

Jewish Economic Dominance of Pre-WWII Poland

46 Books Reviewed

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Jews Forced Into Commerce—A Myth

The Chosen Few: How Education Shaped Jewish History, 70-1492

Botticini, Maristella

2012

Jews Forced Into

Commerce a Myth: An Eye-Opening Account of How Jews Actually Became a Merchant Class

This fascinating, scholarly work begins with a large amount of Jewish demographic detail. At the time of the destruction of the Second temple (65), the Jewish population of the Middle East, North Africa, and eventual Europe was in the 2.5-8.0 million range. By 650, it had plummeted to 1.2 million. (p. 112). After a slight rise, it bottomed out at about 1 million in 1492. (p. 18, 49-50). Ancient accounts speak of a large fraction of Israel's Jewish population exterminated by the Romans during and after the Bar Kokhba revolt. (p. 20). Some modern scholars doubt the extent of this murder. (p. 112). In any case, a large

fraction of the world's Jews remained in eretz Israel after the Bar Kokhba revolt. However, this population was always outnumbered by that in the Diaspora, especially in Mesopotamia and Persia. (p. 17).

PERSECUTION DOES NOT CAUSE A MAJORING IN COMMERCE
Pointedly, many peoples faced severe persecutions, yet did not abandon agriculture in favor of trading, banking, financing, law, or medicine. This was true, for example, of the early Christians in the Roman Empire, the Samaritans under the Byzantine and Abbasid rulers and, more recently, the Gypsies (Roma). (p. 60). Nor is it correct that Jews feared investing in land because of its vulnerability to confiscation. At the time that Jews had largely abandoned agriculture, Jews enjoyed considerable security. (p. 59). By the time Jews did face significant persecution in (and expulsions from) Christian lands, in late medieval and early modern times (notably after about 1250: p. 48), they had already been merchant class for some centuries. (p. 60). Not does self-segregation lead to majoring in commerce. Note that urban living was hardly a prerequisite for religiously- and culturally-motivated self-segregation. The Jewish movement away from agriculture began in Muslim-ruled Mesopotamia and Persia in the eighth and ninth centuries, and then in Christian lands a few centuries later. By that time, Jews had already enjoyed many centuries of self-segregation while engaging in agriculture. (p. 62). JEWS BECAME A COMMERCIAL CLASS BY CHOICE. RESTRICTIONS CAME LATER!

Why did Jews switch from farmers to merchants? The authors examine, and found wanting, the argument that Jews were driven by persecutions, restrictions, and privations to major in commerce. In actuality, at the time that Jews largely abandoned agriculture, there were few if any restrictions on Jews engaging in non-economic occupations. This was true of the Roman Empire, Persian Empire, Byzantine Empire, and Muslim caliphates. (pp. 54-57). Restrictions on Jewish land ownership existed, but did not appear until centuries *after* Jews had largely abandoned agriculture. (p. 58).

EVENTS LEADING UP TO THE INFAMOUS SPANISH INQUISITION
By the time of the persecution of Jews in Columbus-era Spain, many Spanish Jews had achieved considerable wealth, numbers, and cultural prominence. (p. 49). Major persecutions of Jews in Islamic countries also long postdated Jewish merchant status. The authors write, "The most severe persecutions and forced conversions of Jews (and especially Christians) occurred in the early eleventh century in Egypt, under

the Fatimid caliph al-Hakim. In the Iberian Peninsula and North Africa under Muslim rule, the Almohad rulers massacred Christians, Jews, and dissenting Muslims and forced Christians and Jews to convert to Islam." (p. 149). JEWISH LITERACY LED TO JEWS MAJORING IN

COMMERCE The key to understanding Jewish prominence in commerce, and later usury, owed to the early and long-term religiously motivated Jewish emphasis on universal male literacy. (e. g, p. 2, 5, 78). Moreover, this learning was lifelong (p. 146), and the Jewish community punished the non-compliant. (p. 85). The latter eventually led a considerable fraction of uneducated Jews to find Judaism too demanding, and to convert voluntarily to Christianity. (p. 7). Education among Jewish males in general became prominent during the Talmudic period (10-200 A. D.)(p. 77), and began to have a significant economic impact after about 200. (p. 82). Why the several-centuries (minimum) delay between widespread Jewish literacy and the emergence of Jews as a commercial class? Botticini and Eckstein believe that it owed to the generally gradual development of urbanization and commerce in all the lands that Jews lived. (p. 139). JEWS AND USURY: FACTS AND MISCONCEPTIONS

The prominence of Jews in usury was a long-term development. Jews voluntarily engaged in usury (p. 8). They engaged in it in part because, as liquid wealth, it was less vulnerable to the shocks of the market. In addition, Jews had close familial and economic ties with each other. (p. 223). [This, of course, made it difficult for GOYS to compete with Jews, and led to the notion of Jews as a transnational people that are driven primarily by group self-interest. Later, this led to the notion of "international Jewry".] The authors reject common explanations for Jews majoring in usury. For instance, while Jews were banned from craft and merchant guilds in Europe, the same held for Jews in the Byzantine Empire in the early Middle Ages, yet those Jews never became prominent in moneylending. (p. 238). Nor did Christian and Muslim bans, on co-religionists engaging in usury, create a default niche for Jews. For centuries, the Church had discouraged, but did not forbid, Christians engaging in usury. Only centuries after Jews had specialized in usury did the Church strongly condemn the practice among Christians, and, even then, European Jewry rarely held a monopoly on moneylending. (p. 240). As for wine-trade issues, these also developed after Jews became specialized in usury. (p. 241). In the end, the same education that gave

Jews a large advantage in commerce provided the same in usury, (quote) In a medieval Europe populated largely by illiterate people--with the exception of merchants, traders, moneylenders, priests, and monks--the Jews had a comparative advantage in writing and reading contracts, business letters, and account books. As traders, they were already accustomed to conducting business through agreements in documents and letters. They also had the arithmetic skills that enabled them to calculate interest and exchanges rates. (unquote)(p. 243). FOLLOWUP The authors plan a sequel to this book, covering the life of Jews after 1492. For now, they point out that the spectacular Jewish successes in many endeavors are a recent development, (quote) As Joel Mokyr documents, Jews contributed very little to the development of ideas, technologies, or institutions during the Scientific Revolution, the Enlightenment, or the Industrial Revolution. The minor role in these fields is in striking contrast with the prominent role Jews played in the commercial and financial sectors during the seventeenth to nineteenth century. Only beginning in the second half of the nineteenth century did the Jews play a major role also in science, technology, philosophy, and literature. (unquote)(p. 271).

The Students' Guide Through the Talmud Chajes, Zevi Hirsch
 2005 ***Jews Had Neither Been Forced Into Commerce Nor Prevented From Engaging in Farming***

This is a 1952 English-language translation of the work of Zevi Hirsch Chajes (1805-1855), who had been a leading Talmudic scholar in Austrian-ruled southeastern Poland (eastern Galicia). (He was born in Brody and died in Lwow/Lviv). The translator and annotator was Jacob Schachter, the Rabbi of the Jewish community of Belfast, Northern Ireland. In his analysis of the Talmud, Chajes touches on almost every imaginable topic. The minutiae are almost staggering, and it is sobering to realize that Jews once lived according to so many arcane rules that governed virtually every aspect of everyday life.

THE RESTRICTED-JEWISH-OCCUPATIONS MYTH. JEWS COULD DO FARMING It is commonly supposed that Jews engaged in "parasitic" occupations, such as usury and shopkeeping, because they were barred from other occupations, including agriculture. This was not the case, at least in Eastern Galicia at the time. Most non-Jews were farmers, but Jews were not prevented from becoming farmers. In fact, Schachter praises

Chajes' activism, among Jews, in this regard, "He actively participated in the movement to encourage the Jews to take up agriculture as an occupation and means to livelihood; and he also strongly intervened in all matters tending to elevate the moral and social status of the Jews in Galicia, such as the abrogation of the medieval form of the Jewish oath in Court, even favoring some changes in the traditional Galician Jewish dress." (p. xiii). However, this was largely for naught. Very few Jews departed from their traditional occupations, centered on commerce, and went to agriculture. TALMUDIC TERMS FOR CHRISTIANS

Schachter comments on Chajes' use of the term MIN/MINIM, "A sectarian, probably from the Heb. [term for] (species, sect). Used variously of Samaritans, Sadducees, agnostics, Jewish-Christians, and other sectaries according to the epoch to which the passage belongs." (p. 32; See also p. 144). Does this imply that MIN/MINIM is a flexible term that can be applied to different peoples at different times? If so, does it mean that MIN/MINIM at least sometimes applied to modern Christians? Although, as noted earlier, this work is packed with minutiae of every sort, author Chajes conspicuously avoids the controversial Talmudic verses on Jews and gentiles. Was this the case with Chajes himself, or was some of his material left out, by the translator and annotator, in this English-language volume? In any case, what Chajes does NOT say may be as significant as what he says. Nowadays, it is argued that the controversial Talmudic verses do not apply to Christians, and that they had applied only to ancient pagans. This is supposed to be based on centuries of normative Jewish interpretation as well as halakhic rulings. However, such a notion is conspicuously absent in this volume. Chajes freely brings up various Talmudic teachings related to the heathen (e. g, p. 69), and does not indicate any semblance of dichotomy between the past and the present, or between ancient GOYIM and modern GOYIM. Since there were not too many ancient Egyptians or ancient Canaanites living in 19th-century eastern Galicia, it is difficult to escape the conclusion that Chajes was alluding to modern Christians! SOME INTERESTING

RELIGIOUS INFORMATION Chajes suggests that apparent contradictions in the Bible, such as seemingly-conflicting information on the 430-year duration of Jews in Egypt, stems from the fact that Scripture is generally briefly worded and lacking detailed directions. (pp. 1-2). The rabbis of the past generally believed that the miracles in the Bible were

literally true. (pp. 208-209). The authors of the Talmud commonly did not quote the Bible accurately, and Chajes suggests that these Rabbis generally thought it unnecessary to cite the words precisely as they were written. (p. 231). [This is ironic, as Jews commonly fault the New Testament authors for imprecise quotations of Old Testament verses.]

Ilustrowany Przewodnik po Zabytkach Galicji Wschodniej Hauser, Zbigniew 2004 ***Kresy Revisited. Desecration of Not Only Jewish But Also Polish Cemeteries. Jews Forced Into Usury, etc., a Myth***

This work consists of an alphabetical list of cities and towns in the Ukrainian portion of the Kresy, specifically the city of Lwow, the former Lwow Voivodship, and the former Stanislawow Voivodship. Each entry includes the Ukrainian (Cyrillic) spelling of the locality, a brief (and often extensive) Polish history of the locality, and sometimes the postwar developments. The main focus is on Polish architecture, although synagogues are also discussed. Some attention is also devoted to the Hutzul (Hucul) culture of the mountainous areas of Stanislawow Voivodship.

JEWS FORCED INTO COMMERCE A MYTH It has commonly been argued that Jews were forced into "parasitic" occupations because nothing else was available to them, and specifically that they were rarely in agriculture owing to restrictions against them participating in this profession. To the contrary: At Bolechow (Dolina region, Stanislawow Voivodship), at least, the local Jews were offered a farming colony in the late 1700's, which they refused owing to their lack of interest in farming. (p. 270). Instead, the colony was given to German colonists. **THE DE-POLONIZATION OF THE KRESY**

The Kresy were conquered by the Soviets as part of the Nazi-Communist alliance against Poland in 1939, and retained by the Soviet Union as a result of the Churchill-Roosevelt betrayal of Poland, and giveaway of eastern Poland at Teheran in 1943. The Kresy was ethnically cleansed of Poles. The catalogue lists only a few locations where the Ukrainian fascist-separatist OUN-UPA had engaged in the genocidal slaughter of Poles during WWII. Some 250 Poles were murdered at Podkamien (Brody area, Lwow Voivodship). (p. 184). The convent at Sokol (Lwow Voivodship) became a refuge of Poles fleeing the UPA massacres in Wolyn. (p. 215). Decades after the faintest glimmer of possibility of the Kresy returning to Poland had faded, the Soviets

continued to forcibly de-Polonize the Kresy. They blew up churches, as at Rozniatow (Stanislawow area) in 1968. (p. 314). The city of Stanislawow (Stanislav) itself was renamed Ivano-Frankivsk in 1962. However, many Ukrainians continue to use the original name. (p. 316). NOT ONLY JEWISH CEMETERIES WERE DESCRATED: POLISH CEMETERIES WERE TOO

In the 1980's, the authorities destroyed much of the old Catholic cemetery in Stanislawow, over the objections of the few remaining Poles and part of the Ukrainian intelligentsia. (p. 322).

Nowadays, we often see a display of matseva or matzevot, and complaints about the desecration or repurposing of Jewish cemeteries, after the German-made Holocaust. It is made into a big deal, even some kind of indictment of (what else?) Polish anti-Semitism. We never hear of all the other victims of such events. A large share of this book is devoted to the city of Lwow, which had been the third Polish city after Warsaw and Krakow. Lwow continues to be the object of much interest in present-day Poland. (p. 10). One of the items elaborated on is the famous Orlat Cemetery. No sooner had the Poles been expelled by the Soviet authorities in 1946 than the ruination of the cemetery commenced. The beautiful architecture was beset with graffiti and profanities, and the cemetery was converted into a garbage dump. In 1971, bulldozers were used to demolish more of the architecture, and, soon thereafter, the once most-honored part of the cemetery was converted into a street. (p. 75). PASSIVE

NEGLECT ADDS TO THE TOLL Most of the Polish architecture of the Kresy, however, was destroyed by passive neglect. Even today, one can find ruins and roof-less walls. Most of the churches were converted into secular buildings (such as farm-product storage sites) or Museums of Atheism. After the fall of the USSR, some of these buildings were re-converted into churches--generally Ukrainian ones.

1920 POLISH-BOLSHEVIK WAR: LITTLE-KNOWN FACTS Not much information is given about the remaining Polish population of these territories. However, much of the colorful history of the area is discussed. For instance, Zadworze (Busk area, Lwow Voivodship) was the site of the "Polish Thermopylae" during the 1920 Polish-Soviet War. The Polish forces fought to the last man against Budyonny's cavalry. (p. 250). BORYSLAW

I especially found interesting the description of the city of Boryslaw (Drohobycz area, Lwow Voivodship)(pp. 85-86), the city of my matrilineal ancestors, where my grandfather had owned an oil well. In 1880, Boryslaw

had still been a small village. The discovery of oil made it into a boom town. By 1938, it had grown to 42,000 inhabitants, and 70% of Poland's oil came from that town. Under Soviet rule, the (Catholic) Church of St. Barbara was closed in 1945. It was given to the Greek Catholics in the early 1990's. The Catholic Cemetery at nearby Hukowa Gora contains the remains of some prominent Poles, including Adam Burczymuch Palaszewski (d. 1931), who had been director of a mine, and who had earlier participated in the ill-fated January 1863 Insurrection.

The Galitzianers: The Jews of Galicia, 1772-1918 Wynne, Suzan F.
 2006 *The Myth of Jews Uncommon as Farmers Because They Were Barred From It. Early Atheism Among Galicia's Jews*

This work covers the years 1772-1918, which is the time that Poland as a state did not exist, and was ruled by Prussia, Russia, and Austria. Most of this work provides profuse detail about archival sources in places such as Poland and Ukraine. Numerous place names are listed, along with Jewish surnames. The first part of this book is a brief historical survey of the Jews of Galicia--both eastern Galicia and western Galicia.

JEWISH OCCUPATIONAL STRUCTURE: JEWS DIDN'T TURN TO FARMING EVEN WHEN ALLOWED TO DO SO! One common explanation (or exculpation) for Jews being concentrated in certain professions is their barring from other professions. For instance, it is argued that Jews were prevented from becoming farmers, and that the huge fraction of doctors and lawyers being Jewish, in interwar Poland, owed to Jews filling those default occupations available to them. The "Jews barred from occupations" notion is a chicken-and-egg question and, at best, an oversimplification. For instance, soon after the Partitions, in the late 18th century, the Austrian emperor Josef II encouraged Jews to become farmers. (p. 24). Yet this did cause a large increase of Jews engaged in agriculture. In 1869, the Austrian emperor Frank Josef lifted all occupational restrictions on Jews. (p. 41). Now consider the fact that Jews had been prohibited from being doctors or pharmacists in or before 1829. In 1869, they were allowed to, and, by 1890, Jews already comprised 25% of physicians and 48% of lawyers in Galicia (p. 16), even though they comprised only 11% of Galicia's population. (p. 18). Obviously, the strong Jewish overrepresentation among doctors and lawyers had long preceded

the re-establishment of the Polish state in 1918!

SECULARIZATION OF THE GALITZIANERS: CARDINAL AUGUST HLOND WAS RIGHT The departure of Jews from religion is best known in Russian-ruled Poland, notably among the Litvaks (Litwaks). However, it also occurred, if to a lesser extent and slower pace, among Galicia's Jews. Thus, by the late 19th century, the impact of Zionism, the Haskalah, and German-style Reform Judaism, began to be noticeable, especially among the Galician Jews living in large urban areas. (p. 53). In fact, "Young people began to identify themselves with Zionist youth movements rooted more strongly in socialism than Judaism." (p. 53). Furthermore, in spite of the continued dominance of traditional Jewish ways at this time, secularization became a trend (author Wynne uses the word trend), among the Jewish young people of Galicia's cities. (p. 54). These Jewish youth, of course, became the adults and elderly of the Jewish community in the interwar Polish state. [The self-atheization of Poland's Jews accelerated once Poland was resurrected as a state in 1918. This prompted Polish Cardinal August Hlond's 1936 "Jews are freethinkers" statement, for which he has been endlessly criticized ever since.]

The Middleman Minority Theory

Minorities in the Middle: A Cross-Cultural Analysis Zenner,

Walter P. 1991 ***Do Not Blame Everything on the Poles: The Jewish Middleman and His Counterparts in Other Cultures, With Boycotts, Pogroms, etc. Limitations of the Middleman Minority Concept***

Zenner, the author, identifies himself as a child of German Jewish merchants. (p. ix). He discusses many middleman minorities, such as the Chinese in Malaysia, and provides a history of the concept of the middleman minority. However, one could add Endek thinker Jędrzej Giertych, who compared the Polish-Jewish antagonisms in Poland with the Malaysian-Chinese ones. Please read the detailed Peczkis review of, *In Defence of My Country*. **ENTREPRENEURIAL MIDDLEMAN**

MINORITIES: WITH CONNOTATIONS OF PRIVILEGE AND PARASITISM

The author defines middleman as follows (quote) The members of these minorities can be seen as intermediaries between the ruling elite and

the masses--in peasant societies--as merchants, government contractors, and even as government bureaucrats. In economic terms, they are middlemen between the producers and the consumers. Even doctors, lawyers, and other professionals can be seen in these terms. They are seen primarily as merchants, moneylenders, and the like, rather than as organizers of productive enterprises...Several definitions are in use. The first defines an ethnic group as a middleman minority if a substantial and disproportionate number of its members are engaged in trade and finance. (unquote). (p. xii). In the remainder of my review, I concentrate on parallels between the experiences of the Jewish and non-Jewish middleman.

ECONOMIC BOYCOTTS: NOT ONLY ENDEKS AGAINST JEWS!

Author Zenner writes, (quote) Africans, however, did not resent the Asian traders equally. When Baganda traders organized a boycott of Indian traders in Uganda in 1959-60, they received little support and some opposition from other Africans. (unquote). (p. 193).

EXPULSIONS OF VARIOUS MIDDLEMAN MINORITIES Zenner continues, (quote) Just within the past 30 years, we have witnessed the partial expulsion of Asians from Kenya, the total expulsion of this group from Uganda, and the expropriation and forced exodus of many Chinese from Vietnam. (unquote). (p. xi). Zenner adds that, (quote) During the Turkish massacres of World War I, Jews would describe how they were forced to show their distinctive undergarment, the ZIZIT, and the sign of their circumcision to save their lives, so they would not be mistaken for Armenians or Christians. (unquote). (p. 166).

JEWISH PARTICULARISM OF ANCIENT ORIGIN, EVENTUALLY POLITICIZED Zenner comments, (quote) Of course, traditional Jews have always prayed for a return to Zion, for a restoration of the Temple, and the reestablishment of the Davidic monarchy. The immediacy of such utopian and millenarian visions varied in importance. (unquote). (p. 205). Also, (quote) So far, ritual segregation has been considered negatively. We must not neglect the positive side; many Jews believed in the special destiny of the Jewish people as God's chosen people. All the rituals are given meaning by their connection with this belief, which was later secularized by Zionists and other nationalists. (unquote). (p. 66). Finally, according to Zenner, (quote) By the end of the nineteenth century, the claims which Jewish nationalists, both Zionist and Yiddishist, made for nationhood, and autonomy came to represent a similar threat to the unitary state in Eastern Europe. In Russia and Poland, Jewish claims

for autonomy were never fully affirmed despite partial recognition by the USSR and interwar Poland. (unquote). (p. 72).

THE MYSTIFICATION OF ANTI-SEMITISM: LIMITATIONS OF THE MIDDLEMAN MINORITY CONCEPT

Some Jews dislike the middleman minority theory because it implies that Jewish conduct is a factor in anti-Semitism. They want anti-Semitism to be something that is completely irrational, if not mystical. They want Jews to be nothing other than victims, and for all the blame to fall on the GOYIM.

THE JEWS: MORE THAN AN UNPOPULAR MIDDLEMAN MINORITY GROUP

The middleman minority theory does not completely explain anti-Semitism. As Kevin B. MacDonald has pointed out in his classic, *CULTURE OF CRITIQUE* (See my review), Jews have tended to be antagonistic towards the peoples amongst whom they have lived, and this, more than Jewish middleman minority status per se, has tended to generate hostility to Jews.

The Polish Way: A Thousand-Year History of the Poles and Their Culture

Zamoyski, Adam

1988

Cossacks Demystified.

Polish Peasant Cooperatives Replace the Superfluous Jewish Middleman, Causing Massive Jewish Poverty in the 1930's. Polish Arming of Zionists

This one-volume history of Poland covers the period of prehistory up through Soviet-imposed Communist rule and the "free" elections of 1989.

NO SIMPLE CHARACTERIZATION OF THE COSSACKS

Consider what Poles call the Deluge. Zamoyski writes, "The Cossacks were not a people, they were a way of life. The very name 'Cossack' derives from a Turkish-Tatar word denoting a free soldier...it is now generally accepted that they were originally a breakaway group of Tatars..." (p. 161). Only later, after Chmielnicki's [Khmelnytsky's] victories, were they joined by large groups of Ukrainians. The events surrounding the Cossack revolts have, in recent history, been distorted by Ukrainian nationalists as well as Communists. Zamoyski corrects this as he writes: "Cossack leaders were cast as either knights of Orthodoxy crusading against the Jewish and Polish interloper, or as folk heroes dreaming of liberation from under the Polish lord's boot. Such interpretation largely

ignored the facts. The Cossack leader Sulima, who led a rebellion in the 1630s, turns out to have been a man of substance, and a creditor of no less a person than Prince Wisniowiecki himself. Sulima's friend Pavluk led his rebellion in the name of the King of Poland, and his first action was to massacre the elders of the Sich. Ivan Bruchowiecki, the leader of the Muscovite-inspired rising purporting to be on behalf of the Orthodox faith, was in fact a Polish Jew." (p. 163).

THE PALE OF JEWISH SETTLEMENT AND JEWISH SEPARATISM

Fast forward three centuries. One of the main causes of the 20th-century Polish-Jewish conflict originated in the late 19th century, when the tsarist authorities made Russian-ruled eastern Poland a dumping ground for Russian Jews.

Zamoyski comments: "As a result of mass expulsions from the Western Gubernias in the 1890's, vast numbers of Jews settled in the Kingdom, of whose entire population they now made up 14.6%. The Litwaki [Litvaks], as they were known, did not even speak Polish. They were strong in the Bund, which in 1898 allied itself with the Russian Social Democratic Party, turning its back on the PPS [Pilsudski's party] and the cause of Polish independence." (p. 329).

THE PARASITIC JEWISH MIDDLEMAN IS STEADILY REPLACED BY THE PRODUCTIVE POLISH PEASANT COOPERATIVE IN INTERWAR POLAND

Against the misconception of pre-WWII Jewish poverty being caused primarily by Polish discrimination, and the misconception that "unproductive" Jewish middlemen were merely being replaced by equally "unproductive" Polish middlemen, Zamoyski writes: "Every time a new peasant co-operative was founded or a village combined to sell its produce directly to the buyer, the livelihood of several Jewish families vanished. By 1936 at least 1,000,000 Jews in Poland were losing their source of subsistence, and by 1939 just over that number were totally dependent for their survival on relief from Jewish agencies in the United States." (p. 346). Since the Jewish middleman had been economically superfluous, and living off Polish producers, his occupation was, from an economic viewpoint, largely parasitic.

