

## **Poland's Jews Were the "Other"---Because They Chose To Be (26 Books Reviewed by Jan Peczkis)**

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### **Jewish Separatism: Jews as a Separate Nationality**

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**The Tragedy of a Generation: The Rise and Fall of Jewish Nationalism in Eastern Europe**    Karlip, Joshua M.    2013    ***Jews-As-Nationality: Jewish AntiAssimilation Real Reason. Jewish Disloyalty to Poland. Cardinal Hlond Correct. Zydokomuna Broad. Jewish-Nazi Collaboration***    This work focuses on prominent Yiddishist thinkers, from about 1900 until after WWII, and their understanding of what it meant to be Jewish, how Jews should "modernize", and related topics. Owing to the breadth of the information presented, I focus on a few themes, and devote my emphasis to the impact of Yiddishist thinking on Polish-Jewish relations.

#### **WHY ANTI-ASSIMILATIONIST TENDENCIES: THE REAL REASON**

Jewish counter-assimilation, and maintenance of Jewish particularism and separatism, are usually blamed on the persistence of anti-Semitism, the denial of equality and full acceptance to Jews, and to a strongly Christian-majoritarian atmosphere. According to this kind of thinking, assimilation can only proceed in a pluralistic, western-style secular state, with its unambiguous separation of church and state and its equality

of all citizens. Ironical to this line of reasoning (or exculpation), the Jewish separatists actually FEARED the very equality offered by western-style democracies--precisely because it would lead to assimilation! What the Jewish separatists wanted was special national rights for Jews. Thus, Karlip comments, (quote) Following their expressions of euphoria, Diaspora nationalists and Yiddishists began to articulate their vision of the future of a liberated Russian Jewry. Like all other Jewish nationalists, [Elias] Tcherikower warned that civic emancipation in the absence of national rights would lead to West European-style assimilation. He reminded his readers that Russian Jewry had won negative freedom--namely, the freedom from oppression--but had yet to win its positive freedom, which meant national rights and the creation of national institutions. (unquote). (p. 135). To the Yiddishists, Jewish emancipation and assimilation were inherently unacceptable because they were gutting the very essence of being Jewish, (quote) In this article, he [Zelig Hirsh Kalmanovitch] argued that assimilation resulted from the historical process of modernity itself. In the Middle Ages, he argued, Jewish individuals had lived as members of the Jewish community. Capitalism, however, had granted these individuals the opportunity to seek their fortunes in non-Jewish society. (unquote). (p. 199). In addition, (quote) Emancipation had led to a selfish individualism that condemned all experiments at secular Jewish identity to failure. (unquote). (p. 178). Other Yiddishists went further. They believed in a form of Jewish essentialism that made Jews inassimilable in the first place, (quote) More viscerally, [Yisroel] Efroikin argued that Jewish national distinctiveness rendered assimilation futile. At times, Efroikin's integral nationalist conception of Jewish identity drifted into a racist conception of Jewish distinctiveness. Invoking the historian Cecil Roth, Efroikin described how Marranos in Spain and Portugal retained a separate identity even five hundred years after their conversions. (unquote). (p. 257). WHY YIDDISHIST ENMITY TOWARDS A NEW POLAND The vast majority of the Jews living in the Pale, in tsarist Russia, were descendants of Jews that had been welcomed in pre-Partition Poland when other nations had persecuted them. Evidently, this Polish favor to the Jews had by now been all but forgotten. Karlip writes, (Quote) As this last shred of hope gave way to sober reality, Efroikin also mourned the breakup of Russia into independent successor states as spelling the death of a unified Russian Jewry. From the late eighteenth century until World War I, Lithuanian,

Polish, and Ukrainian Jews had comprised a united Russian Jewry that experienced modernization together through such movements and processes as Haskalah, Zionism, and the rise of Yiddish culture. Now, however, Russian Jews would face the future as minorities in emerging nation-states...Although the successor states might guarantee personal emancipation and national autonomy, he argued, the small size of these fragmented Jewish communities would preclude autonomy's implementation. The peasant nationalities that would lead most of these successor states, moreover, would force the Jews from their traditional economic role in commerce and industry. Echoing the Yiddishist call for a synthesis between Jewish and European cultures, Efroikin feared that the low cultural level of these peasant nationalities would negatively affect the development of secular Yiddish culture. (unquote). (pp. 146-147). In other words, Yiddishist-oriented Jews were against an undoing of the Partitions of Poland, and resurrection of the Polish state, because this would geographically divide the Jews and thus dilute their political power! A new Polish state could also cause the diminution or loss of centuries-old Jewish economic privileges. Finally, Slavic culture was unworthy of the Jews.

**THE 1912 DUMA ELECTIONS AND RETALIATORY ENDEK-LED BOYCOTT** Although Karlip does not put it in these terms, he realizes the inordinate political power that Jews had acquired, owing to tsarist Russian policies, before 1912. He remarks, (quote) When the tsarist authorities promised municipal self-government to the cities of Congress Poland, the Kola joined forces with the tsarist regime in seeking to restrict Jewish representation in cities where Jews constituted a majority. Tension reached fever pitch when Poles and Jews fought over whom to send to the fourth Duma as a representative from Warsaw. Because Stolypin's limited franchise favored property owners, the majority of Warsaw voters for the fourth Duma were Jewish. (unquote). (p. 74). [This greatly hindered Polish national aspirations, which hinged upon representation in the Duma. Furthermore, it functionally and artificially made the Poles a minority in their own (Russian-occupied) capital city!] Both the Poles' disenfranchisement and the inordinate political power of the Jews became even more objectionable to Poles because of the refusal of these Jews to even nominally support Poland's liberation as a free nation after more than a century of post-Partition foreign rule! Karlip quips, (quote) Complicating matters further was the fact that Diaspora nationalists, as opponents of

territorial nationalism, envisioned the future of Poland as part of a reformed Russian state, not as an independent country of its own. This issue deeply divided Jewish socialist and liberal nationalists from their Polish counterparts. (unquote). (p. 75). Author Karlip realizes that support for the Dmowski-led boycott of the Jews went far beyond Endek and Endek-sympathetic circles. It included many Polish liberals and progressives. (p. 74, 75).

THE SELF-ATHEIZATION OF POLAND'S JEWS In 1936, Polish cardinal August Hlond made a much-condemned statement about "Jews as freethinkers, vanguards of Bolshevism, and a threat to morals", etc. Although author Karlip does not mention Hlond, he makes it easy for the reader to see where Hlond was coming from. Leading Yiddishist thinker Elias Tcherikower effectively corroborated Hlond, writing the following in 1939, in the context of an anti-assimilationist mindset (quote) "The tragedy of our generation does not consist of afflictions that have befallen our lot, but rather in that the generation has lost the old beliefs and has despaired of the new. Through and through individualistic, skeptical, and rationalistic, our generation is devoured by assimilation--right or left--and has lost its past strength." (unquote). (p. 13). Furthermore, according to Tcherikower, the abandonment of religion by the Jewish masses had become so pervasive and so irreversible that there could be no return to Jewish religion as the foundation of Jewish self-identity. This was even in the face of the growing disillusionment with the Yiddish language and Jews-as-nationality as modern forms of Jewish self-identity. (p. 207). After WWII, Efrogin adopted a friendlier attitude to religion, and came to believe that, (quote) The Jewish rejection of God had led not only to national disintegration but also to moral degradation. (unquote). (p. 311). Shades of Cardinal Hlond! In fact, Efrogin went even further. Nowadays, the Nazi-collaborating conduct of the Judenrate and Jewish ghetto police are usually framed solely in terms of powerless, desperate Jews trying to save their own lives (the choiceless choices meme). In contrast, (quote) Efrogin contrasted what he deemed the immoral and opportunistic behavior of the acculturated Jews of the JUDENRATE and Jewish police with the much more exemplary behavior of those Jews who had remained loyal to the religious tradition. (unquote). (p. 311).

THE YIDDISHISTS AND COMMUNISM (ZYDOKOMUNA) It is not easy to gauge to what extent the Yiddishist movement was steeped in Communism. This owes to an array of amorphous labels, euphemisms, and semantics ("socialism", "Marxism",

"class struggle", etc.), with unclear substantive differences (if any) from Communist ideology and tactics. Tcherikower had been a Menshevist (p. 2, 91), and the Mensheviks are identified by Karlip as "orthodox Marxists". (p. 140). Chaim Zhitlovsky and Yisroel Efrogin were Seymists (p. 64), and the Seymists were defined by Karlip as a Jewish socialist party that was pursuing a "strident Marxism". (p. 31). Efrogin and Kalmanovitch practiced "revolutionary socialism" (p. 91), which, semantics aside, is little different from Communism. During and after the Russian Revolution, the Yiddishists evaluated the Communist takeover largely in terms of its promotion of Jews as a nationality. For example, Tcherikower broke with Lenin, at the Second International in 1916, probably because the latter was hostile to Jewish nationalism. (p. 114). In time, Tcherikower came to hate the Soviet Union because it had denationalized Yiddish culture. (p. 215). On the other hand, other Yiddishists maintained an undisguised pro-Communist mindset, as illustrated by the following quotes: (quote)...the Yiddish literati, who professed allegiance to the Soviet regime as soon as it established its power in Kiev in 1919. (unquote). (p. 170). (quote)...the political parties that represented the Jewish working class drew closer and then merged with the Communists... (unquote). (p. 172). (quote) The socialist nationalist Russian Jewish intelligentsia, however, remained so invested in the events of 1917 that they refused to allow the messianic fervor to die even as reality often contradicted their dreams. (unquote). (p. 173). (quote) As we have seen, many members of the Bund and the Fareynikte initially remained optimistic that the Soviet regime would support their vision of the creation of a new proletariat, but still thoroughly national, Jewish identity. By joining the Evseksiia, some of these intellectuals hoped to realize their dream of the transformation of the Jewish people into a secular, proletariat, Yiddish nation through the decrees of the Soviet state. (unquote). (p. 174). Finally, during the latter stages of WWII, Efrogin effectively fell in love with the USSR. (p. 249, 263).

**POLEMICS AGAINST JESUS CHRIST** Jewish antagonism towards Jesus Christ is usually understood in terms of the Talmud and the attitudes of religious Jews. However, secular Yiddishist thinker Zelig Hirsh Kalmanovitch, writing in 1920, actively juxtaposed traditional Jewish motifs against Jesus Christ with his antagonism to certain political opponents. He wrote, (quote) "...those we were accustomed to see as virtually paragons of virtue now seem in my eyes as though they were bathed in the lake of Hell in which 'that man' [Jesus of Nazareth] was

condemned. [The smell] carries, it seems to me, for a mile." (unquote). (p. 170). (Brackets are Karlip's).       INTERNATIONAL JEWRY? Fantasies of great Jewish power, at the international level, were made infamous by conspiracy theories, and such things as the PROTOCOLS OF THE ELDERS OF ZION, the ideas of Henry Ford, and the ideology of the Nazis. Interestingly, some prominent Yiddishist Jews also entertained fantasies of great Jewish power at the international level. Thus, author Karlip describes what he calls the "grandiose scheme" (p. 147) of leading Yiddishist Yisroel Efroikin, (quote) The breakup of the Russian Empire, he argued, demanded the creation of an international Jewish World Association run by a KLAL YISROEL V'A'AD (Jewish People's Assembly). The American, Russian, Polish, and other Jewish congresses would elect representatives to this parliamentary body. This international assembly, funded from taxes on the international Jewish community, would help to regulate Jewish community emigration and to establish Jewish cultural institutions. Most importantly, however, the KLAL YISROEL V'A'AD would achieve legal recognition as the official representative of the Jewish nation and would lead the battle for the implementation of Jewish national rights throughout the world. (unquote). (p. 147).

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**Degeneration    Nordau, Max    1892        *Anti-Assimilationist Views Were Held Not Only by Endeks, But Also By Respectable Jewish Thinkers, Such as This One***

My review is based on the 1968 reprint of Max Nordau's translated work--originally in its German-language 1892 edition. By way of introduction, Max Nordau was a Hungarian Jew who had been born into a rabbinical family, but became worldly after he became a journalist. He became second only to Teodor Herzl as a Zionist, and became a literate public figure in Germany, France, Austria, England, and Eastern Europe. (p. xv). This work is rather abstract and philosophical, and not easy to follow if the reader lacks a strong familiarity with 19th-century thinking. Many famous persons, and their ideas, are evaluated, including Henrik Ibsen, Friedrich Nietzsche, Count Leo Tolstoy, and Richard Wagner.

**CONSEQUENCES OF THE INDUSTRIAL REVOLUTION IN EUROPE** Interestingly, Nordau's work also includes some technical information. For instance, the reader learns that, in 1840, there were 3,000 kilometers of railway in Europe. In 1891, there were 218,000 kilometers. (p.

38). Comparable figures are given for postal letters, newspapers, books printed, ships constructed, etc.      **MAX NORDAU'S ANTI-ASSIMILATIONIST ZIONIST VIEWS**      Since Nordau has gone down in history as one of the pioneers of modern Zionism, it is worth noting his views on this subject, even though they are not elaborated in *DEGENERATION* itself. In the 1966 Introduction, George L. Mosse quotes from some 1897 and 1909 German-language writings of Max Nordau. It becomes obvious that Nordau had turned anti-assimilationist, and pro-Zionist, not only because anti-Semitism persisted, but also because the assimilation of Jews had generated, in his opinion, a fundamental distortion of Jews and Judaism. Mosse comments, "Assimilation had not worked. Moreover, the assimilated Jew was unstable and, inwardly sick, acted the part of a hypocrite. As with everything not genuine, this kind of Jew was offensive to anyone with true aesthetic feeling." (p. xxvi).      **LIKE JEWS LIKE ENDEKS**      This view, of course, was paralleled by many non-Jews. For instance, the Endeks doubted if Jewish assimilation, even were it to occur on a large scale, would necessarily transform Jews into authentic Poles. But--surprise--only Endeks and other Poles are blamed for thinking this way.

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**Jews in Poland: Official Reports of the American and British Investigating Missions**      National Polish Committee of America      1920  
***Debunking the Fake News About Massive Pogroms in Poland. Jews Favored Poland's Enemies, and Their Own Separatism. Alfred Dreyfus Irony***      I focus on Samuel and Wright. See also the Peczkis reviews of Morgenthau, and Goodhart.      **SENSATIONAL JEWISH POLONOPHOBIC ACCUSATIONS IN THE MEDIA**      Western press accounts spoke of thousands of Jews killed in Polish pogroms. (The Situation, p. 57). (90% of these turned out to be unfounded: *ibid*, p. 56). Vicious Polonophobic screeds were circulated. (reprint, p. 49). The actual death toll, a few hundred, was equated with the Turkish massacres of hundreds of thousands of Armenians. (Letter, p. 53). Kempczynski criticized what is essentially Jewish-suffering-is-special thinking, citing the ongoing hostilities between many different peoples against each other: "Yet none of these nations has raised the cry: 'pogrom.' Bloodshed, licentiousness, robbery is a natural outcome of war." (p. 54).

APPLICATION FOR TODAY      This isn't just old stuff: The perceptive reader can find many modern incarnations of all the foregoing. Here we are a century later, and Poland is tacitly blamed for the Holocaust (e. g., Insinuations about why the Nazis built the death camps on Polish soil, references to "Polish" death camps, etc.) The several hundred Jews killed in post-WWII Poland is inflated into the thousands, and compared with the Nazis' murder of 5-6 million Jews (e. g. "mini-Holocaust", "The Holocaust after the Holocaust.", etc.). The Jewish-suffering-is-special slant is manifested by promotion of the Holocaust over all of the many other 20th-century genocides, as well as the selective obsession of Poles acquiring post-Jewish properties (Jan T. Gross), even though countless millions of non-Jews also lost their properties during (and after) WWII. We have the media quoted Jan Grabowski, in his JUDENJAGD, claiming, without any basis, that 200,000 fugitive Jews were killed by Poles during WWII. So here we go again with massive pogroms in Poland. Henry Morgenthau must be turning over in his grave!      JEWS: FINALLY STOP DUMPING ON POLAND      Sir H. Rumbold, British Minister to Poland, soundly rejected the claim that Polish anti-Semitism was exceptional or severe: "It is giving the Jews very little real assistance to single out, as is sometimes done, for reprobation and protest, the country where they have perhaps suffered least." (p. 21). Here we are a century later, and it looks like the Jews have learned nothing from Rumbold.

JEWS: IRREDENTISM AGAINST POLAND      Jews shot at Polish troops on behalf of the invading Soviets (Sir Stuart Samuel, p. 29), and, contrary to Jewish denials, local Jewish garrisons did fight for the Bolsheviks at such places as Vilna and Lida. (Captain Wright, p. 46). Jews avoided military service in the Polish Army, and this was reckoned a cause, not consequence, of the Army's anti-Semitism. (*ibid*, p. 42).

COLLECTIVE REPRISALS WENT BOTH WAYS      Polish killings of Jews were not based on religious intolerance. (The Situation, p. 58). Instead, just as Jews often vilified Poland collectively for the actions of some Poles, so also Poles sometimes attacked Jews collectively for the actions of some Jews. The Polish-Army-directed shootings and lootings of Jews in such places as Pinsk, Lida, and Vilna (Wilno, Vilnius) were collective retaliations for Jews shooting at Poles, supporting the Communists, etc., and those at Lemberg (Lwow, Lviv) were for Jews failing to support the Poles against the Ukrainian separatists. (Samuel, pp. 26-30;



Wright, pp. 47). Since many of the "Polish" Jews were actually Russian Jews (Litwaks, or Litvaks), and delivering their allegiance to Russia, provoking fear in the surrounded Polish troops, was also a factor. (Samuel, p. 24; Wright, p. 41, 46; The Situation, pp. 59-60). JEWS LONG WERE SYMPATHETIC TO POLAND'S ENEMIES Now consider also the Germans: "But Jews in Poland have not only become Polonized, they have been Russified and Germanized. So that the Jews appear to the Poles as the representatives of their own oppressors...The Jews, and especially those to whom it was so profitable, naturally welcomed the arrival of the Germans, and at the Armistice there were Jewish demonstrations in favour of the Germans and against the 'Polish Goose', as they termed the newly-arisen Polish White Eagle." (Wright, p. 39, 42). JEWISH ECONOMIC HEGEMONY LED TO EXCESSIVE JEWISH OVERSPECIALIZATION

What about the Jews-are-crooks belief of many Poles? In a speech before the Judeans and reprinted in the December 14, 1919 issue of the NEW YORK TIMES, Morgenthau said: "The evil consists in allowing the Jews in a town to follow one or two pursuits. Where there are 5,000, perhaps 1,000 of them could make an honest living, but 5,000 must cheat each other or starve." (p. 50). Wright, alluding to Jewish poverty, commented: "Furthermore, they are also driven into all sorts of illicit and fraudulent practices, and I think the Poles are right when they complain that too large a proportion of convictions for such offenses are Jewish." (p. 48).

