They created as much commotion as they could by supposedly cooperating. They gave the gendarmes the "clean" luggage for inspection just to slow their progress. The noise of screeching women and yelling policemen was horrendous...The regular smugglers knew the policemen and the routine. Often when the policeman entered he was offered food package and left satisfied...During my trips I gained tremendous respect for these women smugglers. I was sure that every one of them would, without thinking, aid any underground soldier in need and would help anyone who was hunted by the Germans. These same courageous women, with bottles filled with gasoline, attacked German tanks during the 1939 invasion." (pp. 98-99). These facts are relevant in more ways than one. Post-Stalinist Jan T. Gross, and the media uncritically covering him, have claimed that Poles risking their lives to save Jews were no different from those engaging in the black market, which, according to Gross, was no big deal. From the eyewitness statements of Lazowski, quoted above, it is evident that the black market most certainly WAS a big deal. The Polokaust-by-hunger plan, of the Germans, largely failed for a simple reason: The Germans never had the manpower to completely shut down the transfer of feedstuffs by the courageous and sophisticated Polish black market!

THE FAKE TYPHUS EPIDEMIC KEEPS THE GERMANS AT BAY

The author describes how a certain bacillus, injected into a healthy person, was found to be able to create a false-positive result for typhus without actually giving the person the disease. This stunning discovery came in handy for exempting Poles from forced labor in Germany! Let Lazowski speak: "He [colleague Stasiek] had discovered that it was possible to induce a positive Weil-Felix reaction in a healthy person. And, no one in the world knew it! On occasion a Polish laborer deported to Germany was granted a 14- day leave to visit his family in GG. If he had not returned to Germany on time, he would be arrested by the police. If he could not be found, his whole family would be arrested and transported to a concentration camp. Only a serious disease, verified by a physician's certificate, could justify an extension of the leave of absence (Any irregularity in such a document would be extremely dangerous to the patient and physician alike.)" (p. 86) "Stasiek and I worked out plan for

defending the inhabitants of our area. We would have the fake epidemic spread the same as a real epidemic would, that is, through lines of communication. The 'nucleus' of the epidemic would be in remote villages and in areas near the forests where the Germans were reluctant to go for fear of guerrillas. The incidence of cases would increase in winter and decrease considerably in summer. We decided to minimize our contacts and phone conversations. We were to work independently, spreading the 'disease' in the area of our own practices. Stasiek gave me the first bottle of Proteus suspension which he had bought as a reagent in Warsaw in the same store that had equipped my first laboratory. This reagent was officially produced by the National Institute of Hygiene and was easy to obtain. Both Stasiek and I would start with just a few cases. Of course we were sworn to secrecy. No one knew about our action, not even our wives, nor our patients." (pp. 86-87).

Men of Silk: The Hasidic Conquest of Polish Jewish Society

Dynner, Glenn 2006

The Hasidic Movement in Old Poland.

Ghetto Benches Irony. Zydokomuna Ran in Families This is a very detailed work which contains much technical detail. The title, MEN OF SILK (Kitajcy), stems from the fact that Hasidim commonly wore silk in order to avoid wearing wool--in which there was the danger of some linen threads being mixed in with the wool threads. (p. 2, 61). Much of what has been written about the Hasidim has tended to be written by their opponents. The author, instead, emphasizes the use of archival information to support his conclusions. Based on this, he tends to find the differences between the Hasidim and the Mitnaggdim to be less pronounced than commonly reckoned, and for the ways of the Hasidim to be less commonly esoteric than commonly supposed. Not all of the Maskilim (enlightened Jews) were negatively oriented towards Hasidism. Some of the Maskilim praised this movement for its sense of community, its love for the poor, and its devotion to the Jewish people. As for the objectionable resistance to reform, this hostility to innovation was not limited to the Hasidim. It was equally true of some of the Mitnaggdim and their "zealous Talmudism". (p. 161). Author Glenn Dynner finds parallels between the Hasidim and comparable spiritual movements in Christianity, such as Pietism, Quietism, Wesleyanism, Jansenism, the Great Awakening, and the Old Believers. However, he sees

no cause-effect relationship between these developments in Judaism and Christianity. Instead, both trends developed in parallel, according to the ZEITGEIST. This, in turn, was not a reaction to the Enlightenment but rather a sharing with the Enlightenment--of the spirit of individual independence of thought and feeling in matters of the spirit. (pp. 16-17). Now let us consider religious dissent and the Inquisition. The political and religious establishment of Poland was, if anything, harsher towards unconventional religious expression among Catholics than among Jews. Dynner remarks, (quote) These Christian cases place official treatment of Hasidism in perspective: Official concerns about fanaticism, exploitation of gullible folk, and disruptions of public order applied in both cases. If anything, the zaddikim ultimately enjoyed better treatment than Christian miracle workers. (unquote). (p. 86). Demonology existed in 17th century Polish Hasidism as well as in Polish Catholicism. Dynner (p. 143) believes that Polish demonic lore was richer than its relatively narrow and formulaic Jewish counterpart. (p. 143). I now move beyond Hasidism itself, and focus on matters of direct relevance to issues outside of Jewish religion. I use brackets to relate the information to timeless matters that go beyond the immediate purview of this book.

JEWS AND THE PARTITIONS OF POLAND

The disloyalty to Poland by some of Poland's magnates, at the infamous Conference of Targowica, is well known. However, questions have sometimes also been raised about the loyalty or otherwise of Poland's Jews at the time of the Partitions. Although this subject is beyond the scope of this book, the author provides interesting information about one prominent Polish Jew. Enter Szmul Zbytkower. He is identified by Dynner as having an unclear attitude towards Hasidism, but one who was very wealthy. (p. 97). The author describes Zbytkower's conduct in the period up to and including the Partitions of Poland, (quote) He [Szmul] settled in the Warsaw suburb of Praga around the age of twenty-five (i. e., 1752), and acquired his fortune by provisioning both the Polish and Russian armies with horses, grain, leather, cloth, and other goods during the struggles accompanying the partitions of Poland...As for Szmul, his double dealings and varied connections yielded houses and entire estates. He became the first Polish Jew to own real estate. The designation "court Jew" is quite appropriate in his case. Yet Szmul's supplies to the Russian Army and the Confederacy of Targowica during the Kosciuszko insurrection left him vulnerable to charges of espionage and treachery, and led to the

destruction of his tannery and confiscation of his other property. Although he was cleared of those charges by the court of the Insurrection, several historians strove to clear his name again. (unquote). (p. 98). However, there is more to this. Dynner remarks, (quote) Tadeusz Korzon argues, however, that as Jews felt no connection to Poland, there is no reason to expect patriotism from Szmul. (unquote). (p. 292). Does this mean that Jewish feelings excuse their duties? Perhaps the wrong question is being asked. Szmul Zbytkower should perhaps be best described not so much as a court Jew, but as an early version of the international Jew--one who has no loyalty to any nation, and who works with any nation that will further his influence and his wealth.

JEWES AND MILITARY SERVICE The author touches on the Jewish paying of extra taxes in exchange for being exempt from military service. This was notably true of the Tsarist Russian Empire in the early 19th century. (p. 295). **THE HASIDIC MOVEMENT AND SEGREGATED SEATING: LATER GHETTO BENCHES** Some of the reasons that the Hasidim encountered opposition from their fellow Jews are intuitively obvious, while others are not. Dynner comments, (quote) Not surprisingly, Hasidim were confronted by formidable opponents--Jewish and non-Jewish--at every turn. Among Hasidism's Jewish opponents, the traditionalist-oriented Mitnaggdim decried the separate Hasidic prayer quorums on the grounds that they employed ritual modifications supposedly reserved for the elite. Separate spaces for worship also undermined the local pecking order, manifested in preferred seating assignments and ritual honors in the synagogue. (unquote). (p. 59). [The informed reader may recount a more recent situation in which the question of segregated seating came up. When Poles of the 1930's were condemned for instituting ghetto benches for Jews at Polish universities, they responded with the fact that they were only imitating the kind of segregated seating that the Jews had already been practicing for centuries!]

POLITICAL RADICALISM: CONTINUITY IN JEWISH FAMILIES Author Glenn Dynner defines the YIHUS as a rabbinical lineage--commonly found among both the Hasidim and the Mitnaggdim. (p. 80, 124). The YIHUS had a secular Jewish counterpart. Dynner comments, (quote) Interestingly enough, Jewish socialists developed their own version of YIHUS, derived from a relative's fame as a revolutionary. (unquote). (p. 135). [Consider the Zydokomuna. Nowadays, Jews who are related to Communists (e. g., Adam Michnik vel Szechter) commonly act as though

they had nothing to do with the attitudes and conduct of their relatives. While this may sometimes be true, one must not overlook the opposite tendency--of the fact of involvement in socialism (and Communism) tending to run in Jewish families, and for being honored as such.]

Poland Roman, Dyboski 1933 ***Why Sunday Closing Law Was Necessary. Why NUMERUS CLAUSUS at Universities was Necessary. 19th-Century Polish Insurrections Had Value Even Though They Failed***

This single volume is a mini-encyclopedia on pre-WWII Poland, and I can only touch on a few issues. There is much detail on notable Polish artists, poets, scientists, etc. Here are some interesting facts. Leibnitz was of Polish stock. (H. A. L. Fisher 1933, p. 10). Polish mining engineer and chemist Ignatius Lukaszewicz, and the Polish patriot Stanislas Szczepanowski, had pioneered the Polish oil industry, culminating in Boryslaw. (pp. 221-222). During the 1920 Bolshevik War, the Russians confiscated 7,000 Polish bells during their march across Poland. (p. 382). In the 1932 Olympics, Poland placed in 8th place overall. (p. 300).

THE INSURRECTIONS: NOT FRUITLESS BLOODLETTING The author does not believe that the failed 1830 and 1863 Polish Insurrections against Russian rule were useless. Even though European support for Poland did not usually go beyond lip service, the Insurrections kept the issue of Poland alive in European politics, eventually bearing fruit. (p. 39). The author also cites and commends self-help Polish activities that acted against Austrian, Russian, and especially the Prussian rulers of Poland. (p. 198).

THE MINORITIES TREATY, IMPOSED ON POLAND, WAS A FARCE Now consider the resurrected Poland (1918). Consistent with the premise that the so-called Minorities Treaty was hypocritical insofar as it did not value all minority groups in all nations equally, and that it did not hold other nations to the same standards as Poland, Poles in Germany were significantly worse off than Germans in Poland, notably in the field of education. (pp. 171-172; p. 187).

THE 1918 POGROMS CONTEXTUALIZED Author Dyboski attributes the 1918-era greatly exaggerated pogroms to Jewish wartime profiteering and the anti-Polish attitudes of the Jewish border population of the new Poland. (p. 177).

ORGANIZED JEWISH HOSTILITY TO THE NEW POLAND The following is in reference to the Jewish demands for special, separatist rights

in conjunction with the so-called Minorities Treaty. Roman Dyboski describes the conduct of the thirty Jewish deputies in the Polish parliament: "During the first few years of Poland's new existence, that group maintained a united front and an unvarying attitude of clamorous opposition against every Polish Government. Demands were raised for such extended privileges of self-government as no sovereign state could ever grant to a minority, and one scattered all over the country, too--demands which, in fact, frequently amounted to what would have been, in Mr. Morgenthau's words, 'the creation of a Jewish State within the Polish State.'" (p. 178).

Shades of Judeopolonia! WHY THE SUNDAY CLOSING LAW WAS NECESSARY

Dyboski also turns around Jewish complaints about Sunday closing: "Thus, the claim of Orthodox Jews to be allowed to trade on Sundays because they never do business on Saturday, might appear to be fair, yet would at bottom have meant highly unfair competition with the Christian trader, since it is just Sunday which is the average customer's only really free day." (pp. 178-179).

WHY THE NUMERUS CLAUSUS AT UNIVERSITIES WAS NECESSARY: OTHERWISE A STAGGERING JEWISH-FAVORABLE IMBALANCE

The Jewish overabundance at universities, which later provoked the numerus clausus, partly came about because of Zionist Jewish nationalism, which rapidly created an educated Jewish class. In addition, this overabundance was "...partly just on account of wartime increase of wealth among the Jews, and successful evasion of military service on the part of their young men. Without a NUMERUS CLAUSUS, the Jewish overabundance at universities would have been extreme. For instance, there was a time in the later years of the War [WWI] when the medical faculty at the University of Cracow had seventy percent Jews and only thirty percent Gentiles among its students." (p. 179). (To keep this in perspective: Note that Jews were just 10%-12% percent of Poland's population!)

THE EVENTUAL GERMAN PRETEXT FOR STARTING WWII

Author Roman Dyboski wrote this book when WWII was still far below the horizon. Ironical to perennial German complaints about the so-called Polish Corridor splitting East Prussia off the rest of Germany, it was not merely a strip of land designed to give Poland "artificial" access to the sea. It was full-fledged Polish in composition (80% Polish as verified by independent observers: p. 396).

The Medical School "Cadaver Affair": Jewish Racism in Action

Contemporary Halakhic Problems Bleich, J. David 1995

Jewish Teachings Behind the Medical-School "Cadaver Affair" in 1920s Poland (Jewish Medical Students Dissected Only Polish Cadavers): A Dual Morality Governing the Jewish Dead and the Non-Jewish Dead This work discusses many topics, of which I mention a

few. There is reference to Jewish religious opinion, notably that in the Talmud. I encourage the reader to look up the passages in the online Babylonian Talmud (halakha.com), as I did. It is a rewarding experience.

A DOUBLE STANDARD ON THE EXPLOITATION OF CORPSES

The Talmud (SANHEDRIN 47b) forbids the deriving of benefit from the cadaver of a Jew. (p. 184). As for the cadaver of a non-Jew, the opinions of leading Jewish thinkers were mixed. (p. 187). Bleich remarks, "On the other hand, Ramban [1194-1270], KETUBOT 60a, advances an opposing view in remarking, 'I know of no prohibition with regard to a non-Jew since we derive [the prohibition] from Miriam.'" (p. 187. That is, from the customs surrounding the burial of a Jew. See also p. 184). The Talmud (BECHOROTH 45a) has the famous account of the body of an executed criminal dissected for the purpose of studying anatomy. This led to the question of whether the scientific knowledge gained had been sufficient to offset the exploitation of the corpse. HATAM SOFER [1762-1839] stated that this was a moot question, since the body had not been that of a Jew. Bleich comments, "HATAM SOFER resolves the problem by commenting that the subject of this experiment was undoubtedly a non-Jewess from whose corpse it is not forbidden to derive benefit." (p. 186). Other Jewish sources that affirmed the fact that there is no prohibition in exploiting the body of a GOY included SEFER YERE'IM [d. 1175] no. 310 as well as TOSAFOT, BABA KAMMA 10a (p. 187) and, more recently, MISHNEH LE-MELEKH [~1731]. (pp. 184-186). JEWISH MEDICAL STUDENTS

IN POLISH UNIVERSITIES IN THE 1920s: JEWISH CADAVERS ARE SPECIAL, CATHOLIC CADAVERS ARE NOT I now go beyond the immediate contents of this book for the purpose of deeper analysis.

Consider the "cadaver affair" for which Poles are nowadays exclusively

blamed. In interwar Poland, the Jewish community, based on ostensible religious grounds, failed to provide Jewish cadavers for Jewish medical students to dissect (except when compelled). Instead, Jewish medical students freely dissected the bodies of Polish Catholics. Nowadays, Poles are blamed for (what else?) being anti-Semitic in objecting to this farcical arrangement. In other words, Poles refused to comply with this transparently racist Jewish system that treated Polish cadavers as less sacred than Jewish cadavers and--guess what--now Poles are the problem! What's more, Poland's rabbis strenuously and stubbornly opposed the dissection of Jewish corpses--until they had to bend to utilitarian considerations (the likely reduction in numbers of Jewish medical students).

POTENTIAL ONGOING IMPLICATIONS OF THE DUAL MORALITY GOVERNING THE REMAINS OF JEWISH AND NON-JEWISH DEAD

Cultural memes can survive for many generations after they had last been generally verbalized. Just because most Jews today are irreligious and Talmud-uninformed does not mean that the considerations raised in this book have died out. They evidently live on in secularized, modernized forms, as discussed below. During the Auschwitz Carmelite and Cross controversy, the Poles wanted to end the standoff by proposing that Auschwitz proper would "belong" to the Poles and Birkenau would "belong" to the Jews. However, this reasonable compromise was rejected by the Jews on the basis of the fact that Jewish ashes are found everywhere at the site of the former Nazi German death camp. Polish ashes did not enter into this equation at all. Evidently, Jewish ashes are sacred in a manner that Polish ashes are not! In recent years, Jan T. Gross has gotten a great deal of adulatory media coverage of his accounts of the desperately-poor postwar Poles robbing the cremains of Jews. Needless to say, there was no such consternation about Jews robbing the graves of other Jews, of Poles robbing the graves of other Poles, or of other war-traumatized peoples engaged in similar odious behavior. Instead, there was an almost-obsessive demonization of Poles as a "nation of thieves" that had "exploited the Jewish dead." It is not hard to figure out why. Finally, the unequal treatment of GOYIM dead and Jewish dead can extend to genocide. This partly accounts for the Holocaust preeminence that permeates much of western culture. In other words, in practice, the genocide of a GOY is not as significant as the genocide of a Jew.

BASIC JUDICIAL MATTERS DIVIDED JEWS AND GENTILES FOR

CENTURIES I now return to the immediate contents of this book. Until fairly recent times, Jews insisted on having their own courts (kahals). More recent versions of such particular Jewish courts, however partly secularized, became part of the Jewish demands for special rights, in the so-called Minorities Treaty, that was partly-successfully imposed on 1918-era Poland. The original religious basis, for this form of Jewish separatism, is expounded by Bleich, "Fundamentally, idolatry is renunciation of God and His Torah. Hence recourse to non-Jewish courts, even when the law administered by such courts is not derived from idolatrous cults, does not involve a novel prohibition but constitutes a form of idolatry, e. e., the heresy of denying the applicability of the Law of Moses to adjudication of the matter of dispute. Thus, the prohibition against supplanting the Law of the Torah by another legal code is subsumed under the prohibition against idolatry and does not constitute an independent transgression." (pp. 12-13).

WHY THE DEATH PENALTY FOR A GOY WHO STUDIES THE TORAH OR OBSERVES THE SABBATH This refers to SANHEDRIN 58b. (p. 149). There are so many proposed "answers" to this question that it becomes obvious that all of them are speculative and exculpatory in nature rather than some kind of "correct" understanding of the Talmud. Rabbi Ha Me'iri [1249-1310] attempted to account for this harsh teaching in terms of what now is called cultural misappropriation, as described by Bleich, "Proficiency in Torah and observance of SHABBAT are the unique hallmarks of a Jew. According to Me'iri, the fundamental concern underlying this prohibition is that a non-Jew who becomes proficient in Torah or who observes SHABBAT is a coreligionist and hence they may seek to emulate his conduct in other areas as well." (p. 158). [Similar concerns about cultural misappropriation were voiced by the much-condemned Endeks. They were skeptical of potential large-scale Jewish assimilation, notably in terms of insincerely- and incompletely-Polonized Jews and their inimical influences on Polish culture.] Other rabbinic teachings about SANHEDRIN 58b go far beyond potential cultural misappropriation, and are far less charitable to the GOYIM. These revolve around the supposition that the gulf between the gentiles and Chosen-People Jews is so fundamental that each is governed by nothing less than a qualitatively different set of cosmic rules. For instance, Rabbi Meir Dan Plocki [b. 1866 or 1867] referred to the Talmud (SHABBAT 156a and NEDARIM 32a), which teaches that Jewish Chosenness extends to the

privilege of Jews being governed directly by God. In contrast, the GOYIM, unlike the Jews, have to settle for being governed by the constellations and by natural forces. The position of Rashi (1040-1105), the famous French rabbi, is instructive in this regard. He states that, just as celestial bodies must unfailingly perform their orbits, so also must non-Jews unfailingly fulfill their destined role in the universe. Therefore, any GOY who deliberately abstains from productive labor for a full twenty-four hour period is, in effect, violating his "place" in the created order of things (p. 160), and, worse yet, is usurping the status of the Jew. Author Bleich specifies, "Thus the comment of the Midrash describing a non-Jew who observes SHABBAT as an interloper interjecting himself into the unique relationship between God and Israel is equally applicable to a situation in which a non-Jew observes any day of the week as a day of rest. In observing any day as a day of rest, the non-Jew, in effect, announces that he does not emulate the celestial bodies because he is not dependent upon them as the conduits of providence but enjoys the unmediated guardianship of God as do the people Israel." (pp. 160-161).