POVERTY-STRICKEN POLES, AS WELL AS POVERTY-STRICKEN JEWS, ENCOURAGED TO EMIGRATE

Was the Polish-encouraged mass emigration of interwar Polish Jews purely an anti-Semitic act? Hardly. Books on Polish-Jewish relations dwell on poverty-stricken Jews forced to leave Poland, but do not tell the full story. Poverty-stricken Poles also had to leave, but nobody talks about that! Zamoyski points out

that:"...the same representatives also appealed to the League [of Nations] to facilitate large-scale emigration of poor Polish peasants from the overpopulated countryside..." (p. 346). **ZIONISTS IN POLAND GET ARMED POLISH SUPPORT** Author Adam Zamoyski writes, "Abraham Stern, the son of a dentist from Suwalki and a great admirer of Pilsudski's BOJOWKI [Warriors] visited Poland a number of times after settling in Palestine or order to recruit for the Irgun. The Polish authorities allowed him to buy arms and train men, and facilitated the illegal immigration of Polish Jews into the British mandate." (p. 346).

Polish Proverbs Asala, Joanne 1995 ***Old Polish Wisdom. Insights Into the Unpopularity of Usury, Widely Practiced by Jews***

This small book (64 pages) packs a wallop! Some of my favorite Polish proverbs are: "In church, at the inn, and in the grave, all men are equal." (p. 23). "You should fear the Lord and you should fear him who has no fear of the Lord." (p. 25). "Mother's voice is God's voice." (p. 28). "Every vixen praises her own tail." (p. 35). (I remember a different version from childhood: "Every cat praises its own tail.") "There is no rose without thorns." (p. 38). "A guest sees more in an hour than the host in a year." (p. 46).] "A good listener makes a good teacher." (p. 59). **WHY JEWS WERE WIDELY DESPISED FOR THEIR USURY.** Author Asala hits the nail right on the head as she comments, "He who lends money to a friend makes an enemy." (p. 48).

Jewish Economic Advantages

The Conquering Jew Fraser, John Foster 1915 ***Insights into PROPINACJA (Liquor Trade), Family Ties Boosting Jewish Economic Hegemony, Profiteering in Germany, Rarity of Jewish Farmers, etc.*** Author John Foster Fraser, a Briton, states that this 1915 work is written from neither a pro- nor anti-Semitic viewpoint. (p. 1). He

emphasizes the Jews of Europe and the USA. This work describes the many Jewish successes in so many endeavors. EYE-OPENING FACTS

Salomon Haym, though often mentioned in conjunction with the American Revolution, is not the full story. Many Jews had actually supported England because they had grown wealthy under British rule. (p. 65). When gold was first discovered at Coolgardie, in Australia, in 1896, there was a massive movement of Jews to that town, but eventually the Jews thinned out. (p. 144). Fraser suggests that Jews dominate the entertainment industry in the USA because there is money in it. (p. 110).

DIFFERENCES BETWEEN POLES AND RUSSIANS IN THEIR TREATMENTS OF THE JEWS Fraser comments, (quote) But in Poland, whose boast it was that no pogrom could occur, a distinction must be drawn. The Jews are not particularly favored; but the Poles are a race of a higher civilization than the Russians, and, having themselves suffered persecution and humiliation, had sympathy with the Jews. Yet pogroms, even here, could not be entirely averted. Warsaw had one as far back as 1881, Lodz in 1892, and later one occurred in Sedlitz [Siedlce], though this may be entirely credited to undisciplined soldiers. (unquote)(p. 204).

[Actually, to undisciplined Russian soldiers.] STRONG INTERFAMILIAL TIES: THE KEY TO JEWISH ECONOMIC DOMINANCE

Fraser points to a crucial difference between non-Jewish and Jewish entrepreneurs. He writes, (quote) Furthermore, while in business Gentile relatives often clash, Jewish relatives have a great confidence in each other, and that is a valuable asset in partnership. The solidarity of the Rothschild family is the most outstanding case. (unquote)(p. 50).

ANTISEMITISM DRIVEN BY COMPETITION WITH JEWS--RATHER THAN BY RELIGIOUS OR RACIAL PREJUDICES Fraser quips, (quote) Because the Jew is a money-lender, and exacts his pound of flesh from the improvident Russian, he is hated. He is kept out of certain towns because the Russian trader would have no chance to live against Jewish competition. (unquote)(p. 214). JEWISH BUSINESS ETHICS

Fraser thus offers his opinion, (quote) When you find his competitors complaining of his methods it is because, being an Oriental and out to win, he is not always loyal, and integrity is not one of his virtues. The Jew is often dishonest; that is, he will deliberately reap advantage from the ignorance of his customers. (unquote)(pp. 122-123).

JEWISH PROFITEERING, AT GERMAN EXPENSE, LONG PREDATED THE

POST-WWI HYPERINFLATION

Writing in 1915, at a time when Hitler and Nazism were not even imagined, Fraser points to one of the most important factors that led to German antipathy towards Jews. It was decades in the making. He comments, (quote) After the conclusion of the Franco-Prussian War and the payment of the enormous indemnity by the French, the circulation of money in Germany was plentiful and business brisk. A fever of speculation took possession of all classes, but when the resulting depression and inevitable crisis followed, came the discovery that, with their customary business acumen, the Jews had not only contrived to weather the storm by which so many capitalists had seen their savings swept away, but were actually in possession of the security pledged on investments. The disappointed investors were at no pains to conceal their rage that much of the wealth of Germany had passed into the hands of the Hebrew. He was accordingly hated as much as he was feared.

(unquote)(pp. 156-157).

JEWES AND THE LIQUOR TRADE DO NOT REDUCE TO THE OLD-WORLD NOBLE-SERF RELATIONSHIP

In discussions about the PROPINACJA (trade in alcohol) in old Poland, the Jewish monopoly of this trade is commonly blamed on the decisions of the nobility. Think again. In the USA, where there never have been nobility or serfs, the situation is much the same. Fraser comments, (quote) The Jews are masters of the whisky trade in America. Eighty percent of the members of the National Liquor Dealers' Association are Jews. It has been shown that 60 percent of the business of distilling and wholesale trade in whisky [whiskey] is in the hands of the Jews. As middlemen they control the wine product of California. (unquote)(pp. 108-109).

WHY JEWS ARE DISINCLINED TO BECOME FARMERS

The rarity of European Jews in farming is conventionally attributed to Jews being forbidden by law to become farmers. This is a half-truth. In addition, there are no laws in the USA barring Jews from engaging in agriculture, yet relatively few of them do. (p. 60). Why? Fraser suggests the reason, (quote) ...Jewish farmers lose their interest in the field of agriculture, where only manual work is required of them, and where success lies only in reaping the fruits of manual labor. But as soon as they have to use their brains in calculating and planning, as soon as there is a demand upon a keen intelligence, then the Jewish farmer begins to like his work. (unquote)(p. 61). Placed in broader context, Fraser quips, (quote) On the other hand, however poorly educated a Jew may be, he engages in pursuits which require mental

abilities rather than muscle, and the tendency is that he gradually becomes better educated. (unquote)(p. 282).

The End of Days: A Memoir of the Holocaust Sendyk, Helen 1999

Jewish Family Networks Facilitated the Permanence of Jewish Economic Hegemony (Forcing Poles To Boycott Jews). Jewish Nazi Collaboration. Polish, and Not Only German, Women Were Raped By Soviet Soldiers

Helen Sendyk was a Jew who lived in Chrzanow, Poland, before WWII. She describes Jewish life in pre-WWII Poland, the German invasion, the horrors of the German occupation, life at a German labor camp at Reichenbach (present-day Dzierzcionow) in Silesia, "liberation" by the Soviets, etc. JEWISH ECONOMIC DOMINANCE

AND THE NECESSARY POLISH BOYCOTTS Before the war, Poland's Jews enjoyed an economic hegemony which the Poles were forced to try to weaken or break through Endek-led boycotts. Without such boycotts, the hegemony would have been hard to even dent. The hegemony had tended to be self-perpetuating, owing to the following: "Jewish families in Chrzanow knew each other for generations. Traditions and family status, yichus, were very important, and children generally followed in their parents' footsteps. An official, respectful distance was kept between Jews and gentiles, but the Staplars had an unusually close relationship with our non-Jewish patrons." (p. 3). On the other hand, the boycott was far from universal. Her Uncle Pinchas regularly sold shoes to Poles (p. 50). THE 1939 WAR Sendyk's description of the German conquest of Poland includes that of a dogfight between the Polish Air Force and the Luftwaffe. Occurring on Sept. 3 (p. 57), the Polish airmen emerged victorious in this particular encounter: "When the buzzing intensified, we looked up to see a German airplane. Huddling together, we awaited the impending disaster. But the bombs never came. Instead, we saw five Polish planes in pursuit of the enemy plane. A short battle ensued, and soon the German craft burst into a ball of flames, burning shreds falling like fiery torches to the ground. There was exhilaration and happy waving at the Polish planes, with some people applauding the Polish heroes who had just saved their lives." (p. 60). Her testimony adds refutation to the

canard about the Polish Air Force getting destroyed on the ground on the first day of the war. JEWISH NAZI COLLABORATION The Judenrat and Jewish police are described in nuanced terms. Some of them tried to ease the plight of their brethren, while others eagerly collaborated with the Germans for personal gain. (p. 137). THE PREDATORY CONDUCT OF THE RED ARMY It is well known that the Soviets raped German women and girls in their drive across German-held or German territory. What is less known is the fact that the Soviets did the same to Polish women and girls, and to females of other nationalities. When the Red Army liberated the camp in which Sendyk had been held, the soldiers later returned, forcefully and persistently contending that they were owed sexual favors for liberating the Jewish women (pp. 216-218, 224). Other females in the area were raped.

The Mask Jews Wear: The Self-Deceptions of American Jewry

Borowitz, Eugene B. 1973 *Who is the American Jew?*

Insights into the Persistence of Jewish Economic Monopolies Centuries Ago, Driven By Jewish International Ties

By way of introduction, Rabbi Borowitz' grandfather came from Sokolow, in Russian-occupied Poland. (p. 33). The author traces the self-identity of American Jews. He believes that the Jewish we're-all-Americans assimilationist fever, of late-19th and early-20th-century Jews coming to the USA, has increasingly given way to a more openly-Jewish and particularistic Jewish self-identity, beginning in the late 1960s. Borowitz also contends that most American Jews are Marranos in reverse. Whereas the original Marranos were Jews in private and non-Jews in public, American Jews tend to be Jews in public and non-Jews in private. So what exactly is a Jew? Rabbi Eugene B. Borowitz thinks that "people" is too unspecific and "nation" has territorial connotations. For this reason, he suggests that Jews are an ETHNOS, or ethnic group. (p. 109). That is why a Jew, whether observant or not, remains a Jew. [Parenthetically, this refutes the rather silly exculpatory argument that Jewish Communists were "not really Jews." They most certainly were.] UNDERSTANDING AND CONFRONTING ATHEISM The author repeats the premise that the Enlightenment had

made the questioning of God respectable (p. 67), and that it can be difficult to believe in a God who is invisible and who allows suffering and evil. (pp. 190-191). However, Rabbi Eugene Borowitz also points out we naturally want to get rid of God because we don't want to obey His commandments, and because we do not want to admit our guilt whenever we ask for His forgiveness. (p. 191). Rabbi Borowitz categorically rejects the argument that the Holocaust has discredited belief in God. He instead suggests that, if there is no God, then there is no absolute standard for judging Auschwitz an unspeakable evil, and Auschwitz could even be a "reasonable expectation" of what can happen. (p. 201). JEWS HAVE ALWAYS BEEN AN INTERNATIONAL (TRANS-NATIONAL) PEOPLE, AND HAVE BENEFITTED FINANCIALLY FROM IT Rabbi Borowitz asks and answers, "Why were the Jews the Jews throughout the Middle Ages successful in international trade far beyond what we find among other peoples? The answer is to be found not only in necessity and in the dispersion of family and folk, but especially in the transnational character of Jewish language and Jewish law. A Jew in Amsterdam who had a cousin in Constantinople was married into a family that had come from Venice had many advantages in doing business through such relatives." (p. 99). This has persisted unto recent times, and has unstated implications. For instance, and as exemplified by the Alfred Dreyfus case, there was the partly-justified perception that Jews are essentially a trans-national people, and so potentially-valid questions can be raised about dual loyalty. In early 20th-century Poland, the web of Jewish family ties made it possible for Jews to fend off Polish newcomers to business, and this provoked the much-condemned Endek-led boycotts of Jews. It was the only way to put a sizeable dent in Jewish economic monopolies, and to create substantial business opportunities for Poles.

A Century of Ambivalence: The Jews of Russia and the Soviet Union, 1881 to the Present Gitelman, Zvi Y. 2001 *Near-Universal Jewish Literacy Gave Jews a Huge Advantage in Many Nations, Including Tsarist Russia. Zydokomuna Details* If you enjoy oversized books (review based on the 1988 edition) that overflow with photographs,

and which contain an introductory-level approach to topics, this book is for you. Much of the content comes from YIVO archives. Because this content covers a century of time, and brings up numerous, very diverse topics, I focus on only a few issues. Tsarist Russia acquired a huge Jewish population after inheriting the Jews of eastern Poland after the Partitions. (p. XIV, 5). In fact, the Pale of Jewish Settlement ended at the former border of Poland and Russia. In a map, the author includes the Congress Kingdom (central Poland) as part of the Pale (p. 3), even though some other authors do not do so. By 1897, out of 5.2 million Jews in all of tsarist Russia, only 300,000 lived outside the Pale. (p. 39). Obviously, the vast majority of "Russian" Jews were the descendants of Polish Jews.

ANTISEMITISM AND ANTIGOYISM Zvi describes the fate of Jews in tsarist Russia as ones whose fortunes waxed and waned in a cyclic manner. Some Jews sought to escape anti-Semitism by withdrawing further into Judaism, while others went the opposite direction--assimilation and conversion--or finding solace in utopian movements. Zvi believes that tradition-minded Jews were more inured to anti-Semitism because they reckoned goys as Esau always an enemy of Jacob. (p. 17). Jews had a derogatory term for Russian gentiles: FONYE GANEV. (p. 81).

OPPORTUNISTIC JEWISH CONVERSIONS The author notes that many Jewish converts were neither Marranos nor the products of a changed religious conviction. They disbelieved all religion. (p. 15). [This trend helps explain the later Endek suspicion of the motives of assimilated and converted Jews.]

JEWS WITHOUT A DEFINITE OCCUPATION Although Zvi does not mention this, it turns out that poor, unemployed or underemployed Jews were inherited by post-1918 Poland (as pointed out by Dmowski). Earlier, in tsarist Russia, there were already the LUFTMENTSHN ("men living on air") that is, Jews without a definite occupation. Many were artisans, craftsmen, shopkeepers, and petty traders that had become dislocated. (p. 19, 75).

NEAR-UNIVERSAL JEWISH LITERACY GAVE JEWS A HUGE ADVANTAGE One major factor in Jewish success, over the centuries, had been widespread Jewish literacy pitted against widespread gentile illiteracy. In tsarist Russia, 80% of the population was illiterate as late as the eve of WWI (1914), while nearly all Jewish males and most Jewish females were literate in their own language (Yiddish). (p. 41). In addition, by 1900, over 30% of Jewish men and 16% of Jewish women could also read Russian. (p. 41). [This no doubt

reinforced Jewish-Russian bonds, which could only be at the expense of Polish national aspirations (e. g, the Litvaks or Litwaks), thus provoking Endek hostility to Jews, especially after about 1900.]

RECONCILING MARXIST IDEOLOGY AND THE REALITIES OF JUDAISM IN TSARIST RUSSIA

Jewish Marxists faced a paradox. The exploited proletariat was supposed to rise up against the bourgeoisie. For this to happen, capitalist society was predicated as having a large peasantry and/or proletariat, aristocracy at the top, and bourgeoisie in the middle. Jewish society in tsarist Russia was very different--hardly any peasantry, no aristocracy, [also hardly any agricultural proletariat, and only a small factory proletariat], and a large class of petit bourgeoisie consisting of the likes of small shopkeepers and LUFTMENSHN. To overcome this paradox, the Yiddish linguist Ber Borochov engaged in "Talmudic reasoning". He synthesized Marxism and Zionism, and thus the Poalai Zion [Poale Zion] Party was formed in 1906. Poor Jews were supposed to emigrate to Palestine, where they would eventually become oppressed by the bourgeoisie, and thus would now go through the normal course of events that culminates in the revolution taught my classic Marxist ideology. (pp. 27-28).

THE ZYDOKOMUNA: MUCH BROADER THAN FORMAL AFFILIATION WITH COMMUNISM

Among relatively large Jewish political parties, the Poale Zion was not the only one that had Communist roots. The Bund incorporated several Marxist groups, including the one with Vladimir Ilyich Lenin. (p. 20). Fast forward a few decades. In assessing Jews and Communism, Zvi points to them as both victimizers and victims. He writes, (quote) The Great Purge of 1934-1939 was not directed specifically at Jews. Indeed, a high proportion of the purgers---most of whom were eventually purged themselves--were Jews, employees of the dreaded secret police. As members of a highly urbanized, educated nationality, Jews were overrepresented in the party, government, military, academia, and police, all of which were more thoroughly purged than the general population. For every Genrikh Yagoda, the Jewish head of the secret police from 1934 until he himself was purged in 1936, there were countless former Zionists, clerics, EVSEKTSII activists, or highly assimilated Jews who were purged." (unquote)(p. 171). It was Khazanovich [Kaganovich?], a powerful Jew in the Soviet Union, who summoned leading Polish Jews Victor Alter and Henryk Erlich to a meeting in 1941. They were executed. (p. 226).

The New Exodus: A Study of Israel in Russia Frederic, Harold
 1892 ***Jews and Poles Oppressed by the Tsar. Insights into Jewish Business Advantages*** This work follows a lachrymose

approach to the Jews of 19th-century tsarist Russia, but is also cognizant of the sufferings of the Poles. AN EARLY "HOLOCAUST?"

Interestingly, author Harold Frederic wrote of 6 million Jews in danger of expulsion, beginning in 1890. (p. 150). [This adds to other examples where the figure of six million Jews came up--decades before the Nazi Holocaust, as often quoted by Holocaust deniers.] JEWISH AND

RUSSIAN BUSINESS HABITS CONTRASTED After noting that the Russian tradesman is prone to mark a fifty- or sixty-percent profit on this goods, Frederic quips, (quote) The Jew, on the other hand, comprehends to its utmost the value of turning his money as rapidly as possible, and he has a real delight in activity. He will sell each week at a profit of 10 or 5 percent a stock of goods as big as that which cumbers the Russian's store for six months. If 5 percent is not forthcoming, he will take less, down to the lowest margin which will effect a sale and return something. (unquote)(p. 99). Unfortunately, Frederic does not go deep enough. He does not, for example, factor the commercial family ties that enabled Jews to acquire and sell a large volume of goods--at low profit per item. JEWISH

ECONOMIC DOMINANCE: YIDDISH GIVES JEWS A DECISIVE BUSINESS ADVANTAGE OVER NON-JEWS Frederic clarifies this, (quote) The importance of this it is impossible to exaggerate. The poorest and lowliest Russian, Polish, Bohemian, or Hungarian Jew, through his Jiddish [Yiddish], knows enough of German to transact business in it. This gives him an enormous advantage, with strangers, over his neighbors who speak only the outlandish language of the country. But of course it also makes him all the more hated by those neighbors. (unquote)(p. 92).

EXPULSIONS OF JEWS FROM TOWNS, CODEPENDENCIES, AND THE JEWS RETURN The author points out this apparent paradox: Christian merchants were the ones petitioning for the expulsions of Jews, and later, with local commerce suffering, the ones begging for the petition to be revoked. (p. 84). (This, of course, repeated itself many times in history, and not just in Russia.) Again, Frederic does not go deep enough. He does not, for example, factor the commercial dependencies that Jews

had created. These dependencies had made it very difficult for non-Jewish merchants to learn to function independently of Jewish commercial activity.

JEWS HAVE EXPELLED OTHER JEWS! Frederic quips, (quote) Even queerer is the record of how, in 1829, the Karaim Jews of Trok [Troki, Trakai], in the Government of Wilna [Wilno, Vilnius], obtained a decree expelling the other Jews from the town. We see that the basis alike of antagonism and concession was economic. (unquote)(pp. 84-85).

THE BRUTAL TSARIST RUSSIAN RULE OVER POLAND

Frederic comments, (quote) In Poland, the brute Gourko [Iosif Gurko] instituted a reign of terror novel even in that unhappy land. In mid-winter [1890] 14,000 Polish engineers, conductors, firemen, and mail clerks on the railways were summarily thrown out of employment, and the decree was posted up that henceforth none but Russians should be allowed to work on Polish railways...Poles who dared to comment upon these outrageous measures were knouted to death, or matched publicly in chains off to Siberia. The huge and ever-increasing Army of Occupation--already furnishing in Poland one soldier for every twelve men, women, and children of the civic population--assumed fresh license to plunder, maltreat, and outrage the people in imitation of their General. Poles cannot trust themselves to talk of the horrors which since Christmas of 1890 have been their portion. I have myself been told by eye-witnesses... (unquote)(pp. 181-182).

THE CONFISCATION OF POLISH LANDED ESTATES BY THE TSARIST RUSSIAN AUTHORITIES

Kiev, despite being severed from Poland for multiple centuries, had retained a large Polish presence until at least the late 19th-century. Frederic describes the de-Polonization of the Kiev area, (quote) Kieff [Kiev] and the district to which it gives its name really belonged to Old Poland. There is a large Catholic element in the city. Many ancient families of the Polish nobility hold big estates in the country roundabout--or did until with the last few years. For generations cruel Russian laws have existed for the purpose of breaking up these estates and preventing the children of the Polish owners from inheriting them, but until recently the officials were bribed to let them remain a dead letter. With the rise to power of Pobiedonostseff [Konstantin Pobedonostsev] this parleying came to an end. (unquote)(p. 259).

The Jews and Modern Capitalism Sombart, Werner 1911
Jewish Economic Successes, Jewish Habits, Accusations of Cheating, and the Jewish Intellect

Werner Sombart was a German economist. I summarize the relevant points. Far from being anti-Semitic or proto-Nazi, Sombart is careful about accepting accusations against Jews as fact, and he offers a consistently positive "spin" to the Jewish commercial conduct.

JEWISH COMMERCIAL NON-CONFORMISM: COMMERCIAL INNOVATION, CHEATING, OR BOTH?

This issue may be compared with the glass that is half-empty or half-full. It all depends upon perspective, and both perspectives can simultaneously be valid. Sombart leaves open the question if Jewish merchants cheated (engaged in universally-recognized unethical conduct) more often than their Christian counterparts. (pp. 144-145). However, the breaking of then-current rules of commerce can itself be a form of cheating, and Sombart gives numerous examples of this. Jewish merchants were in noncompliance, with the rules of the time, which had required the demarcation of the selling of wares into strictly separate categories. Instead, the Jewish merchants sold a variety of goods in their shops, and this became the eventual prototype of the department store. (p. 135; See also p. 151). Jews believed that prices should not be fixed, and that trade should be untrammelled. (p. 136). Furthermore, Jewish merchants generally flouted convention by emphasizing a high turnover of low-priced items. (p. 150). Sombart contends that Jews profited by generally selling lower-quality merchandise. (p. 145). [One can also think of the later complaints about "dime store junk".] At other times, Jews substituted lower-priced materials (e. g, the then-new synthetic dyes for clothing) in order to undercut their competitors. (p. 147). This, too, can be interpreted, according to the prevailing standards of the time, as cheating. Werner Sombart, in generalizing on Jewish conduct in commerce in general, concludes that, "Still less did they [Jews] have regard to the prevailing code of etiquette in any industry." (p. 136). It clearly brought the Jews short-term profits and long-term antagonisms.