JEWS WERE 'OTHERIZED' BY POLES BECAUSE THEY VERY MUCH CHOSE TO BE THE 'OTHER' Whence the origin of the blood libel? Far from being persecuted, Jews, unlike other peoples, never had to modernize. (Wright, p. 38). So conventional Polish Chassidism had, until very recently, been so Oriental and backwardly medieval that Poles could find no common language with it. (Wright, pp. 34-35). NEWFANGLED FORMS OF JEWISH SEPARATISM REPLACED THE OLD However, once it began to occur, the modernization and assimilation of Jews did not itself make Jews into Poles. The heretofore-apolitical Jews demanded essentially separate-nation status (e. g, the Yiddishist movement), and, as in Zionism, eventually their own homeland. (Wright, pp. 39-41). They flexed their newfound political muscle in the 1912 Duma elections, electing Jagiello, a Polish-independence-repudiating Pole. (Samuel, p. 32). Polish patriots (Dmowski and the Endeks) retaliated by launching boycotts of Jews. IN POLAND, ALFRED DREYFUS IN REVERSE. JEWS AS A

SEPARATE NATIONALITY: JEWS ARE NOT POLES Jewish political separatism created an ironic counterpart to the Alfred Dreyfus affair: "For example, Dreyfus was an officer who said he was as French as any Frenchman (it was his opponents who denied he ever could be.) At present the Polish government says it will admit Jews as field officers if they will sign a declaration that they are of Polish nationality. This they refuse to do." (Wright, p. 38). ATHEISM AND COMMUNISM (ZYDOKOMUNA) AMONG JEWS The centuries-old religiously-motivated high literacy rate among Jews, ironically, later facilitated the popularity of freethought and Communism among Jews: "When the Jew is Europeanized he transfers the allegiance he had to Torah and Talmud over to educational text books and becomes the fanatic of education...Thirdly, why the Jews play so large a part in Bolshevism. Bolshevism requires a vast administration and propaganda, which in turn require that men shall at least be able to read and write." (Wright, pp. 39-40).

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**Poland and the Minority Races** Goodhart, Arthur Lehman 1919

***Bogus Massive Pogroms in Poland. Jews Were Partly at Fault for Polish Negativism Towards Jews. Jewish Separatism Was***

**Extreme** Arthur L. Goodhart had been part of the team headed by Henry Morgenthau, Sr. His book is much more than a report on what turned out to be fabricated western media accounts of Polish pogroms. It is nothing less than a geography lesson of Poland, which at that time (1919) had just regained her independence (after 123 years of partition and foreign rule), and had suffered 5 years of war (p. 122), including the current one (the Polish-Bolshevik war). JEWISH SEPARATISM IN POLAND WAS

ALMOST COMPLETE The reader gets a shocking picture of the complete disconnect of the Jewish people from the Polish nation upon reading the description of the Morgenthau team's visit to some Jewish schools (Talmud Torahs), not in some backwoods village, but in the Polish capital of Warsaw. (pp. 169-172). Out of 35 adolescent Jewish boys (girls were unschooled then) in one school, most knew that New York was in America and 10 knew that London was the capital of England. Yet NOT ONE of them had a clue about Kosciuszko or Sobieski! Is it any wonder that Poles viewed Jews as an alien element in their midst, and nationalistic slogans (e. g., "Poland for the Poles!", "No room for two nations on the

Vistula!") gained currency? Even if one disagrees with him, can one be surprised at Roman Dmowski's contention that Jews would never become one with the Polish nation? And--yet--only Poles get blamed for thinking this way. Goodhart (p. 138) suggested that the Jews' use of Yiddish contributed to anti-Semitism because of its resemblance to the hated German language. THE STANDARD TALMUDIC EXCULPATION

There was place for a lively discussion on the Talmud (p. 28) and its teachings about Jews owing duties only to their fellow Jews and being free to cheat and rob the gentiles. To this the Jewish side averred that no modern Jew took these verses literally. [If so, what about comparable secularized and modernized Jewish antigoyism?] ROBBERY AND MILITARY INDISCIPLINE, NOT ANTISEMITISM

A severe general poverty gripped Poland (p. 89, 96, 100). Robbery was found to have played a major role in the killings of Jews by Polish civilian and especially army units (p. 50, 81, etc.). There was a shortage of boots in the Polish army (p. 88) and, in an unguarded moment, the Morgenthau team had been robbed of theirs, and the exhumed bodies of murdered Jews lacked shoes (p. 95). Inconsistent discipline in the Polish army, when in civilian areas, turned out to be major factor in the pogroms (p. 48, 71, 75, 82). Most of the beard-cutting humiliations of Jewish men had been done by foreign Polish Legionaries who were not accustomed to Jewish beards and kaftans (pp. 117-118). Jewish claims in Polish courts were hampered by massive perjury committed by both Poles and Jews (p. 37). CANDIDLY

ASSESSING THE ZYDOKOMUNA In assessing Jewish-Communist collaboration, Goodhart (p. 52) wrote: "General Szeptycki said that he did not believe that the majority of the Jews were Bolsheviks or were in sympathy with Bolshevism. Some of the very young men, however, were ardent preachers of Bolshevik doctrines, and it was their actions and speeches which caused the general idea that Jews were Communists." Accusations were repeatedly made of Jews shooting at Polish troops on behalf of the Bolsheviks (Communists) (p. 105, 178), with a few of these clearly substantiated (p. 52) in spite of the obviously covert nature of pro-Communist collaboration. Not mentioned is the fact that, in wartime, one does not have the luxury of checking accusations carefully before taking appropriate action. DOES NOT BLAME POLAND'S

CATHOLICISM Catholic clergy varied widely according to their friendship or hostility to Jews (pp. 120-121). Morgenthau encountered locations in

Poland where, according to local Jewish opinion, Polish-Jewish relations were good (p. 103, 117, 125), thanks largely to the local government. In one location in eastern Galicia, Polish-Jewish relationships had been generally good until the Jewish merchants raised the prices of goods so high that the peasants could not afford them, at which time the peasants resorted to robbery and murder (pp. 136-137).

**JEWS, TOO, WERE PARTLY AT FAULT** Jews also came in for some criticism. One Polish

district governor, known to be respected by both Jews and Poles, commented (pp. 131-132): "...an overwhelming majority of the Jews were engaged in small trade...Modern civilization had found the small middle-men an unnecessary and expensive wheel in the economic machine. The Jews were putting too much emphasis on the question of prejudice, and were not making a sufficient effort to improve and help themselves. In Galicia there had never been any laws preventing the Jews from working on the land, but only a very small proportion of them had been engaged in agriculture...They were holding too many meetings to discuss their rights, and not enough to discuss their duties to be productive citizens." Some Jewish spokesmen agreed with at least some of this: "Dr. Fiedler and I then discussed the position of the Jews...Most of the Jews in Galicia were engaged in small trade. They did not like to work in factories because there was no chance there for quick profits...The Jews were making a great mistake in asking for separate schools." (p. 146).

**A DOUBLE STANDARD ON FEAR OF ANTISEMITISM: THE COMMUNISTS GET A PASS**

It is interesting to note that there were many reports of Jews being robbed by Bolsheviks (p. 50, 78, 83, 88). It is surprising that none of this was remembered when Poland's Jews welcomed the Communists just 20 years later, in September 1939. It looks like selective amnesia: Blaming Poland for every little thing against Jews, and then turning a blind eye to much greater Communist offenses against Jews.

**AMERICA AND BRITAIN, STOP BEING SO SELF-RIGHTEOUS TOWARDS POLAND**

There was room for irony in this book. Poles had suggested that the Morgenthau commission should instead be investigating the Jewish Communist killings of Poles (p. 98). When news came of race riots in the USA, the Polish newspapers suggested that "...a Polish Mission be sent to America to investigate the negro pogroms." (p. 108). Touche!

## **Jews Agree With Endeks: Jews are Perpetual Aliens**

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**Polin Studies in Polish Jewry Volume 29: Writing Jewish History in Eastern Europe** Aleksiun, Natalia 2017 ***Jewish Endek-Mirror-Image Attitudes; the Bund; Jews Flee the USSR for Poland; and the POLIN Museum in Warsaw*** Like other volumes of the POLIN series,

this one is often a mile wide and an inch deep. It does, however, contain some interesting information, which I now bring to the reader's attention.

**"UNDERSTANDING THE SOUL": ENDEKS HAVE BEEN BERATED FOR POSITIONS ALSO HELD BY RESPECTABLE JEWS!**

Traditionalist Poles have often, in Jewish publications, been portrayed as a primitive people for suggesting that even Polonized Jews should not be writing about Polish history or Polish Catholicism, as they are incapable of understanding the Polish soul. Perhaps this matter touches on what nowadays is called cultural misappropriation. Although they are never ever condemned for it, Jews felt exactly the same way about Poles! Author Rachel Manekin, writing about Isaac Bernfeld [a Galician Jew who was the active in 1881 and who was the brother of a historian of the Haskalah (Jewish enlightenment)], comments, "Bernfeld conceded that there were indeed Polish authors like Tadeusz Czacki who had written about the Jews, but he doubted the ability of Christians 'who know nothing about Jewish life, to gaze inward into the national spirit that flutters within us, and which is the inner spirit that animates people's histories.' The Christians were mere spectators and thus were unable to see the full picture." (pp. 77-78).

**THE BUND: A MAINSTREAM JEWISH POLITICAL PARTY HOSTILE TO POLAND AND CONGENIAL TO COMMUNISM** Citing Yiddish sources, Samuel Kassow writes, "Other historians, such as Roni Gechman and Gertrud Pickhan, stress just how central REVOLUTIONARY MARXISM and INTERNATIONALISM were to the Bund...Gertrud Pickhan also stressed the critical role of RADICAL INTERNATIONALISM in the activity and evolving self-image of the Polish Bund." (p. 135, emphasis added). Kassow (p. 136) claims that the Bund "rejected Communism", but, other than a dislike of the Soviet-promoted assimilationist goals for Jews, it is unclear, semantics aside, how the Bund's acknowledged "revolutionary

Marxism" and "radical internationalism" were supposed to be different from the essence of Communism. Finally, although, according to Kassow, the Bund was supposed to become more congenial to Poland during the course of the Second Republic (1918-1939), if only for opportunistic reasons, this does not change the fact, mentioned by Kassow, that, "...the old Bund had largely opposed Polish independence..." (p. 136).

#### RELIGIOUS JEWS IN THE USSR FLEE TO POLAND

Glenn Dynner writes, "In the Soviet Union, Jewish religious functionaries and entire yeshiva student bodies were intimidated, silenced, and degraded to the point that many felt compelled to sneak themselves and their families across the border into the relative freedom and safety of Poland. The crisis intensified with Stalin's ascendancy in 1926." (p. 298). The foregoing are interesting statements, because the "Jews had it better in the USSR"

exculpation is often used as a standard excuse for Polish Jews collaborating with the Soviets, against Poles, in 1939-on. THE STANDARD BLAME-EVERYTHING-ON-POLES AND JEWISH-WRONGDOING-DENIALISM Polish Jew Ireneusz Krzeminski (pp. 425-on) has the same-old, same-old Judeocentric standard narrative about Polish anti-Semitism. In addition, Krzeminski (p. 427) takes the obligatory pot shots at RADIO MARYJA, and runs-down Poles for not embracing the LEWAK agenda, including feminism. (p. 442). As is almost always the case, Jewish authors refuse to admit the undeniable fact of past Jewish crimes, notably that of the ZYDOKOMUNA (Judeo-Bolshevism). In his discussion of the POLIN Museum in Warsaw, Antony Polonsky (pp. 346-347) alludes to the old, canned exculpatory arguments. These are: "Look at all the non-Jewish Communists" (as if a Jewish murderer should go free because there are also gentile murderers), "Jews had it bad" (which is the same as the "Germans had it bad" exculpatory argument for Germans supporting Hitler and his crimes), and the well-worn and creative "Jewish Communists were not really Jews", which is as ridiculous as it is false. (It is like saying that a lot of Jewish Nobel Prize winners are "not really Jews", since they do not practice Judaism.)

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**The Jewish Dark Continent: Life and Death in the Russian Pale of Settlement** Deutsch, Nathaniel 2011 *Some Jewish Self-Criticism. Jewish Anti-Christianity. Jews Are an Indelibly Oriental*

### ***People (Confirms Endeks)***

Consistent with the premise that the Jew answers every question with another question (p. 1), the bulk of this work consists of a set of 2,087 questions raised by An-sky (Shloyme Zanvil Rappaport). They touch on virtually every imaginable aspect of Jewish life, including childbirth, infancy, child rearing, marriage, education, social status, senescence, death, etc. Deutsch characterizes An-sky's work as a kind of folkloric Talmud for the twentieth century. (p. 15). Religious issues assume only a small part of An-sky's 2,087 questions. There is an interesting section on the afterlife. (pp. 307-313). It contains speculations about reincarnation, but also features concepts of heaven and hell that seem to parallel their Christian counterparts. Of course, arcane details require explanation for the non-specialized reader. Accordingly, the editor comments on An-sky's questions, for the benefit of the reader, and in considerable detail, on almost every page of An-sky's text. THIS

### **JEWISH AUTHOR ACKNOWLEDGED THE EXPLOITIVENESS OF JEWISH VOCATIONS**

Although An-Sky was in no sense what some call a self-hating Jew (to the contrary), he repeatedly voiced support for the premise that the Jewish role in Russian society is an unmistakably exploitative one. This must energetically be corrected. (p. 4). JEWS

### **AND THE FAMILY**

Now consider divorce. Although it was declining among Jews throughout the 19th century, the divorce rate among the Jews of tsarist Russia was higher than that of other religious communities. (p. 248). Let us now focus on prostitution. (pp. 242-243). In the late 19th century, Jews, at 4% of the population of the entire Russian Empire (including the Russian-ruled part of Poland), accounted for 7% of registered prostitutes. Deutsch adds that, "Within the Pale of Settlement as a whole, Jewish women ran a full 70 percent of the brothels." (p. 243). JEWISH

### **DRAFT DODGING (EVASION OF MILITARY SERVICE)**

An-Sky elaborated on how Jews sometimes injured themselves in order to avoid military service in the tsarist Russian Army. (pp. 191-192). Interestingly, KHAPPERS (those who forcibly supplied Jewish boys to the Army) were often Jewish themselves. (p. 193). Also interestingly, the cited work of Yohanen Petrovsky-Shtern rejects the premise that Tsar Nicholas I's policy, of drafting Jews, was motivated by converting Jews to Christianity. Rather, it stemmed from an "Enlightenment agenda". (p. 345). If so, then Jewish resistance to the draft owed less to fears of Jews converting to Christianity and more to a desire to avoid integrating into Russian society.

## MARTIN BUBER CONCURRED WITH ENDEKS: JEWS ARE AN INDELIBLY ORIENTAL PEOPLE

The title of this book derives from the attitudes of western Jews towards the OSTJUDEN--deemed a huge and backward community. (p. 29). Deutsch quotes Martin Buber as thinking of the eastern European Jew as one that, notwithstanding the passage of many centuries, "has remained an Oriental". [Ironically, Endeks and other authors among Poles (e. g., Feliks Koneczny), have been condemned for opining that Jewish culture is essentially an Oriental one--moreover one essentially foreign to Poland's Latin culture.]

## THE LITVAK PROBLEM

Interestingly, Endeks were not the only one with less than positive attitudes towards the Litvaks (Litwaks). Deutsch points out that Polish Jews often called Lithuanian Jews derogatory terms such as LITVAK KHAZIR ("Lithuanian pig") and LITVAK TSEYLEM KOP ("Lithuanian cross head"). (p. 151).

## MISCELLANEOUS FACTS

The editor considers An-sky a NARODNIK. This Jew was thus a Russian populist who rejected the Marxist premise that societies necessarily had to go through an industrial capitalist phase before they could enter the revolutionary mode. (p. 2). Deutsch (pp. 180-181) states that Purimspiels were, in his words, "extremely popular" among Jews of the Pale. He cites some works that discuss them, but does not mention Christians as the "bad guy" Haman. The editor touches on the Haskalah (Jewish enlightenment). Interestingly, he cites a work that rejects the common view that the Haskalah originated among German Jews and later spread to eastern European Jews. Instead, it appeared simultaneously at several centers of Jewish life in both central and eastern Europe. (p. 183).