Cardinal August Hlond's Statements (e. g, Jewish Atheism) Were Spot-On

The Life of Jews in Poland before the Holocaust: A Memoir Gold, Ben-Zion 2007 ***Polish Cardinal August Hlond Was Right About the Pre-WWII Jews' Strong Move to Atheism and Communism*** If you want detailed information on the nuts-and-bolts practice of religion among the Jews of pre-WWII Poland, this book is for you. This work emphasizes religious observances over religious philosophies, although author Rabbi Gold does engage in some post-Holocaust soul-searching. There is interesting information on the role of women in Orthodox Judaism (pp. 55-on), along with the Jewish concept of the Messiah and of the hereafter. (p. 31). There were a number of activities performed in the ten-day period between Rosh Hashanah and Yom Kippur. "One of them was Kapparoth (Atonements), a ritual in which one's sins are passed on to a chicken, a rooster, or even a fish, which is offered as a substitute for oneself." (p. 37).

JEWS WERE "OTHERIZED" BY POLES BECAUSE THEY WERE

VERY MUCH THE "OTHER"--BY CHOICE Poland's Jews were less a minority group than a separate nation living on Polish soil. Jews were in a state of profound disconnect from Poles and Poland, even in the case of language. "In 1918, after Poland regained independence, the government decreed that Polish be taught in heder...Most religious Jews who grew up before Poland became independent spoke Polish poorly..." (p. 80). The kind of education that religious Jews obtained also contributed to their self-imposed apartheid (my term): "In Poland, my education was strictly within the Jewish tradition. In heder, I had learned a little Polish history, and arithmetic [and then only because the Polish law required it: p. 47]. In the yeshiva we viewed all secular education as contaminating. We actually believed that we had nothing to learn from the goyim." (pp. 146-147).

POLISH CARDINAL AUGUST HLOND WAS RIGHT As for assimilated Jews, notably the young, they too generally were not really part of Poland. In 1936, Cardinal August Hlond made a statement in which he characterized nonreligious Jews as freethinkers, vanguards of Bolshevism, etc. (for full text of the statement, see pp. 76-77). Gold tacitly makes it clear that this had quite a bit of basis in fact, as he comments: "I grew up during the late 1920s and early 1930s. In those years about three and half million Jews lived in Poland, but less than a third of them were religious. Most young people of my generation abandoned religion for political or practical solutions to the dilemmas of Jewish existence. They were attracted to Zionism, to the Jewish Socialist Bund, or to Communism, the groups that were competing successfully for the allegiance of the younger generation." (p. 16). Note that becoming better Polish citizens does not make the list.

DOES NOT AWFULIZE THE SITUATION OF JEWS IN PRE-WWII POLAND Rabbi Gold keeps Polish anti-Semitism in perspective: "It is remarkable that despite the vehement anti-Jewishness of the 1930's, Jews still fared better in Poland than they did in Germany, France, or Spain. Jews were never expelled from Poland." (p. 81). He also praises the Poles, including devout Catholics, who rescued Jews during the German occupation.

POLISH ANTI-SEMITISM? DON'T FORGET JEWISH ANTIGOYISM The author realizes that Polish anti-Semitism was only one side of the coin: "Relations between Poles and religious Jews were burdened by prejudices on both sides. Just as our self-image was shaped by our religious tradition, so was our view of Poles. We were the descendants of Jacob, who, according to tradition, studies Torah and lived

by its commandments. Poles, on the other hand, were the descendants of Esau, with all of the vile characteristics that our tradition ascribed to him: a depraved being, a murderer, a rapist, and an inveterate enemy of Jacob." (p. 76). Gold continues: "We viewed Catholicism as idolatry. Poles were stereotyped as lechers and drunkards, given to brawling and wife-beating. I remember a popular Yiddish folk song about Jacob, the Jew, who rises in the morning and goes to the Beit HaMidrash to study and pray, and Esau, a Pole, who goes to the tavern. The refrain exclaims: 'Oy! Shiker is a goy, a goy is drunk! And he must drink because he is a goy.'" (p. 79).

Secular Judaism: Faith, Values and Spirituality Malkin, Yaakov 2004
Jewish Atheism: From Medieval Origins to Its Dominant Position Among the World's Jews Today. The Much-Criticized Polish Cardinal Hlond Was Right

In the Foreword, Rabbi Sherwin T. Wine identifies author Yaakov Malkin, of Tel Aviv University, as "one of the significant intellectual leaders of this [secular Judaism] movement." (p. vii). Agree with him or not, but realize that he knows what he is talking about. THE HISTORIC "OTHERIZATION" OF THE JEW--A TWO-WAY STREET

What does it mean to be Jewish? What, if anything, does it have to do with Jewish religion? Rabbi Sherwin Wine thus answers these questions, "Since their beginnings the Jews had functioned as a nation. Even when their government became a theocracy and religious conformity was enforced, they still saw themselves primarily a nation. Even when they became a world people in the Diaspora [read: cosmopolitanism], they still saw themselves as a nation. In the Middle Ages the Jews were never regarded as members of the nations among whom they lived. They SAW THEMSELVES and were viewed by others as aliens." (p. vii; Emphasis added). ENDEKS DIDN'T GENERALLY RECOGNIZE POLAND'S JEWS AS POLES...AND NEITHER DID THE JEWS! Rabbi Wine's comments are pointed, and they are generally applicable to Jews from this entire part of Europe, "When Eastern European Jews arrived in North America, the Reformers were appalled by the image they projected. It was not only their poverty and immigrant crudeness that bothered them. It was a fact that they were a distinct nationality, with a language and culture all

their own. Russian Jews did not think that they were Russian. They saw themselves as ethnically Jewish. Yiddish, not Russian, was their mother tongue." (p. viii). [So much for the myth, promulgated by some, that, just because Jews had lived for centuries in Poland, they thereby validly "own" a part of Poland.]

"OTHERIZATION" VS. JEWISH ASSIMILATION--NOT BLACK AND WHITE Valid considerations about Jewish separatism persisted even in the post-Enlightenment assimilationist-friendly ostensibly-progressive western European nations. For example, even though Alfred Dreyfus was found innocent, the question of dual loyalty, which had animated suspicions about him, had not arisen out of thin air. Sherwin tacitly acknowledges as much as he quips, "National identity for Jews as French, German and English was, therefore, problematic. Can a person be a member of two nations simultaneously? If you join a new nation must you repudiate the nation from which you came? Or, if you are pious and loyal to your ancestral past, do you repudiate the offer of citizenship that is extended?" (p. vii). Sherwin (pp. vii-viii) contends that Reform Judaism arose as a means of resolving this very-real "dual loyalty" dilemma: From now on Jews would be only a religion, devoid of ethnic or national content. Otherwise, they would be Germans and Americans in every sense of the word. In the USA, Jews became just another denomination--one of America's three great religions: "Protestants, Catholics, and Jews". Reform Judaism, in Sherwin's opinion, inhibited the development of secular Judaism. By reducing Jewishness to a religious-centered identity, it implied that an irreligious or anti-religious Jew was a peripheral or second-class Jew. (p. ix).

THE JEWISH RETREAT FROM GOD BEGAN IN THE MIDDLE AGES

It is easy to see that Judaism was fertile ground for atheism. To begin with, according to Malkin, "Jewish religious tradition does not recognize any obligatory credo." (p. 3). As elaborated in the next paragraphs, God was incrementally reduced to an abstract, remote, and uninvolved Entity before He was commonly pushed out of existence entirely. Let us examine the gradual dismantling of God and His authority. Malkin comments, "A 'freethinking' trend that may be traced back to Maimonides..." (p. 3). Furthermore, "We have no obligation to obey the commandments. Even religiously believing Jews agree with that and take their authority from none other than Maimonides' *GUIDE FOR THE PERPLEXED*. As early as the thirteenth century, some Jews decided they were free of the duty of MITZVA observance. Their authority for this

audacious conclusion was Maimonides' conceptualization of God as perfectly abstract..." (p. 79). Enter the 16th century and the Lurian (Rabbi Yitzhak Luria) system of KABBALAH. Malkin remarks, "A new conceptualization of God was winning adherents: he was no longer a personal God to be prayed to and whose 'will' had to be done, but an abstract being with no capacity for speech and certainly no need for petitions and sacrifice." (p. 46). Let us avoid falling into semantics (e. g, agnostic, ignostic, or whatever). In practical terms, redefining God as an abstraction, or doing away with Him entirely (relegating Him to 'Humanity's greatest invention'), makes no difference. Malkin recognizes as much, "Whether one believes in a God of a kind beyond the conceptual powers of humankind to conceive, or believes that Yahweh has been manufactured by the human imagination, the MITZVOT lose their power to command obedience." (p. 81). No kidding. Of course, the author is not suggesting that Jews disregard MITZVOT. Rather, these deeds can variously and freely be practiced, abandoned, or added-to, solely in accordance with personal preference, Jewish culture, humanistic considerations, etc., but not in accordance with any God. (pp. 80-81).

THE ATHEIZATION OF JEWRY TAKES HOLD, AND SPREADS GLOBALLY In 1936, Polish Cardinal August Hlond, deeply concerned about inimical influences affecting Poland's Catholics, wrote a pastoral letter calling Jews freethinkers, vanguards of Bolshevism, and a bad influence on morals [of course, not all Jews, as he made crystal-clear]. For daring to criticize Jews, many recent Jewish authors (and not a few Judeo-conformist Christians) have demonized him, effectively calling him a "hater" and (what else?) anti-Semite merely for specifying unwelcome facts--moreover ones which religious Jews had voiced themselves. As it turns out, not only was Cardinal Hlond correct, but he had actually understated the significance of Jewish self-atheization, moreover which by then (1936) had been already at least a few decades old. Malkin tacitly affirms this fact, "In the second half of the nineteenth century, Judaism adopted the process of secularization. The HASKALAH movement and other nationalist secular movements began to influence increasingly wider circles through new journalism and literature that broke the bonds of religious culture. A growing number of Jews released themselves from traditional community organizations and from their obligation to obey its leaders and the MITZVOT of the HALAKHA." (p. 29). In summary, "In the last quarter of the

nineteenth century, secularization gained speed among the majority Jewish population of Eastern Europe, then under Russian, Austrian, and Prussian rule." (p. 30). Note that this overlapped the lands of Partitioned Poland. Furthermore, this process soon became global. Malkin writes, "From the nineteenth century on, secular Jewish culture spread to every corner of the Diaspora and into every Jewish and non-Jewish language in which Jews wrote--Hebrew, Ladino, Yiddish, English, French, Russian, Arabic, German and others." (p. 78). **SOME FORM OF JEWISH ATHEISM IS NOW THE NORM, NOT THE EXCEPTION** Malkin makes this clear, "Over the course of the twentieth century, the population of Jews who do not observe MITZVOT became the majority of the Jewish population in Israel and throughout the world." (p. 29). As if having a fear of making an understatement, the author repeats this fact again (e. g, p. 79).

SECULARIZED JEWISH MESSIANISM LED TO JEWS IN COMMUNISM (ZYDOKOMUNA) Unlike those who pooh-pooh the magnitude and significance of the Jewish leadership of Communism, author Malkin does not. He writes, "The most important contribution of messianism to Jewish culture was the development of a faith in a better future, an ideal world, which became a driving force for new social and revolutionary movements in which Jews played **MAJOR ROLES**." (p. 120; Emphasis added). However, the author does not explain how Jewish involvement in a movement based on systematic violence and scapegoating fits-in with the professed humanitarianism and ethics of Judaism. Does the end justify the means? And, if mass murder under Communism was no big deal, then why not the same under Nazism?

HOLOCAUST SUPREMACISM HURTS JEWS THEMSELVES

Author Yaakov Malkin joins some other Jews who warn that the customary emphasis on the Holocaust obscures the rich heritage of Judaism. He objects to the fact that, "European Jewry is depicted as moving straight from the decaying hovels of the nineteenth-century SHTETL to Auschwitz." (p. 89).

Bad Rabbi: And Other Strange But True Stories from the Yiddish Press Portnoy, Eddy 2017 *Little-Known Facts on Pre-WWII*

Polish-Jewish Relations: Jews and Atheism; Jews and the Press

Author Eddy Portnoy is a researcher with the YIVO Institute. The setting of this fascinating work is foreign-ruled Poland, and the Jewish immigrant community in New York City, in the late 19th and early 20th centuries. Owing to the fact that radio, television, and the internet were yet to be invented, the Yiddish newspaper had much more importance to Jews than today's newspapers have to their readers. The heyday of the Yiddish press was the 1880s--1930s. (p. 3). Author Portnoy opines that the Yiddish press is the best way to learn of Jewish life in Poland before the German-made Holocaust. (p. 20). This book serves as a corrective to the usual treatment, in a vacuum, of Catholic concerns about Jewish influence on Polish society, as well as the use of these concerns as an anti-Polish polemic. The latter is occurring today as one outcome of the Israeli-Polish dispute about Poland's new law. **MILITANT JEWISH ATHEISTS AND THEIR ORGANIZED PROFANATION OF YOM KIPPUR** Author

Portnoy informs us that, "The Free Thinkers, as they were known, had bureaus all over Poland, clubhouses for nonbelievers where lectures and meetings were held..." (p. 180). To disbelieve the truth claims of religion and/or to find religious practices irrelevant, is one thing. To be openly disrespectful of religion is quite another. The following are statements by Eddy Portnoy, "Yom Kippur dances, organized initially by anarchists in the mid-1880s, started in London and migrated to New York and Montreal. Smaller nosh fests and public demonstrations were also celebrated by Jewish antinomians in other locales. Unorthodox Jews in interwar Poland could pull hundreds of locals into small venues on Yom Kipper in shtetls such as Kalish and Chelm. In larger cities, for example, Warsaw and Lodz, they could sell out 5,000-seat circuses." (p. 83). Obviously, this was no extremist or marginal operation! Portnoy continues, "Advertised in the Yiddish press, Yom Kippur balls, lectures, and nosh fests were decidedly communal events created by and for an alternative community...Some people partook to spite a god they did not believe in. Others participated to antagonize their parents, and still others to harass the religious establishment. In fact, harassment may have been the biggest draw. In addition, holding an antireligious Yom Kippur event was often a way to get free publicity." (p. 84). Atheist Jews also affronted religious Jews directly, and in an in-your-face manner. Portnoy cites a 1927 article in Haynt, "And if the meeting itself went without incident, they [atheists] went out into the

Jewish streets the morning of Yom Kippur and hawked old issues of the magazine *The Freethinker* while people were on their way to shul." (p. 86). The provocations led to violence, "Yom Kippur fisticuffs, it should be known, were not unique to New York City. Warsaw, with its large Jewish population, was also a flashpoint for Jew-on-Jew Day of Atonement fury." (p. 86). This was hardly limited to the High Holidays, "Willing to fight at the drop of a hat, the Free Thinkers and the Shabbos enforcers often came to fisticuffs." (p. 180).

THE YIDDISH PRESS: SENSATIONALISM, FRIVOLITY, CYNICISM, AND DISSOLUTENESS

Eddy Portnoy points out that most Jewish journalists had come from religious homes, but had become secular. (p. 90). This shows up in what they wrote. Author Portnoy assesses Shmuel Yatskan, a famous editor of the leading Yiddish newspaper, *Haynt*, as follows, "With an understanding that a popular newspaper should have a broad mandate, Yatskan printed a lot of sensationalistic trash along with high-quality literature and excellent cultural and political criticism." (p. 90). As another example, Portnoy notes the Warsaw *Khronik*, and says that it was, "A popular chronicle of crime and scandal; it lasted until World War II." (p. 218). The appeals to the reader's base instincts came in many forms. For instance, Portnoy comments, "The Yiddish crime blotter wasn't really just a crime blotter. A one- or occasionally two-page section found in the back pages of the dailies, it contained a variety of outrageous or scandalous stories of local interest, some criminally minded, others not...included explosive little blurbs that peered into broken lives, eavesdropping and reporting on events that perhaps weren't so appropriate for public consumption but that the reading public eagerly devoured." (p. 217). All this was well-organized, and based on a profiteering motive, as elucidated by Portnoy, "Operating on the understanding that an element of scandal and sensation sells papers, the reporters of the Yiddish press mined all kinds of sources for this fare: street peddlers, bums and bag ladies, doctors and nurses at the Jewish Hospital, the police, rabbis, neighborhood finks, and anyone else who might be able to give them the lowdown on whatever freak show just happened in the vicinity." (p. 218). To summarize the seamy themes of Yiddish newspapers, Portnoy writes, "The stories touch on a huge number of issues: superstition, petty theft, smuggling, homosexuality, love affairs, poverty, prostitution, and gambling, to name just a few." (p. 219). In addition, and in reference to criminal-turned-writer Urke Nachlnik (Yitzhok Farberovitch),

Portnoy quips, "...Yiddish papers included lots of 'Urke' material, ranging from interviews to stories to bad underworld jokes...Nachalnik's serialized stories of the Jewish lowlife were a huge hit among the Jews of Poland..." (p. 111). THE YIDDISH THEATER AND ITS OWN TITILLATION OF BASE INSTINCTS Portnoy's last quoted statement is hereby continued: "...in early 1934 actors involved with La Scale Yiddish Theatre decided to stage a play based on his [Nachalnik's] tales. La Scale wasn't one of the top Yiddish theaters in Warsaw, but it always managed to snag an audience with an attractive combination of classics (such as Nachalnik's DIN TOYRE [Thieves Trial]). DIN TOYRE, which opened just after Christmas 1933, drew big crowds not only because it brought the master criminal-turned-auteur to the premiere, but also because the play portrayed the street life of Jewish pimps, prostitutes, and criminals in its own raw reality, complete with authentically foul language and nasty behavior." (p. 111). In contrast to some Jews who objected to this filth, "Yiddish theatergoers, however, seemed to enjoy the mud and didn't necessarily mind being dragged through it. The play was a minor hit." (p. 112). Evidently, this kind of material, and the nihilistic mentality behind it, was increasingly becoming embraced even by mainstream Jewish thinking.

UNSTATED IMPLICATIONS OF THIS EYE-OPENING BOOK

In 1936, Polish Cardinal August Hlond warned of Jews as freethinkers, vanguards of Bolshevism, and a bad moral influence on Poles. For just saying this, Hlond has been pilloried in just about every book on Polish-Jewish relations [I know; I have reviewed them], and transformed into an indictment of Polish Catholic culture in general. As Portnoy's book inadvertently makes crystal-clear, Hlond was on to something, even if it was not politically correct by today's standards.

The Rebbe: The Life and Afterlife of Menachem Mendel Schneerson

Heilman, Samuel C. 2010

Pre-WWII Poland: Jewish Self-

Atheization. Jewish Underworld. Nazis Spared Some Jews.