JEWISH COMMERCIAL CONDUCT: IMPLICATIONS FOR MODERN CAPITALISM

Sombart points out that the then-objectionable Jewish "new tricks" (p. 152) have become standard practice in commerce. (p. 153). Everybody does them today, and nobody questions them. One problem with Sombart's reasoning is that it is based on hindsight thinking. It also neglects the fact that the

rules of capitalism, like rules that govern virtually all human conduct, are binding at the time they are in force, regardless of how they eventually evolve. To illustrate: In conventional boxing, kicking an opponent would clearly be an act of cheating. But in the later-emerged kickboxing, it would not. However, the latter could not thereby retroactively serve as an exculpation (or even praise) for the original boxer that had kicked his opponent. One could conceivably spin this rule-breaking by saying that the boxer, who had kicked his opponent, had been progressive for his time. But this would not change the fact that he had been cheating, and that his then-received disqualification had been just. **COMMERCE GOES**

INTERNATIONAL Going back centuries, Jews did not respect the then-current barriers between States, and they imported raw materials. Jews commonly had international connections, including for commerce (pp. 170-on), and this not only facilitated the Jews' commercial successes, but also realized the Jews as an international (trans-national) force, even in relatively early times. In more recent times, this led to Jewish commerce as an international force on a vast scale. Sombart comments, "The name Rothschild refers to more than the firm: it stands for the whole of Jewish influence on the Stock Exchange...The first feature to be observed is that, since the appearance of the Rothschilds, the stock market has become international." (p. 99). **JEWISH HABITS: THE PUSHY SALESMAN**

In many different cultures and times, the Jewish practices of aggressive selling were found repulsive by the locals. This work cites additional instances. For example, Sombart comments, "We hear the same tale from a traveler who journeyed in Western Germany about that time. 'To walk in the streets of those places where there are many Jews has become a nuisance. You are badgered by them every minute and at every turn. You are constantly being asked, 'Can I sell you anything? Won't you buy this, that or the other?'" **JEWS WERE NOT FORCED INTO COMMERCE**

It is commonly supposed that Jews dealt with commerce because other occupations were closed to them. Not so. English King Edward 1 tried unsuccessfully to get Jews to take up non-commercial vocations, and the Prussian government, despite offering a bounty, was also unsuccessful in such attempts in the province of Posen (Poznan, in German-occupied Poland). (p. 310). **JEWISH BRAINS AND GOYISH (GOYISCH)**

BRAWN Sombart credits the Jewish emphasis on intellect as a major factor in the successes of Jews in commerce. He writes, "The Jews were

quite alive to their predominant quality and always recognized that there was a great gulf between their intellectuality and the brute force of their neighbors. One or two sayings popular among Polish Jews express the contrast with no little humor. 'God help a man against Gentile hands and Jewish heads.'" (p. 260).

How Jewish Economic Habits Harmed Poles

Yankel's Tavern: Jews, Liquor, and Life in the Kingdom of Poland

Dynner, Glenn

2013

PROPINACJA: Poland's Jews and the Liquor Trade--A Very Lucrative Trade--Which Jews Were Not Forced Into

The author has written a fascinating study that exhibits an obvious attempt at even-handedness. However, in common with many works on this subject, it treats Jews primarily as the servants of nobles and rulers, and devotes insufficient attention to the decision-making freedoms of Jews. The time period of this book is the late 1700's through the mid- and late-1800's, the era of Partition and post-Partition Poland.

JEWS FORCED TO BE TAVERN OWNERS? HARDLY Jews, of course, were not brought to Poland in chains. They came voluntarily, and under the condition that they be welcomed in the role of a merchant class. Dynner repeats the argument (or exculpation) that Jews became tavern owners under compulsion, in that they usually were denied permission to purchase land, join artisan guilds and professions, etc. (p. 10). This is a chicken-or-egg question--or perhaps it was a reciprocal feedback process. In addition, Dynner undermines his own argument when he later cites the Hasidic tzaddik Menahem Mendel of 18th-century Vitebsk. This tzaddik claimed that the forcible removal of Jewish tavernkeepers was not disastrous, as these Jews simply found new occupations. (pp. 52-53). Were alternative occupations actually unavailable to Jews, Mendel's statement would have made no sense. A report involving a government official, Viceroy Jozef Zajaczek (1752-1826), asserted that Jews could find "productive" lines of work but chose instead to maintain their particularism and avoidance of "real" work. (pp. 57-59). Overlooking the "Jews are parasites" mindset exhibited by the report, one must ask how government

officials could seriously make statements about Jews in non-tavernkeeping occupations if these were barred to Jews! In an ironic mirror image of the "Jews corrupt peasants" notion, many quoted rabbis condemned tavernkeeping as an occupation that defiles the Jew and makes it easy for him to circumvent or violate the Sabbath, often in creative ways, and to assimilate and even convert to Christianity. (pp. 55-70). Now, if Jews were forced to be tavernkeepers, what sense would there be for rabbis to condemn Jews for engaging in it? **BIG MONEY IN LIQUOR**

Attempts by Poland's foreign rulers to remove Jews from tavern ownership proceeded in fits, starts, and reversals, over many decades, because liquor concessions were so lucrative (p. 57), and because officials feared the influx of multitudes of unemployed Jews. (p. 54). However, was the latter because Jews were forbidden from performing any other line of work, or was it because the economy could not speedily absorb them, especially in large numbers? The same considerations apply to those many Jews who, during episodes of the banning of Jewish tavern ownership, surreptitiously resorted to unlicensed taverns, Christian-front taverns, and home "taverns". **TAVERNKEEPING: A JEWISH CHOICE**

Towards the end of his book, Dynner stops emphasizing the restrictions that Jews faced, and instead describes many efforts, by Polish and Jewish officials, to "wean" Jews from tavernkeeping. (pp. 153-on). For instance, in 1816, Adam Czartoryski stated that Jews should be evicted from tavernkeeping and settled on land as farmers. (p. 154). For a time, Poles commonly made fun of the thought of Jews as farmers. (p. 154). [Evidently, the Jewish snobbery (quoted below) that dismissed Poles as hopeless drunks and non-achievers was answered by a reverse snobbery among Poles that disparaged Jewish capabilities in agriculture and the military.] Nevertheless, the efforts began in earnest. Fears of Jewish landowning came later. (p. 155). By 1850, about 5% of Poland's Jewish population was farmers--a figure that Dynner considers impressive considering the inertia of estate-based societies. (p. 156). The author also acknowledges that Jewish as well as Polish resistance kept more Jews from departing from tavernkeeping. (p. 158). Finally, in the Conclusion to this book, author Glenn Dynner admits that Jews stuck with tavernkeeping largely because of economic self-interest, (quote) But many Jews could not evidently see why they should renounce a lucrative industry like liquor and enter less lucrative ones like agriculture and army service... (unquote). (p.

174). THE MYTH OF JEWISH SOBRIETY Both Poles and Jews recognized the fact that Poles frequently had problems with alcoholism. For Poles, this was a clearly verbalized matter of consternation and shame. (pp. 32-33). [Parenthetically, this refutes the Jews-as-scapegoat thesis. Obviously, at least some influential Poles were willing to take ownership of the Poles' share of the problem instead of blaming it all on the Jews.] For Jews, on the other hand, it often became a matter of Jewish elitism. Dynner repeats the following oft-quoted Yiddish ditty, SHIKER IZ DER GOY (The gentile [GOY] is drunk) (quote) "The goy goes to the tavern/ He drinks a glass of wine/ Oh, the goy is drunk, drunk is he/ Drink he must, because a goy is he/ The Jew goes to the study house/ He looks at a book/ Oy, the Jew is sober, sober is he/ Learn he must, because a Jew is he." (unquote). (p. 45). Dynner then provides an impressive body of evidence that shows that, although they did not do so as much as Polish peasants, Jews did drink frequently (pp. 31-on). For instance, the religious-inspired drinking of the Hasids was not just an allegation of their adversaries (the Maskilim), but a fact supported by Hasidic sources themselves. (pp. 38-on). Pointedly, Jewish drinking was less overt, (quote) In fact, Polish Jews-particularly Hasidim--indulged in liquor, and sometimes excessively. Their tendency to do so under regulated religious auspices and within Jewish spaces meant that their drinking was less free and visible to outsiders. (unquote). (p. 45). EXPLOITATION OF PEASANTS?

The peasants' lack of education and emancipation were arguably the root causes of peasant drunkenness. (Reference 46, p. 186). In addition, the tavern was often the only place of entertainment for miles around (p. 18), and furthermore the place upon which the peasant often was dependent for such basics as feedstuffs, horse-carriage repairs, etc. (p. 18). Dynner realizes that Jewish profiteering sometimes occurred (p. 46) but provides no indications as to how widespread it was. He portrays Jewish tavernkeepers as self-policed, while tacitly admitting that they could take considerable liberties with peasants. He writes, "Most Jewish tavernkeepers were also probably careful not to push things too far. Perhaps few felt bound by their lease contracts' pro forma moral stipulations, according to which they promised never to cheat customers. And perhaps few were deterred by the risk of fines and prison sentences for serving liquor that was less than the regulation 45 percent alcohol. But each was constrained by the knowledge that there was a limit to what the

peasant was willing to endure in terms of watered-down vodka, usurious loans, cooked books, and so on." (p. 28). Unfortunately, Dynner does not develop the latter theme. How did the Jewish liquor dealer always know how far he could push before the Polish peasant finally pushed back? And what effective recourse did the disadvantaged peasant have--other than violence and pogroms?

JEWISH OR POLISH TAVERN

OWNERS: MANY DIFFERENCES If there is to be any apportionment of blame for the PROPINACJA, Dynner, in spite of his qualifications, apportions it evenly, "Jewish tavernkeepers may not have been the architects of this ghastly enterprise nor even its main beneficiaries, but they were fully complicit." (p. 26). The author cites some Poles who condemned Polish Christian tavern owners as harshly as Jewish ones. However, the reader probably realizes that, in general, Jews are more aggressive and successful salesmen than are Poles. For this reason alone, one should suspect that, other factors being equal, Jewish tavern owners are more successful in creating a clientele of alcohol-dependent Poles than are Polish tavern owners. Apart from this, did it make a difference as to whether the tavern owner was Jewish or Polish? It most certainly did. Dynner candidly remarks, (quote) Many reformers were noblemen themselves, and thus disinclined to blame their peers for placing the "weapon" of liquor in Jewish hands. But some, at least, seemed to genuinely believe that Christian lessees would be disinclined to sell drinks on credit and more likely to have social bonds with their clientele. "The fewer Jewish tavernkeepers there are," reasoned one reformer, "the less inclined peasants are to get drunk, because the Jewish tavernkeeper sees only the sale of vodka, not his buddy, mate, and best friend with whom he spends time." (unquote). (pp. 24-25). Finally, the reader must go beyond the content of this book and appreciate the fact that there is such a thing as a culture of alcohol consumption. This culture can spread. This explains why alcoholism was significant in geographic areas in which there were no Jewish tavern owners as well as in areas in which there were Jewish tavern owners. Finally, a culture of alcohol consumption can persist for many generations. This can explain why alcoholism is significant among Poles even today, even though some generations have passed since the demise of the Jewish-owned tavern in Poland.

THE NOVEMBER 1830 AND JANUARY 1863 INSURRECTIONS

Author Glenn Dynner provides an impressive amount of detail on Jewish support for the Polish insurrections

against tsarist Russian rule. At the same time, he is candid about the fact that most Jews adhered to the Talmudic dictum of DINA DE'MALKHUTA DINA--the law of the current kingdom is law. (p. 103). This, of course, meant that Jews generally switched their loyalties in order to support whoever ruled over Poland, or whoever they thought was stronger. Dynner also attempts to evaluate Jewish conduct against Poland. He cites archival 1830 Uprising figures from the Polish revolutionary regime. When summarized, they show that 83 out of 288 accused spies were Jews. (p. 111). Even though most accused spies were Poles, 83/288 comes out to 28.9%, which, if valid, means that Jews were three times more common among spies than among the general population. [Of course, it is possible that a disproportionate number of Jews was falsely accused of espionage, inflating the quoted Jewish figure. On the other hand, it is possible that Jews, owing to their superior communication skills honed by centuries of experience in commerce, and ability to disguise espionage as commercial interaction, were disproportionately more successful in talking their way out of valid blame for espionage, and/or concealing their espionage in general, thus rendering the quoted Jewish figure an undercount.] Now consider the 1863 Uprising. Dynner states that the evidence for Jewish espionage is more abundant than that for 1830, and gives many examples of the same. (pp. 122-on).

JEWISH SOLIDARITY, JEWISH COLLUSION, ENDEK BOYCOTTS As the Polish national movement grew in strength by the late 19th century, proto-Endek and Endek thinkers increasingly contended that Jews work together to drive nascent Polish entrepreneurs out of business, and that only boycotts (and, later, formal discriminatory policies) can "level the playing field" (using modern parlance) by creating significant business opportunities for Poles, and thus emancipating the Poles from Jewish economic dominance. Although Dynner objects to unqualified notions of Jewish solidarity and Jewish collusion, and cites examples of Jews driving other Jews out of business (p. 147), he tacitly acknowledges that Endek thinking, which he does not mention, did have some basis in fact. He comments, (quote) Contrary to Werner Sombart's claim that Jews were the first to be committed to the "spirit of capitalism" and the principles of free trade, monopolistic practices and ethnic protectionism were as yet unquestioned in Polish Jewish society. Age-old communal ordinances forbade Jews to compete with and outbid fellow Jews (with limited success, as we shall see)[Have seen], while other ordinances attempted to protect

the Jewish community from external competition "lest money fall into non-Jewish hands"...The same ethnic protectionism increasingly prevailed in the liquor trade...the increase in non-Jewish competitiveness was perceived as an act of aggression against the Jewish community, suggesting an economic aspect to the emerging traditionalism. (unquote). (pp. 146-147).

Studies on Polish Jewry 1919-1939 Fishman, Joshua A. 1974

Growing Jewish Political Power, and Economic Hegemony, Stifled the Poles Politically and Economically. Pogroms, Including (Yes) Jews Against Jews

This anthology, simultaneously published in English and Hebrew, generally adheres to the Jewish-lachrymose template of history. However, it also includes some seldom-mentioned information that I now focus on. **THE LITWAK (LITVAK) PROBLEM WAS VERY REAL** Poland's Jewish problem was largely inherited from Russia. Author Pawel Korzec writes: "The reactionary Jewish policy of [tsar] Alexander III and the wave of pogroms that engulfed Russia after his coronation in 1881 resulted in a great influx of Russian Jews into Poland--mainly from economically underdeveloped regions of the Russian empire like the Ukraine and Belorussia (and from Moscow after the expulsion of 1892)--into Polish towns and cities then in full industrial expansion. Thus the so-called litvak question came into the existence." (p. 20). **JEWISH POLITICAL PRIVILEGES, IN RUSSIAN-RULED POLAND, DISENFRANCHISED THE POLES POLITICALLY**

Korzec candidly notes that, "The nationalist and russifying policies of the tsarist government tended to eliminate Poles even from minor administrative posts and from government." (p. 21). **JEWISH**

ECONOMIC HEGEMONY STIFLED THE BUDDING POLISH ENTREPRENEURSHIP

The Pole-harming properties of Jewish economic hegemony are made obvious by author Korzec, who expounds: "During the last twenty years of the nineteenth century, Polish-Jewish relations deteriorated considerably. As the economic situation grew worse, fierce competition between the Polish middle class and Jewish tradesmen and craftsmen arose. The relatively young Polish trading class was not able

to overcome Jewish competition by means of economic activity alone. The small Jewish traders and craftsmen took advantage of their low standard of living. Jewish merchants adhered to the principle of high turnover and low profit, which was greatly to the advantage of the economy as a whole and to the consumer in particular, but was injurious to Polish business interests. Thus seeds favorable to anti-Semitism were sown among the Polish middle classes." (p. 21).

BOYCOTTS INVOLVING JEWS AND POLES WENT BOTH WAYS!

Much has been said about Poles boycotting Jewish shops and buying from fellow Poles. But, apart from the Poles having no other way of breaking the long-entrenched Jewish economic hegemony, it turns out that both sides did this. There is a Jewish document, an Appeal from a Jewish Farmers' Cooperative (probably early 1920's), that states: "It is also necessary to point out that by buying our dairy products marketed under the name of khema ['butter' in Hebrew] you are supporting the productive Jewish farmers and are performing a national duty by helping the Jewish farmers to keep their land." (p. 284).

THE MAINSTREAM JEWISH SOCIALIST POLITICAL PARTY, THE BUND, HAD MUCH IN COMMON WITH COMMUNISM

While discussing a major Jewish political party (the Bund), Leonard Rowe writes: "Committed to the ideals of democratic socialism, the Bund was convinced, in true Marxist fashion, that only revolutionary struggle could bring about the new society." (p. 107). Its members took part in May Day demonstrations. (p. 139). Rowe insists that the Bund was socialist, not Communist. However, "democracy", in Communist lingo, means totalitarianism. Also, the distinction between socialists and Communists is often largely semantic, and the former can be a euphemism for the latter [After all, it was the USSR, not the USCR].

DO NOT BLAME RUSSIAN POGROMS ON THE POLES

Korzec recognizes the fact that anti-Jewish violence was largely an import from Russia. (p. 21). He adds: "There were only two pogroms in 1906--in Bialystok and Siedlce--both organized almost entirely by Russian police and troops. The Polish population, including conservatives, disapproved of these barbaric methods." (p. 23).

1930s POLAND AND POGROMS: JEWS COULD INSTIGATE VIOLENCE AS WELL AS RECEIVE IT

Jewish self-defense units, such as the Ordener-grupe, are also discussed by Leonard Rowe. They protected Jews from violence by Polish hoodlums and militant anti-Semites. But is this all they did? Rowe makes the following revealing comment: "The

Ordener-grupe leaped into action when the picketing of Jewish stores became too flagrant." (p. 119). This corroborates Polish sources [e. g., *POGROM?*, by Gontarczyk] which point out that the Jewish side was the one that often was the first to cross the line between nonviolence and violence, as during attempts to break up until-then-peaceful boycotts.

THE POGROMS WE NEVER HEAR ABOUT: JEW ON JEW VIOLENCE Is there another double standard on anti-Jewish violence? Heller writes: "The Polish Communist party as such publically condemned organized anti-Semitism in Poland as a tool of the ruling class--including the big Jewish capitalists--to split the unity of the working people. But it also took a strong stand against Jewish nationalist manifestations, branding them as chauvinist even if they were socialist. The disruption of meetings and perpetration of physical attacks upon members of the Bund and the Left Poale-Zion were integral to Communist tactics to weaken the noncommunist socialist and nationalist movements, which competed with them for the allegiance of radical Jewish youth. The Communist party succeeded in recruiting many of them. As a matter of fact, numerically there were more Jews of non-assimilationist than assimilationist background in the party." (p. 273). **ZYDOKOMUNA ARE "REAL JEWS"** The latter part of the quote above adds refutation of the common exculpation that Jewish support for Communism was synonymous with a loss or repudiation of one's Judaism, and so that Jewish Communists were "not really Jews". They most certainly were.

DESPITE DISCRIMINATION AGAINST JEWS IN UNIVERSITY ADMISSIONS IN INTERWAR POLAND, JEWS REMAINED GENERALLY ADVANTAGED The much-condemned **NUMERUS CLAUSUS** of Jewish students at Polish universities, in interwar Poland, must be kept in perspective. According to a Jewish document (p. 290), the Jewish share of Poland's university population stood at 24.6% (1921-1922) and fell in the 1930's, eventually bottoming out at 8.2% (1938-1939). This means that Jews continued to be over-represented in Polish universities until nearly the very end, and even then their WWII-eve proportion was only slightly less than the Jewish share of Poland's population (10%).

The Jewish Question in Poland Bujak, Franciszek 1919
Jewish Economic Hegemony Over Poland: Multiple Harmful Effects. Jewish Polonophobia, and Not Polish Anti-Semitism, is the Main Problem This short (48 page) book presents a great deal of information. The author was a professor at Cracow (Krakow) University.

THE LITVAKS Franciszek Bujak discusses how the Litwaks (Litvaks) moving to central Poland, in the wake of tsarist Russian persecutions, notably in the first decade of the 20th century. These Jews hindered Polish national development by supporting the Russian state, and by fostering Jewish separatism. (p. 9, 25-26, 41). **THE JEWISH ECONOMIC HEGEMONY OVER POLAND: MULTIPLE HARMFUL EFFECTS** Bujak writes, (Quote) The characteristic feature of Jewish commerce is the inadequateness of capital and the operation with credit, this state of things often bringing about an unavoidable rise in prices and, on the other side, frequent bankruptcies. (unquote). (p. 21). He adds that, (Quote) The credit banks which, as alluded to, even in small towns are very numerous, serve as intermediaries in obtaining loans with a benefit of 8 to 9%, which however raised by additional fees to 10-11%, and with such guarantees that there is no risk whatever, while they themselves only pay 5-6%. Just as unhealthy are the conditions created by the Jews in the merchandize trade, where bankruptcies are very frequent and fraudulent bankruptcies are not at all exceptional. (unquote). (p. 24). He notes that, (Quote) Being quite strange in society, they [Jews] can employ so much easier all the unscrupulous means of dealing in relations with the economically weaker population. Without giving here detailed proofs it is sufficient to call to memory the agricultural strike of 1902 in Eastern Galicia, which was due to Jewish abuse...the farms affected by this strike were in the hands of the Jews, either their property or rented by them. The agricultural disturbances which took place in Roumania [Romania] in 1907 were also caused by the Jewish abuse of the peasants. (unquote). (p. 23). Bujak concludes that, (Quote) No country, indeed, can be expected to provide a living for one eighth of its population by retail trade alone. (unquote). (p. 44). In addition, according to Bujak, (Quote) The eternal Jewish monopoly for trade was bound, at length, to come into conflict with the national tendency of the Christian population towards trade...The Polish people could not for ever continue to quietly look at others taking their place in certain functions... (unquote). (p. 45). Bujak thus identifies the

roots of the Polish-Jewish conflict, (Quote) It cannot be denied that that this tendency towards social and economic development of the Polish nation is in a way detrimental to the Jews and therefore undesirable and disagreeable for them, but it is inevitable. (unquote). (p. 46). Alluding to Jewish overpopulation in Poland, Bujak writes, (Quote) If within some 10-20 years the percentage of Jews in Poland would decrease from 12-13% to 6-7% at least, their economic situation would be greatly relieved, the high prices charged by the middlemen in trade would fall, as the number of middlemen in trade and their mutual competition would be considerably reduced. (unquote). (pp. 47-48). **JEWS AND RADICAL MOVEMENTS**

In elaborating on Jews and the early Zydokomuna, Bujak comments, (Quote) In the revolutionary movement on the Vistula in the years 1905 and 1906, they [Jews] took the leadership, and this movement greatly endangered Poland's industry, brought it to the verge of ruin, exposing the Polish working people to many sanguinary pogroms on the part of the Russian government. (unquote). (pp. 26-27). Now consider more mainstream political movements. Bujak suggests that Jewish radicalism plays a major role in the Poale Sion (Poale Zion), the People's Party, the Jewish socialist party, the Bund, the Social Democratic party of Poland and Lithuania [elsewhere called the SDKPIL]. (p. 26). Later, Jews involved in these parties showed especial hostility to the resurrected Polish state (1918), through such things as meetings and demonstrations against the Polish army, the Polish eagle, and the new Polish State itself. (p. 30).

THE ZYDOKOMUNA AFTER THE RUSSIAN REVOLUTION Bujak writes, (Quote) At the beginning of 1919, 80% of all the higher official positions in Bolshevik Russia were occupied by Jews, who mostly hide themselves under Slavonic pseudonyms. (unquote). (p. 26). **WWI-**

ERA JEWISH GERMANOPHILIA AND PROFITEERING In the first part of WWI, the Jews strongly supported the Central Powers. According to cited German sources, Jews strongly promoted all aspects of Germanism. (pp. 27-29). As for Jewish wartime profiteering and its consequences for Poles, Bujak discusses the impact of price fixing of commodities. He adds, (Quote) Following the German example, Austria established a whole series of central stores, to regulate the production and consumption of alimentary goods and other merchandise. In the management of these stores, which were being organized in a most unsatisfactory way, the Jews were the decisive spirit...One of the favorite operations of the Jews consisted in an

unlawful exportation of alimentary article to Germany on a large scale, most injurious to the population, which, through requisitions of the authorities and of the army, was already deprived of provisions. (unquote). (pp. 27-28).

JEWISH DISLOYALTY TO POLAND IN 1918 Bujak comments, (Quote) With regard to the creation of the Polish State the majority of Jews took a cool, passive and indifferent attitude...(unquote).(p. 29).

POGROMS IN PERSPECTIVE: NOT ONLY JEWS EXPERIENCED ROBBERY AND VIOLENCE Bujak shatters illusions, (Quote) In Russia in 1905, in the provinces to the East of Congress Poland, about 690 pogroms took place, while in the Kingdom [of Poland] there were but five, all organized by Russian influence...the only great pogrom, organized at Siedlce by the Russian authorities, brought about the death of only 145 Jews, and not of 6 thousand...The dimensions of the pogrom were restricted, thanks to an energetic defense on the part of the Polish clergy and population, on which occasion some Poles lost their lives. (unquote). (p. 32). As for the much-exaggerated 1918-era pogroms, Bujak highlights the post-WWI anarchy and the economic attractiveness of Jewish targets for robbery. He comments, (Quote) The demobilization was taking place in a frenzied way...These hungry and freezing masses were stealing and robbing on their way...Inns, containing spirits, were ransacked, as well as shops with victuals and clothing...No distinction was made between shops, whether Christian or Jewish...As, however, in Polish cities, chiefly in the smaller ones, 90% of the trade is in Jewish hands, it naturally follows that the Jews were the main losers. In the attempts to find secret stocks of victuals and clothing (whose existence had been more than once confirmed by official inquest), it often happened that Jewish houses had to suffer...Here it may be stated that in Warsaw, until the middle of March 1919, the Polish authorities discovered 255 secret warehouses, of which 218 belonged to Jews. (unquote). (p. 35). Franciszek Bujak details the 1918 Lwow pogrom. (pp. 3-37). In the wake of the Polish-Ukrainian war, the Ukrainians released several hundred criminals from jail. These, along with military deserters and the local hungry rabble, plundered and killed Jews, during the absence of government in Lwow. Christian shops were also targeted. Fifty houses were set on fire, not 300 as reported by the Jewish press. There was no burning of Jews in synagogues. According to official records, about 3,000 Lwow inhabitants were killed or wounded, of which 262 were Jews. That is, 12% of the victims were Jews even though

Jews were nearly 30% of the population. However, the Jewish committee of assistance for the victims of the Lwow disorders could register only 73 Jewish fatalities.