## JEWISH ANTI-CHRISTIAN TEACHINGS

Finally, Deutsch (p. 169) mentions, but glosses over, an important scholarly article. I elaborate on it below:

"Torah Study on Christmas Eve", by Marc Shapiro. 1999. THE JOURNAL OF JEWISH THOUGHT AND PHILOSOPHY 8:319-353. (This entire article, at the time of this review, is freely available online.)The Jewish custom of refraining from Torah study, on Christmas Eve, goes back at least a few centuries, even though it was shrouded in oral tradition in order to try to hide it from the Christians. (p. 346). Many, though not all Jews, observed this custom, both Hasidim and non-Hasidim, including well-known Talmudists. (p. 331). Shapiro rejects the common explanation, for not studying the Torah on Christmas Eve, as merely a stay-indoors policy of



self-protection from possible violence from Christians on this night. After all, the prohibition also applied to studying the Torah in private at home! (p. 346). The motive, based in part on Sanhedrin 90b, is described by Shapiro, "It is possible that one may study something which Jesus himself studied. This in turn would be of assistance to his soul, which remains in hell." (p. 331; see also pp. 346-347). This motive refutes the contention that Jews had no concern for Christianity other than a source of persecution. Marc Shapiro also clarifies other Jewish teachings about Jesus Christ, as he writes, "The notion that Jesus is condemned to crawl through the latrines on Christmas eve is quite significant, as will soon be seen. The closest parallel is found in TOLEDOT YESHU...presumably, a passage in GITTIN 57a is relevant in this regard and may even be the origin of the notion that Jesus must crawl through the latrines. According to this passage, it has been decreed in heaven that Jesus is punished with boiling hot excrement." (p. 355). Shapiro puts all this in broader context as he states that, "Of course, even without a clear halakhic prohibition, Jews were accustomed to use derogatory expressions in speaking of elements of the Christian religion." (p. 320). He also notes that the dog was used as an image, of bad things in store for the Jews at Christmas-time, owing to the popular Kabbalistic identification of Jesus with a dog. (p. 329).

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**You Gentiles** Samuel, Maurice 1924 **Zionist Author**  
***Defends Jewish Elitism and Separatism. He Concurs With the Endeks (Polish Nationalists) That the Jewish Soul is Indelibly Different From the GOYISCH Soul***

Maurice Samuel (1895-1972) was a Jewish writer and Zionist. He identified himself as a freethinker. (p. 74, 76). He gives some frank insights into Jewish thinking, and I focus on a few of the topics he raises. **JEWS AND BUSINESS DEALINGS** The author gives insight into why gentiles often find Jewish manners repulsive. He comments, (quote) But wherever we are unrestrainedly Jewish we shock you by our uncouthness. We lack social grace... (unquote). (p. 109). (Quote) And carrying this still further, we Jews, the most clannish of peoples, are helplessly disorganized... (unquote). (p. 110). He adds that, (quote) ...in business associations, we irritate and disgust you by our obdurate seeming singularity. We don't fit in properly. (unquote). (p. 115). Finally, (quote) Dislike of the Jew in business springs from the feeling that

we regard all your play-conventions with amusement--or even contempt. Our abominable seriousness breaks jarringly into your life-mood. (unquote). (p. 148). JEWS AND THE GOYIM: AN UNBRIDGEABLE CHASM

Nowadays, condemnation is often expressed at the very notion that Jews were seen as the "other", as by Poles. Actually, this was not surprising at all. In addition, it went both ways. Maurice Samuel repeatedly stresses the vast divide that separates the Jew from the gentile (e. g, p. 9, 12, 21, 23), although he realizes that there is some overlap between the two worlds. (p. 20). He emphasizes that the difference between Jews and the GOYIM is primal, and irreconcilable. (p. 23). Finally, Samuel concludes that, (quote) We Jews, we, the destroyers, will remain the destroyers forever. NOTHING that you do will meet our needs and demands. We will forever destroy because we need a world of our own, a God-world, which is not in your nature to build. (unquote). (p. 155). (Emphasis in original).

JEWISH ELITISM AND THE JEWISH ETHOS The author stresses that Jewish ways and gentile ways are offensive to each other. (e. g, p. 92). He also states that neither side is superior to the other. (p. 34). However, at other times, he makes it clear that, if his analysis of Jewish thinking is accurate, the Jews do in fact consider themselves above the GOYIM, as shown in the following paragraphs. In common with many other authors, Samuel exalts the Jewish belief in social justice (p. 34), but also goes a step further. He suggests that the embrace of social justice is genuine in Jews, but something that is forced in gentiles (as in gentile radicals). He comments, (quote) Our very radicalism is of a different temper. Our spur is a natural instinct. We do not have to uproot something in ourselves to become "radicals", dreamers of social justice. We are this by instinct: We do not see it as something revolutionary at all. It is tacit with us. But with you it is an effort and a wrench...Your socialists and internationalists are not serious. (unquote). (pp. 151-153). The theme of the brutish GOY, as contrasted with the ethically superior Jew, comes up in Maurice Samuel's characterization of the Jew. When the GOY is bad, he is relatively innocent, because he is doing something that is consistent with his base instincts. When the Jew is bad, he is doing something contrary to his higher nature, and this makes the bad Jew REALLY bad. Thus, Samuel writes, (quote) The vulgar type of gentile is not repellent: There is in him an animal grossness which shocks and braces, but does not horrify: He carries it off by virtue of a natural brutality and brutishness which provides a

mitigating consistency to his character. But the lowest type of Jew is extraordinarily revolting. There is in him a suggestion of deliquescent putrefaction. The Jew corrupts into vulgarity--he has not a gift for it. (unquote). (pp. 181-182).      JEWISH COSMOPOLITANISM; JEWISH PARTICULARISM. NO CONTRADICTION      Samuel affirms that, not only are Jews cosmopolitan, but are very strongly so. He comments, (quote) The cosmopolitanism of the radical Jew springs from his feeling (shared by the Orthodox Jew) that there is no difference between gentile and gentile. You are all pretty much alike: Then why this fussing and fretting and fighting?.. The Jew is altogether too much of a cosmopolitan--even for your internationalists. (unquote). (p. 150). Many commentators think it internally inconsistent to criticize Jews for being "too cosmopolitan" and then also criticize them for being "too separatist" or "too Jewish nationalist". Actually, both tendencies coexist among Jews. Samuel points out that, (quote) It is one of many vital paradoxes--a thing illogical and yet true to life. It is our very cosmopolitanism that gives us our national character. Because we are the only ones who are cosmopolitan by instinct rather than by argument we remain forever ourselves. (unquote). (p. 152). One form of Jewish elitism, which Samuel describes, leads to anti-assimilationist tendencies, (quote) Nor do I see any contradiction between this fierce insistence on separate national existence and our dedication of a universal ideal. We believe and feel that for such an ideal we alone, as a people, possess the especial aptitude. The Orthodox Jew bases it on divine will and choice; others, like myself, know not what on...but believe it none the less. We shall not further that ideal by losing our identity; to mingle with you and be lost in you would mean to destroy the aptitude, forever. (unquote). (p. 122).      THE JEWISH ANTI-MILITARY MINDSET      Although, as Samuel points out, Jews have proved to be soldiers as good as any gentile, the Jewish attitude towards the role of the military in society is very different from that of the gentile. Samuel writes, (quote) Your attitude toward combat (duels, wars) and all the virtues pertaining to it, is one from which we shrink. To you courage is an end in itself, to be glorified, worshiped as imparting morality to an act. To us, courage is merely a means to an end...Heroics play a great part of your idealism--none in ours. To fight is never glorious business to us...Nor do we glorify the warrior as a warrior, despite individual defection of ours from that view. (unquote). (p. 51). In addition, with reference to gentiles, (quote) ...you remember all your wars with wistful and

longing pride as the greatest events in your existence. (unquote). (p. 59).

IMPLICATIONS FOR POLISH-JEWISH RELATIONS I now go beyond the contents of the book. To the extent that Maurice Samuel's characterization of the Jewish mindset is accurate, it adds stark clarity to much of the Jewish aloofness and hostility to Poles and Poland, and the resulting Polish anti-Semitism that it had provoked. Samuel's analysis of Jewish cosmopolitanism sheds unmentioned light on the Jewish coolness to Polish efforts to regain independence during the time that Poland was under foreign rule after the Partitions (1795-1918). Since, to a Jew, all gentiles are quite alike, it really did not matter to the local Jew (except in matters of self-interest) whether Poland was ruled by Poles, or by Prussians, Russians, Austrians, or any other nationality. To the international Jew, it mattered still less whether or not there was a Polish state. The logic was elementary. Why should a Jew die in an insurrection, or devote his life to an independentist effort that, if successful, would merely replace one gentile rule with another gentile rule? Why participate in, much less celebrate, acts of military and patriotic heroism when these are foreign to Jewish thinking in the first place? The Jewish attitude towards the military helps explain other things. For instance, for much of the 19th and early 20th centuries, Jews were commonly seen, if not exactly as cowards, as not particularly compatible with military service. During the 1930's, Endeks complained that even assimilated Jewish writers in Poland write in an insensitive or derogatory way about things which were noble and heroic in Poland's past. [More recently, we have seen attacks, by Jewish writers, on the onetime idea of Poland as the "Jesus Christ of Nations"]. Samuel's insights into Jewish anti-militarism and anti-heroism make this very clear. They also map onto the premise that the Polish soul and Jewish soul are different, and that no amount of assimilation of Jews can change this fact. In fact, the Endeks are nowadays excoriated for believing that an unbridgeable chasm existed between the Jewish soul and the Polish soul, and that mass assimilation and conversion of Poland's Jews, were it to take place, would not (usually) transform Jews into Poles. As is true of some of their counterparts today, some National Democrats and traditionalist Catholics expressed concern over the "infiltration" of Polish society and the Catholic Church by Polish-acting Jews, which could potentially lead to the ZAZYDZENIE (Judaization) of Poland. Clearly, this harsh attitude was nothing more than a mirror image of the attitudes of

many Jewish thinkers, including Maurice Samuel, (quote) Repudiation of the Jewish religion or even of Jewish racial affiliation does not alter the Jew. Some of us Jews may delude ourselves as some of you gentiles do. (unquote). (p. 137). FAKE NEWS: MASSIVE 1918 POLISH POGROMS

On a completely different subject, the author mentions the 1918-era pogroms in Poland as claiming hundreds of victims. (p. 131). This concurs with the Morgenthau investigation, and is an implicit refutation of fantastic claims, in the German and Jewish press, which had put the Jewish death toll in the tens of thousands. JEWISH STYLES OF WORSHIP

A number of Christians, who had passed near synagogues in the past, had reported that Jewish worship was loud and chaotic. Were these opinions based solely on prejudice, or did they have some basis in fact? Samuel describes synagogue services as disorderly, with people walking in and out, those saying prayers starting and finishing at different times, people chatting with each other while others are praying, and people answering out of turn, etc. In recent times, however, some Reform temples have imitated the orderly Christian style of worship. (pp. 107-109). Disorderly worship does not mean that Jews are undisciplined. To the contrary: Jews have survived as a peoples long after many "ordered" civilizations had come to an end. In addition, the Orthodox Jew imposes upon himself a code of conduct that governs every aspect of his life, and which a gentile could not stand. (p. 118).

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**Jewish People, Yiddish Nation: Noah Prylucki and the Folkists in Poland** Weiser, Kalman 2011 *Endek Mirror-Image.*

***Poland's Jews: The "Other", a Nation-Within-Nation, a VOLK (Quasi-Race). Jewish Soul is Not Polish Soul. Polonized Jews Retain Jewish-Not Polish—Spirit*** This book is much more than a biography of long-

term Yiddishist activist Noah Prylucki (1882-1941). It offers a broad sweep of Jewish thinking from the latter part of the 19th to the first part of the 20th century. Owing to the fact that it is based primarily on Yiddish newspapers, it brings a wealth of information to light that would otherwise be inaccessible to the non-Yiddish reader. This work is quite relevant today, perhaps in ways not intended by the author. Nowadays, Poles in general, and National Democrats (Endeks) in particular, are often berated for not having been "inclusive", for engaging in "ethnonationalism" instead of "civic

nationalism", for regarding Jews as perpetual foreigners, for not embracing Jews as fellow Poles, and for saying that Jews and Poles are two mutually-exclusive nations. Ironical to all this, Poland's Jews had long thought of themselves in exactly this same way, as this book makes so graphically clear, yet Jews are never faulted for that. The reader may be surprised, as I was, in another way. It turns out that many "anti-Semitic" themes were once held by respectable Jews themselves, as author Kalman (Keith) Weiser clearly shows. Yet--surprise--only Poles are now blamed for once having held them.

**THE TALMUD ON "WHO IS A JEW"** The modern definition of a Jew is someone born a Jew who remains unconverted to another religion. This is largely based on the Talmud (Megillah 16a), which states that any Jew who does not turn to idolatry remains in fact a Jew. (p. 156).

**INDIVIDUAL EXCEPTIONS ASIDE, POLAND'S JEWS WERE NEVER POLES** Wieser comments, "Thus, like other pre-modern Jewish communities, they [Ashkenazic Jews] understood themselves to be a fragment of the people Israel, a people exiled from its ancient homeland in Palestine to the four corners of the earth." (p. 5).

**NOAH PRYLUCKI: POLAND'S JEWS ARE NOT POLES. PERIOD.** What about Jews in the 19th and 20th centuries? Prylucki left nothing to the imagination as he promoted the complete and everlasting national polarization of Poles and Jews. Weiser thus quotes Prylucki, "We are not Russians, we are not Germans, we are also not Poles. We were, we are, and we will remain Jews..." (p. 313).

**YIDDISHISTS: JEWS ARE THEIR OWN VOLK** To the casual reader, the term VOLK brings to mind the Nazi idea that Germans are a VOLK, while German Jews are excluded from the German VOLK. However, some Jews themselves considered the Jewish people a VOLK, and did so decades before the Nazis even existed. Kalman Weiser comments, (quote) Like other forms of European populism, Yiddishism reproached intellectuals with betrayal and abandonment of the loyal FOLK (the Yiddish parallel to the German concept of VOLK), the idealized guardians of the national soul and identity, through the adoption of foreign tongues and cultures. (unquote). (p. 75). Noah Prylucki thought highly of Moses Hess and his view of all Jewish people comprising a race. Prylucki even called Hess a modern prophet for elevating RASSENKAMPF ("racial struggle") over the then-popular Marxist concept of class struggle. (p. 115).

**ENDEKS DID AFFIRM EQUAL RIGHTS FOR JEWS. THEY ONLY REJECTED SPECIAL RIGHTS FOR JEWS. SO DID POLISH**

**LIBERALS** The Endek position on Jews should be analyzed, and not demonized. Consider what nowadays is called identity politics or grievance politics. Interestingly, during the Second Duma, the Endeks supported the rights of Jews as individuals, but not group rights, national rights, or collective rights for Jews. The Endek opinion was seconded by Polish progressives, and this recognition "only" of individual Jewish rights especially infuriated Prylucki. (p. 55).

**WHY POLES DID NOT TAKE JEWISH ASSIMILATION MORE SERIOUSLY** Pointedly, relatively few Jews attempted to assimilate. Author Kalman Weiser cites a 1917 Prussian study. It concluded that only 3-5% of Poland's Jews were Assimilationists. By contrast, 40% were petit bourgeois nationalists (encompassing Folkists and all Zionists); 8% were Bundists and supporters of Poale Zion, and nearly 50% were Agudists. (p. 312). The implications are not difficult to deduce: The marginality of assimilated Jews, moreover at a relatively late date (the eve of Poland's independence), facilitated their exotic and questionable status (in the eyes of both Poles and Jews). It also discouraged belief, even among Polish idealists, that assimilation would ever become decisive in Polish-Jewish relations. In other words, the self-otherization of the Jew was in full force.

**PRYLUCKI CONCURS WITH THE ONR: EVEN TOTALLY-POLONIZED JEWS ARE NOT FULLY POLISH. THE JEWISH SOUL REMAINS INCOMPATIBLE WITH THE POLISH SOUL**

Certain Jewish memes can survive even radical assimilation, and the Endeks warned that large-scale assimilation of Jews, were it to occur, would cause the Judaization (ZAZYDZENIE) of Poland. That is, the essence of Polish-ness would be diluted by large numbers of Jews that are outwardly Polish, but which retain the "Jewish spirit" and "do not feel the Polish spirit." Interestingly, Noah Prylucki also believed that there is a clearly-evident "Jewish spirit" that respectively differs from the "German spirit" and the "Polish spirit". Weiser quotes Prylucki, who thus wrote in 1931, (quote) "When I read belletristic or poetic works by famous modern German or Polish writers of Jewish descent, I often cannot free myself from the impression that even for the linguistic virtuosos among them the psychic apparatus and the language in which they express themselves is, nonetheless, not the same as that of a born German or Pole." (unquote). (p. 237).

**JEWISH INFLUENCE IN NEWSPAPERS (AND LATER THE MEDIA AND ENTERTAINMENT INDUSTRY)** As newspapers, and then motion pictures, became

common, the Jewish influence in them was questioned in many nations. It was said that Jewish influence led to a noticeable tendency to frivolity, cynicism, and an appeal to lower instincts. Interestingly, Jews themselves voiced similar complaints about a leading Jewish newspaper. Weiser quips, "In contrast with UNZER LEBN, which concentrated chiefly on events in Warsaw and the Polish provinces, DER HAYNT styled itself a newspaper for Jews in all of the tsarist empire. It revolutionized the Yiddish press with its large format and innovations in the form of regular columns and thematic sections. As suggested by its title ('Today'), it gave priority to current news items, albeit in a highly sensationalized manner. Indeed, the pejorative term "Yatskanism" entered the Polish and Jewish lexicons to describe a penchant for journalistic scandal and sensation." (p. 61). JEWS

AND ART Consider the historical Jewish disinclination to the visual arts. Religious Jews had thought of art as facilitating idolatry, and as something that highlighted sensuality, as occurs in pagan cultures. Others thought that this Jewish aniconism stemmed from Jews devaluing beauty and spirituality in favor of practical matters [or material gain]. (p. 109).