Schneerson the Messiah? This book originated in part, from Martin Marty and his Fundamentalism Project. Because many of the researchers are religious liberals, they may have a negative bias against tradition-minded

religionists--hence the many vehemently negative reviews of this book. My review includes broad themes that go beyond this book. THE

ATHEIZATION OF POLAND'S JEWS

Rabbi Schneerson thought that his duty was to lead Jews back to God. In doing so, he was continuing what his ancestors had been doing, (quote) The idea that the Jewish people were entering the messianic period was one that Rabbi Yosef Yitzchak had inherited from his father. Shalom DovBer Schneersohn had been overwhelmed by the rapid decline of traditional observant Jewish life at the turn of the nineteenth century. The secularization and political and social emancipation, the assimilation of European Jewry, and the increasing interest among many in a secular Jewish Zionism were for him unthinkable. How could Jews abandon the genuine faith of their fathers? (unquote)(p. 143). The foregoing attitudes parallel those of Polish Cardinal August Hlond, who has been frequently criticized for his 1936 statement in which he referred to Jews as freethinkers. THE JEWISH

UNDERWORLD IN PRE-WWII POLAND

Many societies have organized crime rings, and the pre-Holocaust Jewish community of Poland was no exception. In 1928, there was a Lubavitcher wedding, officiated by Rabbi Yosef Yitzchak (1880-1950) in Warsaw. It took an unfortunate course, (quote) As festive as the wedding was, it was marred by an event that made all the newspapers. Even though "ushers had been placed at the entrance...and only guests with official invitations were allowed to enter" the reception, during the proceedings in the courtyard of the yeshiva, the affair was mobbed by the uninvited and the curious who wanted to watch. Into this crowd, pickpockets and thieves from the Jewish underworld insinuated themselves. As a result, many of the most valuable gifts that had been brought to the couple were stolen, including perhaps most prominently a rare letter from the Ba'al Shem Tov that the maternal grandfather of the bride, Avraham Schneersohn, had brought for the occasion. Purses disappeared. In addition, many of the homes of the guests--who the thieves knew would be in attendance at the wedding--were robbed. The thefts made headlines in the Yiddish press. (unquote). (p. 103). JEWISH TRADITIONALISM: PAST AND PRESENT

The modern Lubavitcher movement differs, in several respects, from past movements that strove to preserve traditional Jewish ways. For instance, most Hasidim had emphasized the voluntary ghettoization (self-segregation) of Jews, otherwise known as an enclave culture (pp. 159-

160), and the use of Yiddish and traditional dress, etc., as a means of reinforcing and preserving Jewish distinctiveness. (p. 5). The Lubavitchers do not. Religious Jews had tended to be anti-Zionist, because Zionists tended to be secularists, and because many religious Jews believed that only the messiah could legitimately restore the Jewish state. (e. g, p. 4, 58, 188-189). In contrast, Rabbi Schneerson, initially hostile to Israel (pp. 197-198), eventually embraced it. (p. 188-189). The approach towards the USA also differs between the Lubavitchers of old and those of new. Prejudices between Jews and Christians always went both ways, and each commonly had thought of the other as governed by base instincts--especially those who engage in nontraditional ways. The authors write, (quote) American posed similar challenges for Lubavitcher ideas. At one time excoriated by the Lubavitchers and other European Orthodox Jews as a TREFENE MEDINA (impure state), it has become a refuge that welcomed tens of thousands of Jews, including the Lubavitchers themselves. What should the new attitude to that country be? (unquote). (p. 58). **CONTRARY TO HOLOCAUST UNIQUENESS MYTHS, THE NAZIS DID NOT AIM FOR THE DEATH OF EVERY SINGLE JEW**

The Schneerson lineage of rabbis, and certain other Jews, survived the eventual Holocaust by bribing the Nazis to be allowed to leave Nazi-ruled Europe (in this case, in 1940)(pp. 130-134). It has been argued that the Nazi enmity against Jews was unique in that, whereas non-Jews who fell into Nazi hands could sometimes be released, Jews never could. Such was obviously not the case. **RABBI SCHNEERSON SUPPORTED ORAL PRAYER IN AMERICAN PUBLIC SCHOOLS**

Rabbi Schneerson became one of the few Jewish leaders who opposed the U. S. Supreme Court decision (ENGEL V. VITALE) that banned prayer in public schools in 1962. (p. 163). The rabbi contended that such a prayer could be the only opportunity for contact with God that a child has all day. (p. 293).

WHO IS THE MESSIAH? DOES ISAIAH 53 REFER TO THE MESSIAH, OR TO ISRAEL? Towards the end of his life, Menachem Mendel Schneerson was increasingly thought of not just someone pointing to the messiah, but even as the messiah himself. Interestingly, some of his followers adopted what usually are considered Christian understandings of the messiah. Thus, after the rabbi's stroke, Isaiah 53:4-5 was taken as reference to a suffering messiah (p. 240), and applied to Schneerson in hopes of his recovery. When the rabbi died, some of his followers

supposed that he would be resurrected (e. g, p. 246, 254, 261), thus believing the messiah as someone who would die and then rise bodily from the dead.

Jewish Identities in Poland and America: The Impact of the Shoah on Religion and Ethnicity Rejak, Sebastian 2011 *Polish*

Cardinal Hlond Was Correct on Jews and Atheism. Holocaust Preeminence. German Guilt Diffusion and Blaming Christianity Instead This book is really three books: 1) American Jews, 2) Post-WWII Polish Jews, and 3) Extensive interviews with American and Polish Jews, especially about whether the Holocaust and God are reconcilable. Because this work raises many different topics, I focus on information not commonly presented in books on the same subject. I study this overall subject in considerable detail, and de-emphasize areas of disagreement with the author. Author Sebastian Rejak begins with various definitions of a Jew. For his purposes, self-defined Jews are Jews. (pp. 24-25). Later, he quotes various Jewish thinkers on the relevance or irrelevance of Jewish Chosenness. Unlike those who would have us think that it did not exist, Rejak recognizes the challenge posed to Poland by Russified Jews (Litvaks, or Litwaks)(p. 243). POLISH CARDINAL HLOND (1936) WAS RIGHT: RAMPANT ATHEISM AMONG JEWS One prominent feature of American Judaism has been its secularism, going far back. In fact, YIDDISHKEIT itself had a pronounced secular bent [no doubt brought from Russia and Russian-occupied Poland] already among Jewish immigrants in the 1890's. (p. 89). Secularism was notable among American Jews in the 1930's. (p. 36). Even among observant Jews, as in the 1940's and 1950's, ostensibly religious practices tended to be culture-centered and community-centered rather than driven by religious conviction, and this was also true of much of the rabbinate. (p. 40). God, when not abandoned or avoided, was (and is) often re-defined. (e. g, p. 308). Interestingly, in his detailed chapter on the Holocaust and theology, Rejak quotes Rabbi Avigdor Miller, who stated that God destroyed Poland's Jews, through Hitler, because they had massively defected from the Torah and gone after materialism and Bundism (radical anti-religious socialism). (p. 122, Ref. 54,

p. 173). All of this helps illuminate Polish Cardinal Hlond's much-quoted and much-condemned 1936 "Jews are freethinkers" statement. THE EMERGENCE OF HOLOCAUSTIANITY Rejak surveys the growth of Holocaust consciousness among American Jews, and shows that attention to it was more common before about 1960 than commonly supposed. He also suggests that the subsequent great increase in Holocaust consciousness among American Jews had less to do with the Eichmann trial and the June 1967 War than with the emerging politics of victimhood in the 1960's. (p. 52). The explosive growth of Holocaust museums was sometimes challenged in the Jewish community. Some felt that emphasis on the Holocaust reinforced it a substitute religion among Jews, and that it tended, in the eyes of the gentiles, to reduce Jews to little more than perpetual victims. Jacob Neusner objected to the marginalization of others' genocides, such as that of the Armenians, and those of the Poles and other Slavs at the hands of the Nazis. (Reference 155, p. 104).

INSTITUTIONALIZED JEWISH SEPARATISM: THE ROLE OF THE KEHILLA In Europe, the KEHILLAH (or KAHAL) functioned not only as a Jewish religious community, but also comprised many social institutions. It was a "state within a state". (J. W. Wocher, Reference 27, p. 91). [This, of course, reinforced the fact of Jewish self-imposed apartheid [the "Otherization" of the Jew], for which nowadays only Poles are blamed.]

JEWS NOT "FORCED INTO COMMERCE" BY BEING PROHIBITED FROM ENGAGING IN AGRICULTURE Approximately 1% of Poland's pre-WWII Jews were farmers. (Reference 6, p. 32). The very fact of their existence refutes the misconception that Jews were forbidden by law to become farmers. HOLOCAUST SUPREMACISM PROMOTED YET AGAIN

Nowadays, the usual Holocaust-related line is the one about Poland failing to emphasize the (presumed) specialness of the Jewish tragedy. Interestingly, right after the war, prominent Jewish editor Artur Rutkowski had advocated exactly that: Jewish and Polish suffering SHOULD be intertwined. (pp. 186-187). Rejak is unclear about the motive (p. 187) before falling back on anti-Semitism as a retroactive explanation. (p. 188). Note the irony: Jewish suffering must NOT be treated as special because there will be anti-Semitism, and, nowadays, Jewish suffering MUST be treated as special or else there will be anti-Semitism.

BLAME CHRISTIANITY, GERMAN GUILT DIFFUSION, YET AGAIN

The chapter on belief in God and the Holocaust is telling in a

way. Many of the Polish Jewish and American Jewish interviewees ask how God could allow such a tragedy, but no one (or almost no one) asks how God could allow Germany to escape with so little punishment. Is this part of what looks like the overall tendency of Jews to downplay Germany's guilt, and to displace it elsewhere ("centuries of prior anti-Semitism", Christianity and its teachings about Jews, "man's inhumanity to man", Poles "not doing enough", "an event totally beyond rational understanding", etc.)? **SOME OF THE DEFICIENCIES IN THIS BOOK** Rejak

presents Polish anti-Semitism as something severe and ubiquitous. It was not. The author's treatment of postwar killings of Polish Jews is deficient, and he exaggerates their numbers. He does not mention the extreme postwar shortage of housing as a factor behind Poles sometimes being unwilling to return the properties to the unexpectedly returning Jewish owners. However, he acknowledges that the Jewishness of the victims, as a motive for the killings, is suspected but not demonstrated. (p. 184). Rejak repeats all the customary exculpations for the gross Jewish over-involvement in Communism (Zydokomuna). Interestingly, however, he cites the testimony of some Polish Jews who are ashamed of their parents' role in the forced Communization of Poland, as exemplified by the dreaded U. B. (Bezpieka). (pp. 191-192). The author tries to downplay the June 1967 War, and subsequent Soviet-imposed directives, for the events of 1968, and attributes it almost entirely to anti-Semitism. If the expulsion of Jews was long in the offing, as Rejak suggests, why did it wait until 1968 to happen, and then do so suddenly? In addition, considering the fact that the Soviet puppet state had now become "permanent", and therefore "domiciled", why is it surprising that "nationalistic" (read ethnic Polish) forms of Communism gained favor over the "internationalist" and "cosmopolitan" (read Jewish) ones? More fundamentally, since Jewish Communists had knowingly joined an amoral movement based on power and duplicity (not only by Communists against non-Communists, but also by Communists against Communists, as exemplified by the turn against Trotsky and later against Khrushchev), why are they dismayed to be the eventual recipients of their own medicine? Is Communism just fine as long as it benefits the Jews (never mind the sufferings of the Poles), and then suddenly sours when it no longer benefits the Jews?

Awakening Lives: Autobiographies of Jewish Youth in Poland before the Holocaust Shandler, Jeffrey 2002 ***Jewish Separatism, Hostility Towards Poland, and Movement Towards Atheism and Communism***

As might be expected, this book is entirely Judeocentric. Everything is written from the viewpoint of how Polish conduct affects Jews, and never once do the various 1930s Jewish authors even consider how Jewish conduct affects Poles. ANTI-ASSIMILATIONIST, SEPARATIST, AND CONDESCENDING ATTITUDES AMONG POLAND'S JEWS. ENDEKS CORROBORATED Author Esther commented, "Naturally, I cherished the Beys Yaakov school more than ever. I didn't consider the public school to be 'ours,' even though we were taught by Jewish men and women. Since they didn't observe the Sabbath and always spoke Polish, as far as I was concerned they were 'unfortunate people.'" (p. 322). When author Esther did acquire some interest in Polish matters, she was quickly corrected, "Father stopped eating his dinner and declared that under no circumstances was I to read any Polish books." (p. 323). Author Ludwik Stockel felt that Poland's Jews were unassimilable, and that Jews would give up too much that is essentially Jewish even if they could feasibly assimilate. He said, "Assimilation cannot be the solution to the problem, since there are certain essential differences in the way that we and the Catholics live, which make assimilation impossible. In this case, it would be a diminution of one's own worth." (p. 172). [Dmowski and the Endeks had mirror-image attitudes, but only they nowadays are blamed for having them.] ASSIMILATION DOES NOT TRANSFORM A JEW INTO A POLE Author J. Harefuler complained about wanting to be a Pole, and not being welcomed by Poles as one. (pp. 377-378). Ironically, however, he was the first to admit that his Polonization was hardly synonymous with becoming a Pole. He wrote, "I am not doing this study, yet I believe that a Jew, for example, is different from a Pole, not only superficially, but also internally. I am a Jew! This I feel today. Once I believed deeply in this. Then, I called myself a citizen of the world and did not believe at all in nationality; more recently, I 'was' a Pole. [quotation marks are Harefuler's]. But today I know that I am a Jew and that I am far from calling myself a Pole. I've become convinced, by being

somewhat assimilated--I write and read Polish, I know Polish history, and so on--that I characterize myself as a true, twentieth-century Jew of the diaspora." (p. 345). Harefuler's testimony corroborates the Endeks. They had contended that large-scale Jewish assimilation is not feasible, and moreover assimilated Polish Jews can be just as separatist, and aloof to essential Polishness, as their anti-assimilationist cousins. The Jewish soul and the Polish soul are fundamentally different. Moreover, this Jewish essentialism can be virtually immutable.

THE SELF-ATHEIZATION AND COMMUNIZATION OF POLAND'S JEWS

In 1936, Polish Cardinal August Hlond made a statement about Jews as freethinkers and vanguards of Bolshevism. Virtually every book on Polish-Jewish relations has since attacked him for it--all the while failing to inform the reader about the reality of what Hlond had been saying. Quite a few of the authors describe their drift away from religion, and how this was true of Poland's Jews in general. The author who calls herself Forget-Me-Not describes how she "got back" at God during the Sabbath. She would hide in a corner, and light one match after another, based on the premise that lighting a fire on the Sabbath was the worst sin against God. (p. 126). The Yiddishist (Bundist) movement was a major factor in the atheization of Poland's Jews. This drew warnings from religious Jews. Author Esther quipped, "Polish books, they argued, didn't have the direct power to make a Jew less pious, but Yiddish books, written by godless heretics, were filled with made-up stories that cast aspersions on innocent, pious Jews." (p. 341). Atheism became common among young Jews in general. Author Hanzl, while in a Tarbut Hebrew GYMNASIUM in Vilna (Wilno; Vilnius) told of being mocked by her classmates when they found out that she was religious. (p. 208). Now consider Communism. Several of the authors described themselves as revolutionaries, or made other pro-Communist statements. Perhaps the most egregious example of this was A. Greyno, who sang the praises of the Soviet Union, saying [Get the air-sickness bags], "This is the Soviet Union, the only country in the world that belongs to the workers and peasants. The Soviet Union shows us, teaches us: See how people can and should live, when workers and peasants come to power!" Yeah, right. Ironical to Greyno, modern leftists now tell us that the USSR was never a worker's state!

THE BIAS IN YIVO ARCHIVES

YIVO was a left-wing operation, and this also shows up in the editorial parts of this book. For instance, the editors repeat the falsehood

that the ONR and Falanga were fascist. (p. xlix). They also mention the detention camp at Bereza Kartuska (where a dozen or so people died) while being silent on the Soviet Gulags (BTW, which were largely directed by Jews), and in which millions of people died.

Jews in Draft-Dodging and in Prostitution

The Revolution of 1905 and Russia's Jews Hoffman, Stefani 2008

Jews Avoid Military Service. Jewish Separatism: The Yiddishist Movement

This is a very "meaty" book, not for the casual reader that goes far beyond the 1905 Revolution. Owing to the wealth of information presented, I touch on only a few subjects, and sometimes relate them to other incidents in various contexts outside the immediate purview of this book. **MILITANT JEWISH RADICALS** Those who say, "few Jews were revolutionaries", are making a true but meaningless statement (like "Few men are violent criminals"). In addition, they ignore the fact that numbers are hard to reckon. In fact, Vladimir Levin comments: "It is very hard to calculate the number of members in an underground party." (p. 112). [Identical considerations, of course, apply to the Zydokomuna].

JEWS AND DRAFT DODGING Semion Goldin's chapter on Jews and the tsarist Army includes some cited figures. Although Jews had been 5% of the number of soldiers in the Odessa district, they accounted for 9% of Jews excused on grounds of illness. In addition: "During the military exercises of 1910 in the Moscow military district, up to 50 percent of the Jews had to be exempted." (p. 72). Russian military commanders recognized the Jews' high intelligence, but contended that this intelligence was used to fake illness, engage in craftiness, escape blame for misdeeds, etc. There were proposals to allow Jews to be exempt from military service in exchange for paying a special extra tax. (p. 71). [The informed reader realizes that "Jews do not make good soldiers" was a common notion in many nations. To some, it was not fully laid to rest until Israel's spectacular victory in the June 1967 War.] **THE AGGRESSIVE ATHEISM OF SOME JEWS**

In his chapter on the Enlightenment of Jews, Brian Horowitz writes: "Religious Jews tended to avoid the intensive study of secular subjects, while secular Jews often felt antagonistic towards

religion." (p. 91). [The militancy of the atheism of many secular Jews comes up in other contexts--for example, the much-condemned Jews-as-freethinkers statement of Polish Cardinal August Hlond in 1936].

THE LITVAK (LITWAK) PROBLEM Although few authors in this volume mention the Litvaks (Litwaks), some do allude to it. Thus, Jews came to amount to 15% of the population of the Russian-occupied Kingdom of Poland, (Theodore R. Weeks, p. 279), a figure cited by Dmowski in his 1909 publication on Jews. It also becomes obvious that the Litvak migration was in fact very substantial. Thus, "...a large part of this development was due to the influx of newcomers from other parts of the Russian Empire...Warsaw's Jewish population grew from roughly 125,000 in 1881 to almost 340,000 in 1914. As a result of this movement to the city, approximately one-half of Warsaw's Jewish residents in 1905 had been born elsewhere." (Thane S. Ury, p. 98). **IS THE AUTHOR EFFECTIVELY SAYING THAT POLES MUST SERVE THE JEWS?**

Theodore R. Weeks has a chapter on Jewish-Polish relations that adheres to the usual Judeocentric bias. The tone is as follows: Jews have a right to do whatever they want, and Poles have no right to object to any of this. If they do, they are automatically anti-Semitic. Continuing this mindset, Weeks presents Dmowski and the Endeks in a superficial manner.

Theodore R. Weeks even presents the following unsubstantiated amazing assertion: "Most Jews did not oppose, indeed welcomed, Polish autonomy..." (p. 138). It is a fact, and not just a perception, that most erstwhile Polish Jews had long since come to terms with the Partitions of Poland, and were indifferent if not antagonistic towards Polish national goals. See, for example, the Peczkis review of: *A FAILED BROTHERHOOD*, by Opalska.

JEWISH SEPARATISM AND SELF-OTHERIZATION: THE YIDDISHIST MOVEMENT Nor is Jewish "otherness" and separatism just a perception of Russian and Polish nationalists. For example, in his chapter, Barry Trachtenberg shows the growing primacy of Yiddish in the Jewish identity. To begin with, there were 5 million Jews in the Russian Empire, and 97% of them spoke Yiddish. (p. 177). In his chapter that touches on Jewish political activism, Abraham Ascher comments: "...the Union for the Attainment of Full Rights for the Jewish People of Russia...called not only for equal rights for Jews but also for cultural autonomy, that is, for the right of Jews to maintain their own schools and their own language, namely, Yiddish." (p. 27). This was in

1905. [By 1918 and the resurrection of the Polish state, Jewish demands, as embodied in the Minorities Treaty, called for mandatory Yiddish not only in government-funded separate Jewish schools, but also in public institutions, such as courts. If enacted, it would have enshrined the Jews as a de facto separate nation living on Polish soil.]