THE MINORITIES TREATY: SEPARATE-NATION-WITHIN-NATION Bujak deconstructs it as he writes, (Quote)...1) Full rights of citizens, equal to those of the remaining population in Poland, and besides this, 2) Special rights as a national minority, having its own administration with the recognition of the Jewish language in all branches of public life; consequently in the administration of the country, in the schools, in the courts of justice, in the Diet and the army...Some of the political parties want a national census, and special Jewish representation in the Diet, in all social corporations, and a proportional share in all State offices...In reality the Jews have always formed and form now a separate community, but now they want to legalize their seclusion and to safeguard its development in future; they want to become, not simply citizens of the Polish State, but citizens of a Jewish State, situated within Poland.

(unquote). (pp. 39-40). Well said! In elaborating on Jewish privileges, Bujak reminds us that, (Quote) We must keep in mind that the Jews have in Poland, just as in the most liberal countries, complete autonomy in all matters connected with religion, charity, and schools. (unquote). (p. 43).

JEWS CRITICIZE OTHERS BUT CANNOT THEMSELVES BE CRITICIZED My, how nothing has changed, as Bujak makes clear, (Quote) The description of these events [1918-era pogroms] was wrong for this reason, because it represented the Jews as a mercilessly and inhumanly persecuted race, without any due cause or offense, merely in consequence of racial hostility. The Jews are generally unfit for self-criticism, and all attempts of criticism from other sides they take as an offense to their race and confession. (unquote). (p. 33).

JEWISH POLONOPHOBIA CAN BACKFIRE Jewish tactics turn against them, as Bujak points out, (Quote) Soon also, some more reasonable elements among the Polish Jews have understood that such indiscriminate and undeserved charges against the Polish nation must necessarily have fatal consequences for the future common life of Jews and Poles... (unquote). (p. 38). He adds that, (Quote) At any rate we may speak with more truth about Jewish anti-Polonism than about Polish anti-Semitism, which is not an aggressive movement displaying itself in consequent deeds, but merely a psychic reaction against damages suffered by the Polish nation from their part. (unquote). (p. 30). This book includes a moving letter (in the back-

cover envelope) in which Dr. J. Vorzimer, an American Polish Jew, writes to Nathan Strauss, the Chairman for the Committee for the Protection of Jewish Rights in Poland. Vorzimer clarifies the situation of Jews in Poland in detail, and calls Strauss to task for disseminating odious anti-Polish propaganda in the USA. [The entire letter of J. Vorzimer, to Nathan Strauss, can be found online. Google the keywords "Vorzimer" and "Nathan Strauss".] LIKE 1919 LIKE 2018 The informed reader may marvel at how little has changed in the near century since this book was published!

Dzieje Spolecznosci Zydowskiej: Poltusk i Makow Mazowiecki

Szczepanski, Janusz

1993

Jewish Economic

Hegemony. Jewish Occupational Structure [Surveyed in Detail]

Featured the Usual Jewish Avoidance of Physical Labor English-

language title: THE DEEDS OF THE JEWISH SOCIETIES OF THE COUNTIES OF POLTUSK AND MAKOW MAZOWIECKI.

This in-

depth history of every aspect of Jewish life has an English-language summary. (pp. 165-179).

JEWISH LOYALTY AND JEWISH

DISLOYALTY TO POLAND

Szczepanski paints a mixed

picture of Jewish attitudes towards Poland's long drive for independence.

There was some Jewish support for Poland's cause during Napoleon's

time, as had been the case during the Kosciuszko Insurrection (1794), but

some Jews supported the tsar in exchange for money. (p. 30). In contrast,

Jewish support for the November Insurrection (1831) was, in Szczepanski's

words, "negligible", and Jewish collaboration with tsarist authorities was

considerable. (pp. 57-58). Jewish support for the January Insurrection

(1863) was variable, and differed by geographical region, local

circumstances, etc. (pp. 61-62). In the years up to Poland's resurrection

(1918), local Jews often supported the Polish forces. However, the Jews in

formerly Prussian-ruled Poland, notably in the Poznan (Posen) area,

remained strongly pro-German well after 1918. (p. 86).

JEWISH

ECONOMIC HEGEMONY AND ITS POLE-DISENFRANCHIZING

CHARACTER Much of this work focuses on professions. Jewish

economic dominance, in terms of handcraft professions, was a fact by

1830. (p. 51). The kind of rates charged by Jews tended to discourage or

suppress nascent Polish competition. (p. 70). (No wonder that the Endeks, and later the ONR, resorted to the boycotting of Jews as a means of creating business opportunities for Poles.)

THE SKEWED JEWISH OCCUPATIONAL STRUCTURE; FEW JEWS DID PHYSICAL LABOR

Did Jews tend to avoid professions that required heavy physical labor [thereby facilitating the impression that they were privileged]? It appears so. Szczepanski (pp. 105-108) provides two tables, surveying Pultusk County and Makowski County, effective January 1, 1931, that list 41 handcraft professions, apportioning Poles and Jews in each. (The respective totals of Polish and Jewish handcraft workers were subequal, even though Jews constituted only 10% of the local population.) The cap makers were all Jewish, and the tailors, shoemakers, confectioners, and photographers were overwhelmingly Jewish. On the other hand, all the coopers and carpenters were Polish, and, pointedly, the overwhelming majority of stonecutters, blacksmiths, masons, cabinetmakers, and butchers were Polish.

THE MYTH OF JEWS PREVENTED FROM ENGAGING IN AGRICULTURE

The common argument, about the relative rarity of Jewish farmers being caused by policies which kept Jews out of this occupation, is, at best, a half-truth. Already in the 19th century, Polish Jews had voluntarily chose work in towns in preference to agriculture. (Kolodziejczyk Introduction, p. 5).

THE LITWAKS: A TOOL OF RUSSIAN RULE OVER POLAND

Author Janusz Szczepanski notes the Litvak (Litwak) problem and the Russian pogroms of 1881. (pp. 80-81). The tsarist authorities, in order to set Poles and Jews against each other during an anti-Russian strike in 1905, lifted the 10% limit on Jewish admissions to a high school (gymnasium) at Pultusk. (p. 83). The revolutions of 1905-1907 facilitated local elected representation in the Duma (Russian parliament), and the local Jews supported pro-Russian candidates. It was then that Dmowski and the other Endeks retaliated by calling for boycotts against Jewish businesses. (pp. 84-85).

SUBSEQUENT EVENTS Polish-Jewish relations during the 1920 Polish-Soviet War are summarized here (see more details, see the Peczkis review of *Wojna 1920 roku na Mazowszu i Podlasiu (Polish Edition)*). Szczepanski reiterates the fact that Poles (p. 93) and Jews (p. 97) were both punished for crimes against each other. During the late-1930's boycotts against Jews sponsored by the militant ONR (O.N.R.), Jews were sometimes subject to beatings, and

windows of Jewish shops were broken. The Polish police, and notably the mayor of Rozan, acted firmly to quell the disturbances. (pp. 137-138). As for the Zydokomuna in the interwar (1918-1939) period, the author comments: "Jewish Communists played a tremendous role in the actions of the Polish Communist Party...They were quite visible also in the Pultusk and Makowski Counties." (p. 119).

Architects of Annihilation: Auschwitz and the Logic of Destruction

Aly, Gotz 1991

Jewish Economic Hegemony Had Harmed Poland. Holocaust Was Not Unique or Economically Irrational.

Misquoted Erhard Wetzel Did Not Esteem Poles Over Jews This

paradigm-shattering book goes beyond Nazi anti-Semitism and racism as the sole explanations for German genocidal policies. The author is a German scholar.

JEWISH ECONOMIC HEGEMONY HAD HARMED POLAND

German economists, as elaborated by Aly, had studied Poland and come to the conclusion that her inefficiencies had been caused by a combination of Polish mismanagement and Jewish economic dominance. (pp. 53-59; see also p. 230). There was also "overpopulation" (p. 43, 54, etc.), defined as follows: "Consequently, they would be consuming the theoretically possible surpluses that could otherwise have been invested in increasing the national income or promoting industrialization". (p. 60).

A UTILITARIAN NAZI GERMAN VIEW OF BOTH JEWS AND POLES.

"Useless eaters" (mentally handicapped, etc.) throughout the Reich were killed. In order to increase conquered Poland's productivity for Germany's benefit, the Germans lowered the living standards of the Poles still further through massive exploitation, and removed "surplus" workers by murder or deportation. Millions of "redundant" Polish farmers were sent to the Reich's factories for productive work. This paralleled the earlier forced collectivization and industrialization under Soviet Communism. (pp. 66-69).

GERMANS--NOT POLES--GOT UNJUST ENRICHMENT AT THE EXPENSE OF THE JEWS

In order to increase the productivity of the remaining Poles (pp. 133-134, 138-139, 160-on), Jews were removed: first sent to ghettos, then to would-be Lublin-province or Madagascar, and, failing that, to death.

Germans got rich off Jewish properties by keeping the best ones and reselling inferior ones at inflated prices to Aly-described needy [not greedy] Poles. (p. 121). **AUSCHWITZ WAS NOT JUST A TEMPORARY**

KILLING CENTER

The Auschwitz complex was not solely a concentration camp and death factory. It was part of the long-term German project to develop Silesia into the "second Ruhr" (p. 102), and was intended to be used for at least 10-20 years. (p. 112). **HOLOCAUST**

WAS NOT UNIQUE. NOR WAS IT AN ECONOMICALLY-IRRATIONAL ACT

Holocaust-uniqueness proponents have long contended that, whereas all the non-Jewish genocides in history had been rational acts intended to benefit the perpetrator, the Holocaust was a deeply irrational act that only harmed Germany economically and militarily. This oft-repeated meme is used to justify the preeminence of the Jews' Holocaust over the genocides of all other peoples. Aly soundly debunks this Holocaust uniqueness myth. He writes: "To put it another way: the railroad system in the East, already overstretched by the war in the Soviet Union, was placed under increasing strain with every day that the Warsaw Ghetto remained in existence. Even under a policy of total starvation, several hundred wagon-loads of goods had to be shipped in every day to keep the ghetto supplied, whereas the carriage costs involved in transporting those people to their death were much lower--and they were incurred only once." (p. 184). Nor did the extermination of the Jews create a labor shortage and hinder wartime production. Just the opposite: It was part of the 1942-1943 productivity-enhancing elimination/consolidation of 144,100 businesses in just the GG. (pp. 210-213). [Of course, some Jewish laborers, deemed productive throughout, were kept alive, and survived the war.]

THE POLOKAUST: ECONOMIC IMPLICATIONS OF GENERALPLAN OST To increase productivity further, Germans replaced locals entirely, at ratios of 1:2 to as much as 1:10 (p. 269), in such places as western Poland, the Zamosc area (pp. 275-279), and parts of Russia. This was only the beginning of the planned systematic Germanization of Slavic lands. German planners spoke of at least 30-50 million "surplus" Slavs. (p. 159). Those who emphasize Poles and Jews as unequal victims are prone to cite Erhard Wetzel, who had said that obviously Poles couldn't meet the same fate as the Jews. What is left out is Wetzel's next statement: the fact that extermination of the Poles would cause intolerable world-opinion problems for Germany. (pp. 269-270)! Friedrich Gollert came

to an identical conclusion. (p. 272). Clearly, the different treatment of Jews and Poles owed to tactical reasons, not to Poles having some inherent right to exist that Jews did not. However, plans did exist for the extermination of the Poles (e. g., pp. 128-129, 353) and other Slavs. (p. 185, 237). In addition, mass-sterilization methods were being developed--ones that could be done efficiently and preferably with the ignorance of the victims. (p. 265, 268-269, 281, 353).

ECONOMIC CONSEQUENCES OF GERMANY'S DEFEAT

Fortunately, Germany was defeated. Ironically, the Reich's economic advisor, Helmut Meinhold, toyed with the notion of the desirability of immediate-postwar widespread German population starvation, all because: "Meinhold now saw in Germany the economic chaos he had previously seen in Poland: severe overpopulation due to the influx of refugees, destruction of production facilities and lack of capital. In his terms, the erosion of manpower due to the war had not kept pace with the erosion of capital, at least not as far as the Germans were concerned. Consequently there were too many people living in Germany in 1945 for their combined labour resources to be exploited to the full with the capital that remained." (p. 183).

The First to Be Destroyed: A Historical Sketch of the Jewish Community of Kleczew, Poland, from Its Origin Until the Holocaust Horev, Tuvia 2013 ***Jewish Privileges in Poland. Skewed Occupations and Minimal Jewish Physical Labor. Secret Graves for the Victims of the Germans Complicate Death-Toll Estimates of Murdered Poles***

This work includes fascinating data from archival materials, which I emphasize in my review. Under the Partitions, this area was part of Prussia and then Russia. After WWI and again after WWII, Kleczow again became part of Poland.

PRE 20TH-CENTURY EVENTS: JEWS IN CONFLICT WITH SOCIETY

The authors exaggerate the pogroms that occurred in pre-Partition Poland. They say that, in 1648, Ukrainian Khmelnytskyi's (Chmielnicki's) hordes had slaughtered 50,000--100,000 Jews. (p. 10). The actual number was less than 15,000. See my review of *JEWS AND UKRAINIANS (the POLIN series, Volume 26)*. In 1846, the Konin District Magistrate's Court

investigated local Jews for embezzlement and fraud. This included six named shysters (unscrupulous lawyers). (pp. 66-68). In a separate matter, in 1829, seventeen-year old Szmul Grembart gave the following reason for his decision to convert from Judaism to Catholicism, "'Of my own will. (sic) I observed the wonderful Catholic rituals and came to realize that Jews mostly try to live on cheating, which I did not experience among Catholics. So I figured that that religion leads to a goal. Living an honest life will at the same time bring about the redemption of the soul.'" (p. 69).

POLAND'S SECOND REPUBLIC (1918-1939): JEWS WERE GENERALLY BETTER OFF THAN POLES

The authors unhesitatingly point out that, "The Jews of Kleczow were distinguished for their affluence--a predictable generalization about Jews, but one that the sources in this case confirm." (p. 85). Based on archival data for 1919, the authors identify two classes of the affluent--those with assets worth 30,000--75,000 mp (MARKAPOLSKA, that is Polish marks) and those with assets worth 10,000--30,000 mp. (p. 85). Among Kleczow's inhabitants, Jews accounted for 48% of affluent people in the first category and 49% of the latter--against the fact that Jews were only 32% of Kleczow's inhabitants. (p. 85). [The fact that Jews were generally better off than Poles can be generalized for all of pre-WWII. See, for example, *SOCIAL AND POLITICAL HISTORY OF THE JEWS IN POLAND 1919-1939* by Marcus.]

THE SKEWED JEWISH OCCUPATION STRUCTURE: JEWS LARGELY EXEMPT FROM HEAVY PHYSICAL LABOR

Based on archival data, the authors (p. 82) tabulate an aggregate of 629 Jews, apportioned in accordance with 32 occupations, covering 1919-1935. Especially keeping in mind that most Poles were peasants, the imbalance in vocations is staggering. Of the 629 Jews, only a total of 27 were laborers or farmers. The two most common occupations, by far, were merchants and traders (336 total participants), and tailors (103 total participants). (p. 82). Archival data, pertaining to 1919, for 100 Jewish trading companies, apportioned according to 23 types of trading businesses (p. 83), show that five types accounted for 67 of the 100 trading companies. That is, of the 67 trading companies, a total of 34 dealt with trading in groceries, 16 with trade in haberdashery, 12 with trade in tobacco, and 5 with trade in restricted merchandize. (p. 83). During 1919-1939, 20 of 34 major trade and industrial companies in Kleczow were Jewish-owned. (p. 88). (Without the much-maligned Polish government-sponsored discriminatory acts against Jews, the imbalance would have

been even greater.) The authors mention the Endek-led boycotts of Jews, as well as sporadic acts of anti-Semitic violence. However, they fail to make the connection to the Jewish privileges that had provoked these unfortunate events.

JEWISH RITUAL SLAUGHTER (SCHECHITA) PLAYED A MAJOR ROLE IN THE FUNDING OF THE JEWS' LOCAL GOVERNMENT

The authors comment, "Between 1919 and 1936, customer payments for ritual slaughter brought in 48%--64% of the kehilla's total income; in most years, depending on the season, the two sources [kosher slaughter and membership dues] together accounted for 80%--100% of the revenue." (p. 117). [Clearly, ritual slaughter was economically very important to Jews. Poland's 1937 schechita law, which restricted but did not abolish Jewish ritual slaughter, was not an attack on Jewish religion. It was an economic handicap imposed upon the Jewish community in order to help reduce the Jewish economic hegemony over Poles. It also served to reduce the Jewish dominance of Poland's meat industry.]

THE HOLOCAUST AND THE POLOKAUST

During WWII, after the 1939 German-Soviet conquest of Poland, this land was directly annexed into the Third Reich. In order to delegitimize Poland completely, the Germans named this territory Wartheland (the land of the Warthe [Warta] River) and made it into Warthegau. The authors identify the reason that the Germans could not follow through on their plans to expel all the Jews and Poles of Warthegau, and dispatch them to the GG (Government General--a Nazi euphemism for central German-occupied Poland): "The General Government, however, had a serious food problem at the time of the conference, which coincided with the harvest season. The area was densely populated, and not self-sufficient in food." (p. 179). [The desperate food shortage facing Poles was a feature of the entire Nazi German occupation. It enables the reader to understand why many Poles did not want to share their meager foodstuffs with fugitive Jews, and why Poles sometimes reacted, against the known or suspected banditry of fugitive Jews, with denunciations and killings of fugitive Jews in general.] The reader learns, in considerable detail, that most of Kleczow's Jews perished in the German-made Shoah. However, unlike most Holocaust books, this one is not completely Judeocentric. It also freely discusses the multitudes of Poles murdered by the Germans.

GERMANS DISGUISE THE GRAVES OF VICTIMS: BROADER IMPLICATIONS

When the Germans shot Jews or Poles, they

commonly did so in the forests. Mass graves were camouflaged with leaves, shrubs, newly-planted trees, or cut-down forests and replanted trees. In addition, Germans allegedly added carbide, or other chemicals, to the graves, in order to hasten the decomposition of the corpses. (pp. 313-315). There are unstated implications of the disguised graves. A large fraction of Poles who were murdered by the Germans ended up in such secret graves in the forests. Since these graves can seldom be discovered, it is impossible to know how many Poles were murdered by the Germans during WWII.

Marshal Pilsudski Reddaway, William F. 1939 **January 1863 Insurrection. Pilsudski the Young Polish Revolutionary. Scale of Jewish Economic Hegemony. Teschen/Cieszyn 1938** This work, by an Englishman, has details on every major aspect of Pilsudski's life. It also touches on various developments in interwar Poland (1918-1939).

THE POLES' JANUARY 1863 INSURRECTION AGAINST IMPOSSIBLE ODDS The author first discusses partitioned Poland in the 19th century. For example, in the Poles' ill-fated January 1863 Insurrection against tsarist Russian rule, the tsar hurled 400,000 Russian regulars against about 20,000 Polish irregulars. (p. 7). **JEWISH REVOLUTIONARIES WERE ANTI-TSAR, BUT HAD NO SYMPATHY FOR JUSTICE TO POLAND** Reddaway comments on how Pilsudski's plans in the Polish Socialist Part (P.P.S.) differed from that of potentially comparable movements among Jews: (quote) Thus the Jews in Russian Poland produced many revolutionaries, but few who could think that the first object of revolution must be Polish independence. The Jewish league, or BUND, might form a valuable ally of the P.P.S. against the tsardom, but, as the organ of an international people, it could hardly embrace a strictly national Polish cause. (unquote). (p. 25). **PILSUDSKI THE YOUNG REVOLUTIONARY** One atypical feature of this book, compared with other books on Pilsudski, is the detail it devotes to the Pilsudski revolutionary attack on a tsarist train in Bezdany on September 2, 1908. (pp. 52-59). Contrary to the statements of Gillie, another British author on Pilsudski, the attack did not take place at the Niemen River. The

take included 200,000 roubles (rubles), then equivalent to 33,000 pounds in 1939 money. (p. 58). THE 1920 POLISH-BOLSHEVIK WAR

The author compares Pilsudski's federalist conception, involving Lithuania with Poland, with that of Scotland being a part of Great Britain, yet retaining its identity. (p. 119). Reddaway has a fine chapter on the 1920 Bolshevik War. (pp. 126-134). Pilsudski repudiated those who accused Poland of being the aggressor: "Imperialism, he declared, was foreign to the Polish character, and those who laid it to her charge did not know Poland." (p. 131). Pilsudski's overall policies had paid off for Poland in other ways, as recognized by the author, "Against Weygand's advice, he had clung to Lwow; against the Allies' precepts, had had in substance recovered Wilno." (p. 143). JEWISH ECONOMIC HEGEMONY IN

THE NEW POLAND (1918-on) The Jews in the new Poland owned four times the wealth suggested by their numbers. (p. 149). [There were 10 Jews for every 90 non-Jews. The Jews collectively owned 40 units of wealth for the 90 units of wealth for non-Jews. This means that Jews owned roughly $40/(40+90)$, or nearly 31% of Poland's wealth.]

PHILOSEMITES PILSUDSKI AVERTS A JEWISH-PROVOKED POGROM Pilsudski was a friend of the Jews, even when they were enemies of Poland, as described in terms of the pogrom-threatening situation facing Pilsudski upon his entry into Wilno [Vilnius] on April 19, 1919. Reddaway comments: (quote) Only the Jews, the ruling class during the Bolshevik regime, fired and threw hand-grenades from their windows, and were barely saved by Pilsudski from a massacre. (unquote)(p. 121).

THE FAILED POLONOPHOBES' ATTEMPT TO DISCREDIT THE NEW POLAND (1918) Thanks to Pilsudski and his achievements, Europe's opinion of Poland improved in time. Reddaway comments (quote) Instead of a hot-headed and unstable upstart, Europe began to see in her the future guardian, solid, pious and pacific, of the eastern marshes, a barrier keeping Germany and Russia apart, and perhaps destined, in concert with Rumania, to link commercially the northern and southern States and seas. (unquote)(p. 296). Meanwhile, Poland's population continued to grow. Some 30,000 net Poles were added to her population every month in the early 1930's. In 1937, the population increased by 406,000. (p. 289). PILSUDSKI'S UNTIMELY DEATH

In early April 1935, Pilsudski became noticeably leaner. He was diagnosed with liver cancer, and was dead within a month. His heart was

buried in Wilno and the rest of his body was buried in Krakow.

CIESZYN/TESCHEN 1938: THE POLES TOOK BACK FROM THE CZECHS WHAT THE CZECHS HAD TAKEN FROM THE POLES IN 1918

Reddaway takes the Polish side in the Teschen (Cieszyn) dispute. Czechoslovakia had seized this small Polish-majority border area around 1918 while Poland had been embroiled in border wars with Germany, and had faced other distractions. (p. 140). In 1938, Beck, a pupil of Pilsudski, considered Poland's reacquisition of Teschen a type of vindication of Pilsudski, considering the pain that Pilsudski had experienced over Poland having been slighted in this regard. (p. 313).