Prylucki also called attention to the Jewish disinclination to art, and to the Jews' preoccupation with everyday concerns. (p. 110). JEWS IN

"UNPRODUCTIVE" OR "PARASITIC" OCCUPATIONS Many times in the past, Jews had been accused of gravitating to exploitative occupations (e. g, usury) that involved quick profit for minimal work. Interestingly, some Yiddishist educators also thought in terms of Jews needing to overcome "the traditional taboo against physical labor as undignified among Jews", and to be torn "away from unproductive professions". (p. 129). INTERWAR POLAND (1918-1939): JEWISH

ECONOMIC HEGEMONY AND THE RATIONALITY OF GOVERNMENT DISCRIMINATION AGAINST JEWS Nowadays, Poles are portrayed as

some kind of primitive people that had nothing better to do than to pick on their defenseless Jewish minority. Such was far from the case. Jewish author Kalman (Keith) Weiser displays an atypically even-handed understanding of Polish-Jewish economic rivalry. He realizes the extreme Jewish advantages, and the fact that Polish policies against Jews were designed to put limits on Jewish economic dominance, and not to exclude or deprive the Jews. He writes, (quote) Tobacco and alcohol concessions, areas of production in which Jews were traditionally strongly represented, were granted to Poles supposedly in order to benefit war invalids. But this



law was also aimed at reducing the proportion of Jews active in commerce to a level commensurate with their part of the overall population. According to statistics published by the Polish Jew Y. Schipper in 1928, 41.2% of Jews were engaged in commerce and Jews made up 76.3% of those engaged in commerce in Poland. (unquote). (pp. 317-318). The magnitude of Jewish economic hegemony becomes staggering once the reader remembers that Jews were only 10% of Poland's population! No wonder that Poles needed what nowadays is called affirmative action (discrimination against a more successful group in order to create more opportunities for a less-successful group).

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**Warsaw Between the World Wars** Wynot, Edward J., Jr. 1983

***The Litvak (Litwak) "Other" in Warsaw, a Tool of the Russian Oppressors of Poland***

This scholarly book, obviously not for the casual reader, packs an astonishing amount of information into a relatively small volume. THE JEWS BECOME A TOOL OF THE TSARIST

AUTHORITIES, CAUSING THEIR OTHERIZATION Author Edward Wynot begins his book with a historical survey of Warsaw. He notes how, after the Partitions, many Polish Jews became Russified, losing almost all contact with Polish-ness. (p. 28). These Russified Jews (Litvaks, or Litwaks) became both a witting and unwitting tool of the tsarist Russian authorities. The Litvak migration to Warsaw was partly a Russian anti-national and anti-insurrectionary tool against Poles. Wynot comments, "One was the official Tsarist policy of expanding the Jewish component of the city population at the expense of Polish Christians, in the belief that consequent ethno-religious tensions would render impossible another political challenge from the former capital. Russian authorities encouraged and facilitated the movement of Jews to Warsaw, occasionally supplying financial assistance for the undertaking." (p. 27). Another factor behind the Litvak migration to Warsaw was the replacement of the feudal economy with an early capitalist one. (p. 28). THE MANY FEATURES OF PRE-

WWII WARSAW In this book, there is data on such diverse topics as Warsaw's urbanization, firefighting, sanitation, telecommunications, economics, politics, culture and theater, leading personages, population changes, and much more. A series of maps (p. 104-105) show the different districts of Warsaw, and feature these in terms of social class and

occupational fields. There are many tables in this work. They break down the religion of Varsovians (p. 107), the social and occupational structure of her citizens (p. 101, 103), voting patterns of Varsovians (p. 156), pre-WWII areal growth of Warsaw (p. 124), etc. Nationality and religious statistics are featured. Jewish economic dominance is obvious. Less obvious nationalities are noted. Did you know, for instance, that 500 Ukrainians lived in Warsaw in 1921, and 1,200 in 1931? (p. 108). **THE LAST DAYS OF FLOURISHING WARSAW** Reading this book may evoke sadness in the reader. Virtually everything that the Poles had built and developed in Warsaw, over many generations, was almost totally destroyed by the Germans shortly thereafter, during WWII--mostly for non-military, genocidal reasons, after the Soviet-betrayed Warsaw Uprising of 1944. Warsaw had to be rebuilt almost from scratch.

### **Jews Themselves Confirm: Poland's Jews are Inassimilable**

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**Journey to Poland** Doblin, Alfred 1925 ***Visiting German Jew (1920s) Confirms Endeks on the Overall Unassimilability of Poland's Jews. Poland, Unlike the USA, Lacked the Economic Resources To Entice Jews to Assimilate*** Nowadays, Poles get a lot of flak for once supporting the ethnonationalism that is (falsely) attributed to the Endeks instead of the more inclusive civic nationalism. These critics have no understanding of the situation in interwar Poland. This author did. Author Alfred Doblin (Doeblin) was a German Jew who had grown up in Stettin. (p. xiv). He travelled across the newly-resurrected Poland in 1924, and spent much time with Poland's Jews. Doblin's book, originally published in German in 1925 (p. ix) under the title REISE IN POLEN, is hereby translated into English and published in 1991. All in all, Doblin shows an astonishingly-good grasp of Polish history. For instance, he writes, (quote) The aphorism of 1861 is magnificent: "Under a mild regime, the Poles rise up because they can; under a strict regime, because they have to." (unquote). (p. 25). The author also has sophisticated insights into Polish-Jewish relations. I focus on a few issues of lasting interest:

**JEWS AS THE "OTHER": A NATION-WITHIN-NATION IN SELF-**

**IMPOSED APARTHEID** Alfred Doblin was immediately struck by the essential difference between Poland's Jews and the Jews of Weimar Germany. He writes, (quote) Three hundred fifty thousand Jews live in Warsaw, half as many as in all Germany. A small number of them are strewn across the city, the bulk reside together in the northwestern sector. They are a nation. People who only know Western Europe fail to realize this. The Jews have their own costumes, their own language, religion, manners and mores, their ancient national feeling and national consciousness. (unquote). (p. 50).

**JEWISH DISLOYALTY IN ACTION. IN SOME LOCATIONS, JEWS REFUSE ANY MODUS VIVENDI WITH THE NEW POLISH STATE**

While in Lublin, Doeblin concluded that, (quote) During the Russian period, these two nations were on good terms. Then the Russians used the Jews against the Poles; that was the start of Polish anti-Semitism. In this city, social intercourse between the two nations is virtually nonexistent. The Orthodox Jews are powerful. They received the majority vote in the municipal elections. But the town council actually fell apart; it got into a conflict with the government because over half the councilmen spoke only Yiddish. The government demanded that at least the chairman speak Polish. But when he tried, all hell broke loose; and that was the last session. (unquote). (p. 132).

**JEWISH AUTHOR DOBLIN CONCURS WITH ENDEKS: POLAND'S MINORITIES ARE MOSTLY INASSIMILABLE**

Nowadays, Poles put up with a lot of flak about the pre-WWII "exclusiveness" of Polish nationalism, particularly that of Roman Dmowski and the Endeks. Poles get moralized about the "fact" that the so-called ethnonationalism of the Endeks should have given way to an "enlightened" and "inclusive" so-called civic nationalism. Doeblin knew better. He realized that large-scale assimilation of minorities, besides being incompatible with Poland's Roman Catholic culture, was not even practical in the first place. Reflecting especially on the situation in Eastern Galicia, Doblin quipped, (quote) Assimilate the Ukrainians, White Russians, Lithuanians, Jews, Germans---Poland can't do it. It's bitten off more than it can chew. America manages to assimilate, it's an open basin. The masses easily pour in, American civilization is large and enviable. Here, the rural population is uneducated to the point of illiteracy; the urban education is narrow with sharp national accents, and a powerful and rigid Catholicism. (unquote). (p. 150).

**EVEN POLONIZED JEWS CAN RETAIN A HOSTILITY TOWARDS POLISH PATRIOTIC TRADITIONS**

Many (if

not most) of Poland's Jews went to special Jewish schools, and this only accentuated their "otherness" relative to Poles and Poland. However, even the acculturated or assimilated Polish Jews, whose children went to public schools and were instructed in Polish alongside ethnic Polish children, commonly remained alien to essential Polish-ness. The following observations by Doblin, in Lodz, are revealing, (quote) The young woman who speaks to me teaches Polish and Jewish children together in a Polish school. "The little Poles are better in writing, in composition and handcrafts; but the little Jews are better in language and comprehension." However, the questions raised by the little Jews are dreadful; at times you're absolutely horrified. Recently, they were talking about Jesus, when a Jewish child asked very calmly: "Did he really exist?" And the Polish children gaped and gawked. She once told them about a heroic patriotic Pole who allowed his hand to be burned off in a war with the Turks; she demonstrated that he had shown courage. A Jewish child sat there, reflecting, and then remarked: "Yes. But the Turks also showed courage." (unquote). (p. 244). [If this boy survived the eventual German-made Holocaust two decades later, would he have made the wisecrack that, not only were the Jewish fighters in the Warsaw Ghetto Uprising (1943) heroes, but so also were the Nazi SS units that fought them?] THE SELF-ATHEIZATION OF POLAND'S JEWS. JEWISH COMMUNISTS CANNOT BE PROFILED OR DISMISSED AS JEWISH-MARGINAL Already by the early 1920's, Poland's Jews had taken significant steps towards irreligion and atheism. Doblin writes, (quote) During the war [WWI], the religious and ethical feelings of the Eastern European Jews were weakened, the love of material things gained control. But eventually, Jewish life stabilized. (unquote). (p. 252). Nowadays, a common apologetic trope, on Jews and Communism, is the one about Jewish Communists variously being "not really Jews", "only of Jewish background", "Jews by ethnicity", "non-Jewish Jews", etc. Once again, Alfred Doblin upends this, (quote) I converse with a Zionist leader, a lively, bearded, thoroughly energetic man. He says: "...Judaism no longer has a living religious and spiritual life, a religious and spiritual movement as in the days when Hasidism was growing. Jews are becoming increasingly secular...The caftan and the capote don't tell you much. There are Communists who wear caftans." (unquote). (p. 58).

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**A History of Polish Jewry During the Revival of Poland** Lewin, Isaac 1990 *Militant Jewish Separatism and Its Opponents Among Poland's Jews. 1918 So-Called Pogroms: Charges and Countercharges*

This book is fairly shallow. It dwells on statements made by various personages but never goes any deeper. The author makes no attempts to determine the veracity or otherwise of the facts.

Author Lewin avoids even once mentioning the fantastic falsehoods, in the western presses, of over 30,000 Jews killed by Poles in the 1918-era so-called pogroms. His silence speaks volumes. INFLUENTIAL JEWISH VOICES IN FAVOR OF PERPETUAL JEWISH OTHERNESS: AN

EXAMPLE Nowadays, Poles in general and Endeks in particular, are blamed for thinking of Poland's Jews as the "Other", and as unassimilable. But not a few Jews thought exactly the same way! They thought that the concept of Judaism as exclusively a religion (e. g., "Poles of the Mosaic Faith") was an oxymoron. Lewin writes, "Professor Moses Schorr drew the attention of the conference to the amalgamation of the concepts of 'nation' and 'religion' in Judaism. The Jewish nation was religious; the Jewish religion--national. Assimilation was practically impossible. The Polish nation could not absorb all Jews and make them nationalistic Poles." (p. 126).

JEWISH SEPARATISM OR NOT? WHO SPEAKS FOR POLAND'S JEWS? The Yiddishist Noah Prylucki promoted expansive Jewish separatism (the effective Balkanization of Poland), which included, but by no means was limited to, government-funded Yiddish schools. This was strenuously opposed by the Polonized Jew Boleslav Eiger, who declared, "...the great majority of people of Jewish confession, represented by religious-conservative elements, which constitute 70% of the Jewish population in Poland--does not share this attitude. On the contrary, they wish to have an elementary school with Polish as the language of instruction...Mr. Prylucki errs by stating that Poland will be a multi-national state. Poland will always be a Polish national state...The Polish state cannot and will not tolerate any attacks upon Polish culture." (p. 36). Prylucki then tried to turn this around by asserting that Eiger is the one who has no right to speak for Poland's Jews. Around and around it went...

THE RAISING OF PRICES AND WARTIME PROFITEERING: A PROVOCATION Prime Minister Jędrzej Moraczewski spoke out.

Author Lewin writes, "Moraczewski brought up a new aspect of the problem: the population's reaction to speculation and high food prices. While he was not exclusively accusing Jewish merchants of this crime, since Christian merchants were also speculating--the fact was that 80% of the merchants in the country were Jewish and only 20% were Christian. It was therefore understandable, he said, that speculation with food prices had created ill feelings with regards to Jews. Moraczewski appealed to the Jewish delegation to fight against speculation with food items. This would help the government to combat riots, which were not being directed exclusively against Jews anyway." (p. 60).      **POGROM-PROVOKING INCIDENTS: JEWISH EXCULPATIONS**      Claims that Jews were shooting at Polish forces, as at Przemyśl, were answered with the counterclaim that it was actually Ukrainians that were firing at Polish forces--from Jewish homes. (p. 64). Really? How do we know this? Lewin does not tell us. Now consider the so-called Pinsk Pogrom. Lewin describes 19 year-old Daniel Kozak and 21 year old Mordcha Kolkier, both of whom testified about the earlier planned Jewish revolt against the Poles. Lewin lamely tries to discredit these testimonies, and to blame Major Luczynski, by variously calling them "illiterate", "converted to Christianity", and "confused". (p. 147). It gets even better. Prylucki and Gruenbaum called Kozak a "provocateur". How convenient. If Kozak and Kolkier were accusing Poles instead of exonerating them, they would have been believed without question!

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### **Poland What Have I To Do With Thee?: Essays Without Prejudice**

Scharf, Raphael F.      1998

***Endeks Were Right: Poland's Jews Were Unassimilable. Without Discrimination, Jews Would Have Dominated Polish Universities***      This Jewish author mixes Polonophobic

and thoughtful comments. I focus on the latter.      **WITHOUT RESTRICTIVE QUOTAS DISCRIMINATING AGAINST THEM, JEWS WOULD HAVE FLOODED POLISH UNIVERSITIES**      Unlike many Jewish authors, Scharf does not awfulize the experience of interwar Polish Jews. He was subject to the NUMERUS CLAUSUS while at the University of Krakow. Echoing the statements of the Endeks, Scharf realizes that, without it, "Jewish medics might have greatly outnumbered their non-Jewish colleagues". Also, in his words, the NUMERUS CLAUSUS "does not appear so monstrous" when one remembers that sons and daughters

of physicians could be admitted to the university outside the quota. (p. 27).

**BOYCOTTS WERE USUALLY DID NOT HARM JEWS** Now consider the much-condemned anti-Jewish boycotts. He quips: "The boycott was villainous but its effects were probably marginal; it made some Jewish traders a bit poorer and no Polish trader any richer." (p. 159).

Jewish economic dominance reigned supreme: "...in the late 1930's, 40% of town property was in Jewish hands." (p. 59). As for the poverty of interwar Polish Jews, the author realizes that Poles were even poorer. (p. 59, 159).

**OPPORTUNISTIC JEWISH CONVERSIONS TO CATHOLICISM** Polish nationalists sometimes questioned the motives of Jews who converted to Christianity. Interestingly, many Jews also suggested that Jewish converts had been motivated by opportunism. (p. 15, 54-55).

**POLISH ANTI-SEMITISM WAS RATIONAL** The author softens his attacks on Poland by pointing out that Polish anti-Semitism was of a different category than Nazi anti-Semitism. (p. 45). He also tacitly acknowledges that Poland's Jews were not an easy lot to handle. He comments: "Minorities, particularly if they are substantial, distinctive, and competitive, do give rise to acute problems...The Jews were subject to their historic condition of Dispersion and foreignness, a condition which the Poles did not invent and did not know how to deal with." (p. 126).

**JEWS COULD BE JUST AS PREJUDICED AS POLES** Scharf finally acknowledges that Polish-Jewish prejudices had been mutual (p. 126) and makes this revealing comment, with its unmistakably racist characterization of gentiles in the end: "Drunkenness among Jews was unknown. It was unthinkable to find a Jew in one of the drinking dens, even those in Jewish quarters. He might be an innkeeper but would rarely touch vodka himself. Perhaps this was a reaction against the widespread and vulgar drunkenness around. A Jewish song ran something like this:

**SHIKER IS A GOY--SHIKER IS ER--TRINKEN MIZ ER--WEIL ER IS A GOY** (A goy is a drunkard--but drink he must--because he is a goy)". (p. 12).

**ENDEKS WERE RIGHT: POLAND'S JEWS WERE INASSIMILABLE** Roman Dmowski has often been condemned for his belief that Polish Jews would, with some exceptions, never assimilate and become Poles. Interestingly, Scharf basically concurs: "Whether one sees it as a virtue or a fault, the fact is that the Jews of Poland, in their mass, WERE inassimilable--and in that sense remained 'foreign'." (p. 126).

**THE CARMELITE CONVENT CONTROVERSY: DOUBLE**

**STANDARDS** As for the Auschwitz Cross controversy, Scharf remarks: "...to most Jews, it (the Cross) symbolizes oppression, persecution, the Church's triumphalism, the intention to convert 'the stray brothers'." (p. 105). Obviously, this aversion is selective. Scharf does not explain how it is that Jewish merchants have no problem in beholding and handling Crosses, and other Christian objects, when they can make money off them by selling them. **VICTIMHOOD COMPETITION IS VERY REAL: CONSEQUENCES OF HOLOCAUST PREEMINENCE** The author touches upon some other contemporary issues. He realizes that publicity about the Holocaust has obscured Poland's own sufferings. (pp. 130-131). No kidding!

### **Jews Spurn Proffered Civil Rights For Self-Imposed Apartheid**

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**Power & Powerlessness in Jewish History** Biale, David 1986

***Onetime Jewish Hostility to Assimilation and Proffered Civil Rights, The Jewish Star, Jewish Privileges Amidst Occasional Persecution, Jewish Separatism, and Herzl's Irony to the PROTOCOLS*** This work is not so much about power and

powerlessness per se, as it is a book about Jewish history in the last 2,000 years. The author follows a non-lachrymose view of Jewish history (pp. 211-212), following the model of Salo Baron and his: *History and Jewish Historians: Essays and Addresses*. (See my review).