Official Report of the Jewish International Conference on the Suppression of Traffic in Girls and Women. (Jewish Association for the Protection of Girls and Women) 1910 *Jews as Victimizers and Victims of Prostitution*

My review is based on the 1927 edition. In a 1936 statement, Polish Cardinal August Hlond associated Jews and white slavery. While this conference does not mention Hlond (it took place years before Hlond's much-criticized statement), it does enable the reader to see how Hlond got the idea. **JEWS AND WHITE SLAVERY** This conference does not attempt to gauge the scale of the problem. Mr. Montefiore said that, (quote) We are unable from the nature of the case to provide exact statistics, but those who have been working in this unclean and unholy field, whether Jews or Gentiles, know well that many of the victims and traffickers are Jews. That is also known by the police authorities of the various countries of the world. (unquote)(p. 40). He added, (quote) We know that many of the vile and wicked men who conduct, or, in one way or another, are connected with, the Traffic, are Jews, and that many of its victims are Jewesses. (unquote)(p. 3). **THE PROBLEM IS UNDERSTATED** In some cities, Jews appeared to be under-represented as prostitutes while in others, such as Kowno (Lithuania), Jewish prostitutes clearly predominated. (Lubinsky, p. 30). Official figures understated the problem because, as pointed out by Pappenheim (of Frankfort), traffickers were clever in their methods of hiding their activities, and the extent of clandestine prostitution is unknown. (p. 50). Blankstein (of Wilno) pointed out that, in Poland, there were no licensed houses, and that prostitution there was chiefly clandestine. (p. 75). Prostitution involving Jews was organized on an international scale. The largest volume of traffic was between Eastern Europe, and Latin America and Egypt. This was especially true of Poland and Argentina. (p. 86).

JEWES CONFRONT JEWISH PROSTITUTION IN ORDER TO AVERT ANTI-SEMITISM

Some of the Jewish speakers at this conference feared that frank discussion of Jewish prostitution, by Jews themselves, would give ammunition to anti-Semites. In contrast, Pappenheim (p. 51) suggested that anti-Semitism would be worse if non-Jews brought this overall problem to light. She added, "After all, we are proud of good or distinguished Jews, so it is only right that we should be ashamed of bad Jews." (p. 97).

THE ROOTS OF PROSTITUTION

One factor behind prostitution was the lack of effective laws preventing it in certain locations. (p. 50). Pimps could not be reached by religious or moral influences: They could only be stopped by decisive police action. (Chief Rabbi Dr. J. H. Hertz, p. 41). Another factor in Jewish prostitution was poverty and rootlessness. An example of the latter was the LUFTMENSCHEN ("men living on air"--that is, Jews without a definite occupation). This was not solely the outcome of WWI-related dislocations, and of anti-Semitic policies: It also owed to structural changes in societies, such as those that eliminated the need for the Jewish middleman.

(Blankstein (of Wilno), p. 34).

RELIGION AND MORALITY ARE RELEVANT AND IMPORTANT

Still another factor was a breakdown in morality. Cardinal Hlond believed that Jews were a bad moral influence on Polish youth. Interestingly, parallel attitudes existed in the Jewish community. Various Jewish participants in this conference stressed the need for religious teaching among Jews in order to combat amorality, including prostitution. (p. 2, 47, 53, 62-63, 104, 118, 121). In particular, Meltzer (from Lwow) said that Jewish youth are untaught about religion, and so follow their "Oriental instincts" of caring mostly about finery. (p. 118). In addition, Meyer (from Riga) contended that various Jewish parties are responsible for the neglect of religion in schools. (p. 53). Another speaker spoke of fundamental causes, (quote) One is religious lawlessness. It has been pointed out that a hundred years ago we knew of little Jewish prostitution because the Jewish laws were observed in the home. Now if you tell the boys and girls that the Fourth Commandment can be neglected, others will be neglected too. Boys and girls have to be brought up to the idea that the Law has to be observed IN ITS TOTALITY, and then a daughter will not regard her mother as an old-fashioned woman whose morality cannot be a standard for her. To strengthen religious

observance in the home is essential. (emphasis his)(unquote)(pp. 104-105.)

Pogrom Mongering (e. g, Przytyk): Anti-Jewish Violence Way Overblown

Pogrom? Zajscia Polsko-Zydowskie w Przytyku 9 Marca 1936 r. Mity, Fakty, Dokumenty Gontarczyk, Piotr 2000 *The Przytyk Pogrom: What Actually Happened? No Simple Victim/Villain Dialectic*

The English-language title of this book is: *Pogrom? The Polish-Jewish Incident at Przytyk on March 9, 1936. Myths, Facts, and Documents*. It contains an English summary (pp. 369-372). Przytyk needs re-evaluation because of the anti-Polish biases surrounding it, as, for example, exhibited by Heller's *ON THE EDGE OF DESTRUCTION* (p. 19). Because Gontarczyk doesn't follow the conventional Pole-bashing approach, he has been labeled an ethno-nationalist. In actuality, he faults the National Democrats (Endeks) a number of times, as for making gratuitous anti-Semitic remarks (p. 93). **JEWISH-POLISH ECONOMIC RIVALRY AS BACKDROP TO THE POGROM** At Przytyk, the peasants believed that Jewish merchants were systematically cheating them (p. 47) and, besides pressing their advantage of experience in commerce, were also using various underhanded methods to drive peasant merchants out of business (p. 49). To level the playing field (my term), the Poles decided to buy only from Polish merchants. Unlike the situation in many other areas of Poland, the boycotts of Jewish merchants grew in popularity and became self-sustaining. Tensions grew especially acute in the market square. In the months before the pogrom, there were a series of minor, disconnected, violent incidents (pp. 53-54)--some by Jews against Poles (as in attempting to break the boycott) and some vice-versa. These, however, didn't escalate into anything bigger. **IT WAS THE JEWS THAT ESCALATED MINOR, INDIVIDUAL ACTS OF VIOLENCE INTO MASS VIOLENCE** One day, they finally did. On that fateful day, Jewish merchants overturned and damaged "interloper" Joseph Gniazdka's booth, and assaulted boycott-advocate Joseph Stzalkowski, who hit back (p. 59). Later, three peasants assaulted Moszek Dalman and a few other

Jewish merchants, upsetting their carts and scattering their wares (p. 61). Soon thereafter, the SELBSCHUTZ (Jewish self-defense unit) swung into action. It attacked not only the three Poles who had assaulted Dalman et al., but also other Poles who had nothing to do with the initial anti-Jewish assault (p. 135). Some of the SELBSCHUTZ members were armed, and began to shoot not at the Polish assailants, but at Poles indiscriminately. A number of Poles were wounded by the Jewish snipers, and Stanislaw Wiesniak was killed (p. 65). A Polish mob began to grow and, enraged by the murder of Wiesniak, began an indiscriminate retaliatory attack against Jews and their properties. Two Jews (the Minkowskis) were killed and scores of properties destroyed or damaged. The Polish police were helpless in the face of the size of the mob.

IT WAS THE JEWISH SIDE THAT INTRODUCED DEADLY FORCE INTO A HITHERTO-NONLETHAL CONFLICT The so-called Przytyk Pogrom was a Jewish riot before it also became a Polish riot. Clearly, it was the Jewish side that was responsible for escalating the violence from a small incident to a full-scale melee, for unilaterally bringing firearms to the conflict (p. 96), and especially for introducing mass collective ethnic revenge into the picture.

THE POLISH COURTS DEAL WITH THE POGROM Each side asserted that the Polish courts had been more lenient to the other. Gontarczyk contends that the disparity in sentencing stemmed from the fact that the evidence implicating specific Jewish killers was stronger than that against accused Polish killers (pp. 130-131). Also, the killing of Wiesniak was an act of premeditated murder, whereas that of the Minkowskis was more of a retaliatory crime of passion (p. 109). There is no evidence that the Endeks, or anyone else, had orchestrated the events at Przytyk (pp. 369-370). And, ironic to the charge that Polish police sided with pogromists (passively or actively), peasants believed the exact opposite, at times rioting against police for defending Jews (p. 52, 370).

THE WEST'S MAINSTREAM MEDIA--THEN AND NOW--BLAMED EVERYTHING ON THE POLES All along, the Jewish press worldwide had been painting lurid pictures of Poland as an unusually violent, anti-Semitic nation (sounds familiar?). For this purpose, Jewish violence against Poles was virtually ignored, the handful of Jews killed was embellished into 80 (p. 86) and a few broken windows became hundreds (p. 43). The bombing of a synagogue was attributed to Poles even though the perpetrator was a Jew (p. 42). There were even fantastic tales, which

anticipated certain aspects of later post-Holocaust Polonophobia, of the Poles being out to exterminate all the Jews! (p. 83).

Zajscia Antyzydowskie w Polsce w Latach 1935-1937 Zyndul, Jolanta 1994 ***1930's So-Called Pogroms Greatly Exaggerated. Breaking Jewish Economic Hegemony. Schechita Law, Medical-School Cadavers, etc*** ANTI-JEWISH INCIDENTS IN POLAND IN THE YEARS 1935-1937 is the title of this Polish-language book. Author Jolanta Zyndul got her information from various newspapers, including those in Palestine, but especially from the local Jewish *NASZ PRZEGLAD*, and the *WARSZAWSKI DZIENNIK NARODOWY* of the SN (Stronnictwo Narodowe). (p. 7). One weakness of her work is her use of the term "Endek" indiscriminately. The reader must remember that the Polish national movement was hardly a monolith. For example, Roman Dmowski always opposed violence against Jews. However, Zyndul realizes that synagogues were rarely the target of extreme nationalists, and that Polish nationalists opposed violence against institutions of Jewish religion. (p. 40). In fact, an article in the 1936 *WARSZAWSKI DZIENNIK NARODOWY* categorically forbade any Polish action against synagogues, and the like, "because our struggle is not against the Jewish religion, but solely for the de-Judaization of Poland." (p. 39). Although Zyndul is prejudiced against Endeks, she realizes that the Endeks never promoted Jewish collective guilt for the Crucifixion of Christ (deicide), accusations of ritual murder, use of Christian blood in matzos, poisoning of wells, etc. (pp. 93-94). She briefly mentions the ONR, but does not elaborate on this organization.

ECONOMIC RIVALRY SPILLS INTO VIOLENCE For decades, various Poles strove to emancipate Poland from Jewish economic dominance. This included the encouraging of Poles to support Polish entrepreneurs and to boycott Jewish ones. More severe measures included the organizing of Jewish-free fairs and markets, as well as the picketing of Jewish shops and even the physical blocking of Poles who went shopping there anyway. Finally, some extremists went as far as the overturning of Jewish product booths, the vandalizing of Jewish-owned products, and the beating up of Jewish merchants. Participants claimed

that they were acting on principle, and that they never stole any merchandize from the Jews. (p. 42). Notable examples of these violent incidents against Jewish merchants included those at Sokol (August 25, 1935), Krzepic (February 6, 1936), Nowe Miasto (March 12, 1936), Lodz (April 1936), and Busko (May 8, 1936). (p. 43). JEW KILLS POLE:

"RACE" RIOT TOUCHED OFF Jolanta Zyndul identified the cause of particularly large-scale Polish violence against Jews. The template repeated itself. It invariably started when a Jew killed a Pole. (p. 44-on). (The killing of a Pole by a Jew often occurred when fistcuffs escalated into homicide. At other times, it had nothing to do with either person being Jewish or being Polish.) A mob of Poles would then form, and would retaliate collectively against Jews by the overturning of Jewish product stands, the smashing of the windows of Jewish shops, and the beating up of whatever Jews were encountered along the way. These large-scale riots occurred at Grodno (June 1935), Przytyk (March 1936), Minsk Mazowiecki (June 1936), Brzesc nad Bugiem (May 1937), Czestochowa (June 1937), Bielsko Biala (November 1937), and at several other locations. (pp. 44-45). The informed American reader can find many parallels between anti-Jewish violence in interwar Poland and the episodes of past racial violence in the USA. A black would kill a white, and then whites would riot and wreak acts of collective revenge violence against blacks. In other U. S. race riots, the roles would be reversed.

THE GHETTO BENCHES In 1936, the Mlodzi Wszechpolska took a strong initiative to force ghetto benches at all the major universities in Poland. (pp. 28-on). This led to bitter confrontations, including that between militant Polish youth and Polish university professors opposed to the separate seating of Jews. The informed American reader can see the parallels between this development and the actions of militant antiwar demonstrators (such as the SDS, the so-called Students for a Democratic Society) on U. S. campuses in the 1960's. Both involved sustained attempts, by militant youth, to impose their views and policies on universities and their personnel.

POLITICAL ISSUES BEHIND ANTI-JEWISH VIOLENCE? An article in the Jewish *NASZ PRZEGLAD* opined that the Polish nationalist violence against Jews was not driven solely by anti-Semitism. Rather, it was intended to destabilize the Pilsudski regime and its actual or purported philosemitism. The author notes that there was an obvious drop in anti-Jewish violence in 1937. She suggests that this was because the most radical nationalist

groups, which were responsible for most of the violence, had joined the government in the Oboz Zjednoczenia Narodowego (OZON) in 1937. (p. 41).

ANTI-JEWISH VIOLENCE WAY OVERBLOWN: ONLY 14 JEWS DEAD

Zyndul has consulted numerous sources of information, and concluded that that 14 Jews died from Polish violence in its peak years--1935 through 1937. (pp. 54-55). This fact-based figure is much smaller than the several hundred alleged elsewhere, following the long-established trend of the numbers of pogrom victims being greatly exaggerated in many non-scholarly sources. The author also concludes that about 2,000 Jews were assaulted by Poles during this time (p. 54), but does not differentiate this figure according to the severity of the injuries received nor the circumstances behind the acts. Jewish estimates of the wounded vary widely--from over 1,200 down to 426. (pp. 52-54). There is no doubt about the fact that Polish violence was much more directed against Jewish property than Jewish persons. This is typical of mob action. In addition, Zyndul found 50 incidents of bombs and petards set off on Jewish properties, along with several instances of arson. (p. 39). The foregoing incidents, however unfortunate, should be kept in perspective. The numbers (14 Jews killed and about 2,000 Jews injured) pale in insignificance relative to the 3,400,000 Jews in Poland at the time. It also means that, in the vast majority of communities in Poland in which Jews lived, there were no violent incidents against them. Finally, a sense of broader perspective is needed. Were more Jews killed by horses, in the 1930s, than by Poles? Now consider the high ratio of Jewish wounded to Jewish dead, which becomes even higher when we realize that many of the Jewish dead were not killed intentionally, but died later from their wounds. This supports the premise that murderous anti-Semitism, as opposed to common anti-Semitism, was exceedingly rare among Poles. Polish violence against Jews is sometimes said to be inspired by Nazi violence against Jews in next-door Germany. However, the figures quoted by Zyndul are quite low in comparison with the victims of Nazi violence against Jews in pre-WWII Germany, even that in just one episode (Kristallnacht).

POLICE RESTORE ORDER Contrary to accusations that Polish police sided with Polish extremists, or stood by and did nothing to counteract Polish violence against Jews, the police decisively took control of the situation many times. (pp. 87-on). In fact, the extremists attacked the Polish police, at several specified locations, for coming to the aid of the

Jews. (p. 43). **THE CADAVER AFFAIR: HUMAN CADAVERS FOR DISSECTION IN MEDICAL SCHOOL** For some time, Jewish medical students freely used the bodies of Christians for dissection, but refused to use bodies of Jews, for this purpose, on religious grounds. Zyndul skirts around the Jewish racism behind this thinking. The *MLODZIEZ WSZECHPOLSKA* took forceful action in the fall of 1931. It pressed for a numerus clausus for Jewish students, and demanded a solution to the "cadaver" problem. (pp. 10-11). Belatedly, in 1935, the cadavers of Jews were supplied, for use, to Jewish medical students. (p. 13).

SCHECHITA: A HIDDEN TAX ON POLES Action against the ritual slaughter of animals was conducted by a Polish animal-welfare organization in 1935, and this form of slaughter was condemned on humanitarian grounds. (p. 69). [The reader should know that the debate about whether or not schechita causes suffering to the animal still goes on to this date.] Instead of having the carcass of the slaughtered animal cut lengthwise, the schechita practice was to slice it in the transverse direction. This meant that the well-bled headward part of the carcass was sold to Jews, and the less-bled legward part of the carcass was sold to Poles. (p. 70). [The author does not state if this means that Poles were perceptively or actually relegated to the less desirable cuts of meat.] Owing to the fact that an intermediary was required in the case of schechita-slaughtered meat, this meant that prices were higher for meat of this origin. (p. 70). Apart from invoking religious considerations, Jewish groups objected that as many as 50,000 Jewish meat-related workers and intermediaries would lose their jobs if schechita ended. (p. 71). Again, Zyndul falls short of developing these themes. Does it imply that many Jewish occupations in the schechita-based meat industry were "unproductive" in that they were economically unnecessary, causing only to raise the price of meat, and that they fell under the rubric of the "parasitic middleman"? Does it imply that the anti-Schechita law largely existed to help Poles by driving many Jews out of the meat industry? Finally, at no time did the Polish law abolish schechita entirely. It was allowed, in limited form, to serve the religious needs of Jews, Karaims (Karaites), and Muslims--as long as they formed at least 3% of the population. Following this development, the Endeks complained that Jews were conducting schechita illegally, and pressed (unsuccessfully) for its total abolition. (p. 72)."

To What Extent Was Prewar Poland “Undemocratic”?

Pilsudski: Marshall of Poland

Patterson, Eric James

1934

Poland's Pre-Partition Weaknesses Were Nothing Unusual Among Nations. 1926: The Myth of Pilsudski the Dictator: Poland's Democracy Was Never Abolished!

This delightful book spans the life of Pilsudski from before his birth, his revolutionary days in tsarist-Russian occupied Poland, the resurrection of the Polish state, and the Polish government until Pilsudski's death in 1935. It was near this time that Pilsudski, having retained a lifelong cherished memory of his mother (who had taught him fervent love of Poland in his childhood: p. 23), had requested that his heart be buried at her feet [at the Rossa Cemetery in Wilno (Vilnius)]. The rest of his body was interred at the Wawel Castle in Krakow. (p. 127).

POLAND'S PRE-PARTITION INTERNAL WEAKNESSES, THOUGH NOT RARELY PROPAGANDIZED AS "POLISH INCOMPETENCE", WERE ACTUALLY NOTHING REMARKABLE

The British author finds parallels between the internal weaknesses of the Polish state leading up to the Partitions, and a corresponding situation during part of English history. He says that: "When parliamentary institutions and liberties, such as they existed, outran the administrative necessities of strong government, as in the Lancastrian period of Great Britain, anarchy, private armies and a weak state were the result. But Britain was an island, and therefore free from many continental complications, whilst Poland was a cock-pit of Europe." (p. 12).

UNDEMONIZING THE POLISH NOBILITY Poland's feudalism, alleged cruelties towards the peasantry, etc., must be kept in perspective: "There were great nobles and there were small nobles in Poland and Lithuania, but as a class the small noble was numerous. There was serfdom, but serfdom was not exclusive at that time to Poland...it was not self-complacency so much as the attempt to reform abuses which brought about the final destruction of the Polish state." (p. 13).