The War Within Elizur, Yuval 2013 ***Irony to the Old "Jews as Parasites" Meme: Secular Israeli Jews Commonly Think Exactly That of the HAREDIM (ultra-Orthodox Jews)!*** This work,

validly or invalidly, presents a negative view of Israel's ultra-Orthodox community. The authors, without actually using this word, portray them as social parasites. The haredim are accused of sponging off Israeli society because they avoid secular academic subjects and are therefore unemployable, spending their entire days studying religion instead of engaging in productive work, avoiding military service, trying to impose their views and customs on everyone else, having inordinate influence, treating women as second-class citizens, and multiplying at a rate greater than that of Israeli society. HOW ZIONISTS USE THE

HOLOCAUST The haredim, for their part, sometimes have unflattering portrayals of secular Jews. Elizur and Malkin comment, "For example, as the political negotiations over the obligation of military service intensified, three haredi men were arrested in connection with spray-painted graffiti on the Yad Vashem Holocaust memorial and similar messages scrawled around Jerusalem's Warsaw Ghetto Square. They read: THE ZIONISTS WANTED THE HOLOCAUST and IF HITLER HAD NOT EXISTED, THE ZIONISTS WOULD HAVE INVENTED HIM." (p. 23). Elizur and Malkin allege that there are haredim that want to leave the practice, but are constrained by social conformity from doing so. They act Orthodox even though they are not, and even call themselves Marranos,

after those Jews who pretended to be Christians, in Columbus-era Spain, in order to avoid repercussions. (p. 204). **THE PROMOTION OF ATHEISM AMONG POLAND'S PRE-WWII JEWS** This book touches on matters beyond its stated purview. Consider, for example, Polish Cardinal August Hlond and his much-condemned 1936 statement on "Jews as freethinkers". Although authors Elizur and Malkin do not raise this issue, they address matters related to pre-WWII Polish Jewry. From this, the informed reader can realize where Hlond was coming from. Consider one movement that existed among the Jews of Poland and elsewhere. The authors write, "Although they were a minority, followers of the leftist youth movement Hashomer Hatzair--the Youth Guard--dedicated themselves to getting 'free of the burden of religion'." (p. 51). The promotion of secularism, among Poland's Jews, also occurred at high levels. The authors comment, "Even among the General Zionists there were those who advocated a secular life in the Land of Israel. Yitzhak Gruenbaum, one of the leaders of Polish Jewry and of the radical wing of the General Zionists, had been a member of the Polish parliament from 1919 until 1932, when he left for Palestine. There he continued his fight to separate religion from the state." (p. 56).

Jews: Smuggling, Profiteering, and Tax Evasion

Treblinka Survivor: The Life and Death of Hershl Sperling

Smith, Mark S. 2010

Jewish Smugglers in Pre-WWII Poland. Polish Businesses Jewish and Foreign-Owned. German Terror Drives Untoward Polish Conduct Towards Jews

This work contains much detail about the Treblinka Death Camp. It is semi-biographical, focusing on Hersh Sperling (Szperling), who escaped from Treblinka but committed suicide a few decades later. Owing to the breadth of its content, I focus on only a few issues. **JEWS AND**

SMUGGLING IN PRE-WWII POLAND

The book flashes back to Sperling's native Klobuck, a Polish town then situated a short distance from the pre-WWII German-Polish border. The author's description of Jewish economic life in that town includes the following: "A number of Jews also made a living by smuggling goods to and from Germany across the border,

particularly tobacco, saccharin and silk. One Jewish entrepreneur was known for shooting his geese into the air just before the German frontier and gathering them up on the other side, where he could sell them for twice the amount without having to pay toll charges at the border." (p. 40). [How might such conduct affect popular perceptions of Jews?]

POLAND'S LARGELY JEWISH-OWNED AND FOREIGN-OWNED ENTERPRISES IN THE SECOND REPUBLIC Jewish economic dominance and increasing Polish efforts to reverse it were a major source of pre-WII Polish-Jewish antagonism. Smith alludes to this matter when he elaborates on the city of Czestochowa, where Szperling eventually lived during the early stages of the German occupation of Poland: "Jews were at the centre of this economic boom, and by 1939 they owned around 80 per cent of the city's industry and commerce. The bulk of the remaining businesses--mainly the largest of the city's factories--were owned by French and Belgian industrialists, whose profits flowed out of Poland into western Europe." (p. 53).

A LITTLE BIT ABOUT THE POLOKAUST One unique feature of this book is its occasional departure from a purely Judeocentric analysis of Nazi actions. Smith mentions the Battle of Mokra in the 1939 war. He also discusses the German genocidal destruction of Poland's intelligentsia (p. 66) as well as eventual genocidal plans against Slavs as a whole. (p. 65). He also mentions the fact that the Nazis murdered 10,000 Poles at labor-camp Treblinka. (p. 79).

AUTHOR DEBUNKS THE "POLES WERE BYSTANDERS" HOLOCAUST MYTH In all fairness to Smith, the author, he at least goes beyond the common "most Poles were indifferent" insinuation, and realizes the true cause of most Poles not acting on behalf of Jews, as after the Treblinka revolt: "However, most [Poles] did nothing and remained in their homes for fear of German violence." (p. 140).

THE SZMALCOWNIKI: DESPERATE CIRCUMSTANCES LED TO SOME POLES EXTORTING MONEY FROM FUGITIVE JEWS The author indirectly also touches on the causes of Poles blackmailing fugitive Jews: "Meanwhile, most Warsaw Poles had been reduced to poverty. Records reveal that Warsaw residents received the lowest food rations anywhere in German-occupied Europe and correspondingly the city became an enormous centre for illegal commerce." (p. 146). **POLISH WARNINGS TO, NOT JEERING AT, THE DOOMED JEWS** The author mentions Polish farmers sometimes approaching the trains nearing

Treblinka and warning Jews of their fate (p. 74). This is quite different from the usual Polonophobic Holocaust meme of Jews cheering the deaths of Jews, as exhibited, for example, in the movie *SCHINDLER'S LIST* (*SWINDLER'S LIST*), with the scene of Poles throwing mud at the Jews being escorted to their deaths by the Germans, and a Polish girl giving them a sarcastic farewell (Goodbye Jews!). And, now, more of the same:

THE CANNED, FACT-FREE ANTI-POLISH NARRATIVES While discussing the Holocaust, this work frequently lapses into Polonophobic innuendo, the most egregious of which is the absurd accusation that the German actions could not have succeeded without Polish attitudes, and the "...complicity and tacit approval of the local population." (p. 32). Fact is, the Germans acted unilaterally against the conquered Poles, and could not care less about the opinions of the despised Polish *untersmenschen* (subhumans). The biggest assets to the German Nazi extermination of Polish Jews were the Ukrainian, Baltic, and, yes, Jewish collaborators. Poles were a distant fourth, and their role in the Holocaust was small. [Jews were also complicit in Polish sufferings, as at the hands of the Soviets, but that is another subject, one we rarely hear about.]

THE USUAL BLAMING OF CHRISTIANITY INSTEAD OF THE GERMANS

In common with much Holocaust material, this work commits the genetic fallacy in logic [(A) preceded (B); therefore (A) caused (B)] as it endorses the blaming of past Christian teachings about Jews for the Holocaust. Using the same logic, we should conclude that the anti-Catholic teachings of Protestants eventually caused the Nazi persecution of devout Catholics, and that the anti-Protestant teachings of Catholicism eventually caused the Nazi persecution of devout Protestants.

JEWISH NAZI COLLABORATORS HINDERED THE TREBLINKA REVOLT

The Treblinka prisoners' revolt is, in my opinion, better described than in most other books on Treblinka. It even features a map (p. 135) that traces the course of revolt. The revolt was complicated by the presence of Jewish informers among the *kapos*, including Kuba and Paulinka (or Perla). (p. 130, 133).

POLAND YESTERDAY AND TODAY: SELECTIVE INDIGNATION ON CHRISTIAN RELIGIOUS SYMBOLS

During the Auschwitz Carmelite and Cross controversies, some Jews said that they found Christian symbols to be objectionable reminders of past Christian persecutions of Jews. Poles, on the other hand, pointed out that Jews had no problem beholding and even handling Christian symbols when they

could profit from them. Such indeed was the situation in the city of Czestochowa, beloved by Poles for the Black Madonna and Jasna Gora Monastery. Smith writes: "Jewish factories once produced these religious artifacts and souvenirs for the pilgrims of Czestochowa." (p. 59).

POLAND TODAY: RECKLESS CHARGES OF (WHAT ELSE?)
POLISH ANTISEMITISM THROWN AROUND YET AGAIN Poland's chief rabbi, Michael Schudrich, is quoted as saying that, at one time, 95% of Poles were anti-Semitic. (p. 235). He does not define this oft-used very-elastic term, nor explain how he arrived at that figure. He is also predictably silent about hostile Jewish attitudes and conduct towards their Polish host state.

Bolshevism and Poland (Classic Reprint) Lutoslawski, Wincenty

1919, 2018

Leading Endek Thinker: Nationalism, the Zydokomuna, Wartime Jewish Profiteering, Bogus Pogroms, Nature of Communism, Forecast of German Nazism

This classic is packed with sagacious information. For example: UNDEMONIZING ENDEK NATIONALISM: IN NO SENSE A FORM OF WHAT LATER WAS CALLED FASCISM Nowadays, nationalism is a bogeyman in academia, and Endeks are condemned in this regard. In contrast, Lutoslawski has a realistic understanding of this matter: (Quote) The worship of the State is a feeling totally different from genuine patriotism...A true nation is a brotherhood in which those who have more, either in money, intelligence, or moral strength, serve the needs of those who have less in any respect. Worship of a powerful State breeds ambition, which is incompatibility with the humility taught by real patriotism. (unquote)(pp. 28-29).

JEWISH-POLISH RELATIONS These days, Poles in general and Endeks in particular are simplistically accused of anti-Semitism. Lutoslawski assesses Polish attitudes as follows, (Quote) Though the Poles have never had any real anti-Semitism such as exists in Germany or Russia, they have an innate distrust of the Jews... (unquote)(p. 32).

WHY THE ZYDOKOMUNA As in the case with Russians, the Endek Lutoslawski is careful not to make Jews a scapegoat for Communism. He does mention the leading role of Jews in Communism

(p. 9, 14, 16), including their desire to destroy the existing order of things for their own ends--a conduct facilitated by their absence of nationality. (p. 9). However, he never reduces Bolshevism to Jews, and, as partly elaborated earlier, dwells on the many factors behind Communism and its success. When Lutoslawski mentions objectionable behaviors among Jews, he treats them as situational in nature, and certainly not as something innate to Jews or Jewishness. Thus, while focusing on the susceptibility of Poland's huge Jewish population to Communist propaganda, he writes, (Quote) The Polish Jews are miserable, dirty, and full of greed and envy. They emancipate themselves from all moral scruples as soon as they give up the religion of their ancestors. By their greed they have accumulated wealth during the war [WWI] without sharing the risk, and they have produced so much adverse feeling that sometime (sic) this led to violent outbreaks of public indignation, which was represented as massacres of the Jews [read: pogroms] in the Jewish press all over the world. In truth, very few Jews have suffered in Poland...(unquote). (p. 31). Lutoslawski's mention of the breakdown of religion and morality, among the Jews of Poland, anticipates Cardinal August Hlond's much-maligned Jews-are-freethinkers statement 17 years later (in 1936).

THE FAKE NEWS ABOUT MASSIVE 1918-ERA POLISH POGROMS Lutoslawski cites a Jewish source that affirms that, during the 1905 revolution, Jews suffered 700 pogroms in Russia against one in Poland (Siedlce), in which Russian officers created the disturbance, and Poles lost lives in defending the Jews. (p. 4). Later, certain Jews, in order to destabilize and defame the soon-to-be resurrected Polish state, fabricated nearly all of the accounts of WWI-era Polish pogroms.

JEWISH POLONOPHOBIA AND WARTIME PROFITEERING Lutoslawski comments, (Quote) The Jews of Poland know very well that they are safe. They calumniate Poland only to save Germany, because a strong Poland is the only remedy against German militarism, and German war is an excellent business for the Jews of all countries. No people has won so much money through the war as the Jews, in Poland and elsewhere. When in Cracow in April 1918, the population had no bread, the Jews bought, at extravagant prices, the flour which could still be got from the peasants, in order to export it to Germany. (unquote)(p. 5).

THE DECEPTIVENESS OF COMMUNISM
Wincenty Lutoslawski (1863-1954) sees through the bogus slogans

and claims of Communism. [Review based on English edition.] He debunks the Communists' championing of the working class (p. 17), and calls them to task for actually harming working people and peasants by destroying cultural wealth and general property, killing liberty and initiative, etc. (pp. 18-21). Most of the wealth confiscated from the rich went to the Communists, not "the people". (p. 26). He unmasks the demonization of the bourgeoisie, (Quote) They [Communists] have no positive plan or programme of reforms, except the hatred and denunciation of the bourgeois; and they call bourgeois every educated person, every refined artist or scholar...The Bolshevik rule has as its inevitable consequence the destruction of educated and refined people... (unquote)(pp. 19-20). Finally, as if having the power of seeing the future of the Soviet Union and other Communist-ruled nations, Lutoslawski correctly predicts that, (Quote) The-so called dictatorship of the proletariat leads to the arbitrary dictatorship of ambitious individuals, who will fail one after another to restore a durable order. (unquote)(p. 22).

WHY RED RUSSIA

The author contends that the Russian Revolution took place in Russia because the conditions there were ideal for its occurrence. This owed to societal factors (pp. 23-on), and not the existence of any inherent flaw of being Russian. (p. 16, 23). To begin with, class differences were extreme--much greater, for example, than that between the English workman and English lord. (p. 23, 26). Russian leaders were self-seekers, not patriots, and the welfare of the Russian people was of little concern to them. (p. 25). Idealistic people were driven to cynicism. The people were uneducated. The Russian commoners were religious, but the upper classes were not. The Russian clergy, unlike its counterparts among Protestants, Roman Catholics, and Jews, provided no moral or intellectual example, and the people despised them. In addition, the clergy had become a tool of the tsar and his oppressive policies. (p. 25). The bureaucratic centralization of the tsar became an easy tool for the Communization of the Russian Empire. (pp. 22-on).

GERMAN NAZISM FORECAST

The danger of Communism also existed in Germany. (p. 28-30), [This eventually became reality in the form of Nazism, and then by the harsh nature of the Communism in East Germany.]. All classes of Germans were essentially irreligious, and German theologians promoted higher criticism. Materialism, such as that taught by Haeckel, was popular. As in Russia, there were sharp class differences, and the leaders were indifferent to the situation of common

Germans. In addition, bureaucracy was centralized. Finally, Germans worshipped the state, and the German people were recognizably susceptible to "idealistic doctrines". (p. 30). [Lutoslawski wrote all this in 1919--long before Hitler had become even a blip on the political screen.]

POLES RESIST THE TEMPTATIONS OF BOLSHEVISM As for Poles (that is, non-Jews), Lutoslawski sees them as refractory towards the temptations of Bolshevism owing to the intense national feeling in all classes, strong religiosity, and the great number of small landowners to whom Communism has little appeal. In addition, over a century of foreign rule has taught the Poles skepticism to authority and contempt for government. (p. 31).

In Search of Polin: Chasing Jewish Ghosts in Today's Poland

Schiff, Gary S. 2012 ***Cheating on Taxes. Evasion of Military Service. Litvak Problem. Strong Jewish Separatism*** The author started out with the common notion, among Jews, of Poland as nothing more than a vast graveyard of Jews, and a place to avoid. He transcended this attitude, and came around to appreciate the vast onetime Jewish culture in Poland. He then travelled to Poland to visit important sites, and to search the archives there for details about his ancestors. His grandfather, Jacob Schiff, had been born in Ostrow-Mazowiecka (Ostroveh), northeast-central Poland. The town is located about halfway between Warsaw and Bialystok. The bulk of this book, however, is an overview of Jewish-Polish history. Although it adheres to familiar themes, and repeats common oversimplifications and distortions, it is relatively evenhanded in assigning responsibility for the negative aspects of Polish-Jewish relations. ANTI-ASSIMILATION ENTRENCHED: LONG-RESISTANT JEWISH SELF-IMPOSED APARTHEID The long-held Jewish resistance to assimilation is customarily blamed on Jews not being granted civil rights. In reality, Jews preferred to hang on to their particularism even if it meant spurning the granting of equal rights with non-Jews! Schiff is candid about the fact that Jews were generally hostile to the first (18th-century) gentile efforts to welcome and integrate Jews into European societies. (pp. 99-104; see also pp. 187-188). In France and in

Pre-Partition Poland, the Jews would abandon their own vintage-medieval courts (KEHILAH), except perhaps in strictly religious matters. Jews would adopt gentile-style names, take part in secular education, etc. In return, they would gradually be offered rights as individual citizens. Most Jews, however, rejected these overtures as a threat to Jewish ways, and as a veiled drive to convert them. (p. 100, 104).

THE SELF-OTHERIZATION OF THE JEW

Author Gary S. Schiff acknowledges the fact that, even in the heady days of Jewish assimilation in the 19th century, most Jews never "became Poles" even in an outward sense. He comments, (quote) As reflected in their [Jews'] choice of native language in the census, however, it is clear that the vast majority still saw itself--and was also seen by most Poles--as they always had been, as a separate people. They were Polish Jews, not Jewish Poles. (unquote)(p. 9). The early Jewish enlightenment (Haskalah), active in Russian-ruled Poland soon after her final Partition, at first advocated that Jews assimilate--to Russian, not Polish. (p. 15). In a later generation, the Haskalah went in the exact opposite direction--stressing Jewish nationalism, use of Yiddish, and other forms of aggressive Jewish particularism. (p. 16). [Notwithstanding this volte-face, both policies only steered Jews away from identification with, and support for, the Polish cause.]

THE LITVAKS ACCENTUATE POLISH-JEWISH ANTAGONISMS

Unlike some authors, Schiff recognizes the scale and significance of the Litvak (Litwak) problem, as seen by Warsaw's Jews as well as Poles. The Litvak problem became especially acute after 1881, and definitely involved Pole-antagonizing tendencies. This included Russification, Russian-style political activism, pronounced secularism, and support for socialism (whether internationalist-revolutionary or separatist-Bundist), autonomism (folkism: aggressive particularism and separatism), and Zionism. (pp. 191-193).

JEWISH GERMANOPHILIA

In Austrian-ruled Poland, most Jews came to speak Polish, and a considerable number of assimilated (and even unassimilated) Jews came to support the Polish cause. However, a significant number of Jews supported Germanism and the Austrian crown, and many of them moved to Vienna. (p. 113). In Prussian-ruled Poland, the Jews gravitated towards German culture and the Prussian state. (p. 109). After about 1870, these Jews became virtually indistinguishable from German Jews. (p. 109). This is despite the paucity of German concessions to Jews, and the proliferation of German anti-Semitic movements in the late 19th century. (p.

110). Later, around WWI, the Warsaw-area Jews and Austrian-German Zionists met with the Germans to set up some form of multi-ethnic Polish dependency under German auspices. (p. 203). (Read: Judeopolonia).

WHICH CAME FIRST--THE CHICKEN OR THE EGG
 ("EXCLUSIVIST" ENDEK POLISH NATIONALISM OR EXCLUSIVIST JEWISH NATIONALISM)? Pointedly, Schiff addresses the question regarding which late 19th-century development had caused the other--aggressive Polish anti-Semitism or aggressive Jewish particularism/separatism. In doing so, Schiff quotes Antony Polonsky (*THE JEWS IN POLAND AND RUSSIA*, Volume 2, p. 111) as follows, "The emergence of political anti-Semitism as a significant force in the Kingdom of Poland was primarily the consequence of the fear and anger provoked in Polish political circles by the development of autonomous concepts of Jewish self-definition within the Jewish community of Poland." (Schiff, p. 125). Evidently the emerging Jewish nationalism provoked Dmowski and the Endeks. Guess who nowadays gets blamed for it. Instead of bashing Polish nationalists as hostile to Jews, Schiff realizes that many Polish nationalists sought to integrate Jews into Polish society, and that exclusivist views of "Poles" did not really develop until the late 19th century. (p. 199). However, the author mischaracterizes Dmowski as a racist anti-Semite. (p. 125). He was not. In fact, Dmowski recognized the fact that some Jews were patriotic Poles. JEWS AND ACCUSATIONS OF CHEATING ON TAXES

Gary S. Schiff's visit to Polish archives is revealing in a way. He notes that vital statistics, based on information provided by the Jews, may have been falsified by them. For instance, a girl born in 1904, within Schiff's lineage, was not mentioned in 1910. Schiff suggests that this may have happened in order to evade taxes. (p. 166). JEWISH

DRAFT DODGING IN TSARIST RUSSIA AND POST-1918 POLAND

Birth dates of men may have been altered in order to avoid military service in the tsarist army. (p. 165). One of Schiff's great-uncles is missing from the record, perhaps because he moved to another town in order to evade military service. (p. 166). On this subject, Schiff (p. 154) notes that the high Jewish population growth rate owed partly to Jews having fewer casualties because of their underrepresentation in the tsarist army. (p. 154). As for the Jewish avoidance of military service in the Polish army following the 1918 resurrection of Poland, a subject of frequent past Polish complaints, Schiff describes a creative way that the leadership of the

Lomza YESHIVOT accomplished this. They opened a Jewish school, the PETACH TIKVAH, in Mandatory Palestine, as early as 1926, which enabled the Jewish men sent there to dodge the Polish draft. (p. 170). All of the foregoing has a long history. Already by the 18th century in Poland, Jews were tending to undercount themselves as a means of evading taxation and military service. (p. 189).

A Private War: Surviving in Poland on False Papers, 1941-1945

Shatyn, Bruno 1985 ***Cheating on Taxes. Jewish Betrayers as Well as Polish Betrayers*** Bruno Shatyn (Sztatyn, Schatten)

was an atypical Polish Jew who, speaking fluent Polish and lacking Semitic features, survived the Nazi occupation in the open. His entire work is remarkably free of Polonophobia, and at no time does he become so Judeocentric as to ignore Polish martyrdom. For instance, he gives an eyewitness account of the slaughter of defenseless Polish civilian refugees by strafing German planes in 1939 (p. 116). ORGANIZED CHEATING

ON TAXES Shatyn describes the prewar Litvaks [Litwaks], some of whom had migrated westward to his native Krakow (Cracow), as follows: "...for the most part they were wholesalers, supplying goods either to local stores or to shops in the many small towns in the countryside. They engaged trained bookkeepers to keep their books for tax purposes, but in addition they all carried in their pockets little notebooks in which their actual accounts were kept, accounts different from those found in the bookkeepers' neat ledgers. The information in those little books was entered in a Hebrew script, legible only to them. They were excellent tradesmen, and, universal opinion to the contrary notwithstanding, they never cheated or swindled, though they drove a hard bargain." (pp. 101-102). The reader can understand how the Poles, even if not openly exploited, naturally resented being the generation-after-generation recipients of these hard bargains. BTW, isn't tax evasion a form of swindle, and isn't defrauding the Polish government also a defrauding of the Polish nation? STANDARD, CANNED ZYDOKOMUNA EXCULPATION

FAILS Shatyn points out that most Polish Jews scoffed at the notion that the conquering Germans would exterminate them (p. 133, 163). This

further undermines the fear-of-Nazi-extermination justification for the extensive 1939 Jewish-Soviet collaboration. **LINGERING JEWISH GERMANOPHILIA** The Jewish pro-German mental inertia persisted well after the beginning of what has become known as the Shoah: "Who could believe that these proper, upright, hard-working people would commit mass murder? Even now, when we know that it is true, we still can't get used to the idea." (p. 194). **JEWISH DENOUNCERS AS WELL AS POLISH DENOUNCERS** For security reasons, Shatyn tried to avoid those who knew him. Realizing that his Polish friends wouldn't betray him, he feared that they may divulge his Jewishness through some indiscretion or under Gestapo torture. (p. 186). As for the szmalcowniki (blackmailers), he recognized the fact that these extortionists were marginal members of Polish society and that their acts were criminal rather than anti-Semitic in nature: "...the scum of society, the sort of person who, discovering that someone was a Jew, blackmailed the victim to his last penny and then, when he was penniless, denounced the unfortunate to the police, in full confidence that he would be eliminated and, with him, all evidence of the informer's crime." (p. 186). Shatyn also feared the Gestapo-serving Jewish informers, who made the rounds looking for fugitive Jews (pp. 186-187, 195). **THE MYTH OF POLES "GLAD THAT HITLER DID THE DIRTY WORK FOR THEM"** This Polonophobic meme is reinforced by the likes of the well-watched movie *SCHINDLER'S LIST* (*SWINDLER'S LIST*), in which a Polish girl gives a sarcastic farewell to the Jews about to be sent to their deaths. The truth was quite different. On two different occasions, when the Germans were parading and/or humiliating the Jews before killing them, Shatyn wrote: "The Poles lined the sidewalks, looking on in absolute silence, as though frozen in place." (p. 42). Also: "Poles gathered on the sidewalks, incredulous, some crossing themselves at this monstrous sight." (p. 121). These accounts further contradict the selectively-chosen ones, by Jan Tomasz Gross, of Poles rejoicing at Jewish suffering. And, unlike Gross, Shatyn recognized the efficacy of the German-imposed death penalty in the deterrence of Polish aid to Jews (p. 48, 178, 186). **AN IRONY TO THE POLISH DEATH CAMPS FALSEHOOD** Shatyn provides intriguing details about his monitoring of German trains and skillfully deductions of their cargo and its implications (p. 223). Some rather imaginative Polonophobes have maliciously asserted that the Nazis built their extermination camps on Polish soil because the Poles would tolerate,

if not welcome, them. The very notion that the German HERRENVOLK would consult the defeated and despised Polish UNTERMENSCHEN is preposterous on its face! As a further irony, the Germans attempted to keep the camps secret from Poles. Shatyn reports that Polish conductors were removed from the death trains as they neared the camps, to be replaced by the SS and their Ukrainian and Baltic collaborators (p. 21). During their journeys, the train windows were barred, and no one was permitted near them (p. 224), although the weak moans of the victims could be heard in the fields. POLES WERE ALSO SCAPEGOATS Finally, Jews weren't the only scapegoats. The Germans also adopted a blame-the-victim mentality against Poles for Germany's misfortunes, notably after Stalingrad: "They claimed that everything was the fault of the verfluchte Polen--had it not been for their resistance to the German invasion in September 1939, this war which was now threatening to destroy the Reich would never have started." (p. 22

Why Should Jews Survive?: Looking Past the Holocaust Toward a Jewish Future Goldberg, Michael 1995 ***Holocaustianity. "Coming to Terms With the Past" Double Standard. Bribery. Tax Evasion***

This work contains much interesting information--and not only related to theology and the Shoah. Author Goldberg believes that American Jews must stop thinking of surviving for survival's sake, and to return to God. This book includes personal insights. For instance, the author spoke on the phone, in November 1994, with Kiki, the widow of Jerzy Kosinski. She said that her late husband thought of THE PAINTED BIRD as "autofiction". (p. 39). (Maybe so, but it became a hit in anti-Polish propaganda). THE LITERAL CULT OF THE HOLOCAUST

Rabbi Michael Goldberg contends that the Holocaust has become a CULTUS--a substitute religion for Jews--and not only in a figurative sense. He cites Paul Tillich on "God" as "ultimate concern", and thus the Holocaust has become the "ultimate concern" of too many Jews. Robert Bellah wrote of an American civil religion, in which politics become a matter of transcendence. (p. 43). In like manner, the Holocaust has assumed the status of Jewish civil religion. What's more, its tenets are often held

dogmatically. (p. 48). Goldberg adds that, "Although Jews' observance may have lapsed in such areas as SHABBAT, KASHRUT, and TALMUD TORAH, their scrupulosity in maintaining the Holocaust cult remains steadfast and enduring." (p. 53). The replacement of God by the Holocaust constitutes idolatry. (p. 62, 173). Well said!