**JEWS AS THE "OTHER" [BUT NOWADAYS ONLY ENDEKS GET BLAMED FOR THINKING SO]** Jewish separatism (and even "Jewish nationalism") was long-standing. Biale comments, (quote) Of course, the Jews had always seen themselves as a nation in exile as well as a religion, but they had not been a nation in any concrete sense since late antiquity. (unquote). (p. 121). Jews effectively became a nation again in the Pale of Jewish Settlement in tsarist Russia [and, later, in post-1918 Poland], owing solely to the huge number of Jews living there. (p. 121). Obviously, the formal emergence of modern forms of Jewish nationalism (Bundism and Zionism) was not necessary for these Jews to consider themselves a separate nation, and to act accordingly. [So the much-condemned Roman



Dmowski was right after all!]      WHEN JEWS PREFERRED  
SEPARATISM TO PROFFERED CIVIL RIGHTS      Jewish anti-  
assimilationist tendencies did not exist solely out of a sense of being  
excluded or discriminated against by gentile societies. Biale quips, (quote)  
Many nineteenth-century Orthodox German Jews feared that full  
emancipation or equal citizenship would undermine both the Jewish  
community and the Jewish religion. (unquote). (p. 108). Finally, Jewish  
patriotic identification with the host nation did not generally exist until fairly  
recent times. Biale writes, (quote) Although Jews had always recognized  
the importance of a practical alliance with political authority, they never  
regarded the state with anything akin to modern patriotism. The new  
attitude began to emerge several centuries before the Haskalah, probably  
under the impact of absolutism. (unquote). (pp. 104-105).      LITTLE-

KNOWN FACTS: THE MYTHS OF JEWISH NONDOGMATISM AND  
NONVIOLENCE Moses Maimonides advocated capital punishment for  
Jewish heretics, notably the Karaites (the sect that rejected the Talmud).  
(p. 218; see also p. 53 and p. 81). This is perhaps ironic since Maimonides  
was, for a time, rejected by many Jews as a heretic. [It also contradicts the  
notion that Jews, unlike Christians, were non-dogmatic in theology.] Even  
during pogroms, Jews were not helpless victims protected or not protected  
by the gentile authorities. Jews not rarely bore arms, as for self-defense  
during the First Crusade. In contrast, monks and women did not or could  
not bear arms. (pp. 73-74).      DO NOT CONFLATE THE

COMPELLED WEARING OF THE JEWISH STAR UNDER CHRISTIANITY  
WITH THAT UNDER THE THIRD REICH      The distinctive Jewish  
garb must be put in the broader context of medieval society, in which  
people of different social strata wore specialized clothing. (p. 67). When  
Jews wore distinctive clothing or emblems, it was an identification of  
protected status. It was not for purposes of humiliation, segregation, or  
impending extermination, as during the Nazi era. Pointedly, the yellow  
patch was first worn by Jews in Islamic countries--as a mark of official  
protection. (p. 67). Compulsory ghettoization of Jews did not exist in the  
Middle Ages. Residential restrictions against Jews emerged in 16th-century  
Italy, and then spread to Germany. (p. 91).      JEWISH-CHRISTIAN

RELATIONS: NOT BLACK AND WHITE      Most analyses of this subject  
begin and end with Christianity demonizing Judaism over the Crucifixion of  
Christ, or with Christians tolerating Jews out of a fear of the disorder that

would occur if pogroms were a regular occurrence. Author Biale, in contrast, has a more objective view, as he writes, (quote) Christianity viewed the Jews as living proof of the veracity of the Old Testament prophecies of the Messiah, and their conversion to Christianity was regarded as a necessary prerequisite for the Second Coming. The Jews had to be preserved for these purposes and therefore were entitled, from a theological standpoint, to protection. (unquote). (p. 61). AS THE TALMUD'S CONTENT BECAME BETTER KNOWN TO CHRISTIANS, HOSTILITY TOWARDS JEWS MARKEDLY INCREASED The deterioration of Jewish-Christian relations, at about the 12th century, was at least partly based on theology. Jews, as followers of the Talmud, were increasingly seen by Christians as a new religion (NOVA LEX). This meant that Jews were no longer fully protected by Church dogma as the Chosen People of the Bible. (p. 88). Jews were immune from persecution by the Inquisition, but fake or presumably-fake Jewish converts to Christianity were not. (p. 68). That was notably true of the conversos (or marranos) of Columbus-era Spain. MEDIEVAL JEWISH ADVANTAGES. EPISODIC

PERSECUTION OF JEWS Though Jews were sometimes persecuted, this was exceptional overall. Biale comments, (quote) If they [the Jews] were dependent upon the good graces of secular and religious rulers for their very existence, this was very much the norm in the Middle Ages. (unquote). (p. 65). Persecution of Jews occurred during periods in which authority slackened or broke down, as during the First Crusade and the Khmel'nitsky revolt. (pp. 65-66). Most of the time, Jews did not have it bad, (quote) Throughout the Middle Ages, the Jews had accepted a dependent, though not necessarily inferior, status in exchange for community autonomy. (unquote). (p. 111). In fact, in many places and over long periods of time, Jews were effectively privileged. Biale writes, (quote) The legal status of the Jews in places such as Spain, France, Germany, and Poland was considerably better than that of enserfed peasants and in many cases approached that of the nobility and the burgher class. In medieval Christian Europe, the Jews were considered to be a free people. (unquote). (pp. 62-63). JEWS WERE LARGELY POWERLESS...BUT SO

WAS ALMOST EVERYONE ELSE The political dependency of the Jews must also be kept in perspective, (quote) If power means the ability to act autonomously, the Jews surely could not be called powerful. They did not wield power in the modern sense of sovereign state power, but in the

Middle Ages such a notion of power hardly existed. In an era of political fragmentation and insecurity, virtually no group in society might be considered autonomously powerful. Medieval society was hierarchical and was built on complex relationships of loyalties and privileges. Even kings were not fully autonomous in their power over their territories, for they had to contend with princes and bishops who might have conflicting loyalties to other authorities. (unquote). (p. 64).

ARE CHRISTIANS PAGAN IN JEWISH EYES? We often hear that the verses in the Talmud, on pagans, applied to the peoples of antiquity, and did not apply to Christians. Regardless of the truth or otherwise of the latter, the reader must realize that Talmudic prohibitions against pagan courts most definitely applied to Christians. Biale writes, (quote) The rabbis enforced the exclusive power of their courts by forbidding Jews recourse to gentile courts. While the right of judicial autonomy derived from gentile privileges, the rabbis nevertheless made it a principle of their legal theory. One Talmudic passage states this principle, which was honored for most of the Middle Ages, as follows: "It has been taught: Rabbi Tarfon used to say: In any place where you find heathen law courts, even though their law is the same as the Israelite law, you must not resort to them." (unquote). (p. 53). [This was based on Gittin 88b in the Babylonian Talmud. (p. 219)]

THEODOR HERZL ON FANCIED JEWISH POWER: A CLUE TO THE INFAMOUS PROTOCOLS?

It is interesting that not only anti-Semites, but also some 19th-century Jewish thinkers, adhered to the trope of the all-powerful Jew. With reference to early Zionism, Biale comments, (quote) Public opinion meant that politics had to be carried out in public. It was here that Theodor Herzl was a real pioneer. By using dramatic techniques in organizing Zionist meetings and by exploiting the anti-Semitically inspired rumors of immense Jewish power, he was able to create the illusion that he was the leader of a state-in-the-making, rather than an eccentric with a fringe band of followers. (unquote). (p. 130). (Quote) Herzl seems to have believed that the financial power of the Jews was enormous and that it could bring about the technical miracles he foresaw. His exaggeration of Jewish power was something that he shared with the anti-Semites of his day, and for that reason he may have been given a more receptive hearing than would have been the case if he had been more accurate. (unquote). (p. 135). The foregoing has unmentioned implications. According to some commentators, Theodor Herzl and Asher Ginsberg had a hand in the creation of THE PROTOCOLS

OF THE ELDERS OF ZION--not as a Jewish world-control conspiracy, but as a Jewish utopian fantasy of virtually-unlimited Jewish power. ISRAELI ARABS: PARALLELS WITH PRE-WWII POLISH JEWS Nowadays, Poles (especially the Endeks) are often demonized for having preferred so-called ethnonationalist constructs over so-called civic nationalism. Poles thought in terms of a Catholic-centered nation and generally did not want a pluralistic, democratic state in which Jews would assimilate and function according to a fully coequal footing with ethnic Poles and Roman Catholics. Notwithstanding all the rights possessed by Israeli Arabs, much the same concerns exist among Jews in Israel today, and moreover do so even in an entirely nonreligious context. Biale comments, (quote) Would an Orthodox state mean that Israel will become little more than a resurrected version of the medieval community? Yet, if Israel adopts an entirely modern ideology of democratic individualism and true equality between Jews and Arabs, it may lose its self-identity as a Jewish state, particularly if it retains the large Arab populations of the territories occupied in 1967. (unquote). (p. 168). (Quote) It is a virtue of Bernard Avishai's TRAGEDY OF ZIONISM that he calls for a "post-Zionist" political theory, one in which Israel would presumably give up its exclusively ethnic character in favor of democratic pluralism. (unquote). (p. 234). The double standard is obvious. If Israeli Jews can define the Jewish nation as they see fit, then why can Poles not define the Polish nation as they see fit? In view of the recent controversies on forced acceptance of Third World immigrants, this question becomes ever more acute. JEWISH ACHIEVEMENTS AND INFLUENCE IN THE USA: THE FACTS Author Biale contends that relatively few American bankers and industrialists are Jews, but intellectuals and scientists are very disproportionately Jewish. Citing some figures from the 1980's, he comments, (quote) For example, the percentage of Jews employed as faculty members at the top-ranked universities in America is 20.9 percent, some seven times their number in the population. A study in the 1970's that identified 545 leaders in government, business, labor unions, and other areas of importance in American society found that 11.4 percent were Jewish, nearly four times their percentage in the population. The highest Jewish participation (25.8 percent) was in the media. (unquote). (p. 180).

THE HOLOCAUST IN JEWISH SELF-IDENTITY Author David Biale understands "Jewish passivity" during the Shoah as one outcome of the ruthless efficiency of the modern totalitarian state in destroying targeted

peoples and suppressing all significant resistance from them. In fact, he finds Soviet Communism more effective than German Nazism in this regard. (pp. 143-144). [Perhaps the appreciation of the power of totalitarianism should be extended to the ill-founded complaints about the Catholic Church, and Poles, "not doing enough" to forestall or ameliorate the Nazi extermination of Jews. It could also introduce an element of fairness with regards to the Holocaustspeak meme of "Polish complicity in the Holocaust."] The concept of the supremacy of the Holocaust, over others' genocides, did not develop until some twenty years after WWII. It has since become a part of America's civil religion (sometimes called Holocaustianity). Biale writes, (quote) During the two decades after the end of WWII, the destruction of the European Jews had little impact on American Jewish life...The Holocaust has become the primary historical event around which the American Jewish community unites...It is remarkable testimony to the contemporary political power of American Jews that the Holocaust has acquired virtually sacred status in the vocabulary of American politics forty years after WWII... (unquote). (pp. 200-201).

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**The Earth Is the Lord's: The Inner World of the Jew in Eastern Europe**  
 Heschel, Abraham Joshua 1949 ***Jewish Particularism and Aggressive Jewish Nonconformism Were the Main Drivers Behind Jewish Anti-Assimilationist Tendencies***

My review is based on the original 1950 edition. In common with many Jewish authors, author Abraham Joshua Heschel emphasizes the role of learning in Jewish life. Almost every Jewish home, no matter how poor, had books. The Jew studied the Torah, Talmud, and various kinds of rabbinical literature. (p. 42). Members of various professions, be they bakers, butchers, shoemakers, wood-choppers, etc., each had their own SHTIBL (communal room), within the Jewish community. They used these to take time off from work in order to study the Torah or Talmud. (pp. 46-47). For a long time, Jews tended to resist gentile learning, in part because they thought that spiritual nobility was more important than all the secular sciences, and because they believed that prayer, and meditation on religious texts, were more important than the study of physics or history. (pp. 95-96). I now

focus on some items. The paragraphs [EXCEPT FOR TITLES IN CAPS] below all are direct quotes:

JEWISH ASSIMILATION--TOO GREAT A LOSS OF JEWISH ESSENTIALS? HENCE ANTI-ANTIASSIMILATION      The masses of East European Jews repudiated emancipation when it was offered at the price of disloyalty to Israel's traditions. (p. 104). JEWISH FREEDOMS IN POLAND. AGGRESSIVE JEWISH NONCONFORMISM      There, in Eastern Europe, the Jewish people came into its own. It did not live like a guest in somebody else's house, who must constantly keep in mind the ways and customs of the host. (p. 26). COVERT IDEAS. COVERT TEACHINGS?      Audacious doctrines were disguised as allegories or even witty maxims, and a seeming commonplace often contained a sublime thought. Holy men seemed to be discussing the building of a roof; they spoke of bricks and shingles, while they were actually debating the mysteries of the Torah. (pp. 59-60). OVEREMPHASIS ON INTELLECTUALISM      With many people, the attitude toward learning has become a kind of idolatry, depreciating the values of the heart. Excessive PILPUL had often dried up the inner wells, and became the object of pretentious display of the intellect. Such self-indulgence, in the eyes of the Hasid, hurts more than sin. (pp. 81-82).-----End of direct quotations.

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**The Legacy of Polish Jewry: A History of Polish Jews in the Inter-war Years 1919 - 1939**      Rabinowicz, Harry M. 1965      ***Myth of Overall Jewish Poverty. Self-Imposed Apartheid. Proffered Civil Rights a Hindrance To, Not a Condition For, Jewish Assimilation. JUDENRAT Collaborationists Morally Responsible***      In common with all too many books of this genre, Rabinowicz dwells on Polish anti-Semitism. Yet in spite of himself, he pointedly comments: "A quarter of Polish Jews made a comfortable living. A half managed with difficulty to support themselves and the remaining quarter suffered fearful privations."(p. 174). Bearing in mind the poverty of prewar Poland, and the supposed universality of Polish anti-Semitism, one is amazed to learn that three-quarters of Jews were at least holding their own. And, to top it all off, an astonishing quarter of Polish Jews were living comfortably! The inescapable conclusion is that Polish anti-Semitic attitudes and policies had been much more bark than bite.

JEWISH SELF-IMPOSED APARTHEID: WHY POLES SAW JEWS AS THE "OTHER" Rabinowicz is unambiguously clear as he writes, "Despite a continuous history of nearly ten centuries, the Jews were isolated from their fellow-citizens by religion, by culture, by language, even by dress. The Polish Jew had his own educational system, his own communal organization, his own youth movements, his press, theater, his party politics...Not only were there invisible walls between Jew and Pole, but there were even barriers between Jew and Jew. On the one side were the ultra-Orthodox Chassidim; on the other side were the Bundists who substituted *Das Kapital* of Karl Marx for the Torah of Moses." (p. 148). The Jews' hostility to Poland was not only passive. Israel Zangwill, for instance, referred to Poles as "beggars on horseback". (p. 183). JEWS ACTUALLY PREFERRED TO PROTECT THEIR SEPARATISM THAN TO ACCEPT FULL CIVIL RIGHTS WITH POLES! There is a common belief that Poles forced Jews into ghettos, when in actuality it was the WWII German conquerors who walled off the Jews. Prewar Jewish isolation was actually nonphysical in nature and self-imposed in origin. Thus, Rabinowicz describes this Jewish self-segregation, "Although there were no specific ghettos, the Jews invariably clustered together, building their fragile defenses against menacing neighbors. Differences of morals and mores set them apart from their non-Jewish neighbors and they fought to preserve their identity. IN GENERAL, THEY WERE DETERMINED NOT TO PURCHASE CIVIC EQUALITY AT THE PRICE OF ASSIMILATION..." (p. 11; Emphasis Added). This is counterintuitive, to say the least! We are usually told that Jews did not want to assimilate as long as they were denied full equality with gentiles. Rabinowicz makes it clear that it was the other way around, and that the anti-assimilationist Jews (the majority) wanted to keep it that way. JEWS AND COMMUNISM Rabinowicz (p. 43) attempts to discount the Zydokomuna by citing estimates of no more than 10% of 1918-era Jews being Bolsheviks. But this percentage is many times that of the corresponding Polish percentage, and it does not factor the many Jews in influential positions in Communism. HENRY MORGENTHAU'S INVESTIGATION OF ALLEGED POLISH POGROMS Amazingly, Rabinowicz (p. 41) impugns American Jew Henry Morgenthau's assimilationist motives, going as far as accusing him of whitewashing [!] the Poles with regards to the 1918 pogroms (only 280 Jewish deaths, not tens of thousands as reported in the press). Those

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

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

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



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

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### **Beyond the Pale: The Jewish Encounter with Late Imperial Russia**

Nathans, Benjamin 2002 *Jewish Separatism: Old and New. Jewish Disloyalty to Poland in 1812 and 1830. Jewish Secular Education is Recent. Zydokomuna*

This book includes details about Jews that lived within the Pale of Jewish Settlement. However, it notably features the Jews of St. Petersburg, which was located outside the Pale. It elaborates on Jewish social, political, educational, and other movements. In my review, I focus on Polish-Jewish relations, even though this is not a theme of this work. JEWS EFFECTIVELY A SEPARATE NATION IN POLAND The vast majority of Russia's Jews had been Poland's Jews in what became Russian-ruled eastern Poland after the Partitions. Up to that time, the privileges of Poland's Jews had gone far beyond tolerance, and were much more than that of the middleman situated between the nobility and the peasants. Nathans comments, (quote) Under Polish rule, the Jews had achieved a degree of political and social autonomy unsurpassed in the European diaspora. More than in any other country, the Jews of Poland were able to engage in the full range of practices that made Judaism a distinct social order. Not only their ritual observance but their rabbinic courts of law and system of taxation were recognized and protected by the state. In each community, a governing body known as the KAHAL gathered and apportioned Jewish taxes, policed the local Jewish population, and controlled residence and membership in the community. Moreover, a country-wide institution known as the Council of the Four Lands (referring to the four major regions of the Polish commonwealth) coordinated practices among the hundreds of Jewish communities and presented them vis-a-vis Polish rulers. Though not formally part of the hierarchy of estates that composed Polish society, in practice Jews functioned as one of the many corporate elements in their characteristically segmented "old regime" society. (unquote). (p. 25).