WHO IS A POLE? THE MYTH OF POLISH ETHNOCENTRIC NATIONALISM

Poles are not limited to those who are ethnically Polish just as the British are not limited to those who are ethnically Angles and Saxons. When discussing Polish poet Adam Mickiewicz' "Lithuania my Country" statement, Patterson compared it to the following: "In like manner, in fact,

might a son of Cornwall, of Wessex or of Scotland give strength to the name of Britain." (p. 21). PILSUDSKI'S 1926 "COUP" IN NO SENSE ABOLISHED POLISH DEMOCRACY Poland's detractors never tire of accusing Pilsudski of having totalitarian ambitions, and, if nothing else, of pre-WWII Poland being essentially undemocratic. Such was not the case. The Pilsudski coup of 1926 followed the wrangling in, and the impotency of, the Polish parliamentary processes. Pilsudski despised this anarchic situation. Patterson comments: "Pilsudski was not the dictator of Poland in the same way as Hitler and Mussolini are the dictators of their respective countries. He might rather be said to have been the tutor of his country...Yet he never abolished Parliament nor the constitution. He maintained, however, that if Parliament existed, it must be made to function. For Parliament exists for Poland, and not Poland for the Parliament...Yet although he had had many opportunities, he had never taken advantage of any occasion to make himself the dictator." (pp. 115-116). Well said!

The Origins of Modern Polish Democracy Biskupski, Mieczyslaw B. 2009 ***A Survey of Polish Democracy. Too Much LEWACTWO in This Anthology*** This anthology of scholarly articles requires the reader to have a deep understanding of Polish politics in order to appreciate and evaluate fully. The articles discuss Polish democratic thought in the context of Poland's experiences with foreign rule, internal divisions, and large non-Polish populations, a holdover feudal land system, and lukewarm to nonexistent support from western democracies. Various chapters examine Polish Democratic thought under the Partitioning Powers, the Great War, the resurrection of the Polish state, the interwar period, the WWII German and Soviet occupations, the Polish government in exile, and the Communist-exiled Polish émigré communities. The remaining chapters deal with the struggle for a modicum of freedom in Communist-ruled Poland, the fall of Communism in 1989, and the succession of governments since then. The latter was complicated by the fact that, unlike the situation in East Germany and Czechoslovakia, Poland never went through a lustration [LUSTRACJA] (that is, purification of the

political parties of Communist elements)(p. 311). THE LEFTIST AND JUDEOCENTRIC BIASES OF SOME OF THE AUTHORS OF THIS ANTHOLOGY

The articles seem to be generally free of tendentiousness, with some obvious exceptions. Robert E. Blobaum shows his pronounced Judeocentric slant as he unilaterally attacks Dmowski and Endek policies against the Jews. (p. 79). Blobaum is silent about the hostility of local Jews, notably the Litvaks (Litwaks), to Polish national aspirations--a hostility that had long preceded the Endeks. Amazingly, Blobaum actually equates the German liberals' antagonism to the resistance of Prussian-ruled Poles to assimilation (Germanization) with Polish liberals' antagonism to the Jewish resistance to assimilation. (p. 93). The comparison is egregious. Evidently, Blobaum has forgotten the elementary fact that German rule over western Poland was based on conquest (Partitions) and that the Germans had no right to be there and certainly had no right to Germanize the Poles. On the other hand, Poland's Jews were native to the Middle East, not Poland, had never been compelled by Poland to come or to stay, and were living in Poland solely as a favor of the Polish nation. Jewish subordination to Polish wishes was therefore a given. To top it all off, it was primarily the Jews, and not the host nations, that had long been resistant to Jewish assimilation.

PIASECKI AND PAX On another subject, Andrzej Paczkowski writes of Boleslaw Piasecki's "evolution" from ONR leader to Communist-conciliator. (p. 219). Regardless of his exact motives, Piasecki was as good as dead in Communist hands, so his choices were rather limited.

THE STANDARD LEWAK DUMP ON RADIO MARYJA Piotr J. Wrobel displays his reputed neo-Stalinist tendencies as he attacks and misrepresents RADIO MARYJA. He repeats standard left-wing rhetoric, and fails to show any facts in support of his claims that RADIO MARYJA is "radical" (p. 303, 314), "anti-Semitic", "chauvinistic", etc. (p. 314). Then again, this is a broken record from the LEWACTWO and from the cultural Marxists.

Bereza Kartuska—Much Ado About Very Little

Unvanquished: Joseph Pilsudski, Resurrected Poland, and the Struggle for Eastern Europe Hetherington, Peter 2011

Excellent Mini-Encyclopedia About Pilsudski Authored by a Non-Pole. Unmasking Bereza Kartuska the Bogeyman

Very rarely does someone who is not Polish acquire a productive fascination with Polish issues and personages. Such is the case with the author of this book, and his interest in Pilsudski. This new and improved second edition, coming out relatively soon after the first one, underscores the author's commitment to quality and accuracy. For most readers, there is much to learn about Poland. Hetherington comments: "In many ways, Pilsudski was an embodiment of Polish history...Unfortunately, outside of Eastern Europe most people know little of Polish history, and much of what they 'know' is wrong." (p. 15). This book goes a long way in correcting this problem! Hetherington has assembled dozens of books and articles related to Pilsudski, and has interwoven them into one large volume about this key man in Polish history. The citations are presented as footnotes at the bottom of each page. This makes it very convenient for the reader to conduct further reading on a given subject. What's more, a valuable timeline is provided (pp. 724-726) of Pilsudski's life, his awards (p. 726), and the birth and death years of his relatives. (p. 728). The book is rounded out with a profuse index. In no sense is this book a dry historical narrative. The style used by Hetherington makes for enjoyable reading. For example, his description of Pilsudski's anti-Russian train robbery (p. 191-on) is sure to capture the reader's interest. Hetherington provides good background to those who may be unfamiliar with Polish history. He also touches on sentimental matters related to Pilsudski's personal life. For instance, Pilsudski had been an animal lover, and had special rapport with his horse Kasztanka, an Arab mare. (p. 631). After Pilsudski's death, he got his wish to have his heart buried next to his mother at Rossa Cemetery in Wilno (Vilnius) while the rest of his body was interred in Wawel Cathedral in Krakow. (p. 714). The author captures the ambiguities surrounding the placement of the borders of the new Polish state and related matters at the Paris peace Conference. However, he could have mentioned the fact that the Riga border was a compromise between the extreme of all pre-Partitioned Poland being reckoned validly Polish, and the other extreme of Polish-only areas near Warsaw being reckoned validly Polish. Poland's pre-WWII border thus avoided the extremes of "Where there are Poles, there is Poland" and "Where there are ONLY Poles, there is Poland."

TWO SIDES TO POLISH-JEWISH RELATIONS The author is

refreshingly objective about matters for which Poland is frequently attacked. For instance, Hetherington tacitly realizes that Dmowski's antagonism towards Jews was motivated by the Jewish separatism and aloofness from Polish national aspirations. (p. 169). The author refrains from taking an uncritical attitude towards reports of pogroms. (p. 373).

HOW LONG WILL POLES BE BEATEN UP OVER BEREZA KARTUSKA? Hetherington brings up the Polish internment camp at Bereza Kartuska (pp. 664-665), but puts it in proper perspective. It, having an eventual total of 5,000 inmates and 17 deaths, was a drop in the ocean compared with the Nazi and Soviet (and even British and French) concentration camps! **BEATING HITLER TO THE PUNCH**

The author engages in a fascinating description of Pilsudski's plans for a pre-emptive war against Nazi Germany. When Hitler came to power in 1933, Pilsudski realized Hitler's aggressive intentions, as well as the fact that it would take some years before Germany would be strong enough to attempt them. Now was the time to act. Pilsudski never imagined conquering Germany. He wanted a joint Polish-French attack on Germany in which Poland would seize Danzig (Gdansk) and end the German provocations there. France would occupy part of western Germany, Hitler would be forced to resign in disgrace, and Germany would again be compelled to observe the Versailles accords. (p. 684-on). However, the French never went along with the plan, and, a few short years later, over 50 million preventable deaths occurred because of Hitler and WWII.

A BROAD-BASED APPROACH This book is balanced in the choice of topics presented. These include early Polish history, the early life of Pilsudski, the days of Pilsudski as an anti-Russian revolutionary, the resurrection of the Polish State, the pivotal 1920 Polish-Soviet war, the coup of 1926, Pilsudski's declining years and death, post-Pilsudski Poland, and Pilsudski's legacy.

The Schechita (Ritual Slaughter) Law (1937)

Szkice z Dziejow Stosunkow Polsko-Zydowskich, 1918-1949

Orlicki, Jozef 1983 *Insights into the 1918 Pogrom Horror Stories, the So-Called Minorities Treaty, and the 1937 Schechita Law*

ESSAYS ON POLISH-JEWISH RELATIONS, by Joseph Orlitzky, is the English-language citation of this Polish-language work. My review is based on the original 1983 edition. Author Jozef Orlicki covers a broad sweep of Jewish history in Poland. His work was published while Poland was still under Communism, and it reflects this fact in the "class struggle" terminology it sometimes uses. A significant number of Polish Jews were ennobled, and given the armorial. Orlicki (p. 10) estimates that hundreds of Polish Jews were ennobled during the First Republic.

JEWISH LOYALTY AND JEWISH DISLOYALTY TO POLAND Some Jews supported Poland in her January 1863 Insurrection. Most did not. (pp. 21-23). Zionism and Folkism (Bundism) were forms of 19th- and 20th-century Jewish nationalism. Both were hostile to Polish national aspirations. (e. g, p. 26, 80). In fact, a number of quoted articles in the Litvak (Litwak)/Yiddishist newspapers expressed undisguised enmity towards the prospect of a resurrected Polish state. (pp. 36-37). In the years leading up to Poland's regaining her independence (1918), Jews constituted 3-4% of the soldiers in Pilsudski's legions. (p. 35). However, they were under-represented in comparison with Jewish levels in Poland's general population (10-15%), and this contrasts with the Jews' over-representation in anti-Polish movements such as Communism.

THE SO-CALLED MINORITIES TREATY The so-called Minorities Treaty of circa 1918 would have granted Jews special rights, and effectively made Jews a separate, parallel nation (a Judeopolonia) on Polish soil. In 1919, Wojciech Korfanty asked if the Polish minority in Germany (such as that in Westphalia) could even imagine such special rights and nation-within-nation privileges. (pp. 40-41). Muttermilch, an educated and assimilated Polish Jew, pointed out that the Minorities treaty had nothing to do with the rights of Jews as a religious and cultural minority--rights that Poland's Jews already freely had. It was about Jews having the special, separatist rights of their own political parties, their own government-funded schools, their own government-funded court system, and even their own parliament. (p. 45). [If that is not nation-within-nation privilege, then what is?]

THE 1918-ERA POGROMS: HORROR PROPAGANDA During the Lwow (Lviv) pogrom of 1918, the Austrian newspaper, *DER ABEND*, gave a fantastic Jewish death toll of 3,000, even though the actual Jewish death toll, from all war-related causes, was 68. (p. 42). Bernard Hausner, a member of the Polish

parliament and also member of the religious-Zionist Mizrachi political party, took his fellow Zionists to task for inflaming the situation by (using modern parlance) rushing to judgment on the pogroms, by greatly exaggerating the Jewish death toll, and by otherwise acting disloyally to Poland. (pp. 42-43). In fact, much of the worldwide Jewish press greatly exaggerated the pogroms, and awfulized the situation of Jews in Poland. [Sound familiar?] Orlicki [Orlitsky] provides several examples of this. (pp. 44-45).

Muttermilch, an educated and assimilated Polish Jew, condemned the pogrom hype in the Jewish press, and exposed this as part of a politicized agenda of furthering Jewish separatism and special-national rights for the Jews in Poland. (p. 45). **THE SCHECHITA LAW** In Poland, nearly 100% of animals were slaughtered in accordance with the dictates of Jewish ritual slaughter. In other European countries, it was 2-4%. (p. 54). The use of schechita in Poland greatly raised the price of veal--by an annual rate of 18 million zlotys. (p. 54). The law of 1937 did NOT, as often mischaracterized, abolish schechita. It only restricted schechita to those towns where the Jewish population was over 3%, and restricted Jewish butchers to selling ritually-slaughtered meat in selected stores. (p. 54). Clearly, the claim that the schechita law was an anti-Semitic affront to the Jewish religion, though often presented as such, was manifestly false. It had a sound economic basis, as elaborated below. The law of 1937 eliminated the jobs of an alleged 100,000 workers. These included schechita butchers, transport personnel, salesmen, etc. (p. 54). Obviously, these occupations had largely been of an economically-superfluous, make-work nature. From all the above descriptions, it is evident that ritual slaughter, in Poland, had been very much out of step with the modern animal-slaughtering procedures of other European nations. In addition, it had been a hidden tax that had supported the Jewish religion. Finally, it had supported a chain of unproductive, arguably-parasitic middlemen, and had thus burdened all Poles with unnecessarily high prices for meat.

THE SHOAH SUPRESSED IN POST-WWII POLAND? HARDLY

Author Orlicki has a detailed description of the Nazi German-made Holocaust. He is unambiguous about the fact that Jews were targeted by the Germans, and that they had been targeted because they were Jews. Many modern Holocaust materials would have us believe that the Holocaust had been deliberately forgotten in the first few decades of post-WWII Poland, and that Jewish deaths were merely subsumed under

such narratives as "Polish citizens" and "victims of fascism". Orlicki's work is yet another refutation of that ridiculous canard.

The Canard About Josef Beck Endorsing the Upcoming Holocaust

Diplomat in Berlin 1933-1939 (Cloth) Lipski, Jozef 1938 Monument to Hitler: The "Lipski Endorsed Holocaust" Canard. 1938 Teschen (Cieszyn) and Bentschen (Zbaszyn) Facts. German Guilt Diffusion, Already Early Post-WWII

Jozef Lipski practically had resistance to German expansionism in his blood. He was born in Breslau before it once again became Wroclaw. His relatives had been active in counteracting German repressive policies in Prussian-occupied Poland. A

MONUMENT TO HITLER: LIPSKI NEVER SUPPORTED NAZI

PERSECUTION OF JEWS! The much-misquoted Lipski proposal to construct a monument to Hitler, were Hitler to solve the Jewish problem, needs to be understood correctly. (p. 411). It was not an endorsement of Nazi persecution of Jews and most certainly not an endorsement of the Holocaust--something not even imagined at the time! It was a proposal to get large numbers of Jews to emigrate from Poland and other countries, an idea enjoying broad-based support, including (yes) from many Jews, notably the Zionists.

THE LIPSKI MONUMENT TO HITLER PROPOSAL IN PROPER CONTEXT

Apropos to the Lipski proposal, Jedrejewicz comments, (quote) The Jews living in rural areas made their living as agricultural brokers. However, as agricultural cooperatives developed in Poland, these middlemen were no longer needed and the Jews were deprived of their means of livelihood; they were left destitute and with no means of support. This had nothing to do with anti-Semitism; it was solely a natural economic development. The Jews in Poland, with their traditional clannishness, posed a serious problem in the overpopulated Polish state. The Polish government felt that a partial solution to this problem would be for them to emigrate, primarily to Palestine. The matter was considered so serious that Polish delegates to the League of Nations, in October, 1936, insisted that some immediate solution would have to be found, one possibility being the creation of a

Jewish state in Palestine...(unquote)(p. 411).

ROOTS OF GERMAN POLONOPHOBIA

THE DEEP PRE-NAZI

German enmity

towards the resurrected Polish state long predated Hitler's rise to power. (e. g, p. 20-on). Alfred Wysocki, who in 1931-1932 had preceded Lipski as diplomat, encountered constant hostility, along with insinuations that Poland was nothing more than a temporary anomaly (Saisonstaat, or seasonal state). The attacks on Poland that had characterized the WWI-era German-Jewish symbiosis continued: "Journalists of Jewish origin played quite an important role this campaign, clad in the long robes of defenders of 'threatened Germany'; by attacking Poland they tried to safeguard their own position in the face of ever-growing nationalistic feelings." (p. 43; see also p. 80).

NAZI GERMAN PRETENSIONS OF BENEVOLENCE TOWARDS POLAND [LIKE THOSE OF TODAY'S GERMANY]

For a

time, Polish-German relations seemed to improve. Goering tried to convince the Poles that the Nazis were a "new breed" of Germans that had broken with the ALLDEUTSCH expansionist ambitions of their Junker-inspired forebears. (p. 112).

ZBASZYN (BENTSCHEN): THE MYTH OF POLAND-REJECTED POLISH JEWS

The Polish hesitation

of accepting the German-expelled Jews at the border town of Zbaszyn (October 1938) has been portrayed as a heartless Polish act driven by (what else?) anti-Semitism. Actually, these former Polish citizens often had no connection with Poland. The Polish side threatened to retaliate by expelling the same number of Germans (pp. 461-462).

HUNTING PARTIES WITH THE NAZIS DID NOT IMPLY AN ENDORSEMENT OF NAZISM!

Now consider the oft-mentioned hunting parties, which have been misrepresented as manifestations of Polish coziness with the Nazi regime. There is no evidence that they were anything more than diplomatic courtesies. Goering was often the host at shooting parties, with Lipski an outstanding marksman. (p. xi, 556). Lipski also hosted these events. (p. 286, 307).

NAZI GERMANY EXPLOITED POLAND'S MINORITIES FOR HER OWN ENDS [LIKE THE EUROPEAN UNION DOES TODAY]

For some time, Germany had been supporting irredentist movements among Poland's minorities. Negotiations involving Lipski were aimed at ending Germany's support of the Ukrainian fascist-separatist OUN. This led to the arrest, in Germany, of Mykola Lebed, who was later sentenced to death in Poland for his role in the assassination of Bronislaw Pieracki. His death sentence was reduced to life imprisonment.

(pp. 141-142). (Several years later, after his release following the fall of Poland, Lebed returned the favor, of the Polish sparing of his life, by becoming one of the chief organizers of the OUN-UPA genocide of Poles in German-occupied Poland.).

DEMYSTIFYING THE SO-CALLED
POLISH 1938 "SEIZURE" OF TESCHEN Poland's annexation of
Teschén (Cieszyn) was in no way a Polish endorsement of Nazi aggression
against Czechoslovakia. It was a means of protecting the Poles from this
tiny border area, a negligible fraction of Czechoslovakia's geographic area
that happened to have a Polish majority, from falling under Nazi German
rule. (e. g., p. 423).

GERMANY ATTACKS POLAND, AND LIPSKI
PERSONALLY STICKS IT TO THE GERMANS

At the dawn of
WWII, Goering expressed regret to Lipski about being required to lead the
Luftwaffe against Poland. Lipski retorted that he would have to join the
military and shoot them down. He did. Although well past regular military
age, Lipski, having gotten out of burning Poland, underwent rigorous
training and joined the Polish Army in France. His unit is credited with
downing a German plane. (pp. xi-xii).

EARLY MANIFESTATIONS OF
GERMAN GUILT DIFFUSION AT POLAND'S EXPENSE No sooner
had the Third Reich been defeated than even non-Nazi Germans began a
new propaganda campaign to try to blame Poland, in whole or in part, for
the start of WWII. Lipski soundly debunks this. For instance, far from
fearing the British-Polish alliance as some kind of danger or provocation,
Hitler had scoffed at its hollowness. Several days before attacking Poland,
the Fuhrer quipped that England was unwilling to spend eight million
pounds to help Poland rearm, while freely paying a half billion pounds into
China. (p. 589). Against the argument that Poland was unreasonable about
Danzig (Gdansk), Lipski quoted Hitler (May 23, 1939), "Danzig is not the
subject of the dispute at all. It is a question of extending our living space."
(p. 651). In fact, Hitler had talked about the perceived German need for
lebensraum on many previous occasions. (e. g., pp. 64-65; 310-311).

THE
MYTH OF POLAND MALTREATING HER GERMAN MINORITY

Lipski exposes the complete fraudulence of German accusations of
Poland mistreating its German minority, as also verified by outside
observers. (pp. 645-648). Even in earlier Nazi times, the Polish minority in
Germany never had as many rights as the German minority in Poland! (p.
288). With Nazi racism and DEUTSCHTUM in full bloom, Polish minority
rights faced further curtailment, while the German minority in Poland was

stirred up against Poland (p. 645), culminating in fifth-column activities. (p. 648).