IMPLICATIONS OF
THE HOLOCAUST AS A VIRTUAL RELIGION (HOLOCAUSTIANITY)

One shortcoming of Goldberg's "Jews should quit replacing God with the Holocaust" reasoning is the fact that Jews had largely undergone self-atheization long before the Holocaust, so there is really nothing to replace. Another possible shortcoming of Goldberg's view is that it is solely Judeocentric. That is, over-attention to the Holocaust is objectionable insofar as it causes a distortion of what it means to be Jewish, or fails to benefit Jews in the long run. However, other peoples should also be considered. For a Jewish view of the over-attention to the Holocaust as something that effectively diminishes the genocidal sufferings of non-Jews, please click on Stranger at Home: *"The Holocaust," Zionism, and American Judaism*, and read my review.

GOD AND JEWISH
SUFFERING

The author repudiates the lachrymose Jewish view of history, as he quips, (quote) Nevertheless, the depiction of all Jewish history as one long episode of victimization is profoundly false. Although Jews certainly have suffered many savage episodes of persecution--for a people over three and one-half millennia old, it would truly be astounding NOT to find such episodes--a chronicle focusing on such experiences alone fails to yield the whole story. (unquote)(Emphasis is in original)(p. 123). As an antidote, he cites [see also my review of] *Power & Powerlessness in Jewish History*. Rabbi Goldberg categorically rejects the notion that the Holocaust has discredited belief in God. He notes that God promised to save the Jewish people as a whole, and not individual Jews per se. For instance, God delivered the Jews, from slavery, according to the Book of Exodus. Even so, many earlier generations of Jews had lived out their lives in slavery in Egypt. (pp. 69-70). Likewise, God delivered 2/3rds of the world's Jews from the Holocaust, even with the loss of 1/3rd, and Nazi Germany went down in ignominious defeat.

JEWISH
COMMUNAL RESPONSIBILITY ("COMING TO TERMS WITH THE
PAST"): A DOUBLE STANDARD

Rabbi Goldberg makes this thought-provoking comment, (quote) Crucially, however, civil Judaism's idea of Jews' moral responsibility for one another extends no further than

an arm's length reach into a wallet--certainly not to the trigger finger of a West Bank Jewish settler who has murdered an Arab child. As part of the traditional Yom Kippur liturgy, seeking God's forgiveness, Jews are required to confess in unison: "WE have committed violence." But civil Judaism is absolutely silent as to what, if any, communal responsibility Jews bear for such savage outbreaks. (unquote)(Emphasis is in original)(p. 45). The foregoing consideration can be extended. Jews commonly call on Poles to "come to terms with the past"--to assume some form of collective responsibility for Polish misdeeds during the Holocaust (no matter how trivial), but are unwilling to take any communal responsibility for Jewish crimes against Poles--such as those conducted by Soviet-collaborating Jews [sometimes called the ZYDOKOMUNA], who murdered tens of thousands of Poles. THE TERM GOY IS DEROGATORY In his glossary of terms, Goldberg writes, (quote) Originally, a biblical term for "nation" of which the descendants of Abraham constitute one example (see, e. g., Gen. 12:2); in rabbinic literature, however, the term comes to refer to nations or peoples OTHER THAN the Jews, and in time, it takes on an extremely pejorative connotation. (unquote)(Emphasis is in original)(p. 180). THE NOAHIDE LAWS--NOT AN EARLY FORM OF JEWISH UNIVERSALISM Nowadays, we often hear that ancient Jews were very progressive for their time, and tolerant of gentiles, insofar as Jews had to obey 613 commandments, while those gentiles willing to be righteous had the incomparably lighter burden of obeying only the 7 Noahide Laws in order to be acceptable before God--moreover without the need for ever converting to Judaism. Rabbi Michael Goldberg deconstructs this rather oversimplified narrative. He writes, (quote) Some have taken the so-called Noachide Laws incumbent on non-Jews as establishing a "two-track" system for living righteously, with Jews being bound by the full complement of commandments in the Torah. But both the Talmud (AVODAH ZARAH 64b) and Maimonides (MISHNEH TORAH, HILCHOT M'LACHIM) reflect perspectives that view the Noachide commandments as the minimal requirements needed for a non-Jew to be treated as a GER-TOSHAV, i. e., as a resident-alien whose presence is to be tolerated by the larger, normative culture around them. Moreover, in the Jerusalem Talmud (AVODAH ZARAH 2:1), the Noachide Laws are viewed as a preparatory step on the way of non-Jews' universally coming to accept the whole of Torah as binding on them. (unquote)(pp. 118-119). JEWS,

BRIBERY OF HIGH-LEVEL GENTILE OFFICIALS, AND TAX EVASION

At various places and times, Jews had been accused of gaining special favors from gentile leaders, often through underhanded means, as well as cheating on taxes. Rabbi Michael Goldberg sheds light on this. In fact, he comes down hard on Jews for their long habit of bribing leading GOYS, and doing so for personal gain, and he rejects the canned exculpatory statements for this kind of conduct. Thus, Goldberg comments, (quote) But as committed the rabbis were to maintaining the integrity of Jewish courts, they were to just that degree oblivious to Jews' corrupting the judicial character of non-Jewish legal systems...We might be tempted to try to justify such behavior by invoking the famous rabbinic maxim that "saving a life takes precedence over everything." Try--but not succeed. Many of the reported incidents of bribery have nothing at all to do with preserving life but with preserving cash, for example, by offering a "gift" to a Gentile official in return for a lower tax rate. (unquote). (p. 104). Author Goldberg points out that bribery and tax evasion both run afoul of basic halachic (halakhic) principles, which include the avoidance of taking advantage of someone's "blind spot", and the obligation to establish just courts--among gentiles (as per the Noachide laws) as well as Jews. Most of all, they flout the obligations of DINA D'MALCHUTA DINA, wherein, with few exceptions, "the law of the land is the law", especially in tax matters, where tax evasion is tantamount to theft. Even so, Goldberg continues, "So intellectually agile at creating legal fictions and at otherwise reinterpreting other practices they found theologically or ethically problematic, the rabbis in this area remained silent." (p. 104). Taking this further, Goldberg rejects the counter-argument that the rabbinical inaction was excused by the fact that Jews were a minority group living in a hostile gentile world. (p. 104). Instead, he essentially faults the rabbis for hypocrisy, even though he does not use that word. He quips, (quote) Sadly, the rabbis, for whom the Exodus vision shaped practice in Jewish courts, became blind to that vision as it applied to Jews' practices toward non-Jewish officials. The contradiction between the world-embracing story the rabbis espoused and the practices they countenanced vis-À-vis the wider, non-Jewish world weakened the credibility of their claim to serve the God of the world as members of that people who are to make manifest his character to the world. To hold on to both that formative story and those deformed practices is to hold on to a contradiction. (unquote). (p. 105). [However, rather than

rabbinical hypocrisy per se, one could think of Talmudic-style dual morality. There is one moral standard governing Jewish conduct towards fellow Jews, and another one for Jewish conduct towards the GOYIM.] On page 118, Rabbi Michael Goldberg cites the following Talmudic sources on Jews bribing non-Jews: SHABBAT 116a-b, YEVAMOT 63b, and AVODAH ZARAH 71 a. For "saving a life", see YOMA 85a-b; for bribing a gentile official in order to obtain a lower tax rate, see AVODAH ZARAH 71a; and for cheating on taxes being tantamount to theft (at least insofar as Jews cheat other Jews), see NEDARIM 28a, GITTIN 10b. BABA KAMA 113a, and BABA BATRA 54b, 55a. [I encourage the reader to look up many of these verses, in the online Babylonian Talmud (Soncino version), as I did.]For further reading on Jews and onetime tax evasion, please click on, and read my detailed review, of *Goyim: Gentiles and Israelites in Mishnah-Tosefta* (Brown Judaic Studies).

Goyim: Gentiles and Israelites in Mishnah-Tosefta Porton, Gary G.
1988 ***Talmudic Dual Morality, Tax Evasion, GOYIM as Animals, Racism and Universalism***

The author identifies himself as Jewish. (p. x). His work consists of many details on the Jewish provisions, in rabbinical literature, dealing with gentiles. **JEWS AND THE EVASION OF TAXES** Especially when I deal with emotive or controversial issues, such as tax cheating, I try to be as objective as possible. I evade the extremes of anti-Semitism (where false or unsubstantiated accusations are made against Jews) and philo-Semitism (where Jewish conduct is exempted from critical examination). Whenever possible, I look up the relevant references in English-language translations of rabbinical literature. However, in order to avoid the possibility of misreading or misunderstanding the verses in question, I rely on the understanding of the Jewish scholar and quote him, as I do in the next paragraph. One vexing question, in rabbinical literature, asks when a Jew is allowed to deceive a gentile. Apropos to this, author Gary G. Porton writes, (quote) MISHNA NEDARIM 3:4 states that an Israelite may claim that his produce is heave-offering or belongs to the State, even if this is false, in order to avoid its confiscation by murderers, robbers or tax-collectors. TOSEFTA NEDARIM

2:2 adds that to avoid paying the assessors or tax-collectors, an Israelite can falsely claim that the produce belongs to a gentile, the government, or that it is a heave-offering. The gentiles are mentioned because the Israelite would not be responsible for paying the former's taxes. In addition, the passage seems to imply that the gentile government treated gentiles differently from the way it acted towards Israelites. TOSEFTA NEDARIM 2:4 makes the point that the rest of the nations of the world are judged harshly because they are not circumcised; that is, they have not entered the covenant of Abraham. (unquote). (pp. 85-86). Jewish commentators tell us that the foregoing verses applied to the Jews under Roman rule, during which time they had been subject to extremely onerous and unjust taxation. In contrast, we are told, modern Jews follow the laws of the nations in which they live. The foregoing explanation is reasonable. However, the question of cheating on taxes cannot be so easily dismissed. To begin with, the injustice of a tax is in the eye of the beholder. Furthermore, on what basis did Jews, living in post-Roman times, decide whether or not taxes are unfair enough for them to be deserving of evasion? Let us further consider this in the context of Polish-Jewish relations. Some Jewish authors acknowledge that, even in the 20th century, Poland's Jews engaged in tax evasion. Please click on, and read my reviews, of *Private War: Surviving in Poland on False Papers, 1941-1945*. In Search of Polin: Chasing Jewish Ghosts in Today's Poland (Washington College Studies in Religion, Politics, and Culture). [Of course, humans of all backgrounds have been cheating on taxes, owing to their perceived unfairness, since time immemorial. One needs no religious text to do that! However, if there is a religious text which can be taken to support tax evasion, this probably makes tax evasion easier to rationalize.]

IMPLICATIONS OF JEWS
THANKING GOD THAT THEY ARE NOT GENTILES

This prayer of thanks (p. 92, 102, 233) is sometimes portrayed as an innocent statement of Jewish gratitude for having the Torah. In contrast, Porton recognizes the fact that it is also a derogatory statement against the GOYIM. He quips, (quote) Obviously, Judah points to the special relationship which exists between YHWH and the People Israel, and his comment implies a negative view of the gentiles. (unquote). (p. 92).

A DUAL MORALITY
GOVERNING JEWS AND GENTILES

In the rabbinical literature, Jews and gentiles are effectively different species. (p. 47). In fact, according to many of the sages of the Mishna-Tosefta, the dichotomy between Jew and

gentile was as follows, (quote) Thus, while the idea of "chosenness" or "holiness" was important, it was equally relevant that the structure of the universe necessitated the separation of Israelites from gentiles. (unquote). (p. 238). In Ancient Israel, laws governing the behavior of Jews towards other Jews were stricter than those that governed Jewish behavior to gentiles. (See p. 20, 28, pp. 30-31, 52, 75-76, 109, 222). Porton comments, (quote) The point of this essay is that one set of rules applies to members of the Israelite ethnic unit, while another set is used for dealings with a gentile. (unquote). (p. 31). He adds that, (quote) The gentiles and Israelites represent two classes of human beings, so that a person or an ox that intended to kill a gentile but killed an Israelite is not punished for an act of premeditated murder...In these SUGYOT, the distinction between the gentile and the Israelite parallels the division between human beings and other animals. (unquote). (p. 222). Consider some implications of the fact that the Jewish majority in Ancient Israel enjoyed more favorable rights than the non-Jewish minority. Could this have set a precedent for later Christian conduct towards Jews, wherein the Jews--now a minority--were given less favorable rights than the Christian majority?

GENTILES AS ANIMALS Porton discusses the frequent conflation, of gentiles and animals, in the Mishnah and Tosefta (e. g, p. 55, 89, 91, 222). The pairing of gentiles and dogs is common in TOSEFTA HULLIN. (p. 89). The equation of gentiles and animals is often dismissed as inconsequential, owing to the many other verses, in rabbinical literature, that directly or indirectly affirm the humanity of the gentile. In contrast, Porton tacitly realizes that the GOY=animal verses are not nullified by the GOY=human verses.

Commenting on one of the GOY=animal verses, he quips, (quote) The gentiles are seen as "others"; in fact, their being members of the human race is undermined in this passage. (unquote). (p. 55). The co-occurring portrayal of gentiles as humans and animals is not explained by Porton. Perhaps it reflects the ambivalence of Jewish attitudes towards gentiles--an ambivalence reflected by universalist as well as racist conceptions of the gentile. The latter corresponds to the racism of many tribal peoples, who commonly reckon people not of their tribe as monkeys, crocodiles, or other non-humans. (p. 298). **JEWISH UNIVERSALISM? GENTILES**

WELCOMED INTO THE TEMPLE Gentiles had access to the Temple, though it was limited, (quote) The two relevant meanings for our purposes are the Temple as YHWH's residence and the Temple as the

Israelites' ethnic shrine. (unquote). (p. 303). Though author Gary Porton does not put it this way, this situation reflects the ambivalence of YHWH as a Jewish tribal Deity, and YHWH as the God of all peoples. [This corresponds to Polish scholar Feliks Koneczny's idea of Judaism consisting of both monolatry and monotheism. See my review of his *Jewish Civilization*]. While there is no doubt that Jews considered YHWH genuinely accessible to the GOYIM, one must also be careful not to read too much into the Jews' acceptance of gentile participation in the temple. Porton comments, (quote) However, one scholar [Schurer] has suggested that gentiles participated in the Jerusalem cult because "the originally very close connection between faith and worship often turns out to be [superficial]," and to "offer sacrifice at some famous sanctuary was very often no more than an expression of a piety that had become cosmopolitan, an act of courtesy towards the nation or city concerned...." Thus, one could argue that when Mishnah-Tosefta permit gentiles to bring sacrifices to the Israelite Temple, the texts reflect a general Hellenistic phenomenon, for foreigners regularly brought offerings to the deities of cities which they visited, without exhibiting any long term or profound allegiance to these gods. (unquote). (p. 263).

HALAKHIC RULINGS ON RABBINICAL LITERATURE

One common line of Talmud apologetics, which also applies to other rabbinical literature, would have us believe that the antigoyism is of no lasting consequence, because halakhic rulings had long determined that certain controversial verses refer exclusively to the gentiles of Antiquity, and not to gentiles of later times. For examples of this apologetic, please click on, and read my detailed reviews, of:

Exclusiveness and Tolerance: Studies in Jewish-Gentile Relations in Medieval and Modern Times (Scripta Judaica, 3) and *From Prejudice to Destruction: Anti-Semitism, 1700-1933*. This line of Talmudic apologetics tacitly assumes that halakhic rulings tell us what the Talmudic verses REALLY mean. They do not. They tell us the rabbis' OPINIONS of what they mean, or what they should be understood to mean. Porton comments, (quote) Furthermore, the tendency among halakhic studies is to blur the distinctions among the various rabbinic texts and to accept later interpretations of earlier texts as accurate representations of what the earlier sources meant. (unquote). (p. 6). In addition, halakhic rulings do not necessarily push Judaism in a more universalist direction. For instance, Porton writes that, (quote) The changes in Abram's and Sari's names

occurred to indicate that they were the progenitors of "many nations", but later tradition, which obviously had problems with this comment, suggested that this meant that Abraham was the father of many converts to Judaism. On the other hand, an Israelite must daily thank YHWH for not creating him a gentile. (unquote). (p. 233). [I looked up TOSEFTA BERACHOT online, and the reference, to Jews thanking God for not creating them gentiles, is not in TOSEFTA BERACHOT 6:18, as stated by Porton. It is actually in TOSEFTA BERACHOT 6:23. The same teaching can be found in the Bavli. See the online Babylonian Talmud (MENACHOT 43b)].

Jews Greatly Inhibit the Emergence of a Polish Middle Class

The Jews in a Polish Private Town: The Case of Opatow in the Eighteenth Century Hundert, Gershon David 1991 **Jews Boycotted Poles First. Jews Hindered Development of a Polish Middle Class** An Irony to Complaints About Expulsions of Jews

Correction in book title as listed: The town name is Opatow, not Opatow.

POGROMS? MAYBE SO, MAYBE NOT This work begins with a history of Jews in Poland, and then focuses on their role in the town of Opatow (near Sandomierz). The author generally avoids the lachrymose view of Jewish history. For instance, in discussing violence against Jews during Poland's 17th-century wars, the author leaves it an open question whether they were targeted as Jews qua Jews. (p. 42). Then again, the fact that he leaves it an open question, instead of instantly accusing Poles as most Jewish authors do, is appreciated. RECIPROCITY OF

PREJUDICES Author Gershon David Hundert points out that, (quote) The halakha and the traditions of the Jews, no less than the canon law and traditions of Christians, sought to limit contacts with outsiders of the other religion. There was a tendency in each group to think of the other as an undifferentiated collectivity, naturally hostile--and worse. The norms of both the church and the synagogue were strongly segregationist in their intent. Each faith taught that the other was spiritually and morally inferior. (unquote). (p. 38). Clearly, the self-segregation of Jews was both voluntary and unremarkable. (p. 19). Only later, as the Jewish population

expanded, did the restriction of Jews to the "Jewish town", which was often overcome against the objections of the Polish burghers, become irksome to the Jews. (p. 19).

JEWS NOT PUPPETS OF THE NOBILITY: JEWS HAD CONSIDERABLE AUTONOMY AND POWER

Author Gershon David Hundert questions the broad-based applicability of anecdotal reports of the cruelty of nobles towards their Jews. He believes that unbalanced negative portrayals of the nobility emanated, at least in part, from the anti-noble bias of Warsaw positivism historians at about the time of the start of the twentieth century. (p. xv). (Could this bias also explain, in part, the customary exaggerated oppressiveness of the Polish landowners towards their serfs?) According to much conventional spin, Jews in feudal Poland were essentially order-fulfillers of the nobility. They were locked in very narrow roles, and they transmitted the oppressive policies of the nobility to the serfs, thus becoming the undeserved recipients of peasant anger. Although the author does not directly address the latter, and does not specify the extent of the Jews' autonomy, he does show that Jewish autonomy was considerable. To begin with, Poland's Jews were hardly obligated to serve the nobility. They were, to a considerable extent, free agents. Hundert comments, (quote) Indeed, the threat of Jews leaving constituted the most important limitation of the owner's power over them. Jews put their commercial, industrial, and managerial expertise in the service of the aristocrat in return for the peace and security and good order that he provided. The revenues they produced were their end of the bargain. If the town owner did not fulfill his obligations, Jews would demand changes, threaten to leave, or actually do so. Explicit threats of this kind are known in a number of towns. In Opatow, too, at least once, Jews threatened the town owner in a similar way. (unquote). (p. 153. See also pp. 157-158).

AN IRONY TO THE EXPULSIONS OF JEWS

The foregoing is ironic. Much has been written about Jews expelled from many territories and nations in the last 2,000 years--all because the Jews were not acting in accordance with the gentiles' liking. But it also happened that Jews essentially expelled themselves when the gentiles' behavior was not to the Jews' liking.

JEWS, AS JEWS, IN PREMODERN POLAND, DID HAVE SOME POLITICAL POWER

Nor is it true that Jews had no political power, that is, unless they converted to Catholicism and became ennobled. In many Polish towns, conventional Jews participated in municipal elections, if only to a degree.

(p. 135). AVERAGE JEW BETTER OFF THAN THE AVERAGE POLE, QUITE APART FROM THE WEALTHY JEWISH FAMILY DYNASTIES

Hundert writes, (quote) Most Jews were poor, though not so poor as the peasants, and there was a wealthy group of merchants and ARRENDATORS comprising about 10 percent of the adult male population, which dominated the affairs of the community. (unquote). (p. 157). The author describes the socioeconomic stratification that existed in Poland's Jewish community. (It paralleled, in some ways, the stratification of the szlachta and serfs in Poland's society.) He comments, (quote) The superiority of the wealthy and learned was taken for granted in Jewish society and was part of the order of things... Particularly during the first two-thirds of the eighteenth century, a kind of Polish-Lithuanian Jewish aristocracy existed. Members of a relatively small number of families held an astonishing number of rabbinical and communal offices. Among these families were the Ginzburgs, Heilperins, Horowitzs, Rapoport, ... Katzenellenbogen, ... Landau. (unquote). (p. 117). Hundert does not elaborate on the implications of the foregoing. How much of the wealth created by Jewish entrepreneurs went to Poland (that is, the Polish nobility), and how much of it went to Poland's Jews, especially the wealthy ones? Let us pursue this reasoning further. Hundert comments, (quote) In the second half of the century, and particularly in its last third, Opatow Jews began to move to villages or to Warsaw and Brody, reflecting the economic decline of the region and the quest for gainful employment. (unquote). (p. 157). This raises the following question: To what extent were Poland's Jews creating wealth that would eventually benefit all the locals, and to what extent was their economic activity more of an opportunistic, self-interested nature?

THE MYTH OF POLISH DISTASTE FOR COMMERCE: JEWS INHIBITED THE DEVELOPMENT OF A POLISH MIDDLE CLASS

According to some modes of thinking, Poles in commerce are a relatively recent development. For most of history, Poles studiously avoided commerce, and brought more and more Jews into Poland to do it for them. The truth is rather different. Author Hundert discusses the Polish burghers and their economic activities in 18th-century Opatow. Based on archival sources, Hundert tabulates, in considerable detail, the specific forms of entrepreneurial activities engaged in by Polish burghers and Poland's Jews from 1721 through 1788. (pp. 50-53). Two striking features are evident: The responsibility of Polish burghers for a

significant fraction of economic activity, and the increasing share of economic activity, with time, assumed by the Jews at the expense of the burghers. Hundert does not elaborate on the cause of this, but does mention the greater increase of the Jewish population relative to the non-Jewish population. (p. 76). Clearly, Poland's Jews did inhibit the development of a Polish middle class. JEWS BOYCOTTED POLES FIRST, BUT NOWADAYS ONLY POLES ARE BLAMED FOR EVENTUALLY BOYCOTTING JEWS Book after book after book on Polish-Jewish relations mentions the Endek- and ONR-led boycotts of Jews, portraying it as a horrible injustice to Jews and a testimony of the meanness and (what else?) anti-Semitism of the Poles. We never hear about the other side of the coin. Not surprisingly, the burghers and Jews came into conflict with each other. The burghers sought to limit the perceived or actual unfair advantages of the Jews. (e. g, pp. 54-on). Interestingly, according to a cited Yiddish-language account of burgher complaints, the Jewish merchants were instructed, in synagogues, not to buy or sell from or to Christian hosiers. (p. 48). [This corresponds with the statements, of proto-Endek and Endek thinkers in the 19th and 20th century, that, long before Poles started boycotting Jewish entrepreneurs, Jews had been boycotting Polish entrepreneurs.] The facts are clear. The myth of "Polish dislike of commerce", to the extent that it was at all factual, was at least as much a consequence, as cause, of Jewish economic dominance.