## JEWISH DISLOYALTY TO POLAND IN 1812 AND THE NOVEMBER 1830 INSURRECTION

Any affinities of Poland's Jews to Poland largely disappeared in less than a generation after the Partitions. Russian Adjutant General A. A. Suvorov praised the Jews for their loyalty to the government of Russia during the Napoleonic invasion of 1812 [which Poles supported] and again during the November 1830 Polish Insurrection. (p. 46). The tsarist Russian government did its part in driving Jews away from the Polish cause. Nathans comments, (quote) Even in Congress Poland, where in the early 1800's the tsarist government came closest to a European-style Jewish emancipation, the abolition of serfdom and the scaling back of aristocratic privileges--much like the granting of certain rights to Jews--were essentially tactical maneuvers designed to neutralize support for Polish independence. (unquote). (p. 78).

## ISRAEL SHAHAK WAS RIGHT: UNTIL RELATIVELY RECENTLY, JEWS WERE GENERALLY HOSTILE TO SECULAR EDUCATION

The tendency nowadays is to attribute hindrances to Jewish progress solely to the policies of non-Jewish authorities. In contrast, Nathans points out some self-imposed Jewish limitations. Thus, Jews had their own institutions of higher Jewish learning, the yeshivas, for the longest time, but were hostile to non-Jewish learning until relatively recent times. He quips, (quote) Much of the resistance, however, came from Jews themselves. In traditional Jewish society, secular knowledge was formally countenanced strictly as a tool for greater understanding of the Torah, or for the more complete fulfillment of divine commandments. The notion that non-Jewish learning was worthy of study carried with it the unsettling implication that not all truth was contained within the Torah. Compared to other Jewish communities, those of Eastern Europe were among the least interested in non-Jewish learning, and resistance only deepened with the spread of Hasidism in the late eighteenth century. During the preceding centuries, only a handful of Polish Jews are known to have found their way to universities... (unquote). (p. 206).

## ANTI-ASSIMILATION: JEWS THEMSELVES PREFERRED SEPARATISM

Now consider the beginnings of Jewish assimilation in the 19th century. Widespread Jewish resistance to assimilation went beyond the desire to preserve religious and cultural distinctiveness, and went beyond concerns that Jews were not getting equal rights as part of the process. For instance, the Zionists summarily denounced Jewish assimilation as a form of spiritual slavery. (pp. 334-335).

Among surveyed early 20th century Jewish university students, arguably the avant garde of Jews in tsarist Russia, only about one-fifth unambiguously favored the assimilation of Jews, whereas nearly half favored the concept of Jews as a nation. (pp. 302-303). Genrikh Borisovich Sliozberg was a Jewish historian (p. 319) and high-level member of Russia's Ministry of Internal affairs. (p. 326). Although a non-Zionist, Sliozberg asserted that he, and most Jews, were opposed to the "Poles of the Mosaic faith", and that most Jews instead recognized Jews as a nationality. This was on par with all the other nationalities that comprised the Russian Empire. (p. 335). Ironically, Endeks have been condemned for reckoning Jews a separate nationality. Many if not most Jews did likewise, and did so long before the Endeks, yet (surprise) only Endeks are blamed for it.

**JEWS AND COMMUNISM** Even though the USSR is outside the purview of this book, the author discusses the massive overrepresentation of Jews in Soviet Communism [sometimes called the Zydokomuna] as follows, (quote) After the Revolution of 1917 perceptions dramatically reversed, as Jews suddenly appeared as consummate insiders in the young Soviet state. They were extraordinarily visible in the upper echelons of the Communist Party, the Red Army, and the Cheka (the security apparatus that eventually became the KGB), achieving a level of integration within institutions of state power unmatched in any country at any time before or since (apart, of course, from ancient in modern Israel). In fact, Jewish visibility in the young Soviet state was even broader. In the 1920s and 1930s, Jews were a much-noted presence across virtually the entire white-collar sector of Soviet society, as journalists, physicians, scientists, academics, writers, engineers, economists, NEPmen, entertainers, and more. (unquote). (p. 2).

### **Jews, Endeks Agree on Polonized Jews: The Jewish Soul is Different From the Polish Soul**

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***My, Zydzi polscy.... We, Polish Jews....*** Tuwim, Julian 1944  
***Famous Polish Jew Julian Tuwim Admits That He is Not a Pole, Thus Validating the Much-Criticized Endek Opinions of Him*** This

work is simultaneously published in Polish, English, and Hebrew. It contains a moving tribute to Poland's Nazi-German-murdered Jews. Ironical to many modern Jews who are put off by Poland as a graveyard for Jews, Tuwim was not. He wrote: "We--history's most glorious heap of bloody manure which we have fertilized the Polish soil so that the bread of freedom may be sweeter for those who will survive us." (p. 44).

#### AUSCHWITZ CARMELITE AND CROSS CONTROVERSY:

**SELECTIVE INDIGNATION ON CROSSES** Ironical to those modern Jews who have objected to the crosses at Auschwitz as something totally foreign to Judaism, Tuwim had no problem incorporating Christian symbols and themes as part of his analysis of the Holocaust. He wrote: "We, the Golgotha upon which an endless forest of crosses could be raised. We, who two thousand years ago gave humanity a Son of Man slaughtered by the Roman Empire, and this one innocent death was enough to make Him God." (p. 43).

**"JEWS AS POOR SOLDIERS": A POLONOPHOBIC SLUR** Both Tuwim and Editor Chone Szmeruk have cited the rhyme, "Jojne, idz na wojne" ("Jonah, go to war!") (p. 44), as a Polish mockery of the Jewish lack of military aptitude. This is one-sided. In fact, Poles have also admired Jewish military exploits, such as those of a Jewish brigade that fought under Kosciuszko, and, more recently, the Jewish valor shown during the Warsaw Ghetto Uprising. Finally, and most important of all, Jews themselves (e. g., Ben Gurion) have criticized each other for a then-lack of military tradition. Then, after Israel had become established with its strong military tradition, young Israelis (e. g., the sabras) sometimes faulted their elders for having lacked such a tradition.

**IN WHAT SENSE WAS TUWIM A "POLE"?** Tuwim's identification with Poland and with his Jewishness was a matter of personal choice, not on definitions imposed by others. However, it becomes obvious that Tuwim's identification with Poland was primarily of a geographic nature. As an assimilated Jew, Polish was his first language, and his life-defining experiences were with Poles. (pp. 41-42). Evidently comparing the flora of Poland with that of Palestine, he expressed a preference for birches and willows over palms and citrus trees. (p. 42). He admired Mickiewicz and Chopin more than Shakespeare and Beethoven.

**TUWIM SHOWS HIS TRUE COLORS** Endeks have taken a lot of flak for doubting if Tuwim was a genuine Pole. Let us examine this question more closely. At no time does Tuwim show any identification with Polish patriotic traditions.

Not a single statement in his poetry shows any sorrow for Poland's loss of independence under the Nazis, nor her impending loss of independence under the Soviets. Tuwim displays much grief over the murders of his fellow Jews, but has not a word to say about the murders of millions of gentile Poles. T UWIM GIVES AWAY THE STORE: HE EXPLICITLY IDENTIFIES HIMSELF A COSMOPOLITAN, AND NOT A POLE

Finally, whatever its exact nature, Tuwim's identification with Poland was temporary. In his THE MEMORIAL AND THE GRAVE, spoken at the 5th anniversary of the Warsaw Ghetto Uprising (1948), Tuwim said: "I do not appear here as a Jew or a Pole or as a European...I am Humankind." (p. 46). Editor Chone Szmeruk takes this further, and comments: "In the 1948 article, we no longer find emotional declarations of the poet's loyalty to the Jewish people and his own Polishness, as we do in WE POLISH JEWS..." (p. 37). T UWIM THE COMMUNIST Tuwim was pro-Soviet and pro-Communist. This possibly comes through in the poetry contained in this book. He divides Poles into anti-Semites and anti-fascists, thus equating anti-Semitism with fascism. (p. 41-42). This corresponds to the Communist propaganda of that time. After WWII, Tuwim removed all doubt by openly siding with Poland's Soviet-imposed puppet government.

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**Empire Jews: Jewish Nationalism and Acculturation in 19th- And Early 20th-Century Russia** Horowitz, Brian 2009 *Jewish Soul is Not Polish Soul. Mid-19th Century Polish Jews Divorced From Poland. Jews in Unproductive Occupations. Early Zydokomuna*

This work is a biographically-oriented one. It features the ideas of notable Jews such as Lev Levanda, Shimon An-sky, Vladimir "Ze'ev" Jabotinsky, Simon Dubnov, Henrik Sliozberg, and several others. Many interesting facts are presented. For instance, Avram Harkavy accepted the Khazar origin of Russia's Jews. (p. 110). Simon Dubnov, faced with the conflicting notions of what it meant to be Jewish, "resolved" it with a Hegelian dialectic. The Orthodox Jews were the thesis, the assimilationist Jews were the antithesis, and the nationalist (Yiddishist) Jews were the synthesis. (p. 113). OVERALL LACK OF JEWISH SOLIDARITY WITH POLAND Most so-called Russian Jews were really Polish Jews that had been inherited by the tsarist Russian Empire after the Partitions of Poland. Most of these Jews appear to have been driven primarily by opportunism.

Horowitz writes, (quote) [Lev] Levanda was not alone in siding with Russia. Many Jews in the 1840s and 1850s saw an opportunity for social advancement in the Russian education system and little room for social mobility within Polish culture. (unquote). (p. 15).      ENDEKS AND JEWS AGREE: THE JEWISH SOUL IS NOT THE POLISH SOUL      The informed reader probably knows that Poles (notably the Endeks) are attacked for thinking that even assimilated Polish Jews cannot understand the Polish spirit. However, the Germans of Weimar Germany also felt the same way about even assimilated German Jews being unable to understand the Teutonic spirit, and Russians felt the same way about even assimilated Russian Jews being unable to understand the Russian spirit. Pointedly, however, Jews ALSO believed the same way--namely that even well-intentioned gentiles cannot understand the Jewish spirit. Thus, author Brian Horowitz writes, (quote) Acknowledging the success of Jewish authors in penetrating the Russian spirit, writers such as Evgeny Cherikov, Maksim Gorky and Fyodor Solugub reacted indignantly when Sholem Asch complained that Cherikov, the author of a new drama, EVREI (Jews), had no right to treat the theme, since he was not Jewish and therefore unable to understand intimately what Jews experienced. Enraged, Cherikov complained that Jews had no right to censor Russians. Andrei Bely, the Symbolist poet, penned an anti-Jewish manifesto, and even the liberal Kornei Chukovsky argued against Jewish involvement in Russian culture. (unquote). (p. 6).      JEWS IN "PARASITIC" OCCUPATIONS      This theme is usually considered the property of anti-Semites. It is therefore interesting to note that some Jews (e. g, the MASKILIM, or enlightened Jews) also thought in terms of this theme, and did so seriously. Horowitz adds that, (quote) [Leon] Bramson was an advocate of the so-called "productivization of the Jews", according to which the "Jewish problem" could be solved if Jews were to engage in productive occupations, such as manufacturing, crafts, and agriculture (as opposed to trade). The notion was of course popular among Russian MASKILIM, whom Bramson admired. (unquote). (p. 122).      JEWS AND EARLY COMMUNISM (ZYDOKOMUNA)      Author Brian Horowitz discusses how Shimon An-sky emphasized the view that Jews were a uniquely nonviolent and ethical-spiritual people, and that they scorned military might. (p. 37). However, Horowitz points out that Shimon An-sky effectively was a chameleon, (quote) For example, only three years before, during the Revolution of

1905, An-sky vaunted physical strength. As a leader of Russia's most important revolutionary party, the Socialist Revolutionaries, An-sky insisted that might offered the sole means of removing the tsar and bringing about a better society. (unquote). (p. 37).

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### **Diaspora Nationalism and Jewish Identity in Habsburg Galicia**

Shanes, Joshua      2012      *Like Endeks Like Jews: The Immutability of the Jewish Soul, Assimilation Notwithstanding, Held By Many Jews Themselves*      Zionism, as generally understood today, was just one form of Jewish nationalism. There was also territorialism [also called Statism]--the Jewish goal of securing a geographic territory outside of Palestine, a position once held by Alfred Nossig. (p. 58). [Territorialism can be mapped unto Polish concerns of a potential Judeopolonia.]

**JEWISH NATIONALISM EXISTED WITHOUT A GEOGRAPHICAL NATION**      However, contrary to common misconceptions about the nature of nationalism, it does not have to have territorial ambitions. (p. 16). As emphasized by Shanes, much of Jewish nationalism, at least that in Galicia, was a territory-less form of nationalism. Jewish nationalism is thus defined by the author, (Quote) At its core, It must be understood as a movement designed to strengthen Jewish ethnic pride and identity, and ultimately to organize Jews politically AS JEWS, self-conscious people of a modern nation. (unquote)(emphasis in original)(p. 11). Furthermore, Jewish nationalism was an integral development among Galician Jews, and not so much a defense against the anti-Semitism of others' nationalisms. (p. 9, 49-50, 56).      **JEWISH NATIONALISM WAS VARIEGATED**      Jewish

nationalism among the Jews of pre-WWI Galicia began with the secular intelligentsia (p. 109), and then acquired a broader following among the Jews. (p. 150). Pointedly, Jewish nationalism did not coincide with specific Jewish positions on other matters, such as religion, assimilation, spoken language, or Zionism. (pp. 50-51). In the latter part of his book, Shanes describes the various Jewish political parties and political processes in which Jewish nationalism became manifested.      **ENDEKS**

**CORROBORATED BY JEWS THEMSELVES: JEWISH ASSIMILATION INTO POLISHNESS IS NOT NECESSARILY SYNONYMOUS WITH JEWS BECOMING PART OF THE POLISH NATION**      Perhaps without intending to, Shanes clarifies many ancillary matters in Polish-Jewish

relations, especially the nature of Jewish assimilation. For instance, consider the common criticism of Endeks for rejecting separatist-oriented Jews as Poles and then turning around and commonly rejecting assimilated Jews as well. Actually, there is no contradiction. Although Shanes does not describe it in this manner, he essentially concurs with the fact that assimilation does not itself make a Pole out of a Jew. He comments, (quote) Part of the problem lies in the ambiguity of the terminology itself...Most [assimilationists] intended only the modernization of the Jews and their INTEGRATION into non-Jewish society AS JEWS. (emphasis in original)(unquote)(p. 10). In other words, essentially the same separatism, particularism, and aloofness to the Polish independentist cause remained--albeit now in an outwardly gentile form. Shanes confirms the Endek contention that Jewish nationalists tended to be enemies of the Polish cause. In addition, linguistic affinity (Polish vs. Yiddish) was not itself predictive of this. Apropos to both premises, (Quote) Jewish nationalists, for example, railed against Poles and Polonization--in Polish--while Orthodox leaders who could not speak Polish insisted on supporting Polish Conservatives. (unquote). (p. 51). It is obvious that Jews had conflicting loyalties, and even those Galician Jews considering themselves Polish did not usually identify with Polish national aspirations. (Quote) Marsha Rozenblit has demonstrated the tendency of Habsburg Jewry to espouse a "tripartite" identity: Austrian politically, German (or Czech or Polish) culturally, and Jewish ethnically. (unquote)(p. 2).

**JEWS OPPORTUNISTICALLY TURN PRO-POLISH AFTER LONG HAVING BEEN PRO-GERMAN**

Shanes describes how Poles, in the late 19th century, became more and more dominant in Galicia, doing so increasingly at the expense of local German-Austrian influence. Interestingly, Endeks were not the only ones who suspected opportunism in those Jews who seemed to become Polish. He writes, "(Jewish) Nationalists mocked assimilationists for so quickly abandoning German for Polish, arguing that they were pathetic sycophants who sought simply to join those in power." (p. 60).

**DO NOT BLAME EVERYTHING ON THE POLES**

In common with many authors, Shanes attributes the aloofness of Galician Jews towards Polish nationalism to the latter's growing exclusivism and anti-Semitism. In contrast, some local Jews essentially concurred with the Endek position that anti-Semitism was partly of the Jews' own making, "...Agudas Achim (Union of Brothers, or Przymierze Braci), which blamed



Jewish intransigence for anti-Semitism, and promoted the integration of Jews into the Polish nation." (p. 56). ENDEKS CONFIRMED: SELDOM DOES A JEWISH SOUL GET TRANSFORMED INTO A POLISH SOUL

Some of the pre-WWII Endeks and ONR questioned if a Jew could ever truly become a Pole, and have since been endlessly condemned for thinking that way. Interestingly, much the same attitude was held--much earlier--by some Jews. Thus, some Galician Jewish anti-assimilationists promoted essentially a racial or borderline-racial definition of Jews in that they saw essential Jewishness as an innate and immutable characteristic. Shanes quotes from DER KANTCHIK and comments, (Quote) "...you will get up and go to the market to find a new father, a new mother, and new sisters and brothers? You laugh--it is really comical. And yet it is just the same when a person wants to become a Pole. What is born with you, you cannot change." Here Jews do not merely constitute a nation, but an ethnic nation. Assuming a Polish identity thus becomes a biological impossibility rather than an immoral cultural choice. (unquote)(p. 90). RUTHENIAN WAS NOT THEN SYNONYMOUS WITH UKRAINIAN On a completely different subject, the author also clarifies some aspects of Polish-Ukrainian relations. Poles advanced the self-professed Ruthenians' rejection of the Ukrainian nationalists' Pan-Ukrainian concept. In contrast, the Ukrainian nationalists insisted that the term Ruthenian was nothing more than an archaic synonym of Ukrainian, and that the pre-WWII Poles' division of Ukrainophones into Ruthenians and Ukrainians was self-serving and artificial. Shanes supports the position of Ukrainian-Canadian historian John Paul Himka, who essentially concurs with the Polish view, (Quote) Only in the early twentieth century was the term [Ruthenian] gradually replaced by the preferred term UKRAINIAN, while the use of the term RUTHENIAN grew to be a political statement that denied the connection between Ukrainian speakers on the two sides of the Austrian-Russian border. (unquote)(p. 15).