Teschen/Cieszyn 1938—The Facts

World War II Through Polish Eyes: In the Nazi-Soviet Grip

Szonert-Binienda, Maria 2002 *Teschen (Cieszyn) 1938. Very Few Poles Released From Auschwitz. Polish Nobility Reached 15% of the General Population* This work describes the events surrounding

WWII through the eyes of specifically-named Polish individuals who experienced the events, or talked with those who did. It includes an extensive bibliography for further study. TESCHEN (CIESZYN) 1938:

THE FACTS The taking of a tiny disputed border area of Zaolza (Trans-Olza, of Cieszyn: Teschen), during the 1938 Nazi-sponsored dismemberment of Czechoslovakia, has at times been misrepresented as a Polish aggressive act. In contrast, Szonert understands this event as follows: "His (Beck's) defenders argue that his annexation of Zaolzie was aimed at the Munich policy and Germany's increasing power rather than at Czechoslovakia as such. If not Poland, then Germany would take over Zaolzie with its sizable Polish population and strategic industrial base with the largest steel mill in Europe. Colonel Beck makes this bold move to prevent the German penetration of Poland's southern borders vital to Polish defense." (p. 25). LITTLE-KNOWN FACTS ABOUT GERMAN

AGGRESSIONS AGAINST POLAND The events up to the 1939 German attack included German fifth-column activities. These are well described. (e. g., p. 70). The brutalities of the German occupation are featured. There is an extensive account of a Polish prisoner at Auschwitz. Projected to live no more than 3 months, he survived. In time, he was released. Throughout this book, seldom-mentioned information is included. For instance, Szonert cites sources that estimate that the Germans employed the same number of soldiers to crush the Warsaw Uprising of 1944 as they had in Rommel's North Africa Campaign of 1941-1943. (p. 341). NOT ONLY JEWS SUFFERED UNDER THE NAZIS: POLES

DID TOO Szonert puts the Nazi system in perspective, going beyond the usual Judeocentric approach. She comments: "Between 1939

and 1945, the Nazis built or set up about nine thousand concentration camps including main camps and their auxiliaries. It is estimated that about 18 million people from 30 nations went through these concentration camps." (p. 271).

CAPTURED POLES COULD BE RELEASED BY THE NAZIS BUT JEWS NEVER COULD: A DOUBLY DISENGENUOUS CLAIM

Holocaust-uniqueness proponents have argued that the Holocaust was special because Polish prisoners could sometimes be released from Nazi custody, but Jews never could. Szonert's data (p. 258) makes it obvious that, while it is technically true that Polish prisoners could be released, this was very exceptional. Of several tens of thousands of prisoners at Auschwitz in 1941, some 300 were released, amounting to less than one percent. [In addition, small numbers of Jews were also released--such as the 1,600 in the Kasztner-Eichmann deal.]

UNDEMONIZING THE POLISH NOBILITY Szonert's work also includes brief flashbacks to earlier times in Polish history. The szlachta, or Polish nobility, ranged from magnates that owned vast estates and even their own armies, down to petty gentry that worked the land like the peasantry. The szlachta at times reached the unheard-of 15% of the Polish population--the largest noble class in any country at the time. (p. 324). This means that there was a definite "creeping egalitarianism" (my term) in Polish society that was far ahead of the other European nations at the time.

Jewish Expellees at Zbaszyn/Bentschen 1938—The Facts

Unfinished Victory Bryant, Arthur 1940 ***A Non-Nazi View of Jews in Weimar and Early Nazi Germany. Clarity on 1938 Zbaszyn (German Jews Expelled to Poland)*** The British author wrote this book just before the Second World War broke out. For this reason, it provides a unique perspective--one that is not colored by the later events of WWII and the Holocaust. Author Arthur Bryant is quite sympathetic to Jews. He expresses great pity for the Jewish refugees that had arrived penniless from Nazi Germany. Alluding to the recently-concluded KRISTALLNACHT (though Bryant does not use this term), he condemns the revolting destruction of Jewish shops and synagogues, and the violence that had

been conducted against innocent Jews. (p. xxix). He stresses the fact that multitudes of German Jews, who are upstanding German citizens, are suffering because of the actions of a few Jews. (p. 140, pp. 149-150). CLUES TO 1938 BENTSCHEN/ZBASZYN (THE NAZI-GERMAN EXPULSION OF ONCE-POLISH JEWS AND THE POLISH RELUCTANCE TO "TAKE THEM BACK") "Of the 200,000 or more Jews who congregated in the capital, a quarter were aliens who had not yet acquired German nationality. Many of them had poured into the country during the post-war [WWI] upheaval from the ghettos and slums of Eastern Europe...They could not be expected to see things from a German [or Polish] viewpoint." (p. 143). Clearly, the "Polish" Jews expelled by Germany in 1938 had long ago abandoned Poland of their own free will, and had nothing to do with Poland for some 20 years now. They were not Polish in any sensible sense of the word, and it is totally wrong to blame Poland for "refusing to take back her Jews" as is said in some Holocaust materials!

The following, [except CAPS and items in brackets], are direct quotes:

THE 1918-1919 ATTEMPTED COMMUNIST TAKEOVER OF GERMANY The prophet of the Russian Revolution, Karl Marx, himself had been a German Jew. Hugo Haase, who had organized the Sailors' Revolt at Kiel; Kurt Eisner, who led the rioting at Munich and got himself nominated President of Bavaria; Ernst Toller, Levien, Axelrod and Levine-Nissen, who succeeded him; and Rosa Luxemburg, who with Karl Liebknecht, founded the Spartacist League and controlled the Revolution in Berlin, were all Jews. (pp. 106-107).

WEALTH-TRANSFER IMPLICATIONS OF INFLATION "Lenin", he [Maynard Keynes] wrote, "is said to have declared that the best way to destroy the Capitalist System was to debauch the currency. By a continued process of inflation, governments can confiscate, secretly and unobserved, an important part of the wealth of their citizens. By this method they not only confiscate, but they confiscate arbitrarily; and while the process impoverishes many, it actually enriches some." (p. 138).

ALLEGED MASSIVE JEWISH PROFITEERING FROM GERMAN HYPERINFLATION It was the Jews with their international affiliations and their hereditary flair for finance who were best able to seize such opportunities...By purchasing the movable assets of his neighbors for a song during the universal want of Inflation and re-selling abroad for foreign currency, he was able, before the

DEBACLE ended, to buy up enough real property in Germany to make him a rich man...They [Jews] did so with such effort that, even in November 1938, after five years of anti-Semitic legislation and persecution, they still owned, according to THE TIMES Correspondent in Berlin, something like a third of real property in the Reich. Most of it came into their hands during the inflation. (pp. 136-137)....Adolf Hitler: "The last national property of the whole people is thus passing lightly into the hands of the Jews who are drawing all things to themselves. Millions of existences which were supported on the thrift of a generation are being tricked of everything by this swindle." (p. 138).

THE MAGNITUDE OF JEWISH PRE-EMINENCE IN, OR DOMINATION OF, WEIMAR GERMANY Though there were little more than half a million of them living in the midst of a people of sixty-two millions--less, that is, than one percent of the population--their control of the national wealth and power soon lost all relation to their numbers. In the 1924 Reichstag nearly a quarter of the Social Democratic representatives were Jews...In business, according to figures published in 1931 by a Jewish statistician, they [Jews] controlled 57 percent of the metal trade, 22 percent of the grain and 39 percent of the textile. Of 98 members of the Berlin Chamber of Commerce and Industry, 50, or more than half, were Jewish, and of the 1474 of the Stock Exchange in 1930 no less than 1200. Twelve out of sixteen of the Committee of the Berlin Commodity Exchange were Jews and ten out of twelve of the Metal Exchange. (p. 139).In 1931, of 29 theatres in Berlin 23 had Jewish directors. The largest newspaper combine in the country with a daily circulation of four millions was a Jewish monopoly...In the artistic and learned professions the Jewish supremacy was as marked...For many years the professional organization of German writers were controlled almost entirely by Jews. In 1931, of 144 film scripts worked, 119 were written by Jews and 77 produced by them. Medicine and Law followed the same trend: 42 percent of the Berlin doctors in 1932 were Jews, and 48 Percent of the lawyers. So in Berlin University--by far the largest in the country--were 15 out of 44 of the teachers of Law, and 118 out of 265 of the teachers of Medicine. Every year it became harder for a Gentile to gain or keep a foothold in any privileged occupation. (pp. 140-141).

GERMANS DISPLACED BY JEWS IN WEIMAR GERMANY! At this time it was not the Aryans who exercised racial discrimination. It was a discrimination which operated without violence. It was one exercised by a

minority against a majority. There was no persecution, only elimination. "It seems", Montz Goldstein, the Jewish essayist, had written before the war, "as if German cultural life was to be completely transformed into Jewish hands..." By the third decade of the century the process had reached a new stage. It was the native Germans who were now confronted with a problem--that of rescuing their indigenous culture from an alien hand and restoring it to their own race. (p. 141).

JEW AS NOT THE CAUSE, BUT THE PROFITEERS, OF THE ABJECT DECADENCE OF BERLIN The moral degradation of the German capital in those years had to be seen to be believed...Hundreds of cabarets, pleasure resorts and the like served for purposes of getting acquainted and acquiring the proper mood. Most of them were owned and managed by Jews. (p. 145).

THE FUNDAMENTAL INCOMPATIBILITY BETWEEN JEWISH AND TEUTONIC WAYS

The Jews cannot be blamed because they did not understand the feelings of the German people or satisfy their cultural needs...Men speak different spiritual languages...[Of Jews] There is a pathos in it and the wanderer's yearning and the outcast's bitter complaint; there is the oriental and passionate enjoyment of the sensuous delight of the hour; there is the intellectual aloofness of the exile, the pride of the rebel and iconoclast, and contempt for authority and the household gods of the more pampered races. A Jew responds instinctively to those who can express these things in art or literature or music. A German peasant or burgher does not. His spiritual antecedents are different. (pp. 141-142).

Jewish Refugee Tartakower, Aryeh 1944 ***Insights Into Polish Policies Towards The Third-Reich Jews Dumped at Bentschen (Zbaszyn) 1938***

This heavily-documented work contains many facts and figures on the early-middle WWII-related movement of Jews across, Europe, Palestine, the USSR, and other nations. In terms of historical development, the authors touch on the historic Polish tolerance of Jews: "Moreover, the 1492 expulsion [of Jews from Spain] was one of the last acts of tragedy of the Middle Ages. In Holland, Turkey, and even far-away Poland, the Jews of those days found hospitality and promise of a new and brighter future." (p. 11).

BENTSCHEN/ZBASZYN 1938: THE FACTS

Poland's late-1930's government took a harder line on Jews than did the preceding philosemitic Pilsudski regime. Nevertheless, the Polish government's policy towards the Jews was not unilaterally negative, as often portrayed. Consider the border incident of October 1938. Germany began expelling its Polish Jews. Up to that time, Poland's returning Jews were welcomed back. The authors comment: "Already in the preceding years, several thousand Polish nationals had been repatriated to Poland and a special relief committee established for them in Warsaw." (p. 487). Suddenly, the Germans dumped a large number of erstwhile Polish Jews at the border: "In the course of a few days almost 15,000 persons were seized and put across the Polish frontier, more than 9,000 of them at the Polish border town of Zbonszyn. At first, the Polish authorities allowed the refugees to proceed to the interior,...but after a few days the authorities had a change of heart and interned over 5,000 refugees at Zbonszyn." (pp. 487-488). In time, these refugees emigrated to other nations. So, despite the fact that Poland was already overcrowded with Jews, she did accept part of the Jewish population that had earlier abandoned Poland and staked its future in Germany. In fact, Tartakower and Grossman (p. 521), in another context, admit that Poland was too poor a nation to absorb a significant number of Jewish refugees.

OLD JEWISH GERMANOPHILIA AT POLAND'S EXPENSE Polish authors had pointed out how Poland's Jews had quickly shifted their loyalties to the partitioning powers, and the Jews soon became the indirect beneficiaries of Poland's enemies. This is borne out by Tartakower and Grossmann, who thus describe the economic fate of western Poland's Jews in Prussian-ruled Poland: "We may mention, for instance, the nineteenth-century movement of Jews from the former Polish provinces in Germany to Berlin and other major cities..." (p. 6). "The small community of about half a million Jews, less than one percent of the population of Germany, was regarded as one of the most fortunately situated branches of the Jewish people in the world." (p. 29).

MISCELLANEOUS INTERESTING FACTS The authors confirm the fact that anti-Semitism in Italian Fascism had been a relatively recent development. It had "held no sway in Italy" until the decree of September 2, 1938. (p. 39). Much has been said about anti-Semitism. However, there were also plenty of prejudices within the Jewish community. For instance, in Palestine, German Jews looked down upon the OSTJUDEN (eastern European Jews) as lacking in culture and a sense of

order. For their part, the OSTJUDEN frowned on German Jews as having a pedantic sense of order, lacking mental agility, and having an insignificant Jewish education. (pp. 76-77). Although this book was published in 1944 and written before that, the authors were well aware of the ongoing Holocaust. They wrote: "The general belief is that, of the over three million Jews in Poland before the war, no more than a few hundred thousand are left today." (p. 48).

Poland's Rapid 1939 Defeat—Were the Jews Partly Responsible?

No Way Out: The Politics of Polish Jewry 1935-1939 Melzer, Emanuel 1997 *Were Jews Partly To Blame For Poland's Rapid Defeat in 1939? Zydokomuna Not Marginal. SCHECHITA Law. Much Detail on Numerus Clausus at Polish Universities* The author surveys Polish-Jewish relations in pre-WWII Poland that had following the death of Jozef Pilsudski (1935-1939). Compared with most other Jewish authors, Emanuel Melzer is non-strident in his manner of expression, and he often presents both sides of the picture. However, he omits important facts, and I mention some of them, below, for the benefit of the reader. **ZYDOKOMUNA WAS NOT MARGINAL** The author brings up many political personages and political parties. For instance, he characterizes the Bund as, in his words, "socialist, antireligious". (p. 86). Unlike those who would have us believe that Communism only influenced a small fraction of Poland's Jews, Melzer does not. He quips, (quote) The Communist Party of Poland also enjoyed considerable influence within the Jewish trade union movement. (unquote). (p. 171). **EXCLUSION OF THE "OTHER": JEWS DID IT FIRST** What about the "exclusion" of Jews by the Polish Right? The Jews had first excluded themselves. In fact, the Endeks, and OZON, were reacting to previously-formed Jewish ideas of their being a separate nationality. Thus, Jews, being a separate national group, would be no more welcome in OZON than Poles would be welcome in a Zionist party. (p. 28). However, the thirteen theses of the OZON, stated in May 1938, included one wherein those Jews who performed service to Poland would be recognized as belonging to the "Polish national partnership." (p. 30). In common with many authors, Emanuel Melzer greatly exaggerates

the influences of next-door Nazi Germany on Polish thinking and policies of the late 1930's. For corrective, please read my detailed English-language review of *Duch Młodych*. WERE JEWS ONLY VICTIMS? JEWISH

ADVANTAGES IGNORED

The reader quickly learns, from the facts presented in this work, that discrimination against Jews in pre-WWII Poland was not caused by a desire to put Jews down. It was caused by a desire to reign-in the many expansive Jewish privileges. For an enumeration of just some of these Jewish privileges, please read my detailed review, of *Social and Political History of the Jews in Poland 1919-1939* (New Babylon: Studies in the Social Sciences). In spite of this, Melzer consistently follows a Jewish-centered approach to events. He treats the Jewish economic dominance of Poland as something that Jews were entitled to, and as something that Poles had no right to object to. Not only did Poland's Jews suffer. For an example of the privations faced by Poles as the outcome of Jewish economic privileges, please click on, and read my detailed review, of *From Serfdom to Self-Government: Memoirs of a Polish Village Mayor, 1842-1927*. JEWS FORCED INTO CERTAIN OCCUPATIONS?

The author repeats the familiar apologetic myth of Polish Jews dominating economic matters because Jews were forbidden from becoming farmers. In contrast, many Jews were farmers in Palestine. (p. 40). This argument is doubly disingenuous. In Palestine, not every Jew could be a usurer or shopkeeper, etc. After all, SOMEONE had to raise the food crops! Nor had Poland's Jews necessarily been prevented from engaging in agriculture. In fact, Jews in Poland had originally enjoyed considerable leeway in their choice of occupations and, even when encouraged to do so, had exhibited little interest in farming. See my review of *Russia Gathers Her Jews: The Origins of the "Jewish Question" in Russia, 1772-1825*. CORRECTIVE DISCRIMINATION AGAINST JEWS

The reader should be aware of the fact--not mentioned by Melzer--that the Jewish economic dominance of Poland was so versatile and sophisticated that it was very difficult to dislodge by the Polish newcomers to business. For a Jewish perspective on this, please read my review of *Polin, Volume Seventeen - The Shtetl: Myth and Reality (Studies in Polish Jewry)*. It is therefore hardly surprising that some Poles thought that only extreme measures (boycotts, discriminatory practices, and even violence) could end the Jewish economic hegemony over Poland, and create appreciable business opportunities for Poles. The informed reader can

probably figure out that the situation in Poland was similar to that of the affirmative action debate in the USA today. Did the more successful group "work harder", or did it gain its dominance through unfair advantages? Does the less successful group (African-Americans, Poles) just need to "work harder" to catch up with the more-successful group (European-Americans, Jews), or does the self-perpetuating nature of inequities prevent this from being a viable option by itself? Is it all right to discriminate against a more-successful group in order to create more opportunities for the less-successful group? TAX DISHONESTY Some Poles had argued that Jewish merchants were successful, in part, because they cheated on their taxes. (p. 46). This charge is supported even by Jewish sources. For instance, see my review of *Private War: Surviving in Poland on False Papers, 1941-1945*. WHY POLAND WAS UNPREPARED

FOR WAR IN 1939 At times, Poles are faulted for insinuating that Jews had something to do with the rapidity of Poland's military defeat in 1939. While Melzer does not raise this issue, he does provide tantalizing information that could endow this charge with an element of rationality, and this information should be followed up. The Polish military lacked sufficient equipment in large part because most commerce and finance was in Jewish and foreign hands. (p. 25). The monopoly of supply had long been controlled by Jews, and, only belatedly, had the army eliminated the Jewish middleman and begun to forge direct contacts with manufacturers. (p. 16).

SCHECHITA LAW: KOSHER-SLAUGHTERING RESTRICTION (NOT BAN) The Poles pointed out that schechita increases the cost of meat by allowing Jews to engage in monopolistic practices, while the Jewish side averred that it is they who have to pay more, since Jews are religiously obliged to eat the more expensive cuts of meat (forequarters). (p. 81). The Jewish counter-argument is patently disingenuous. The Jews' extra payment was by choice, whereas the Poles had no choice but to indirectly subsidize the Jews. In fact--and not mentioned by Melzer--nearly 100% of Poland's meat production (much higher than in other countries) was prepared according to the dictates of Jewish ritual slaughter, and this greatly raised the price of veal. Please click on, and read my detailed English-language review of *Szkice z dziejow stosunkow polsko-zydowskich, 1918-1949* (Polish Edition). Emanuel Melzer correctly points out that the new schechita law reduced, but did not eliminate, the practice. However, the author states that the new law deprived tens of thousands of

Jews of their livelihood (p. 86), and that it caused such a drop in revenue available to the Jewish communities that they had to institute a new tax among Jews to make up for the loss. (pp. 194-195). The foregoing indirectly highlights the Pole-relevant economic--and not merely the specifically Jewish--aspects of the shehita issue. Moreover, it tacitly validates the premise that the Jewish system of ritual slaughter, was, in part, economically superfluous, and that the schechita system did in fact impose a hidden tax upon Poles. Another question then raised about schechita remains topical even today. Is Jewish kosher slaughter humane, or is it a barbaric relic of the past?