Cultural Insurrections: Essays on Western Civilization, Jewish Influence, and Anti-Semitism MacDonald, Kevin B. 2007

Non-Polish Author Confirms That Jewish Economic Hegemony, Over Poland, Greatly Delayed the Development of a Polish Middle Class

Much of this work overlaps that found in Kevin MacDonald's earlier books, especially *CULTURE OF CRITIQUE* and *UNDERSTANDING JEWISH INFLUENCE*. [Please see all my reviews of MacDonald's works.] He maintains his view of Jewish-GOYISH conflicts as evolutionarily-driven ones. Towards the end of this book, MacDonald seems to be advocating a mild form of white nationalism. YES, VIRGINIA, JEWISH

COMMUNISTS WERE REAL JEWS In debates today in Poland, about what sometimes is called the *Zydokomuna*, one often hears the rather creative argument that Jewish Communists were not really Jews. It turns out that this is an old exculpation, going back at least to the 1920's. (p. 30). Kevin MacDonald presents convincing evidence that Soviet Jews most definitely maintained a Jewish identity--a secular one, that is--even if they had never been to a synagogue or seen a Menorah. (pp. 64-69).

ETHICAL UNIVERSALISM? The author examines Jewish influence in some detail. He points out that Jews are skillful in framing the promotion of their interests in terms of ethical universalism. (p. 193). **HISTORY IS NOT BLACK AND WHITE** This work includes analysis of Yuri Slezkine's *THE JEWISH CENTURY* and Henry Ford's infamous *THE INTERNATIONAL JEW*. It also features many items of interest. For instance, Henry Ford wrote of the Jewish massacre of tens of thousands of Christians during the Persian conquest of Jerusalem in 614 A. D. (p. 243). This has been confirmed: Click on, and read my review, of *Reckless Rites: Purim and the Legacy of Jewish Violence (Jews, Christians, and Muslims from the Ancient to the Modern World)*. **JOURNALISM AND JEWS**

Author Kevin MacDonald faults Henry Ford for exaggerating the Jewish role in the economy (pp. 225-226), and especially for giving credence to Jewish conspiracy theories such as the *PROTOCOLS OF THE ELDERS OF ZION*. (pp. 240-on). However, some other matters raised by Ford are legitimate grievances. Here is what Henry Ford wrote about the state of motion pictures, "Frivolity, sensuality, indecency, appalling illiteracy are the marks of the American State as it approaches its degeneracy under Jewish control." (p. 227). [Remember, Ford wrote this in 1920! Were he alive today, what would he say--regardless of validly-understood Jewish influence or otherwise--about the Hollywood moral sewer?] Henry Ford, not known as a devout man, also complained, back in 1920, that Jews are trying to wipe out of public life every trace of Christianity. (p. 231). What would he say, today, about the Jews' almost-spectacular success in having done so? **SURPRISING NON-POLISH INSIGHTS ON POLAND** This

is not a book on Jewish-Polish relations, and Kevin MacDonald is not a specialist in this area. It is therefore surprising and gratifying to see the refreshing sophistication of his understanding of the Jews in Poland. I devote the remainder of my review to this subject. **JEWS HINDERED THE EMERGENCE OF A POLISH MIDDLE CLASS** Poles get berated

when they hint that Poland's huge Jewish population inhibited the development of Poland's middle class, thus materially contributing to her weakness at the time of the Partitions (as noted by Roman Dmowski). Kevin MacDonald astutely realizes that it was true. He comments, (quote) ...their [Jews'] ability to create ethnic monopolies in goods and services. When Jews won the economic competition in early modern Poland, the result was that the great majority of Poles were reduced to the status of agricultural laborers supervised by Jewish estate managers in an economy in which trade, manufacturing, and artisanry were in large part controlled by Jews. On the other hand, in most of Western Europe Jews had been expelled in the Middle Ages. As a result, when modernization occurred, it was accomplished with an indigenous middle class...it seems reasonable to suppose that the Christian taxpayers of England made a good investment in their own future when they agreed to pay King Edward I a massive tax of £116,346 in return for expelling two thousand Jews in 1290. (unquote). (pp. 53-54).

HENRY FORD ON POLES AND JEWS

Whatever the deficiencies in his understanding of the Jews, industrialist Henry Ford had a solid grasp of the 1918-era Jewish anti-Polish propaganda that featured alleged massive pogroms in Poland. MacDonald quips, (quote) *THE INTERNATIONAL JEW* also presents an interesting account of various descriptions of the anti-Jewish actions in Poland in 1919. The article of November 6, 1920, compares several accounts of the situation in Poland and notes that a very pro-Jewish account by Sir Stuart Samuel, the Jewish head of the British mission to Poland, was widely publicized, including being placed as advertisements in newspapers. On the other hand, accounts by Henry Morgenthau, Sr. (also Jewish, and former U. S. Ambassador to Turkey) and Captain P. Wright (a member of the British mission to Poland) that were less flattering to Jews disappeared from public awareness to the point that copies of them were difficult to obtain. (unquote). (p. 235). [The informed reader can think of the very-similar modern example of the Jedwabne massacre. It has been hyped by the media, and made into an indictment of Poles as a whole. Meanwhile, Jewish testimonies pointing to the responsibility of the Germans and not the Poles, as the main killers of Jedwabne's Jews, have been ignored. See my review of *Deliverance: The Diary of Michael Maik, a True Story*.] Most significant of all, MacDonald, and Henry Ford before him, realized that there was no simplistic dialectic of the bad Pole and the good Jew. Both

sides were at fault. Thus, MacDonald comments, "*THE INTERNATIONAL JEW* emphasizes Jewish sympathy for communism as an important issue in Polish anti-Semitism..." (p. 235). It is common sense but, especially nowadays, common sense is not always so common.

A History of Poland: From the Earliest Times to the Present Day

Whitton, Frederick Ernest 1917

Jews Delayed the

Development of a Polish Middle Class. Poland Less Feudal Than Most Other European Societies. Opportunistic Tsarist Russian Abolition of Serfdom

This work begins with early history and ends with the eve of the resurrection of the Polish state. Because this book was published before Poland was restored after 123 years of partition, it is not influenced by this later event. Because there is so much information presented in this book, I focus on a few issues.

JEWISH COMPLICITY IN THE PARTITIONS OF POLAND? JEWS INHIBITED THE DEVELOPMENT OF A POLISH MIDDLE CLASS

Some Polish thinkers, including Endeks, suggest that the large number of Jews in Poland contributed to Poland's decline, thus facilitating the Partitions. Whitton essentially agrees as he comments, (quote) In time these [Jews] came to be practically the only business class in the country...The burghers, therefore, declined, and came to have alien interest; and this failure to replace feudalism with a strong middle class was a decided misfortune for Poland. (unquote). (p. 204).

THE OPPRESSION OF THE SERFS IN HISTORICAL PERSPECTIVE This author paints a bleak picture of serfdom in Poland in the last few centuries before the Partitions. However, this was not always so. During the reign of Casimir the Great, there was a code in 1368 that had given the peasants possession and rights of property, as well as means of acquiring their freedom. (p. 64).

UNDEMONIZING POLAND'S NOBILITY The social stratification within the SZLACHTA (gentry) was less than that in most other European countries at the time. Whitton comments (quote) It should be remarked, however, that, although the terms "feudal" and "feudalism" have been employed in describing the Polish national system, these terms have been used in their wide sense. Feudalism, as it existed in Western Europe, i. e., the system of tenure of land held from the Crown,

and implying service to the Crown in return, was unknown in Poland...Within it [Polish nobility] all were equal. There were no titles, and the only distinction in rank depended on executive offices to which any noble could aspire. Poland was, therefore, an "aristocratic republic". (p. 208).

THE PARTITIONS OF POLAND: THE VICISSITUDES OF INTERNATIONAL POLITICS Whitton takes the position that there was no single cause for the Partitions themselves. (p. 196). Interestingly, at the same time that Poland was on the chopping block of the partitioning powers, Turkey was also, but Frederick the Great vetoed this proposal. (p. 145). The author elaborates on the many ways that the Polish state declined in the century or so before the Partitions. He compares the Partitions with a plank on a ship starting (Poland declining) and the sea entering in (the aggression of the partitioning powers). (pp. 213-214).

POLAND'S INSURRECTIONS WERE NOT ROMANTIC, QUIXOTIC ACTS OF BLOODLETTING The author has a graphic description of the 1794 Kosciuszko Insurrection and the events at Raclawitz (Raclawice). (pp. 178-on). Then, in describing the November 1830 Insurrection, Whitton parts ways with those who consider it a futile, romantic misadventure. He suggests that this insurrection would probably have gone the way of the Poles had the Great Powers intervened at the proper time. (p. 246).

NOT AN ENLIGHTENED PUSH FOR EQUALITY: OPPORTUNISTIC TSARIST RUSSIAN FREEING OF THE POLISH SERFS Whitton realizes that the tsarist Russian policies were intended to drive a wedge between the different social classes of Poles, and that furthermore they created a new form of peasant dependency--that on the Russian government. He thus describes the edict of March 3, 1861; (quote) All peasants attached to the soil became free cultivators, with the permanent occupation of part of their land, the rest being left to the lord. The permanent occupation might be exchanged for absolute ownership by a money payment, and the Government organized a system of loans to enable the peasants to free themselves at once by becoming debtors to the State. There were political as well as humane motives for the measure, which extended the Emperor's authority at the expense of the nobles. (unquote). (p. 252). This process continued, (quote) A ukase of March, 1864, gave the peasants the fee-simple of the lands which they had hitherto cultivated as tenants at will, and a purposely vague right to access

to the nobles' forest and pasture lands was also assigned them. (unquote). (p. 255).

The Jews and Pariah Capitalism

Dzialoszyce Memorial Book - An English Translation of Sefer Yizkor
Shel Kehilat Dzialoshitz Ve-Ha-Seviva Bussgang, Fay 2012

Jews Acquire More and More Landed Estates. Bogus 1918 Pogroms. Generalized Wartime Violence: Poles Also Were Victims (But We Never Hear About That) This YIZKOR Book has less of a provincial tone than other YIZKOR Books that I have reviewed. It has many authors, and they bring up many different subjects. I elaborate on a few themes. **THE 1918 POGROMS: JEWS and NON-JEWS WERE VICTIMS** The informed reader may be aware of the fact that, no sooner had Poland been resurrected, there arose a massive propaganda campaign to discredit the new Polish state. This included lurid and fantastic tales, in the Jewish press, of upwards of tens of thousands of Jews slain in massive pogroms in Poland. The subsequent Morgenthau Commission debunked these calumnies. The Jewish death toll was only a few hundred, and most of the victims had fallen owing to the overall disorder of the war. As it turns out, Jews were not even specifically targeted as victims. Chaim Szwimer, who describes how he actually went through one of these episodes of civil disorder, commented, (quote) It was in 1918, several weeks after the liberation of Poland. Gangs were organized in the region of Kielce that attacked landowners and their estates, robbed people on the roads, and sometimes also killed them. Many people became the victims of these gangs, both Jews and non-Jews. In our area, people even knew the leaders of these robbers. (unquote). (p. 75). The events now described by Szwimer describe an early, pre-media version of what is nowadays called a flash mob. The criminal element got other Poles to join in the crimes. Thus, Szwimer writes, (quote) The wagons placed themselves in the middle of the market square. The bandits jumped down. And one of them called out in a loud voice, "BIEDNI LUDZIE, SCHODZCIE SIE!" [Poor people, come unite!] At this invitation, all the Polish janitors, butchers, underworld characters, and crooks who carried knives came out and went with the

gang to plunder. Szymon Kolatacz was the first to be robbed. They took whole wagons of material from there. Then they went after all the rich Jews, robbing the stores and the apartments, all within a few hours.

(unquote). (p. 75). [The foregoing mob dynamic shows how it came to be that even previously-respectable Poles could join in the robbing of post-Jewish property during and after the later Holocaust.] JEWS

ASSUME OWNERSHIP OF LANDED ESTATES

Chaim Szwimer

has authored a fascinating chapter on Jews as landowners. In the early part of the 19th century, the tsar decreed that all Jews involved in farming would be exempt from military service. (p. 87). This contradicts the common myth that Jews were involved in "nonproductive" occupations because they were banned, by law, from being farmers. In time, many of these Jews in agriculture switched from farming to the acquisition of the ownership of vast landed estates. (p. 88). This especially occurred when Polish landowners, unable to pay off their debts to Jews, agreed to sell a portion of their land to the Jews. Szwimer concludes that, "As a result, many Jews became landowners of large properties." (p. 88). Moreover, an effective feedback cycle developed, enabling Jews to acquire an ever-expanding share of ownership of landed estates. Szwimer recounts how this happened, (quote) Some of these (Jewish) landowners decided to divide these huge estates into smaller portions and sell them to the peasants, who were hungry to acquire land. They gave them terms of installment payments lasting long periods of years. These promissory notes were then kept in the banks, and as a result of this, they received large amounts of money. With this income, the (Jewish) landowners went out and bought huge properties from Polish landowners. (unquote) (p. 88). All this has broader implications for Polish-Jewish relations. The Jews are commonly portrayed as ones that were effectively order-fulfillers of the nobility. However, the fact that the nobility was economically dependent upon the Jews meant that, in some sense, the nobility was subservient to the Jews. In addition, the fact that Jews bought up more and more land had implications of its own. It meant that even the landed gentry was increasingly being squeezed-out of its economic life--the ownership of landed estates. The overall effects on Poland are not hard to deduce. The Jewish economic hegemony over Poland, already evident in the dominant Jewish ownership of banks, factories, railroads, petty trade, and small shops, now also encompassed more and more ownership of valuable land.

No wonder that many nations, at various times, had outlawed Jewish ownership of land! HORSE TRADING, WITH SWINDLES Arje Rolnicki describes the dealings with horses, (quote) There were also several horse traders in Dzialoszyce...At the end of the summer, when the harvest was over, the farmers tried to dispose of their aging horses rather than having to feed them all winter long, knowing they would not be able to do much work in the spring. The horse traders bought these aging horses, too. More than once it happened that they bought back a horse that they had sold the farmer a few months earlier, its teeth having been sharpened, and its coat groomed to make the animal appear younger. These horses, everyone agreed, were not suitable for work, and would be killed off before long. The unfortunate animals, frail and limp, were led to a valley near Dzialoszyce, where they were killed and then skinned. As it turns out, the dealers made a handsome profit on their carcasses. (unquote). (p. 93).

FEAR OF DEATH DISSUADES POLISH AID TO JEWS This YIZKOR book includes some chapters written by Dzialoszyce-area Jews that went through the Nazi German-made Holocaust. Many of them were in hiding, aided by Poles. Unlike those like neo-Stalinist Jan T. Gross, who belittle the German-imposed death penalty on Poles for giving the slightest help to Jews, David Wohlgelernter does not. He describes how even those Poles already sheltering Jews lost their nerve because of the German terror. He comments, (quote) It was when in all the villages there were strong raids and every farmer threw out whatever Jews they were sheltering, fearing for their own lives. (unquote). (p. 322). A

FAMILIAR POLONOPHOBIC WHOPPER Chaim Fraiman, then living in New York, wrote, "As is well known, Polish anti-Semites were not few. They sucked in their hatred toward Jews with their mother's milk." (p. 303). Decades later, Yitzhak Shamir, the Prime Minister of Israel, made a very similar statement. Evidently, it is a fairly common trope in Jewish thinking. The statement is as racist as saying that Jews imbibe greed and unscrupulousness with their mother's milk!

A World Apart. A Memoir Of Jewish Life In Nineteenth Century Galicia
(Judaism And Jewish Life) Margoshes, Joseph 2008

Wealthy Jews Promoted Usury and Liquor. Jewish Contempt for Polish Peasants. Assimilation Driven By Self-Advancement Rather Than "Becoming Poles" Joseph Margoshes (1866-1955) emigrated to

the USA about 1900, and wrote this memoir in Yiddish in 1936. It focuses on the Jewish experience, primarily in the Lwow-Tarnow area, and mostly during 1880-1900. The author was a merchant at the Broniovski estate near Radomishla (Radomysl Wielki) near Tarnow. JEWISH USURERS AND LIQUOR DEALERS

A major theme of this memoir is the wealth of many Jews, notably at Radomishla. (p. 86). Usury was a source of considerable Jewish affluence, (quote) The Aberdams, Rappoport, Schlossers and the others were substantial moneylenders who charged high interest, and their fortunes increased from year to year. (unquote). (p. 86). (Quote) (Reb) Shimshen also had a hand in money-lending. He offered larger loans to Polish PRITSIM and smaller ones to well-to-do Jews, always at substantial interest rates. When I got to know him in the 1890's, his fortune was valued at a quarter of a million gulden, which was a conservative estimate. (unquote). (p. 124). (Quote) His wealth increased, and every year we would hear that Shimshen had acquired a new estate or extended a sizable loan to a Polish PORITS at high interest. (unquote). (p. 126). The liquor trade [PROPINACJA] also proved lucrative for the local Jews. Margoshes comments, (quote) The Gutwirth family owned two estates close to the city...On top of this, the Gutwirths also possessed their urban PROPINATSYE (the exclusive rights to sell alcohol beverages). They leased out this privilege for eight to ten thousand gulden a year. Later, when the government took over all PROPINATSYES and paid the owners large sums of money, these particular Jews became even more affluent. (unquote). (pp. 86-87).

JEWISH ASSIMILATION: A TOOL OF AUSTRIAN RULE Margoshes describes the Jewish Germanophilia that was true of assimilated Jews in Galicia. (p. 17). As a boy, he, and his friends, hardly knew any Polish at all, and they showed virtually no interest in learning Polish. (p. 48). Margoshes then tells the reader how the Austrian authorities actively exploited the Jewish

Germanophilia as an anti-Polish weapon, (quote) The Ministry in Vienna, which at that time was very inclined towards the "Germanization" of Galician Jewry, and tearing it away from Polish influence, was enthusiastic about these projects. It sought to use the opportunity for its own political ends. (unquote). (p. 9).

JEWISH ASSIMILATION LARGELY DRIVEN BY CAREERISM

The Shomer Yisrael Society of Lemberg (Lwow, Lviv), dedicated to Jewish education, was founded by young MASKILIM, and Margoshes' father was one of the founders. (p. 9). In time, many wealthy and influential Jews joined it. Author Margoshes elaborates on the mindset of these successful, assimilated Jews, (quote) Kosher meat almost never entered their homes. They were generally far removed from Judaism, and often laughed at it publicly...In that era, the leaders of the province of Galicia were adopting a more liberal outlook. Jews were granted full rights as citizens and they were allowed to vote as well as to be elected as deputies to the Galician Landtag and the Austrian Reichsrat. The Jewish assimilationists--the wealthy bankers, the successful doctors and lawyers--now perceived a wide-open world and great arenas in which to fulfill their ambitions. They had never sought to utter a single Yiddish word, and were completely estranged from the Jewish people and its religion. Now these same men employed every means possible to become the Jewish representatives. When some of them attained their goals, they used their elevated posts and mandates for their own personal gain. The Jews and their religious, social, and economic interests were completely irrelevant to them. (unquote). (p. 18). [The foregoing is essentially a Jewish mirror-image of Endek concerns that Jews who assimilated to Polishness commonly did so less out of devotion to Poland and more out of opportunism and self-advancement.]

JEWISH ASSIMILATION: LIMITED JEWISH-CHRISTIAN RAPPROCHEMENT

The modest-scale Jewish abandonment of Talmudism/rabbinism and the enclave mentality, in favor of secularization and assimilation, had limited impact. It did not, at least necessarily, lead to a substantial thaw in centuries-old Jewish-Christian antagonisms. Author Joseph Margoshes's experience is instructive. He and a Catholic priest had developed a friendship. (pp. 111-112). They shared an interest in Schiller, Lessing, Heine, and other intellectual luminaries. At no time did the priest attempt to convert Margoshes. In fact, religion was never brought up. (p. 112). Despite this, and the fact that Margoshes and his peers were nonreligious

assimilated Jews--moreover living in the relatively pluralistic culture that was Galicia--Margoshes still came to feel a negative peer pressure. For this reason, Margoshes dropped the friendship, (quote) I certainly did not need it to be known that I was friends with a priest and that I was going to see him at church! (unquote). (p. 112).

LONG-TERM NEAR-ABSENCE OF POGROMS

A number of works, notably Celia Heller's *ON THE EDGE OF DESTRUCTION*, have a doom-and-gloom portrayal of Poland's Jews as constantly in danger of violence. The truth was quite different. It quickly becomes obvious that violence against Jews, far from being an unavoidable manifestation of Christianity and Polishness, was something that was episodic and situational in nature. Margoshes comments, (quote) I cannot speak with accuracy about other areas in Galicia because I am not well enough acquainted with them. However, I can say this with confidence about the stretch from Rayshe (Rzeszow), Tarnow, to Krakow, which is about 25 miles in total: the peasant has long acknowledged the "hegemony" of the Jew, and openly admitted it. During the period between the 1880's and the War [WWI], this part of Galicia was a true paradise for Jews in some respects. They had it better there than ever before, and certainly than they would ever again; I have my doubts that these times will ever return. Anti-Jewish persecution was unknown during this period. When several thousand peasants would gather at the weekly fairs, the Jews never feared attack or abuse of any sort...The Jews and the farmers lived in a state of perpetual friendship and helped each other out in the same way as Christian neighbors. (unquote). (pp. 99-100).

JEWS DID PHYSICALLY DEFEND THEMSELVES

Margoshes also upends the myth of the defenseless, violence-averse Jew. He writes, (quote) If a Jew fought, or even exchanged blows, with a peasant, as it is wont to happen among people who know each other well, the Jew almost always came out the winner. (unquote). (p. 100).

PEASANTS SITUATED FAR BELOW JEWS

The Polish peasant knew his place, (quote) When a peasant spotted a Jewish estate-holder driving on the road, he would doff his cap to greet him. (unquote). (p. 100). Margoshes reiterates the fact of, (quote) The unrestricted hegemony that village Jews, that is to say, estate-holders, had over the peasants... (unquote). (p. 102). As if that was not enough, the law almost always sided with the Jew in a legal dispute between a Jew and a Polish peasant. (pp. 100-102). Other factors also came into play. The author believes that Polish lords tended to favor the

Jews over Polish peasants owing, in part, to bitter memories of the decades-earlier jacquerie of 1846. (p. 101).

JEWISH

PREJUDICES AGAINST POLISH PEASANTS

It is well-known that Polish peasants commonly saw Jews as greedy, crafty, unscrupulous, and even malevolent. However, Jewish prejudices against Polish peasants definitely also existed. Perhaps ironically, they often were mirror-images of popular prejudices against Jews. These Jewish attitudes against peasants could not have been, as exculpations would have us believe, an angry reaction by Jews undergoing Christian or Polish persecution: Just the opposite. They occurred when Jews were free from harm, and were relatively privileged, as was clearly the case with Margoshes' circle of wealthy Jews. Consider the specifics of these Jewish biases. The author describes some thefts by a few specified peasants. Despite their admitted rarity, these incidents did not prevent Jews, as a whole, from verbalizing pejorative generalizations about Polish peasants in a collective sense. In fact, these generalizations partook of racism, in that they, instead of appreciating the lowly status of the peasantry, imagined that these negative traits were innate to the Polish peasant: (Quote) In a previous chapter, I wrote that our area was very safe and that major theft was almost unheard of...However, we did have small-scale crime as was usual. Jews in our area used to say, "Every peasant is by his nature a thief. If he does not steal, he is either lazy or is afraid of a beating." (unquote). (p. 126).(Quote) I did not want to provoke the entire farmer "GROMADA" (Community)... "One should not provoke a gentile too much," we would say in the area, "he is like a malicious worm." (unquote). (p. 129). (Quote) The Jewish leaseholders were busy people and most of them had neither the time nor the will to deal with the peasants, who could be very tough and frustrating customers, in individual sales of clover, Timothy or grasslands. These leaseholders thus preferred to sell the entire enterprise to a Jewish merchant, take his money, and have him quibble with the peasants. (unquote). (p. 150).