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**Polish Culture, An Historical Introduction** Kolek, Lesek S 2002  
***Skamanders (Fully-Polonized Jewish Poets) Displayed a Thinly-Veiled Hostility to Polish Suffering: That's One Reason That Endeks Did Not Think That the Jewish Soul and the Polish Soul Can Ever Become One*** My review is based on the 2nd edition (2002), published

in English. Owing to the breadth of information presented, I focus on only a few issues. **JEWISH SOUL IS NOT POLISH SOUL: JEWISH DISRESPECT TO POLISH EXPERIENCES** Author Kolek lists the Skamander poets (p. 231), of whom Julian Tuwim and Antoni Slonimski are probably the best known. He characterizes Skamander poetry as follows, "This led to a rejection of the canon of post-romantic literature in its pathetic-didactic variant and of the theme of national martyrology, as well as of traditional civic obligations of poetry." (p. 232). In other words, the Skamanders were indeed aloof from, if not hostile to, Polish patriotic traditions. Note also the fact that the phrase "national martyrology" (along with "heroic narrative") often comes up, to this day, in academia. They are code words of hostility to the remembrance of the wrongs and sufferings that had been inflicted on Poles, and for Poland fighting for her basic rights.

**POLISH PREHISTORY** One feature of this book is its detailed treatment of Slavic culture before 966. The reader learns that the Lusatian Biskupin settlement, near Poznan, built about 500 B. C., had used an astonishingly sophisticated urban setup composed of 7,000 cubic meters of timber. (pp. 11-13). In addition, contrary to the view of Slavs as an exclusively agricultural people, they engaged in a form of industry. This was evident in the pottery stoves and blast furnaces of about 300 A. D. Igolomia (near Krakow). (p. 17). On another subject, the amber of the Baltic coast was mentioned by the ancient Greeks and Romans. (p. 17).

**ASPECTS OF OLD POLISH HISTORY** Now consider the 1230 A. D. coronation sword, the Szczerbiec [the Jagged Sword]. Kolek compares it the other swords endowed with supposed supernatural powers, such as Roland's Durandel or the La Joyeuse of Charles the Great. However, Kolek rejects the account of Boleslaw the Brave having notched it when striking the Golden Gate in Kiev. (p. 45). Kolek provides a fascinating account of the enigmatic origins of the Black Madonna. (pp. 61-62). It had a long history preceding its transfer to Jasna Gora in 1384, comprising Italian, Byzantine-Kievan, and Egyptian stylistic origins. In 1430, the Hussites profaned the icon with sword cuts and thrusts. The restoration was difficult, and this may have contributed to the miraculous events attributed to the Black Madonna.

**THE INCLUSIVE CHARACTER OF THE POLISH NOBILITY** The szlachta encompassed great landowners as well as small farmers and those owning no land. (p. 310).

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**Caviar and Ashes: A Warsaw Generation's Life and Death in Marxism, 1918-1968** Shore, Marci 2006 ***Polish Soul? Jewish Soul?***

***Julian Tuwim Himself--and Not Only Endeks--Asked These Questions.***

***1939 Jews Didn't Particularly Fear Nazis*** This work centers on mostly-Jewish personages and cultural trends as they relate to Communism in Poland and the Soviet Union in the interwar era. It presupposes a basic understanding of such trends. A detailed biographical glossary is provided of leading personages. ENDEKS BERATED FOR DOUBTING

TUWIM'S POLISHNESS. BUT IRONICALLY, TUWIM DID TOO! Does an assimilated Polish Jew acquire a Polish soul, or does he retain a Jewish soul? Poet Julian Tuwim, an assimilated Polish Jew, faced National Democrat (Endek) doubts. The Endeks found Skamander poetry objectionable, thought of Tuwim as an "inauthentic" Pole, and often doubted to what extent even assimilated Jews "become Poles."

Interestingly, while decisively and scornfully rejecting these Endek characterizations (and additionally professing virtually nonexistent ties to Judaism), Tuwim seriously entertained such premises HIMSELF. Julian Tuwim mused that, "Culturally and emotionally I regard myself as a Pole, yet I realize that there exist fundamental differences between myself and my friends who are Aryans. The embryos of that difference lie in blood--I feel them in my temperament, which is more organic than the Polish temperament. I am a semite and I've never denied that...I do not believe in assimilation, it is not possible...I consider that I and my friends of Jewish origin from Skamander have only inflamed 'Polish-Jewish relations.'" (pp. 136-138).

THE MYTH OF 1939 JEWS SUPPORTING THE SOVIETS OUT OF GRATITUDE FOR NOT HAVING FALLEN INTO THE HANDS OF THE NAZIS

On another subject, the Jewish fear of the Nazis is often cited as exculpation for Jewish-Soviet collaboration against Poles during the 1939 German-Soviet conquest of Poland. However, Jewish-Soviet collaboration (sometimes called the Zydokomuna) long preceded the Nazis and long continued after the defeat of the Nazis. In addition, Poland's Jews were not particularly afraid of the Nazis in 1939. Vivid proof of this is the fact that Jewish refugees later voluntarily migrated from the Soviet-occupied zone back to the Nazi German occupied zone. In fact, this took on massive proportions! Author Marci Shore cites the

memoirs of Wanda Wasilewska (Ref. 20, p. 407) and comments, "Wasilewska was astonished to see even Jews applying en masse for repatriation to German-occupied Polish lands." (p. 157).

#### COMMUNISTS MEDDLED IN INTERWAR POLISH POLITICS

Interestingly, for a time, the Communist and Communist-inclined authors professed support for Jozef Pilsudski, even his 1926 coup. (p. 51, 57, 97). In time, Pilsudski's perceived departure from socialism changed their professions of support, and they reverted to the familiar mischaracterization of the pre-WWII Polish government as a (what else?) fascist one.

### **Jewish Sources Even Affirm: "Jews Are a Separate Race"**

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**The Renaissance of Jewish Culture in Weimar Germany** Brenner, Michael 1996 ***Jews Thought of Themselves a Separate VOLK-- Long Before Hitler. HEIL Greeting Used By Some Jewish Groups***

This book contains a wealth of interesting information. For example, the Talmud (Makkot 10a) states that one learned much Torah from one's teachers, but more from one's colleagues, and the most from one's students. (p. 69). Interestingly, the Jewish youth movement, KAMARADEN, around 1925, commonly used the greeting HEIL, although this later became partly replaced by the Hebrew SHALOM in later years. (p. 47).

JEWS THEMSELVES, WELL BEFORE THE NAZIS, CONSIDERED THEMSELVES A SEPARATE RACE! The most interesting part of this book is the fact that, long before the Nazis had enshrined the difference between non-Aryans and Aryans, Germany's Jews had moved away from a purely assimilationist mindset, where there was little difference between a German Jew and a German gentile, and had revived a modern form of Jewish particularism and separatism. Furthermore, German Jews were developing a quasi-racial form of Judaism that anticipated that of the Nazis.

THE "POST-ASSIMILATED" JEWS Author Michael Brenner uses the term "post-assimilated" Jews for German Jews who, increasingly, starting about the time of WWI, wanted a "third way" between the increasingly-obsolete religious identification as Jews, and the complete assimilation to German society. (p. 4). In addition, the younger generation

of German Jews began to frown upon what they considered their parents' shallow and bourgeois spirit of Judaism. (p. 47). Author Michael Brenner describes what he calls the cultural Zionists, and Ahad Ha'am (Asher Ginzberg) was the leading spirit of cultural Zionism. (p. 23). The cultural Zionists de-emphasized Jews moving to Palestine, and they also de-emphasized the physical threat to Jews that came from anti-Semitism. Rather, they were concerned about the alienation of Jews from Judaism, and warned that Jews as Jews may disappear through assimilation. The cultural Zionists believed that Jews needed a spiritual center. (p. 23).

**JEWS BELIEVE THEMSELVES A VOLK DISTINCT FROM GERMANS** Famous Jewish philosopher Martin Buber and his fellow Zionists believed that German Judaism and its 19th-century confessionalism had caused the atomization among German Jews, and had reduced Jewishness to a private religious faith of individual German citizens. Buber, instead, thought of the Jews as a "community of blood." (p. 37). The Zionists thought of Jews as not a religion but a nationality, and wanted to transform the GEMEINDE from a RELIGIONSGEMEINDE or KULTURSGEMEINDE into A VOLKSGEMEINDE. (p. 50). Nor was the foregoing a marginal opinion. To the contrary. Brenner comments, (quote) The most important party to emerge after World War I was the JUDISCHE VOLKSPARTEI (JVP), an alliance of Zionists, Ostjuden, Orthodox, and lower-middle-class Jews. The principal goal of the JVP was to transform the Jewish community into a VOLKSGEMEINDE. (unquote).(p. 51). "...Richard Koch...believed that Jewish characteristics were visible even among the most assimilated German Jews..." (p. 89). (quote) Erich von Kahler, a Jewish historian and philosopher...believed that Jews should admit that they were a distinct Stamm, different from the German STAMME. Unlike the anti-Semites, however, Kahler denied that this difference should lead from the exclusion of Jews from German society. (unquote). (p. 41). (quote) The German word STAMM literally means 'tribe' or 'race' and was often used as self-identification by German Jews who disliked the terms NATION and RELIGION. It is related to ABSTAMMUNG (descent) and STAMMESGEMEINSCHAFT (community of common descent). The popularity of its use can be partly explained by its vagueness. Assimilationists interpreted it in the sense of a German STAMM analogous to Bavarians or Saxons, but for Zionists it became a synonym for a Jewish VOLK. (unquote). (p. 228). **KURT TUCHOLSKY**

TRADUCES GERMAN VALUES Unlike those who portray Kurt Tucholsky as some kind of marginal German Jew over whom the Nazis got all worked up about, author Brenner does not. He characterizes Tucholsky as "the most pungent political satirist of Weimar Germany". (p. 132). Kurt Tucholsky's HERR WENDRINER features the archetypical German Jew striving to become a German. Brenner comments, "HERR WENDRINER advocated an authoritarian education for his children, talked about betraying his wife, and favored a nationalist German policy". (p. 132). Brenner considers Tucholsky as one that is poking fun at "the restless, self-centered, materialistic, 'non-Jewish' German Jew." (p. 132). However, Brenner does not consider other implications of HERR WENDRINER. It implied that German values are base, and that they are unworthy of Jewish emulation.

A SEPARATIST GERMAN CULTURE FLOURISHES UNDER THE NAZIS Brenner quips, "Nazi authorities were willing to tolerate, and to some degree even support, Jewish culture, as long as it promoted the segregation of Jewish and non-Jewish Germans." (p. 213). Even after Kristallnacht, the Jewish Kulturbund continued to function. In fact, (quote) ...Goebbels ordered the Kulturbund to continue its plays. Kulturbund actors and assistants were released from concentration camps to perform comedies and operas. And the show went on, even after the outbreak of war and the beginnings of the deportations. (unquote). (p. 218). The Nazis did not force German Jews to wear the Star until September 1941. (p. 219). Soon thereafter, they dissolved the Kulturbund.

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**Social Science and the Politics of Modern Jewish Identity** Hart, Mitchell 2000 ***The Otherization of the Jews. Pre-Nazi Essentialist, and Even Racial, Views of Jews Held by Jews Themselves!*** The author, Hart, identifies himself as Jewish. (p. viii). By way of introduction, "As we shall see, just how to classify the Jews--as a religion, race, nation, VOLK--remained open to debate well into the twentieth century." (p. 7). It is a mistake to think of "Jews as a race" thinking as only a product of the Nazis. In addition, such beliefs were hardly limited to anti-Semites and political rightists among gentiles (p. 25, 175), as commonly supposed. In fact, such beliefs were widely held, in academia, as recently as the 1910's and 1920's. (p. 295). In the several decades preceding WWII, Jewish social scientists also had divergent opinions on what Jewishness entailed. Some

believed that Jewish thought and behavior were solely the products of environmental and historical causes, while others considered them innate to Jews in some way, and immutable to varying degrees. The essentialist view of Jews was a systematic way of thinking of some Jewish scholars, and not merely a mirror image to pejorative anti-Semitic opinions of Jews. (p. 14). Some of the Jewish thinkers I mention in this review include German Jewish writer Moses Hess, Polish Jewish anthropologist J. M. Judt, and German Jewish Zionist Arthur Ruppin. Concepts of "Jews as a race" did not necessarily entail the premise that races are pure, or immutable over prolonged periods. (pp. 184-185). Thus, for example, anthropologist Judt believed that Jews had a clearly identifiable "social and racial particularity", one that had crystallized long ago (during the racial mixing of ancient times in the Middle East), but which had not significantly changed since then. (p. 89). Arthur Ruppin also contended that Jews had retained a high degree of racial unity (not racial purity), which is demonstrated by a continuity of physical and moral characteristics. (p. 189). He also suggested that Jewish conversions to other religions could best be prevented, not by emphasizing Jewish religion, but by making Jews aware of their value as a VOLKSGEMEINSCHAFT, what they had contributed and achieved in terms of human culture, and "what they signify as a race". (p. 268). Ruppin also believed that alcoholism (as well as proneness to brutality and violence) was a racial, hereditary trait of Christians. Jews, in turn, were more prone to fraud because of their racially based "greater cunning". (p. 136). Taking this reasoning further, Ruppin contended that the Jews' talent for trade and commerce was not racial itself, but instead followed from racially based Jewish intelligence--the same cause for the relative abundance of Jewish chess players, writers, and white-collar criminals. (p. 207). Essentialist or racist views of Jewishness had obvious significance for Zionism. As early as 1862, German Jew Moses Hess wrote of Jews along the following lines summarized by author Hart, (quote) If, as Zionism claimed, Jews were united by more than a common faith, and yet lacked many of the attributes associated with nationhood--common territory, language, manners and customs--then on what basis could the Jews be said to constitute a VOLK? Jewish racial unity and particularity provided scientific proof for Zionist claims that despite apparent differences between Jews around the world, they nonetheless constituted a people or nation. In other words, geographic

disunity was transcended, and temporal unity established through the social science narrative. (unquote)(p. 182). Belief in Jewish essentialism also had obvious anti-assimilationist significance. Hart elaborates on Moses Hess as follows, (quote) And the Jew, on the other hand, fools himself into believing he can alter his appearance, thereby transforming himself into what he most wishes to be--a German...According to Hess, it was this Jewish racial particularity, and the hatred it elicited among Germans, that rendered false the liberal promise of integration. (unquote)(p. 183). Even during (and after) the Nazi era, some quasi-racial views of Jews remained current. However, the reader should note that "Jews as a race" thinking should not be confused with the biological determinism advocated by the Nazis. (p. 230). For instance, in 1940, Arthur Ruppin still wrote of the "racial differences of mentality" between Jews and non-Jews. (p. 230). IMPLICATIONS FOR THE SELECTIVELY-  
CONDENNED ENDEK VIEWS OF JEWS AS THE PERPETUAL OTHER

Although not mentioned, this work clarifies the Endek (Polish National Democrat) attitudes towards Jews. Even though Endeks recognized the fact that Jews can become patriotic Poles, they were generally skeptical of the premise that assimilation would systematically make Poles out of Jews. The resulting criticism commonly directed at Endeks is misplaced. It turns out that the much-condemned Endek belief in Jewish essentialism, apart from the fact of being relatively mild and non-racial, was widely held at the time--ironically by some educated Jews themselves.

## Early Jewish Germanophilia

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**LVIV: A City in the Crosscurrents of Culture** Czaplicka, John  
2005 ***Lwow (Lviv)--an Ancient (Not Medieval) City. Insights on Zydokomuna, Jewish Assimilation, Polish Kresy Expellees, etc.***

The obvious theme of this work is Polish-Ukrainian-Jewish coexistence in Lwow (Lviv). This work is full of information, and I focus on a few items of historical--rather than cultural--interest. LWOW--

ANCIENT ORIGINS Lwow (Lviv) was not founded by Danylo, as commonly taught. It long had preceded him. In fact, it is much older than



anyone had imagined. Archeological evidence, cited from a Ukrainian-language source, indicates that the site of Lviv has been continuously inhabited since the 5th century A. D. (Yaroslav Hrytsak, p. 48). POLISH-SPEAKING GREEK CATHOLICS After the 1908 assassination of the Viceroy of Galicia, Andrzej Potocki, by a Ukrainian, there was a transfer of Greek Catholics to Roman Catholicism. This was because Polish-speaking Greek Catholics did not want to be identified as Ukrainians. (Philipp Ther, p. 276). ZYDOKOMUNA WAS MUCH BROADER THAN APPARENT

The most important Jewish political party in interwar Poland, the Bund, had, in the author's words, "a Marxist orientation." (Philipp Ther, p. 266). Obviously, Jewish support for Communism had been much broader than membership in the Communist Party and its front organizations.

JEWISH ASSIMILATION: A CONSEQUENCE OF JEWISH MODERNIZATION The centuries of Jewish separatism and self-imposed apartheid (my term), based on Talmudism and rabbinism, were becoming increasingly unsustainable. Jews could not effectively function in the modern state while living in medieval-style isolation. Assimilation was an obvious remedy. Assimilationist Polish Jews condemned modern Jewish nationalism (Zionism and Bundism) as a new form of self-imposed isolation---for "trying to create a modern, national Jewish ghetto". (p. 237).