THE NUMERUS CLAUSUS AT POLISH UNIVERSITIES: THE FACTS Author Melzer acknowledges the fact that the imposition of limits on Jews, at Polish universities, were intended to reduce the percentage of Jews at universities to that in the general Polish population (p. 188), and NOT to eliminate Jews from Polish universities. Citing a Yiddish-language source, Melzer describes how all this took place, (quote) The demands for limiting Jewish admissions were evidently met, for the proportion of Jewish students declined steadily from the beginning of the 1930s. During the 1921-1922 academic year, Jewish students had comprised 24.6 percent of the entire Polish university student population, and in 1931-1932, 18 percent. In 1935-1936, in contrast, the number was reduced to 13.2 percent, in 1936-1937 to 11.8 percent, and in 1937-1938, only 10 percent. (unquote). (p. 71). The astute reader should note the following: From the figures above, it is evident that, until the very end of pre-WWII Poland, Jews were STILL present at Polish universities at higher rates than the Jewish share of Poland's population (10%)!

POLAND'S LAWYERS MOSTLY JEWISH Of all lawyers in Poland, as of early 1937, 53% were Jewish (this based on a Polish-language newspaper article), and this was in a nation where Jews were only 10% of the population. (p. 196). No wonder that some Poles expressed concern about the Judaization of the legal profession, and took discriminatory steps intended to limit the numbers of Jewish lawyers. However, even the ONR qualified its advocated restrictions on Poland's Jewish lawyers, as pointed out by a prominent Polish Jew who was a lawyer. To see his testimony, please click on, and read my detailed English-language review, of *Na pograniczu dwoch swiatow*.

POGROMS: JEWS, NOT POLES, REPEATEDLY BREACHED THE LINE BETWEEN FISTICUFFS AND HOMICIDE Hitherto non-homicidal

violence between Poles and Jews first turned homicidal when a Jew killed a Pole. This happened at Grodno (1935), Przytyk and Minsk-Mazowiecki (1936), at Brzesc and Czestochowa (1937). [p. 54, 60, 63-64, 66]. Fisticuffs and homicide, of course, belong in different moral universes. The informed American reader can find parallels with race riots in the USA. A white would kill a black, or a black would kill a white, and the aggrieved race would turn against the other race in a collective vendetta of violence. Obviously, there had been nothing unusual about the collectivist aspects of prewar Polish-Jewish violence.

History of the Polish Air Force, 1918-1968 Cynk, Jerzy B 1972
An Encyclopedic Analysis of the Polish Air Force. 1939 Myths Debunked. Not Only Jews Were Blamed for Poland's Defeat in 1939

This comprehensive work is based on many sources, notably the archived Polish information in England. Polish military aviation goes far back in time. Already by 1910, there were Polish flyers in the tsarist Russian air force, and they stirred up quite a ruckus by insisting that they be listed as Poles, not Russians. AIR COMBAT IN 1918-1920

Details are provided on the role of the infant Polish Air Force in the 1918-era collapse of the Partitioning Powers' rule over Poland, and in the 1918-1919 Polish war against the Austrian-backed Ukrainian separatists (e. g., the siege of Lwow). The role of the Polish Air Force in the 1920 Polish-Bolshevik War is particularly instructive, in that the Polish Air Force outperformed its Soviet counterpart: "According to official Soviet statistics, the Red air force made a total of over 2,000 operational sorties, dropped over 6,400 kg (14,100 lb) of bombs and fought about thirty-five air battles during the Russo-Polish War between April and October 1920. The infant Poland's Air Force, having at its disposal less aircraft, flew a total 3,652 operational sorties in 7,164 flying hours during the same period..." (p. 61)

THE 1939 WAR The author is unsparingly critical of the tardiness of the interwar Polish politicians in the modernization and expansion of the Polish Air Force. However, even obsolete planes could have been put to better use, in 1939, than they were. For instance, the Soviet Air Force successfully used vintage 1929 P-2 biplanes in its war against Germany. (p. 115). Cynk soundly debunks the myth of the Polish Air Force getting destroyed on the ground, by the Luftwaffe, in the first day or so of the 1939

war. The Poles hid their aircraft in secret airfields, camouflaging the planes themselves with hay. (p. 128). The last recorded Luftwaffe plane shot down by a Polish one occurred on September 17th. (p. 141; see also the day-by-day table of P.A.F. "hits", which total at least 126, and do not include those relatively few German planes downed by Polish ground-based fire: p. 276). The author provides many details of the air battles over Poland, notably around Warsaw, Pomorze, Lodz, and Lublin. Also: "In the first five days of its operations, September 2nd to 6th inclusive, the Bomber Brigade made thirteen bombing raids totaling 119 aircraft-sorties, sixty-nine of these being made by Karas and fifty by Los bombers, and altogether some 100 tons of bombs were dropped on enemy armour concentrations." (p. 138). 1939

GERMAN TERROR BOMBING The Luftwaffe clearly engaged in terror bombing of Polish civilians, and mass strafing of unarmed civilian columns. In addition, German planes shot Polish pilots who were parachuting out of their stricken aircraft. (p. 127). Later complaints about Polish pilots shooting at parachuting Germans, during the Battle of Britain, sometimes repeated to this day, are ironic in this light. NOT ONLY JEWS WERE FAULTED FOR POLAND'S 1939 DEFEAT! Defeat is an orphan. Accusations have been made of Poles blaming those Jews found in the Polish leadership for the 1939 defeat. Actually, the blame went all around. Cynk describes the Poles in 1940 France, how they were received coldly by the French and scorned for their rapid defeat (laughable in view of the subsequent French performance), and adds: "The mood of utter despair was deepened by fresh memories of the September disaster, and the discipline was at a very low ebb, an acute crisis of authority arising from the fact that the men distrusted many of their high-ranking officers who had led them in September 1939." (p. 157). THE DECISIVE

BATTLE OF BRITAIN Cynk provides excellent coverage of the Poles' participation in the Battle of Britain. He provides revised figures for the number of German planes shot down, and indicates that, during the period of their active participation, the Polish airmen accounted for about 15% of the downed German planes (even though they comprised only 8% of the RAF airmen.)(p. 171). Cynk cites Captain Newell O. Roberts, an American volunteer pilot in the Battle of Britain, who wrote in COLLIERS magazine, commenting: "The Poles are the best sky fighters I saw anywhere." (p. 181). POLISH PILOTS AVENGE THE EARLIER

GERMAN BOMBING OF POLAND The Polish airmen were

subsequently involved in virtually every front of the German-British air war. This included the May 1942 massive bombing of Cologne, and subsequent raids on Essen and Bremen. Cynk elaborates on the Polish airmen's extensive involvement in D-Day. They were also involved in most of the airdrops to the Polish insurgents in the ill-fated, Soviet-betrayed Warsaw Uprising of 1944. After the establishment of the Soviet puppet state, the postwar Polish Air Force was modeled after that of the USSR.

The Colors of War: The Siege of Warsaw in Julien Bryan's Color Photographs Bryans, Julien 1940 *An American Eyewitness to the 1939 German Terror Bombing and Strafing. Poles Mistreating Jews a Falsehood*

This book has inestimable historical value. It includes a large collection of photographs which subsequently have been reprinted in innumerable books and encyclopedias. AND NOW GERMANS WHINE ABOUT ALLIED TERROR BOMBING, WHEN THEY WERE THE ONES WHO HAD INTRODUCED IT INTO WARFARE

Nowadays, some Germans are trying to recast themselves as victims of indiscriminate Allied bombing policies, conveniently forgetting that it was the Germans who not only had started the war, but who had defined the very parameters of modern aerial warfare. Indeed, airplanes had played a trivial role in WWI, and both the how-to and moral limits of aerial bombing had been an abstract issue before WWII. The German-Soviet war of aggression against Poland was the first major war in which airplanes played a significant role. Guernica was a triviality compared to what the Germans did to Poland. Julien Bryan estimates that the Luftwaffe dropped at least 250,000 bombs on about a thousand Polish cities and towns. (p. 19). Warsaw herself suffered the impacts of 10,000-30,000 German shells DAILY. (p. 32). Quite an overkill! German propaganda, of course, blamed the Polish victim for starting the war, and also would have us believe that the attacks were limited to military targets (and, using modern parlance, collateral damage: e. g., Herr Goering: p. 10). Nothing could be further from the truth. The Germans deliberately bombed residential areas, hospitals (p. 25), churches full of people (p. 30), and crowds of refugees. Julien Bryan himself observed the Luftwaffe repeatedly and deliberately strafing columns of civilians, and took the iconic photograph of a Polish girl clutching the bloody corpse of her older sister. (p. 28, and the photo with the caption:

"Sisters"). In the Introduction, Maurice Hindus asks: "Is an old wooden church a military objective? Is a Catholic hospital a military objective? Are tenement houses in the poor quarters of the city military objectives? Are the tombs of the dead military objectives?" (p. 10). ALMOST

EVERYTHING POSSIBLE WENT AGAINST THE POLES Where railroad tracks were still intact, trains traveled at night in total darkness (p. 13) to avoid getting bombed. Everything was to the Poles' disadvantage. Even the September weather was the best it had been in many years. (p. 52). Bryan notes the temporary successes of the "Polish artillery" (evidently the Bofors anti-tank guns) in repelling the initial German panzer thrust to Warsaw. (p. 53). THOSE INDOMITABLE POLES As for

besieged Warsaw, Bryan commented: "I was impressed by Warsaw's will to survive." (p. 27). Bryan met, and described, Warsaw Mayor Stefan Starzynski, who rallied Poles in defense of Warsaw, (and who was subsequently murdered by the Germans). Starzynski encouraged Bryan to take photos (p. 23, 44) and let the whole world know what the Germans were doing to Poland. Bryan managed to evacuate to East Prussia on September 21 with his priceless photographs. THE

POLONOPHOBIC MYTH OF POLES MISTREATING THEIR JEWS DURING THE 1939 WAR

The third photo in the collection, the one showing Jews digging trenches, has been misrepresented by some Jewish authors as illustrative of how the Polish authorities singled out Jews for menial work out of some presumed (what else?) anti-Semitic motive. Nothing could be further from the truth. The caption says: "Everybody Helping: Orthodox Jews, Like Others, Dig Trenches Under the Direction of Soldiers".

Feliks Koneczny Classic on the Jews

Jewish Civilization Koneczny, Feliks 1943 **A Classic.**
Monotheism Vs. Monolatry. The Talmud. Modernized Jewish
Messianism Behind Communism. Judaism and Nazism JEWISH
 CIVILIZATION is the title of this Polish-language work (review based on original 1943 Polish-language edition, not the abridged English-language translation). There is such a wealth of information in this book, by a noted

author, that I can only touch on a few topics.

CIVILIZATIONS Jewish civilization is of the sacral type, as is Brahmin civilization. (e. g, p. 99, 101, 140, 266). Judaism places sacral law over ethics. (p. 23, pp. 152-154). The main difference between the Brahmin and the Jew is Jewish messianism and the concept of the Chosen People. (p. 140). [To see Koneczny's taxonomy of civilizations, please read the detailed Peczkis review (this collection), of *On the Plurality of Civilisations*]. The reader should note that Koneczny uses his taxonomy in a typological as well as literal sense. As an example of the former, Bismarck was an example of Byzantine civilization, which had largely replaced Latin civilization in pre-Hitler Germany. (p. 362). It is hardly surprising that this brilliant author is the bete noire of leftists. Koneczny's ideas do not conform to the current leftist dogma of multiculturalism, and his statements can be taken as criticisms of groups that the politically correct crowd wants to be exempt from criticism. **SCHOLAR FELIKS KONECZNY KNOWS WHAT HE IS TALKING ABOUT**

Koneczny's scholarship is extensive. This work is a very comprehensive history of the Jews, is 415 pages in length, and is supported by 1,721 references. Agree with Koneczny or not, one must realize that he is no intellectual lightweight. As for the "hateful" tone of what Koneczny sometimes says about Jews, it is, at worst, no more so than the volumes of venomous materials that Jews have written about Christianity and about Poles, even (or especially) in our own "enlightened" and "ecumenical" age.

KONECZNY REPUDIATES ALL THE STANDARD ANTI-SEMITIC TROPES Unlike his critics, Koneczny does not engage in black-and-white thinking. The reader will soon notice that Feliks Koneczny is not unilaterally negative towards Jews. He rejects the blood libel and accusations of Jews conducting ritual murder. He attributes such beliefs to folklore. He appreciates the fact that consumption of blood and of human flesh is abhorrent to Judaism. However, he suggests that a few allegations of ritual murder may be factual, but were conducted not by mainstream Jews but by magic-oriented cults that are offshoots of Judaism. (pp. 312-314). What about Jewish particularism? Koneczny rejects the argument that Jews are a race (p. 110), and expresses appreciation for the Jews who had become sincere Poles. (pp. 318-319). However, he stresses the fact that this does not often happen, because, to him, it is very difficult for the Jewish psyche to be transformed into the Polish psyche. (p. 321). Koneczny rejects the **PROTOCOLS OF**

THE ELDERS OF ZION as even possibly authentic. (p. 180). Nor can they serve as any kind of gauge of the degree of actual Jewish international influence. (p. 181). However, Koneczny believes that the PROTOCOLS express the age-old Jewish desire to see the GOYIM transformed into the servants of Israel. He suggests that the PROTOCOLS were written by a Jewish author, probably Asher Ginsberg, in the context of Ginsberg's disagreement with Theodor Herzl. The pioneering Zionist Herzl had wanted a Palestinian-based Zion, while Ginsberg had envisioned an alternative Zionism that functioned right in the galut. (p. 180).

MONOTHEISM AND MONOLATRY Feliks Koneczny recognizes both monotheism and monolatry in classical Jewish thinking. Monotheism is belief in one God who is universal. Monolatry is belief in a God who is above all other gods, and who effectively serves as a tribal god for the Jews. (p. 8). In monolatry, God loves only Israel, supports Jews when they are wronged, gives Jews privileges without regard for justice to other peoples, etc. (p. 17). Monolatric sacralism leads to the notion of Jews as the Chosen people, to Jewish exclusivism and separatism, and even to contempt for the GOYIM. (p. 24). [The reader should realize that Koneczny's concept, of monolatry and monotheism in Judaism, is quite similar to that of Claude G. Montefiore, a leading British Jewish thinker. Please see my review, of *Liberal Judaism: An Essay*. (this collection)]

THE TALMUD'S DOMINANCE The author suggests that the Talmud has obscured the Torah, if not eclipsed it. (p. 60). Koneczny believes that the Talmud is an example of sacralism run amok, in that the Pentateuch had been bloated into 613 laws. What's more, commentaries have been built on commentaries, and Talmudic reasoning has degenerated into casuistry. (p. 60). The author cites Moses Maimonides, who, upon his visit with Saladin in Cairo in the late 12th century, had been told that Jews living under the Tatars and Turks followed only the Torah. This is in addition to the Karaites, who had explicitly rejecting the authority of the Talmud. (p. 62). Koneczny does not uncritically endorse the view that the Talmud teaches hatred for Christians. He notes that some modern Jewish interpretations of the verses referring to idolaters (e. g, AKUM, MINIM, ADOM, etc., p. 179) state that these terms do not apply to Christians, at least to modern Christians. Koneczny leaves it an open question as to whether this new position is genuine, or if it is a public-relations move. (p. 142).

THE "NEW EUROPEAN": STRIKING PARALLELS WITH MODERN POLAND AND THE LEWACTWO

Some forms of early Jewish assimilation in Europe envisioned the creation of a "new man". This "new man" would consist of those Jews and Christians that had rejected their religions in favor of a vague deism. This kind of "new man" was propounded by Freemasonry. (p. 318, 325). In common with many authors, Koneczny sees Jews as major players in the promotion of sexual permissiveness (p. 365), breakdown of other forms of morality, etc., in Poland. However, Koneczny does not scapegoat Jews in this regard. He realizes that gentiles, including Poles, were also involved in this process. In Poland, one vision of the "new Jew" and "new Pole" was propounded by Andrzej Niemojewski, a notorious anti-Catholic, who stated (before he turned in an anti-Jewish direction) the following: The Jew and Pole have nothing in common. They do not have the same aspirations. They cannot work for the same goals. They do not value the same things. They do not share the same sufferings. So what can unite the "new Jew" and the "new Pole"? It can only be one thing--the mockery of God, of religion, of traditional values, of the Nation, of various ideals, etc. (p. 326). The foregoing, written now over 70 years ago, is uncannily similar to the situation in today's Poland. We see the "Europeanization" of Poles by the cultural Marxists, the LEWAKS (Polish leftists), and local Jews, as exemplified by the content of the left-wing and Judeocentric George Soros funded GAZETA WYBORCZA. This "modernization" of Poland involves the creation of a new elite of Poles and Jews that falsify history, and mock Polish patriotism, Catholicism, and traditional morality. THE LITVAKS WERE REAL, AND THEIR INFLUENCE WENT FAR BEYOND THEIR ACTUAL NUMBERS

Koneczny stresses the role of the Litvaks (Litwaks) in turning the assimilated Polish Jews of Congress Poland in a non-Polish or anti-Polish direction. This is exemplified by the statements of the eminent Yiddishist writer Szolem Asz (Sholem Asch). (pp. 319-320).

MODERNIZED JEWISH MESSIANISM Jewish messianism is now secular. (p. 180). Moreover, according to Koneczny, the Jewish support for socialism and Communism are manifestations of messianism, as well as the grabbing of any tool that can destroy Christianity. (p. 350). The halutzim of Eretz Israel are an experimental form of Communism that is designed to demonstrate the feasibility of Communism in an agricultural setting. (p. 162, 258, 342). Finally, the author provides much information about the following: The concept of Judeopolonia, the strongly pro-German orientation of Poland's Jews around WWI, and what he saw as the

subsequent zazydzenie (Judaization) of Poland. JUDAISM AND NAZISM The reader who finds this juxtaposition shocking should remember the following: Countless Jewish authors have no regard for either the facts, or for the feelings of Christians, and they freely juxtapose Christianity and Nazism. Some find a direct connection, while others insinuate that Christian condemnations of Jews, as for deicide, went on to serve as a precedent, and example, for the Nazis and the Holocaust. On this basis, it is only fair that we ask if Jewish concepts of supremacy had served as a precedent, and example, for Nazi German concepts of supremacy. Feliks Koneczny realizes that Nazism is the strongest form of anti-Semitism, yet he suggests that it is, in a sense, a mirror-image of Jewish civilization. [The scientifically-minded reader may think of matter and antimatter. They are similar, yet opposites.] This is in the sense that Nazism copies the Chosen People and Chosen Race concept. (p. 362, 365). In addition, both systems rely on monolatry. The monolatry in Judaism has already been discussed. As for Nazism, the Germans have a revived tribal war god in Wotan, or in a form of Germanized Christianity (e. g, DEUTSCHE GOTT). (pp. 363-364). The reader must realize that a leading American rabbi, Mordecai M. Kaplan, the co-founder of Reconstructionist Judaism, himself juxtaposed Nazi supremacism with the racial-style supremacism of the Jews, against both of which he strongly objected. See pp. 215-216 of *The future of the American Jew* (and see my review). A more recent book (*Jews, Gentiles, and Other Animals*), (see my review) has identified Talmudic teachings, about the GOYIM, that turn out to be astonishingly similar to those of the infamous Nazi comic DER GIFTPIILZ and its teachings about Jews.

Liberal Judaism: An Essay Montefiore, Claude Goldsmid 1903
Leading British Jew Confirms Feliks Koneczny on Jewish Monolatry and Monotheism Claude G. Montefiore (1858-1938)
 was a leading British Jew. This work, originally published in 1903, provides a snapshot of liberal Jewish thinking that existed before the defining events of the two world wars. JEWISH LIBERALISM The author begins with his concept of God. He sees the attributes of God as defined by the negative. Thus, for instance, God's omnipresence means that no part of the universe is locally any nearer to God than any other part of the universe. (p.

17). As expected of a liberal, Montefiore reject the miraculous. He also considers traditional Jewish beliefs and practices outdated. For instance, the teaching in the Talmud (Mishnah) that "seven kinds of punishments come into the world for seven important transgressions" is considered by Montefiore as an absurd example of the Rabbinical dogma that all calamities must be the punishment for sin. (p. 65). On another issue, the author realizes the conflict caused by the Jew serving in the military, and therefore violating the dietary laws. This conflict is resolved by liberal Judaism and its abandonment of the dietary laws. (p. 131). On still another matter, Montefiore considers the separate seating of men and women, in synagogues, an outdated oriental custom. (p. 144).

JEWISH CHOSENNESS IN JEWISH NATIONAL TERMS Montefiore sees the original Jewish conception of a Chosen People as follows, (quote) Jehovah or Yahweh was originally a national God, whose pleasure and profit was to protect and aggrandize his own. This was the popular conception. The wars of Israel were the wars of Yahweh, and Israel's victories were Yahweh's victories as well. (unquote). (p. 184). Montefiore continues, (quote) But why did Yahweh "choose" Israel? In old days nobody asked the question. The race had its god, as the child had his father. The one relation was as natural as the other. (unquote). (p. 185). The informed reader can see the striking similarities between the ideas of Claude G. Montefiore and that of Polish scholar Feliks Koneczny (in his work, *JEWISH CIVILIZATION*). Koneczny spoke of Judaism consisting of both monolatry and monotheism. In monolatry, God was a Jewish tribal war deity. In monotheism, God became more universal, concerned with ethics, etc. In like manner, Montefiore sees the development of a sense of universality, and ethics, as a later development in ancient Judaism. (pp. 184-185). In fact, Montefiore specifically repudiates Jewish Chosenness, (quote) We no longer believe that Israel was called and chosen for its own well-being. History shows that Israel was chosen for suffering and trial...We no longer believe that God has any partial love for Israel... (unquote). (p. 192).

WHAT IS A JEW TODAY? ENDEK CONCERNS VALIDATED Even among the highly-assimilated British Jews of the early 20th century, Montefiore found a need for them to "de-nationalize", and to think themselves "Englishmen of the Jewish persuasion", and not cling to vestigial concepts of Jews as a race or nation. This would make Jews living in England Jews by religion only. After all, one cannot belong to more than

one nationality at a time. (p. 205). Since this consideration was true of the mostly-assimilated English Jews, how much more true was it of the infrequently-assimilated Polish Jews? One can also see the basis behind Endek concerns that even assimilated Jews in Poland commonly retained an essentially particularistic of otherwise non-Polish identity or mindset. Hence assimilation, in and of itself, would not transform Jews into Poles.

The Plurality of Civilizations Koneczny, Feliks 1962 **A Fascinating Taxonomy of Civilizations. Poland is the Eastern Output of Latin Civilization** This work, originally published in 1935 in Polish and reprinted in this 1962 English-language edition, contrasts with the "all peoples are basically the same" thinking of modern multiculturalism. For this reason, author and scholar Feliks Koneczny is the beta noire of the LEWACTWO. But no matter. Koneczny's classic work is endorsed, in the introductions, by eminent British historian Arnold Toynbee, German scholar Anton Hilckman, and Polish patriot Jędrzej Giertych. In fact, Giertych (pp. ix-x) decries the modern tendency of Latin (Western) civilization being blamed for such things as colonialism and racism, and its current path of degeneration into hedonism and materialism. More on this later.

MODERN CIVILIZATIONS IN A NUTSHELL Koneczny's taxonomy of civilizations can be summarized by his dichotomous key (pp. 313-314): Sacral (Jewish, Brahmin) vs. non-sacral (remainder). The latter is subdivided: Supremacy of spiritual forces (Latin) vs. physical forces (remainder). The latter is subdivided: Public life based on public law (Byzantine) vs. private law (remainder). The latter are further subdivided, according to technicalities in the social system, into the Turanian, Arabic, and Chinese civilizations. Technologies may or may not change civilizations. For instance, the railroads have fundamentally changed the west, while having comparatively little effect on the essentials of Brahmin civilization. (p. 179). **THE TURANIAN CIVILIZATION** Koneczny describes the history of Russia: "In Turanian civilization the head of the State was always the sole source of law; this has survived even among Islamic members of the civilization." (p. 102). "In Turanian civilization public life is in general non-ethical, so that there occurs a constant ethical

divergence between the practice of the State, and private affairs which always need some kind of ethic." (p. 303). "Turanian civilization reached Ruthenia and Muscovy through Mongolian and Tatar influences...The Turanian mark lasts to this day." (p. 297). "Moscow adopted the ideas of the State from the Mongols, her administration from the Tatars and from Kazan the customs of her upper classes (the tyerem, etc.). Orthodox building derives from the Asiatic East." (p. 271). Lest the foregoing seem anti-Russian, note the existence of Russian thinkers who consider Russian history largely in terms of a cruelty-is-strength succession of tyrannies. For example, see *INSIDE THE KREMLIN*.

**MODERN CONDITIONS:
AN UPDATE OF KONECZNY** Koneczny's classic has modern implications. The difficulties in transplanting democracies to many nations recount the fact that, to be successful, some Latin civilization must also take root in these peoples. For example, the phenomena of Islamofascism in certain Muslim countries, the Stalin-glorification and the resurgence of authoritarianism in modern Russia, and the Bandera-glorification in the Ukraine, all probably reflect the persistence of elements of Turanian thinking to this day. On another subject, what would Koneczny think of the radical individualism that increasingly pervades many western societies? Would he conclude, with especial warnings to his native Poland, that the cultural Marxists are corrupting Latin civilization into a circus of increasingly-unbridled hedonistic individualism?

Why Relatively Few Jews Were in the A. K. (ARMIA KRAJOWA)

Perpetrators Victims Bystanders: The Jewish Catastrophe 1933-1945

Hilberg, Raul 1992 ***Polish Blue Police Not***

Collaborationist. Why Few Jews in ARMIA KRAJOWA. Holocaust "Church Silence" Myth

Raul Hilberg has written a generally balanced and thoughtful account. The only obvious shortcoming of this book is his over-reliance on tendentious sources of information (such as Claude Lanzmann's SHOAH, and Communist Shmuel Krakowski). Hilberg discusses several collaborationist governments under Nazi Germany. He also points out that, by July 1, 1942, eighteen Ukrainian Schutzmannschaft battalions alone were in existence (p. 95). The Baltic nations provided a

comparable number of collaborationist police battalions and many more officers (p. 97). POLISH BLUE POLICE (POLICJA GRANATOWA) NOT COLLABORATIONIST The recent over-attention to the Jedwabne massacre has generated a greatly exaggerated notion of Polish-German collaboration, and the Polish Blue Police (the Policja Granatowa) has often been falsely conflated with the Ukrainian and Baltic collaborationist forces. Hilberg corrects this: "Of all the native police forces in occupied Eastern Europe, those of Poland were least involved in anti-Jewish actions...The Germans could not view them as collaborators, for in German eyes they were not even worthy of that role. They in turn could not join the Germans in major operations against Jews or Polish resisters, lest they be considered traitors by virtually every Polish onlooker. Their task in the destruction of Jews was therefore limited." (pp. 92-93). Hilberg's notion of "worthiness" is puzzling because, in spite of Hitler's objections (p. 93), the Ukrainian Schutzmannschaft battalions were nevertheless formed. The Ukrainians were regarded as Slavic untermenschen (subhumans) no less so than the Poles! The acceptance of Jewish collaboration (e. g., the infamous ghetto police), in spite of any trace of "worthiness" attributed to Jews by the Germans, needs no comment. JEW-KILLING

BECAUSE OF BANDITRY The draconian German occupation had caused near-starvation conditions in the countryside, putting local Poles and fugitive Jews in conflict. Hilberg realizes that Polish killings of Jews were at least sometimes motivated by this: "Food, and everything else they needed, had to be acquired or taken somewhere. One German account noted that Polish peasants, about to be attacked by Jewish 'bandits', had beaten thirteen of them to death." (p. 208). EMOTIONAL ISSUES

ADDRESSED Hilberg is unafraid of provocative issues. He is candid about the Zydokomuna: "Jews, alongside a number of other non-Russians, had taken a leading part in the Communist revolution." (p. 250). He tackles the issue of overall Jewish passivity in the face of Nazi slaughter as follows: "In the Jewish councils, no pamphlets were composed and no arguments were made to show that any German action was hurtful and morally wrong. No ill will was expressed to the Germans. No threats were made to the life of any German. No rumors were started that the Allied powers would retaliate for the destruction of the Jews." (p. 178). WHY

FEW JEWS WERE IN THE ARMIA KRAJOWA Hilberg has a good grasp of the actual reasons for the under-representation of Jews in

the mainstream Polish Underground Army (the AK): "Many members of the Armia Krajowa were civilians during the workday and underground soldiers only on weekends and at night. The Jews, on the other hand, did not and could not have regular jobs or occupations as fugitives. For the Armia Krajowa it was important to wait for a decisive moment of German weakness to seize portions of Poland, or at least Warsaw, and to secure such a foothold before Soviet forces could arrive. In the meantime, it hoarded its weapons with the thought that it had fewer arms than men. All too often the Jews presented themselves instead as additional men without rifles, pistols, or military training. If, in addition, they were poor speakers of Polish or recognizably Jewish, their handicaps made them a self-evident liability" (p. 207).

WARSAW GHETTO UPRISING FACED JEWISH OPPOSITION

Interestingly, and despite the imminent destruction of their Jewish communities, some Jewish leaders agreed with the overall Polish underground combat strategy: "The Socialist Bund leader Maurycy Orzech strongly believed that Jews should not fight a battle separate from the Poles; the time had not yet come." (p. 184).

DESPERATE HOUSING SHORTAGE SOMETIMES MADE POLES RELUCTANT TO RETURN JEWISH PROPERTY

The acquisition of post-Jewish properties by Poles has recently gotten a great deal of one-sided media attention through the publication of *FEAR* by Jan T. Gross, and this has been misrepresented as an outcome of Polish greed. In actuality, there was a desperate housing shortage in Poland during (and after) the war. Hilberg touches on this: "Despite gains of space as a result of ghetto formation, the Poles were still crowded. Polish Warsaw (population 1 million) was lacking 70,000 apartments...In the city of Radom, the norm was a room density of six for Jews, and three for Poles." (p. 312).

THE MYTH OF CHURCH "SILENCE" ON THE HOLOCAUST

Hilberg has a realistic understanding of the impotence of the Christian church in saving its own, let alone of saving the Jews, from German actions: "The churches, once a powerful presence on the European continent, had reached a nadir of their influence during the Second World War...Even in the democratic west, churches were subordinate structures, regulating the lives of citizens mainly on Sundays, and then only in a ceremonial manner...If the protection of baptized people was problematical, any attempt to help professing Jews was to be even less promising." (p. 260, 262).

HOLOCAUST, AND THEN THE POLOKAUST

Citing German

documents, Hilberg notes that Poles believed that they would be "next" (pp. 204-205) when they saw the Jews being taken to their deaths. He also writes: "In Poland, the local German administrators would order the Polish population to stay indoors and keep the windows closed with blinds drawn during roundups of Jews..." (p. 215). [So much for the myth, in SCHINDLER'S LIST (SWINDLER'S LIST) of Poles saying "Goodbye Jews!"] In various contexts, Hilberg (p. 136, 147, 160) repeatedly refers to the fact that Jews about to be deported to their deaths were told that they were being "resettled". However, Hilberg fails to make this connection with the Germans' stated eventual aim of "resettling" the Poles and other Slavs. Nevertheless, Hilberg does move beyond the genocide of Jews to the planned long-term genocide of Slavs: "There was some hope that Slavic populations in German-occupied Europe could be brought to extinction by mass sterilizations." (p. 67).

Liliana's Journal: Warsaw 1939-1945 Zuker-Bujanowska, Liliana
1980 ***Why Jews Seldom Accepted Into AK (ARMIA KRAJOWA). Re-Acquisition of Jewish Property After the War*** In
common with countless Jewish and Polish eyewitnesses, the author describes the indiscriminate bombing and strafing of defenseless Polish civilians, by the Luftwaffe, during the German-Soviet conquest of Poland in 1939. (p. 11). **POLES, LIKE JEWS, WERE VICTIMS** This work is refreshingly free of Polonophobic innuendo. Zuker-Bujanowska obtained a fake identification from the AK. (A.K., or Armia Krajowa)(p. 76). She touches on the victimhood of the Warsaw Poles: "Until July [1943] everything was quiet in the little glue factory. It became more and more dangerous to walk the streets. The Germans had finished with the Jews and now they started with the Poles. They captured men and women on the streets and sent them to work in the fields of Germany." (p. 79). **THE EMERGENCE OF POLISH GUERRILLA WARFARE** Liliana comments: "More and more Poles joined underground organizations, of which the most powerful was AK [Armia Krajowa]. They held secret meetings, organized attacks on high-ranking German officers, and killed Poles that worked for the Gestapo. They ran guerrilla training centers for

young boys and men. Each new member had to be sponsored by two old members who would vouch for him and take responsibility for whatever he did. Each small group had a commander, but they did not know each other's names; they were known only by pseudonyms...The Germans tried very hard to prevent Poles from organizing. They had spies everywhere and we heard daily of mass arrests and shootings. Many good patriots were rotting in jails, being tortured to reveal the names of their comrades." (pp. 79-80).

WHY THE ARMIA KRAJOWA SELDOM ADMITTED JEWS: A CLUE

Although Zuker-Bujanowska does not develop this theme further, the sponsorship aspect of AK membership largely explains the relative infrequency of Jews admitted to the AK. Since Poland's Jews had generally lived in self-imposed apartheid before the war, the circle of Poles who knew each Jewish individual was usually small. Consequently, an otherwise-qualified fugitive Jew who tried to join the AK was not likely to be closely known by two current Polish AK members who were in a position to sponsor him.

POLISH UNDERGROUND DID EFFECTIVELY COUNTERACT POLISH BLACKMAILERS OF FUGITIVE JEWS

Unlike those Jewish survivors who accuse the AK of not doing much to combat blackmailers and denouncers of Jews (szmalcowniki), the author points out that her contacts with the AK alone were sufficient to intimidate a Mr. Dymski, who was said to be "...ready to denounce anything or anybody to the Germans for money." (p. 83). She adds: "Dymski knew very well that the AK was growing more and more powerful. Every day they killed Poles who collaborated with the Germans. He knew that Anek's threat was not idle." (p. 83).

REBUILDING WARSAW

The author lived in Praga (east-bank Warsaw) shortly after the war. Although this part of Warsaw had escaped total destruction by the Germans after the Soviet-betrayed Warsaw Uprising, the challenge of restoring the place to minimal habitability was still considerable. The people had to do a lot of work to clear roads, make less-damaged buildings even barely livable, and, owing to the lack of electricity and functioning plumbing, to obtain water from long distances. (pp. 116-117).

REACQUISITION OF PROPERTY FROM THE POLES

Zuker-Bujanowska went back to the Poles to whom she had entrusted her possessions during the German occupation.

Although she encountered some stalling, she was able to re-acquire her possessions without incident. (pp. 119-123). This corrects Jan T. Gross, who in his *FEAR* had selectively emphasized those Poles who had reacted

with murderous fury against Holocaust-surviving Jews returning to reclaim their property. In fact, the vast, vast majority of Jewish property re-acquisitions, all over Poland, took place without incident. See: *After the Holocaust*, by Chodakiewicz.

Warsaw Aflame Szymanski, Leszek 1973 ***Unfolding Polokaust. Polish Guerrilla Achievements. ARMIA KRAJOWA Well-Paid***

Debunked Of the authors, Tadeusz Bielecki was a participant in the Home Army (Armia Krajowa; AK or A.K.). This work provides a year-by-year chronology of events, with special attention devoted to besieged Warsaw in the 1939 War, the Jews' 1943 Warsaw Ghetto Uprising, and the Poles' 1944 Warsaw Uprising. THE 1939 GERMAN-SOVIET

CONQUEST OF POLAND No sooner had the Germans attacked Poland than they began a systematic war of genocide against the Polish nation. The 1939 casualties among Warsaw's civilians, in terms of dead and wounded, came out to about 60,000, and about 12% of Warsaw was destroyed. Most of the deaths and destruction were not militarily necessary.

THE UNFOLDING POLOKAUST: ARISTOCIDE, OR "BEHEADING"

During the ensuing occupation, the intelligentsia (broadly-defined) was targeted for extermination. As noted by Wetzel and Hecht (Document 2325), the term "Polish intelligentsia" included not only those having a secondary or higher education, but also priests, teachers, businessmen, landowners, writers, journalists, etc. (pp. 29-30). THE

UNFOLDING POLOKAUST: CULTURAL GENOCIDE Cultural genocide encompassed the closing of Polish institutions of learning, destruction and confiscation of various cultural materials, and much more. The authors add that: "The roadside shrines, crosses, and figures of saints were destroyed as being too Polish an element of the countryside." (p. 48). [The informed reader may note the irony of modern-day Polish and non-Polish leftists and their ongoing efforts to purge any and all religious objects out of Polish public life.]

"THE POLISH UNDERGROUND WAS WELL PAID" MALARKEY

The authors trace the growth of Polish Underground resistance, and describe the structure of the ARMIA KRAJOWA. Contrary to post-Stalinist Jan T. Gross and his discredit-

Poland-at-any-price silly argument that paid AK members received lucrative salaries, and were motivated by the money rather than by patriotism, the authors note that: "They received subsistence pay, and their job was more than nervewracking (nerve racking)." (p. 90). Yeah, no kidding. Finally, some common sense!

SOME POLISH GUERRILLA ACHIEVEMENTS

The deeds of the AK, from earliest 1941 until the end of June 1944, are summarized. (p. 136). I list only a few of them: 732 German trains derailed and thousands damaged, 1,167 fuel tanks (cisterns) destroyed, 122 military stores torched, 2,872 important factory machines damaged, tens of thousands of faulty munitions manufactured, a total of 25,145 acts of sabotage, and 5,733 assassinations and assassination attempts against selected Germans. Assassinations of relatively high-profile Germans (e. g., Kutschera, Schultz) are featured. The capture of a fallen German V-2 rocket is also elaborated. (p. 132).

GERMAN TERROR ONLY INFLAMES POLISH RESISTANCE

The German terror included numerous murderous, collective reprisals against the Polish population. The authors thus quote an A.K. bulletin: "Will these crimes fulfill their purpose? Will they suppress anti-German resistance in this country? Only Prussian stupidity can have such hopes. The results of the massacre will be the exact opposite. The ranks of Underground Poland will be multiplied by hundreds of fanatical new avengers and the desire for just repayment and retribution will be strengthened in the nation." (p. 112).

BARBAROUS GERMAN REPRISALS AFTER THE FALL OF THE SOVIET-BETRAYED WARSAW UPRISING (1944)

The Warsaw Uprising is covered in considerable detail. The authors slant towards a skeptical view of the wisdom of its launching. However, the defeat of the Uprising was not the end, but only the beginning, of Warsaw's agony at the hands of the Germans. The authors write: "House after house, block after block, was set on fire or blown up. About 40 to 50 percent of Warsaw's demolition was wrought after her capitulation. The work was done by the special demolition troops, Vernichtungskommandos or Sprengkommandos. Statues and memorials were destroyed...Not even parks and gardens escaped the depredations of the barbarians...So went city archives in the Arsenal, Archives of New Acts and Archives of Old Acts...Hundreds of years of Polish history burned with the fires. Krasinski's Library was destroyed, as well as other priceless collections of books, maps, documents,

manuscripts, and paintings." (p. 176). POLISH AUTHORS,
CONTRARY TO MEDIA MYTHOLOGY, DID NOT FORGET THE
SUFFERING JEWS OR MIX THEM UP WITH SUFFERING POLES

This work includes significant detail on the Nazi persecution of the Jews, and contrary to common myth, does not equate the experiences of Jews and Poles. Its discussion of the Warsaw Ghetto Uprising includes detailed information on the actions of the AK in support of it. (pp. 108-109).