JEWISH GERMANOPHILIA AND ASSIMILATION After the Partitions, some of the Jews began to assimilate--but to German, not Polish, and they became tools of the Austrian rulers of this part of Poland. Author Wacław Wierzbieniec quips, (quote) For a Jew in Lviv the route towards emancipation and Haskalah led through Germanization. (unquote). (p. 226). In addition, (quote) One of the most important aims of Austrian officialdom was to assimilate Jews not to the local Polish or Ukrainian communities, but rather to Austrian culture so that they would contribute to the Germanization of Galicia. (unquote). (p. 228). The foregoing Jewish Germanophilia can very much be generalized. The author comments, (quote) Similar tendencies appeared throughout Central Europe, where the popularization of the German language among Jews was concomitant with the emergence of a Jewish renaissance. Almost without exception, emancipated Jews came from educated circles where German was the basic cultural language. (unquote). (p. 228). THE RECENCY OF JEWISH POLONIZATION Until the 1870's, Lwow's assimilated Jews had gravitated to German--not Polish--culture. (p. 243). However,

even as Galicia's Jews began to Polonize, only part of them identified with the Polish cause. The rest of them, while outwardly Polish, recast their Jewish identity in this Polish garb, and often became supporters of socialism, Zionism, etc. (p. 236). By the 1920's, Zionism had a greater impact on Polonized Jews than did a pro-Polish orientation. (p. 241). The Polonization of Galician Jews, however infrequent and however usually outward in nature, was a late development. Wierzbieniec comments, (quote) In the 1880s a majority of the Lviv Jews did not know Polish, and it was only at the beginning of the twentieth century that knowledge of that language had so increased that sessions of the religious council could be conducted in Polish. (unquote). (p. 235). Parallel developments occurred, at about the same time, in other Jewish centers in Austrian-ruled Galicia. (p. 235). However, the acculturation of the Jews, to Polish ways, never gained popularity among the mostly-Orthodox Jewish masses. (p. 235). Jews did not turn, in appreciable numbers, to the Polish language until after the resurrected Polish state had become a *fait accompli* in 1918. Even then, the Polonization did not come from Jewish initiatives. Instead, Jews had largely been driven to Polish by the prevailing circumstances--the use of the Polish language in public schools, the administration, and the armed forces. (p. 243).

**MOTIVES FOR ASSIMILATION--USUALLY UNRELATED TO "JOINING POLAND"** Although Wierzbieniec does not put it in these terms, he makes it obvious that assimilation of Jews to Polish-ness had generally been driven less by some newfound love for Poland and more by a spirit of self-advancement and opportunism. This is obvious as the reason that Galicia's assimilated Jews had increasingly shifted from German to a Polish. He writes, (quote) The Jewish intelligentsia that had previously gravitated to German language and culture in order to participate in the broader cultural, social, and political realms now recognized the Polish language as such as means. (unquote). (p. 233). A utilitarian spirit is also evident in the fact that Jews who assimilated did so to Polish rather than Ukrainian ways. He writes, (quote) The assimilation of Jews to Ukrainian culture had only an occasional or even incidental character, as it did not offer the possibility of social and economic advancement. (unquote). (p. 232).

**THOSE JEWS WHO BECAME POLISH PATRIOTS** During the 1848 Revolution, some of the maskilim supported the Polish side. However, they were only a small group of Jews, mostly intellectuals, while the Orthodox masses remained

indifferent. (p. 230). Movements among Galicia's Jews to identify with the Polish nation, and to support her national aspirations, were even more uncommon than outward Polonization. For instance, the Agudas Akhim [Covenant of Brothers; PRZYMIERZE BRACI], which lasted only from 1882 to the early 1890's, had only 178 members in Lwow in 1884. Attempts to open additional branches in other Galician cities failed, with the exception of Przemyśl. (Wierzbieniec, pp. 134-135). Interestingly, Jewish historian Wilhelm Feldman, one of the leaders of Agudas Akhim, tacitly echoed Endek sentiments about Jewish essentialism and its quasi-immutability. He alluded to the difficulty of even Polonophile Jews to fully become Poles, (quote) "A future scholar will not remain unmoved looking at the image of a handful of young people emerging around 1880 from the mass of half-Germanized and half-Asiatic Jewry, with a white eagle on a banner held in their mighty hands." (unquote). (p. 235). Wierzbieniec blames Polish disinterest, and continued Polish anti-Semitism, for the marginal status, in Jewish eyes, of the Agudas Akhim, and its demise. Ironical to this, the Agudas Akhim blamed continued Jewish intransigence for Polish anti-Semitism. Please click on, and read the detailed Peczkis review, of *Diaspora Nationalism and Jewish Identity in Habsburg Galicia*.

**1930's POLAND: JEWISH ADVANTAGES AND POLISH ANTI-SEMITISM** The pre-WWII period is commonly painted, for Poland's Jews, in hues of black. It was not. Wierzbieniec writes, (quote) In spite of widespread anti-Semitism in Lviv society, Jews were free to open their own schools and participate in the politics and governance of the city. In the early 1930s, 25 Jews sat in a city council of 130 members. They designated their own representative to the city's deputy mayor...Jews constituted a significant group in the secondary schools and academies of Lviv...In the early 1920s, over 40 percent of the student body at the Jan Casimir University was Jewish. (unquote). (p. 242). The latter figure must be kept in perspective. Jews were only 10% of Poland's population.

**SUFFERINGS OF THE KRESY POLISH EXPELLEES** Fast-forward to the end of WWII: Much has been said about the privations of the German expellees (VERTRIEBENE) from places such as Silesia, and how this was supposed to be collective retribution against the Germans for losing the war. However, the Poles, who were supposed to be on the winning side of the war, also suffered greatly after Churchill and Roosevelt consented (at 1943 Teheran) to the Soviet grab of Poland's eastern half

(Kresy), and the Poles faced expulsion. German historian Phillipp Ther, who wrote about both the German and Polish VERTRIEBENE, described the experiences of the Polish expellees from Lwow, (quote) The journey from Lviv to the areas of resettlement often lasted several weeks. The trains were largely without heat, were not supplied with food, and were often stopped and plundered. Reports from Upper Silesia show that about a quarter of the expellees were so ill upon arrival that they required immediate treatment. (unquote). (pp. 283-284).

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### **Nationbuilding and the Politics of Nationalism: Essays on Austrian Galicia (Harvard Ukrainian Research Institute Monograph)**

Markovits, Andrei S. 1982 ***Jewish Assimilation in Galicia: Driven By Opportunism. Germanophilia Before Polonophilia***

Because there is much information in this anthology, I focus on a few themes. THE GALICIAN ASSIMILATIONISTS Ezra Mendelsohn and, to a lesser extent, Leila P. Everett, discuss the AGUDAS AKHIM (The Covenant of Brothers; PRZYMIERZE BRACI), a short-lived late 19th-century organization of Galician Jews devoted to assimilation of Jews to Polish-ness. Mendelsohn repeats the familiar argument that this organization failed because the Poles were unwilling to support it, and because of the persistence of anti-Semitism. However, he does not go into details as to why Poles did not warm up to it. For this reason, the remainder of my review does so. ASSIMILATION BECAUSE, AS SOCIETY MODERNIZES, SELF-IMPOSED APARTHEID BECOMES IMPRACTICAL

Why assimilate in the first place? The Talmudism-rabbinism of the ghetto was part of the past. (p. 102). Wilhelm Feldman, one of the leaders of AGUDAS AKHIM, concluded that Jewish assimilation is an inevitable outcome of modernization. (p. 106). He also considered the newfangled modes of Jewish separatism, Yiddishism (Bundism) and Zionism, as merely updated versions of the enclave mentality of the inevitably-disappearing ghetto. (p. 100). Thus, Jewish assimilation was less a flight TO Germanness and, later, to Polishness, as a flight AWAY from what were considered dysfunctional forms of Judaism.

OPPORTUNISTIC ASSIMILATION By about 1867, the Polish awakening had increasingly caused the replacement of German by Polish in educated and government circles in Lwow. For this reason alone, some

assimilated Jews actively or passively dropped their Germanophilia in favor of Polish-ness. (pp. 98-99). JEWISH ASSIMILATION IMPULSE TOO WEAK TO HAVE AN IMPACT ON JEWISH-POLISH RELATIONS Let us keep Jewish assimilation in perspective. AGUDAS AKHIM, even in its heyday, had been a marginal movement. As late as 1900, the vast majority of those in Lwow who had declared German as their native language, had been Jews. (p. 94). An additional share of Jews still spoke Yiddish. No wonder that, for this reason alone, many Poles did not take it too seriously.

HAVE ASSIMILATED POLISH JEWS NOW BECOME POLES? NO

Finally, what exactly were assimilated Polish Jews? Were they effectively Poles who happened to be Jewish, or Jews who happened to be Polish? The latter is obvious. Feldman, for instance, followed an essentially Judeocentric orientation. For instance, he retained the Enlightenment tradition of Jewish assimilation, and spoke positively of the pro-German Rabbi Kohn. (p. 102). The big, bad Endeks were not the only ones with a jaundiced view of Jewish assimilation. Even some liberal Polish leaders complained that Jewish assimilation was not generally transforming such Jews into supporters of the Polish cause. (p. 107). ASSIMILATED JEWS CAN RETAIN A HOSTILITY TO POLAND Much of the information about AGUDAS AKHIM comes from the assimilationist newspaper IZRAELITA. The authors do not mention that IZRAELITA was full of anti-Polish statements, including some by Wilhelm Feldman himself.

ENDEKS AND JEWS WERE NOT COMPLETELY POLARIZED

What about anti-Semitism? Even here, the situation was not all black and white. For instance, as late as at least 1905, leading assimilated Jewish members of Lwow could still advocate cooperation with the National Democrats (Endeks). (pp. 162-163). THE JACQUERIE OF 1846

Piotr S. Wandycz has a detailed chapter on this subject. He presents evidence for the view that the Austrian authorities had largely been behind this bloody event. (pp. 75-on). There is more. Consider the abolition of serfdom by the Austrian authorities. It turned out that Poles were already taking steps to emancipate the peasants, but Governor Franz Stadion upstaged them. In fact, he proclaimed the emancipation of the peasants of Galicia several months before the Imperial decree that would abolish serfdom throughout the Austrian-Hungarian Empire. (pp. 78-79). THE

RECENCY OF UKRAINIAN NATIONAL CONSCIOUSNESS Ivan L. Rudnytsky has an interesting chapter on the dynamics of nationality in

19th-century eastern Galicia. In 1857, the earliest year for reliable data, only 21.5% of the population identified as Roman Catholic. (p. 38). The Polish share of the population increased for a number of reasons. Poles moved in from western Galicia. The mortality rate of Ukrainians was higher than that of Poles. In addition, local Germans, Armenians, and some Jews Polonized. So did many of those Ukrainians who urbanized, or advanced in terms of social status. (p. 38). [No wonder that many Poles came to suppose that Ukrainian was merely a dialect, and that Ukrainians could systematically be Polonized, even that they would Polonize spontaneously.] However, the process also worked in reverse. Rudnytsky adds that, "The Polish nobility was largely of Rus' ancestry. On the other hand, hundreds of thousands of Polish peasant settlers had imperceptibly blended with the surrounding Ukrainians." (p. 39). [No wonder that Poles later argued that the increased Polish share of eastern Galicia, reflected in post-1918 censuses, owed not to Polish falsification of statistics, but to Ukrainized Polish peasants steadily regaining their Polish identity and thus declaring themselves Poles. This, by itself, insured a steadily-increasing percentage of self-identified Poles in eastern Galicia.] Of course, the emergence of Ukrainian national consciousness, among Ukrainians, was not necessarily synonymous with anti-Polish thinking. Thus, among such Ukrainians, there was a small Polonophile group amongst the larger Russophile and Ukrainophile groups. In the second half of the 19th century, there still existed some GENTE RUTHENI, NATIONE POLONI--educated Greek Catholics who considered themselves culturally and politically as Poles. (p. 39). A number of authors feature the relatively recent origin of Ukrainians thinking of themselves a nationality, and nation. (e. g, p. 111, 221). For a time, some Ukrainians had opted for a Polish-style Latin alphabet instead of the eventually-accepted Cyrillic alphabet. (p. 229).

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**Herzl**      **Elon, Amos**      **1975**      ***Jewish Germanophilia at Slavic Expense. Pioneering Modern Zionism. A New Jewish State Could Be In Uganda. [So Why Not in Poland? Read: Judeopolonia]***      Theodor Herzl was an atheist. (pp. 22-23). His mindset on the Jewish situation changed over time: It went from German nationalism to cosmopolitanism, and from cosmopolitanism to a belief in the Jewish exodus from Europe. (p. 131). Herzl's vision of the State of Israel was one in which the Arabs would

welcome the Jews, and both peoples would live in amity. (p. 407). Instead, precisely the opposite happened. This book provides a lesson on the important Jewish personages of the time. For instance, Heinrich Graetz is characterized by Amos Elon as a great Jewish historian, and Graetz' *HISTORY OF THE JEWISH PEOPLE* is honored as monumental. (p. 40).

I focus on some specific topics: JEWISH GERMANOPHILIA: JEWISH COMPLICITY IN THE GERMANIC OPPRESSION OF THE SLAVIC PEOPLES

Author Elon summarizes the situation of Jews in Herzl's Austria at the turn of the century, (quote) Many, if not most, Jewish students in Austria were ardent German patriots. If ever a people spontaneously and wholeheartedly entered the service of another, the Jews of Austria did so for the ruling Germans of Austria. Never was an attachment by a minority to a majority so strong; never was it expressed in such magnificent cultural contributions. Austrian middle-class Jews generally supported the so-called Constitutionalist party. The Constitutionlists endorsed the liberal creed of their kin in England and France--laissez-faire, rule of law, freedom of speech, separation of church and state--but they upheld the right of the German-speaking population to rule the vast majority of poor, uncivilized Slavs. The German speakers monopolized power, destined to rule by virtue of their higher culture and superior language; the Slavs were commonly called BEDIENTENVOLKER (servant peoples). (unquote). (p. 53). A generation or so later, under Nazism, the Jews found themselves on the bottom of the pecking order, slightly below the Slavs. What goes around comes around.

A JEWISH STATE: IF POTENTIALLY IN UGANDA, WHY NOT POTENTIALLY IN FOREIGN-RULED POLAND?

Herzl envisioned a series of colonies of Jews, including one in Uganda. These would serve as national bases and training stations for the repossession of Palestine. Elon comments, (quote) For Jews, everything always was upside down anyway. With all other peoples, colonies were founded by the motherland; in this case the colonies would come first and later establish a motherland. (unquote). (p. 375). The foregoing has unmentioned implications. Why create a Jewish colony, from scratch, in Uganda? What better location to create a Jewish colony than in one in which so many Jews already lived and where there was a huge Jewish infrastructure already in place? Enter foreign-ruled Poland. Not surprisingly, Poles feared a Judeopolonia (a politicized Jewish state-within-a-state on Polish soil)--one that would be an end in itself and/or

a step in the creation of a Jewish state in Palestine. HERZL IN WILNO:  
INADVERTENT DESCRIPTION OF THE LITVAKS (LITWAKS)

Let us pursue the Jewish state-within-state concept, otherwise known as Jewish nationalism (whether of the Bundist or Zionist variety), a little further: The author sets the stage for this visit to Wilno, (quote) Vilna [Wilno, Vilnius] was a center of revolutionary activity, a stronghold of the clandestine BUND of Jewish Workers, which was aligned with Lenin's Social Democratic party. Vilna was also a citadel of left-wing Zionist activity. The Zionists and the BUND had in fact grown intertwined within the history of Russian radicalism. If many of the Zionists were left-wing socialists, the BUND affirmed Jewish nationhood, but within Russia proper. (Plekhanov called the Bundists "Zionists afraid of a sea voyage.").

(unquote). (pp. 382-383). Although not written for this purpose, the attitudes of the Litvaks (Litwaks) were instructive. They make it easy to see why Poles resented the influx of Litvaks into Congress Poland (Russian-ruled central Poland), and why the more tradition-minded and Poland-friendly Jews of Congress Poland did also. RECONCILING COMMUNISM

AND ZIONISM Ber Borochov is most remembered for attempting a synthesis of Marxism and Zionism. While Elon does not mention Borochov, he makes it clear that Herzl also attempted a synthesis--or rather prioritization--of the two movements. Elon comments, (quote) Herzl asked his audience to concentrate on Zionist agitation rather than on Jewish culture within Russia itself, and to thereby avoid Russian suspicions. He warned also against Jewish involvement in socialist activities. This, he intimated, was putting the cart before the horse. "In Palestine, in our own land, an extreme Socialist party will be perfectly in order," he said. "Once we are in our land such a party would vitalize our political life--and then I shall determine my own attitude toward it." (unquote)(pp. 381-382).

[Semantics aside, how is "extreme Socialist" different from Communist?]

IMPACT OF ZIONISM Many leading Jewish thinkers of the time were skeptical of Herzl's efforts, for one reason or another. For instance, Asher Ginzberg (Ahad Haam), described by author Amos Elon as one of the most influential Jewish thinkers in Eastern Europe, criticized Herzl for his cosmopolitan outlook, and the lack of specific Jewish content in Herzl's movement. (p. 350). The author quantifies the spectacular growth of Jewish interest in Zionism after the First Zionist Congress. For instance, there were an astonishing 913 Jewish Zionist clubs and organizations, from all over



the world, already present at the Second Zionist Congress. (p. 258). THE REACTION FROM WEALTHY JEWS. THE ROTHSCILDS IN THE CROSSHAIRS

Not surprisingly, Herzl sought the support from wealthy and influential Jews. For example, (quote) He [Herzl] received Israel Poznanski, owner of huge textile mills in Lodz, said to be the richest Jew in Poland and a notorious exploiter of child labor. (unquote). (p. 253). Herzl also sought the support of wealthy gentiles. Edmond de Rothschild had funded Jewish colonies in Palestine but, according to Elon, his actions were of a philanthropic nature, and Rothschild was not a Zionist. (p. 209). Theodor Herzl found the Rothschilds' wealth repulsive, and would continue to do so even if these bankers eventually supported his Zionist venture, (quote) He [Herzl] warned the Rothschilds not to expect great riches in the new state. The Rothschilds' alarming concentration of wealth would not be tolerated even "if you go with us." (unquote). (p. 148). This is interesting, as it is usually supposed that only anti-Semites are concerned about "Jewish greed". Amazingly, Herzl voiced the kind of invective against the Rothschilds that one might expect from a Jewish-bankers conspiracy theorist! Theodor Herzl had suspected that the House of Rothschild was acting against him, prompting this reaction described by Elon, (quote) He [Herzl] worked himself up into a veritable Rothschild phobia. They were mean "scoundrels and malefactors... Sooner or later," he wrote on September 23, "I shall have to start a campaign against the Rothschilds...the world menace that this octopus constitutes." In a public statement he threatened the Rothschilds with the international boycott of the Jewish middle classes. (unquote). (p. 251).