Tragedy and Hope: A History of the World in Our Time Quigley,
 Carroll 1966 ***International Bankers. Not Only Jews. Post-WWI
 German Reparations (the Versailles Exculpation) Were Not Onerous***

This very detailed, scholarly book, is a tour de force. It is best known for its analysis of international capitalism. (My review is based on the original 1966 edition). I focus on it. Lest I be misunderstood, I neither endorse nor oppose conspiracy theories. I merely present the information as given by the author. FINANCIAL CAPITALISM, 1850-1931

Author Carroll Quigley sees Financial Capitalism as the third stage of capitalism, replacing Industrial Capitalism (1770-1850) and the still-earlier Commercial Capitalism. Under Financial Capitalism, the previously-existing local methods of handling money and credit were replaced by a centralized, international system. Financial Capitalism can, in some ways, be considered a form of parasitic capitalism or pariah capitalism. Along these lines, Quigley says, (quote) As we have said the stage of Financial Capitalism did not place emphasis on the exchange of goods or the production of goods as the earlier stages of Commercial Capitalism and Industrial Capitalism had done. In fact, Financial Capitalism had little interest in goods at all, but was concerned entirely with claims on wealth--stocks, bonds, mortgages, insurance, deposits, proxies, interest rates, and such. (unquote). (capitalization added). (p. 336). FINANCIAL

CAPITALISM SPAWNS INTERNATIONAL BANKING England became the center of Financial Capitalism. This was because she had been the very cradle of the Industrial Revolution, which was now rapidly expanding in many nations, and because her non-aristocratic social structure facilitated the inclusion of non-English participants, notably American heiresses and central-European Jews. (p. 51). Dynasties of international bankers developed, and they rivalled the traditional political dynasties. Quigley adds that, (quote) The greatest of these dynasties, or course, were the descendants of Meyer Amschel Rothschild (1743-1812) of Frankfort, whose male descendants for at least two generations, generally married first cousins or even nieces. Rothschild's five sons, established at branches in Vienna, London, Naples, and Paris, as well as Frankfort, cooperated together in ways which other international banking dynasties

copied but rarely excelled. (unquote). (p. 51). INTERNATIONAL BANKERS--JEWS AND NON-JEWS It is not correct to think of the international bankers as some kind of Jewish cabal. For instance, consider the Bank of France. Its Board of Regents included the Rothschilds. However, Quigley adds that, (quote) Otherwise, in 1914, the names, frequently those of Protestants of Swiss origin (who arrived in the eighteenth century) and of Jews of German origin (who arrived in the nineteenth century), had been much the same for more than a century. (unquote). (p. 56). The international bankers of France disagreed on matters of policy, and were clearly divided according to their ethnic background and alliances. Quigley writes, (quote) Thus there were, in the period 1871-1900, three great groups in France: (a) the alliance of Jews and Catholics dominated by Rothschild; (b) the alliance of Catholic industrialists and Catholic bankers dominated by Schneider, the steel manufacturer; and (c) the group of Protestant bankers dominated by Mirabaud...The first waxed wealthy in the period 1871-1900, chiefly through its control of the greatest French investment bank, the Banque de Paris et des Pays Bas (Paribas). This Paribas bloc by 1906 had a dominant position in French economic and political life. (unquote). (p. 517; For additional details, see pp. 520-521). In addition, (quote) The whole Paribas system in the twentieth century was headed by the Baron Edouard de Rothschild... (unquote). (p. 525). The financial power of the international bankers, in general, was apportioned between Jews and non-Jews. For instance, Quigley comments, (quote) On the whole, in the period up to 1931, bankers, especially the Money Power controlled by the international investment bankers, were able to dominate both business and government...Thus, Rothschild interests came to dominate many of the railroads of Europe, while Morgan dominated at least 26,000 miles of American railroads. (unquote). (p. 60). [However, it has been argued that, at some level, leading Jewish bankers dominated the leading non-Jewish bankers. That is another question, and is not addressed in this book.]

INTERNATIONAL BANKERS AND INTERNATIONAL POLITICS

Quigley writes (quote) They [international bankers] were, especially in later generations, cosmopolitan rather than nationalistic; they were a constant, if weakening, influence for peace, a pattern established in 1830 and 1840 when the Rothschilds threw their whole tremendous influence successfully against European wars. (unquote). (pp. 51-

52). International bankers supported Russia even before the Russian Revolution. Quigley comments, (quote) The Rothschilds, close friends of Edward VII and of France, were linked to the French investment bank, Banque de Paris et des Pays Bas. This, in turn, was the chief influence in selling nine billion rubles of Russian bonds in France before 1914.

(unquote). (p. 216). In addition, the international bankers were involved in political matters other than those immediately connected with finance. For instance, Quigley points out that, (quote) The Balfour Declaration took the form of a letter from British Foreign Secretary Arthur James Balfour to Lord Rothschild, one of the leading figures in the British Zionist movement. This movement...was much stronger in Austria and Germany than in Britain... (unquote). (p. 246).

THE POWER OF THE INTERNATIONAL BANKERS

Author Quigley says it succinctly, (quote) Financial Capitalism in Britain, as elsewhere, was marked not only by a growing financial control of industry but also by an increasing concentration of this control and by an increasing banking control of the government. (unquote). (p. 501). Most important of all, Quigley reminds us that, (quote) As early as 1909, Walter Rathenau, who was in a position to know (since he had inherited from his father control of the German General Electric Company and held scores of directorships himself), said, "Three hundred men, all of whom know one another, direct the economic destiny of Europe and choose their successors from among themselves." (unquote). (p. 61). The international bankers were, in a sense, a form of potentially-conspiratorial world government, if only in the sense of having considerable power over governments, and of effectively becoming a law unto themselves, especially when acting covertly. Along these lines, Quigley writes, (quote) Both were based on the assumption that politicians were too weak and too subject to temporary popular pressures to be trusted with control of the money system...To do this it was necessary to conceal, or even to mislead, both the governments and people about the nature of money and its methods of operation. (unquote). (p. 53).

VERSAILLES: POST-WWI GERMAN REPARATIONS NOT ONEROUS

The author disputes one common exculpation for the Nazi movement--that of a Germany broken by the burden of reparations. Quigley suggests that a fair estimate, for the total reparations paid by Germany, comes out to 40 billion marks. This is considerably less than what Germans reckoned as reparations, and, even then, does not take into account the loans which the Germans

obtained. Quigley concludes that, (quote) Since these loans greatly strengthened Germany by rebuilding its industrial plant, the burden of reparations as a whole on Germany's economic system was very slight. (unquote). (p. 312). **JEWS AS CAPITALISTS AND JEWS AS COMMUNISTS. WHAT ANIMATED HITLER?** In an infamous January 1939 speech that supposedly foreshadowed the Holocaust, Adolph Hitler accused influential Jews of causing wars so that they could profit from them, and threatened the retaliatory destruction of European Jews if "international Jewry" caused another world war. Obviously, Hitler, if nothing else, had overlooked the multitudes of non-Jewish international bankers, and had treated Jews as a monolith and object of collective responsibility. Interestingly, however, the author provides information that helps explain the apparent paradox of the Nazis faulting Jews for being capitalists and faulting Jews for being Communists. It also can help illuminate Hitler's thought process, in which he concluded that Jewish capitalists and Jewish Communists are in cahoots, and moreover are acting directly against Germany. Thus, Quigley comments on the post-1937 Paribas bloc as follows, (quote) The Rothschild desire to form an alliance with Russia and adopt a policy of resistance to Hitler while supporting Loyalist Spain... (unquote). (p. 525). **WWII AND THE SHOAH. DOES NOT FORGET THE POLOKAUST** The author realizes that Jews were not the only victims of Nazi German genocide, (quote) Nazi plans aimed at the eventual extermination of the Poles and the Polish nation. (unquote). (p. 771).

Why Roman Dmowski Stood Up To the Jews

Letters on Polish Affairs (Classic Reprint) Sarolea, Charles
1922 ***An Eye-Opening Non-Polish Perspective on Polish-Jewish Relations, Roman Dmowski, the Silesia-Plebiscite Farce, etc.***

Charles Sarolea (1870-1953) was Professor at the University of Edinburgh, and the Belgian Consul in Edinburgh. This 1922 work is head and shoulders above the customary Anglo-American schlock about Poland written today. Because the information in this book is now almost a century old, I trace the continuity of its contents with modern events. **THE**

ROOTS OF POLONOPHOBIA, THEN AND NOW

In the Introduction, G. K. Chesterton wrote these pithy words, "I judged the Poles by their enemies. And I found it was an almost unfailing truth that their enemies were the enemies of magnanimity and manhood. If a man loved slavery, if he loved usury, if he loved terrorism and all the trampled mire of materialistic politics, I have always found that he added to these affections the passion for a hatred of Poland." (p. 8). As it was a century ago, these Pole-haters include the Judeocentrists and the political leftists (including the LEWACTWO). To which we can now add the newfangled slanderers of Poland--the cultural Marxists, globalists, and the libertines and hedonists.

JEWS FREELY CRITICIZE OTHERS, BUT EXEMPT THEMSELVES FROM CRITICISM

Based partly on his personal experience, which he describes, Sarolea comments, "Jewish writers have never hesitated to make ample use of their own highly-developed critical faculties in order to expose the weakness and shortcomings of every community and of every class in the Gentile world. They ought to allow the same liberty to others. They ought to allow Gentile writers to apply their much less developed critical faculties to the scientific investigation of the Jewish problem." (p. 91). Thus, a century ago, everything negative in Jewish-Polish relations was automatically all blamed on the Poles. Now, a century later, it is exactly the same. As an example of a century-old meme, Sarolea quips, "Again and again during the last few years the Jewish Press have been systematically accusing the Polish people of intolerance. It does not seem to occur to them that the very presence of Jews in Poland in such overwhelming numbers is a refutation of that accusation." (p. 92). Ah, that same old buzzword about tolerance! And exactly the very same Jewish calumnies directed at Poland.

JEWSH ECONOMIC DOMINANCE LONG PREVENTED A POLISH MIDDLE CLASS, LEADING TO POLAND'S DOWNFALL

Sarolea pulls no punches as he writes, "The abnormal proportion of Jews in the Polish towns has had one disastrous social effect amongst many others. It has prevented the emergence of a Polish middle class...To that cause more than to any other can be traced the downfall of the Polish Republic. And the absence of a Polish middle class in the past has been largely due to the presence and pressure of an abnormal number of Jews. There is a vicious circle in the economic life of Poland. On the one hand a Polish middle class cannot rise as long as the present concentration of the Jewish population persists. On

the other hand, if a Polish middle class did become both conscious as a class and sufficient unto itself, the Jewish population in the cities could no more make a livelihood". (pp. 97-98). (The latter eventually happened, leading to crushing poverty among many Polish Jews between WWI and WWII.) FINALLY, AN ELEMENT OF JUSTICE FOR ROMAN DMOWSKI: THE 1912 DUMA ELECTIONS. JEWS DID BOYCOTTS FIRST

Nowadays, academic books invariably demonize Roman Dmowski, especially those written by Jews and by LEWAKS. In fact, Dmowski has become enlisted as a demon-symbol of everything that was and is supposed to be so terrible about Poland. Consider the National Democrats (Endeks) and their call to boycott the Jews. Sarolea thoughtfully and evenhandedly assesses this event, "One remarkable incident which happened immediately before the war [WWI] illustrates the economic antagonism between the Jewish population and the rising Polish middle class. About 1910 the national party declared an economic boycott against the Jews. It was an inopportune and a dangerous move, as Mr. Dmowski found out to his cost. But the Christians were able to urge that they were only applying to the Jews those very economic methods which the Jews were applying to the Poles. The Jews maintained the strictest economic solidarity and clannishness amongst themselves. The Christians were merely retaliating." (p. 98). ROMAN DMOWSKI AT VERSAILLES: WHY POLAND'S JEWS WOULDN'T/COULDN'T ASSIMILATE Charles Sarolea, who knew Roman Dmowski, sets the record straight. He writes, "In Poland the Jews refuse to be absorbed...Yet the Polish Jew is the most bigoted, the most fanatic of nationalists. He continues to live in the Middle Ages, he feeds on the Talmud and the Zohar. He retains his long gabardines and his corkscrew curls. He continues to dispute whether an egg which is laid on the Sabbath may be eaten and whether that Sabbatical egg is not an unclean egg." (pp. 93-94). In addition, the author ponders the fact that, "...95 percent of the five million of Polish Jews speak a German dialect [Yiddish]." (p. 99). Sarolea then displays a sense of humor as he describes his interaction with Roman Dmowski: "But even if the Jews did desire to be assimilated, the fact is that they cannot be assimilated. There are too many of them. During the war [WWI] I had the honor to act as Chairman in a debate between a Jewish gentleman and Mr. Roman Dmowski, the Polish Plenipotentiary at Versailles; as the controversy was getting somewhat too animated, I intervened for a moment in the

discussion in order to relieve the tension of the atmosphere. I am sure, I submitted, that Mr. Roman Dmowski is prepared to admit that the Jews are the 'salt of the Earth.' On the other hand I felt sure that Sir Leo Levison would also be prepared to admit that there may be too much salt in the Polish dish. I believe that those words did sum up the gist of the problem." (p. 95).

MENDACIOUS ACCUSATIONS OF MASSIVE POLISH POGROMS--JUST LIKE TODAY Around 1918, newspapers had lurid fake news about as many as 30,000 Jews murdered by Poles. Henry Morgenthau visited Poland, at the behest of President Wilson. Let Sarolea tell what happened, "Mr. Morgenthau, in his inquiry, proved beyond the possibility of contestation the baseless nature of the accusation. He further gave the Polish Jews the wholesome advice to try to be loyal citizens to the New State, warning them at the same time of the incalculable damage which was done not only to the New State, but to the Jewish cause, by the irresponsible charges hurled by the Jewish papers against the Polish Government and the Polish people." (p. 88). Have the Jews heeded Morgenthau's advice? Are you kidding! Here we are a century later, and we see, once again, massive-pogrom calumnies against Poland, this time by the likes of neo-Stalinist authors such as Jan T. Gross, Jan Grabowski, and Barbara Engelking. They have been supported by various Jewish organizations, Holocaust operatives, and the press, as they go around repeating sensational voodoo numbers of 200,000 fugitive Jews killed by Poles during the German-made Holocaust. Ah, some things never change!

EVEN AFTER POLAND REGAINED INDEPENDENCE (1918), JEWS REMAINED ALOOF FROM POLAND To begin with, Poles and Jews may as well be living on different planets. Sarolea quips, "Between the Pole and the Jew there are a hundred differences: differences of language, of religion, of race and of manners, of economic interests and of political sympathies." (p. 103). Yet ironic to all this, we have authors today (e. g, Joanna Beata Michlic) whining that Poles saw Jews as the Other! To the passive Jewish separatism must be added the active Jewish separatism, "And now, when in the fullness of time that State has been restored, they [Poles] discover with dismay that the Jews, on whose support they had a right to rely, are the secret or overt enemies of the State. They discover that the Polish Jew is primarily a Jew, that he is secondarily a German, but that in the majority of cases he refuses to be a Pole pure and simple." (p. 99). He adds that, "The Jews seem to think

that their future is bound up with Russia and Germany." (p. 101). THE SO-CALLED MINORITIES TREATY: UNPRECEDENTED AND EXPANSIVE SPECIAL RIGHTS FOR JEWS Sarolea is merciless as he cuts to the quick, "If the Polish government refuse to allow the use of the Yiddish dialect in public schools, and if they insist that Polish be the national language of the Polish State, that wicked Government is accused of violating the sacred rights of minorities, although no Jew in Whitechapel or in the Bowery would dare to demand that the English language should be abolished in the schools of London or New York." (pp. 34-25). Furthermore, "Such a claim is intolerable, and would not be admitted by any Government." (p. 100). No kidding. THE FARCICAL 1921 PLEBISCITE IN SILESIA Author Sarolea calls the Germans on this one. He writes, "If the Poles had been consulted in the matter, they could no more have accepted it than the French would have accepted a plebiscite in Alsace-Lorraine. A plebiscite and a referendum may be fair methods of finding out public opinion, BUT ONLY UNDER NORMAL CONDITIONS AND IN A FREE COUNTRY. But Silesia is not a free country. She had been living under the Prussian heel. The Government had been accustomed for generations to import electors and to manipulate elections." (p. 54: Emphasis is Sarolea's). The results of any plebiscite were foregone conclusions. Sarolea quips, "For fifty years Germany had carried on a policy of compulsory colonization and expropriation. Hundreds of thousands of immigrants, civil servants, and German colonists, have been allowed to swell the German numbers and to load the dice in the electoral game...First, brutal conquest, then systematic Germanization and then nationalization of industries; last, as an inevitable result, a plebiscite favorable to the conqueror." (p. 55). Not surprisingly, the Germans were able to manipulate and intimidate many Poles into voting against Polish interests. Sarolea concludes that, "At least one-third of the Polish-speaking population submitted to German pressure, and was terrorized by the obsession of Bolshevism and bankruptcy." (p. 56). German arrogance knew no bounds. The author realizes that, "It is not the Poles but the Germans who refused to abide by the results of the referendum...It is the provocative attitude of the Germans which was the immediate cause of the Silesian insurrection." (p. 57).

Swiat Powojenny i Polska Dmowski, Roman 1931 **Roman Dmowski on Jews: Boycotts of Jews Were Necessary. Jewish Poverty Not Poles' Fault: It Was Inherited From Tsarist Russian Policies**

THE POSTWAR WORLD AND POLAND is the title of this Polish-language book. [Review based on original 1931 2nd Edition]. This work covers the role of Russians, Germans, Jews, and Poles themselves. It provides an interwar vantage point towards the end of Dmowski's life.

SHADES OF THE MODERN EUROPEAN UNION Before and during WWI, the Germans hoped for a great, European-wide German empire that they called MITTELEUROPA. (p. 164). After being defeated, Germany never gave up her ambitions for the reacquisition of Polish lands--lands which Germany professed to need. Writing in 1930--long before Hitler came to power--Dmowski noted the aggressiveness of German demands, and German demonstrations at the Polish-German frontier. (p. 64). German nationalism was always animated by arrogance and greed. (p. 66). THE DANGERS OF THEOLOGICAL MODERNISM Far from being chauvinistic, Dmowski gave credit wherever it was due. He praised the Protestants for such things as their work ethic, discipline, sense of human responsibility and morality, etc. (p. 293). He also credited Protestants with having achieved many more scientific discoveries than Catholics. (p. 294). Dmowski was repulsed by the development of liberal Protestantism, which devalued discipline and which led to clergy that did not believe basic Christian truths. To him, this was worse than police who themselves commit crimes. (p. 295).

THE POLISH INTELLIGENTSIA BOOMS IN GALICIA Dmowski provides interesting details on Austrian-ruled Poland. Much has been said about how the Ukrainian intelligentsia had been a relatively recent development. However, the same was true of the Polish intelligentsia in eastern Galicia. It was not until about 1867 that the Austrian authorities needed Polish teachers, judges, administrators, etc. (pp. 102-105). Dmowski characterized the rapidity of the increase, in numbers of educated Poles after 1867, as unprecedented in comparison with other nations. (p. 104). THE ENDEKS AND THE "INVENTED"

UKRAINIAN NATIONALITY In elaborating on the Ukrainians, Dmowski recounted how the German influences (including the HAKATA) and Austrian influences (notably Stadion) had steered Ukrainians in an

anti-Polish Ukrainophile direction. (p. 238). On the other hand, Russian influences on Poland's Ukrainians tended to make them into Russophiles (Old Ruthenians). However, it is false to attribute to the Endeks the premise that foreigners "invented" the Ukrainian nationality. In fact, the relatively small group of Polonophile Ukrainians recognized themselves as a separate nationality: GENTE RUTHENUS, NATIONE POLONUS. (p. 238).

ENDEK LED BOYCOTTS OF JEWS WERE NECESSARY

Dmowski describes the pre-WWI Polish boycotts of Jews as follows: "The Polish nation, which in the prewar years, having become unmistakably aware of the enmity of the Jews towards Polish national aspirations, and, sensing the danger of the growing Jewish population of her towns, began energetically to develop her own commerce and to support this effort by boycotting Jewish commerce..." (p. 319).

JEWSH POVERTY NOT POLES' FAULT: IT WAS INHERITED FROM TSARIST RUSSIA After the resurrection of the Polish state, Jews voiced constant complaints, most of which were unjustified (p. 322), save for the one about poor Jews getting poorer. However, this was not the fault of Poles (or Jews, for that matter). (p. 323). It occurred as an outcome of the tsarist-created Pale of Jewish settlement. (p. 325). Massive overcrowding of Jews into Polish towns impoverished them. It facilitated the proliferation of all sorts of unproductive make-work peddling among Jews. (p. 323). In addition, for some time, Jewish middleman positions were becoming superfluous. Jews therefore switched to handcraft occupations--putting them in direct conflict with Poles who were leaving their farms to perform the same occupations. (pp. 329-330). Still, overall, quite a few Polish Jews were well off, even at the expense of Poles. (p. 323).

THE REALITY OF THE ZYDOKOMUNA The author touched on Jewish political developments. As for the Zydokomuna (Bolshevized Judaism), Dmowski pointed out that both the spirit and the leadership of the Russian Revolution had been predominantly Jewish. (p. 319). As for Zionism, Dmowski, interestingly, foresaw the fact that a Jewish state in Palestine would be the object of massive and sustained Arab enmity. (p. 320).

JEWSH DEMOGRAPHICS In the decades up to WWI, Poland's Jews, obeying the Talmud on procreation, enjoyed a higher population growth rate than the Poles. After WWI, adherence to the Talmud declined, and the relative population growth rates reversed. (pp. 330-331).

As Jews "opened up" to European influences, Zionism increasingly replaced Talmudic orthodoxy. (p. 330).

Russian Realities and Problems Duff, James 1917
Poles Out-Achieve the Prussians, and Thwart Them. Anti-Jewish Boycotts Necessary, But Roman Dmowski Consistently Opposed Violence Against Jews

This anthology not only discusses the situation in Russia just before the Russian Revolution, but also gives much information about foreign-ruled Poland in the late 19th and early 20th century. I focus mainly on the latter. POLAK POTRAFI: THE PRUSSIAN BOOT FAILS TO CRUSH THE INDOMITABLE POLISH SPIRIT The savagery of the German occupation of northwestern Poland is recounted by Roman Dmowski, (quote) In the years just prior to the War [WWI] the papers brought them occasional news about a desperate struggle for existence going on in German Poland, about the unheard-of measures employed by the Germans for the purpose of destroying the Polish nationality, about the law to expropriate Polish landed estates, about the Polish children being flogged because they insisted on praying in their mother tongue, and so on." (unquote) (pp. 83-84). Dmowski describes how the Prussian-oppressed Poles turned the tables on their German masters, and emancipated themselves from the erstwhile Polish but now pro-German local Jews, (quote) They (Poles) rapidly learned German methods of work and adopted them in defence of their nationality, of their ideals and of their mother language, as well as in the economic struggle in defence of Polish landed property, and in industrial and commercial competition...at the same time they develop a strong middle class and to a great extent Polonised the towns where the Germans and Jews, the latter supporting Germanism, had been strong. In the last decades of the nineteenth century the percentage of Germans in their country was considerably reduced (to 38 per cent against 45 per cent in 1867), while the Jews, pushed out by Polish traders, emigrated to Germany and have nearly disappeared from the country. They now form only one percent of the population (as against seven per cent in 1815). (unquote)(pp. 108-109). During this process, the peasantry acquired

national consciousness, formed Polish banks, advanced in agricultural techniques, became educated, and grew in Polish patriotism. To a lesser extent, the Polish peasantry in Russian-ruled Poland, and still less in Austrian-ruled Poland, followed the example of the Polish peasants in Prussian-ruled Poland. (pp. 111-112). WHY GERMANY WAS

POLAND'S MAIN ENEMY

In other contexts, Roman Dmowski provides evidence to support his contention that the Germans were the main enemies of Poland, and that most Poles shared his position. The Germans not only severely oppressed the Poles in Prussian-ruled Poland, but actively used their influence to cause greater repression of the Poles in Austrian-ruled and Russian-ruled Poland. For instance, when the Polish members of the second Duma (Russian parliament) brought forward a bill for the introduction of Polish teaching in the schools of Russian-ruled Poland, the German press fiercely protested, asserting that this would be a "provocation against Germany". (p. 119). [Parenthetically, this experience shows once again how Polish participation in the Duma was crucial to Polish national development, and why Jewish-backed candidacies to the Duma were recognized as a severe affront to Polish national aspirations, culminating in the Dmowski-led boycott of 1912]. Later, in the just-concluded war (WWI), 4/5ths of Polish public opinion sided with Russia against Germany and Austria. (p. 121). THE JEWS OF POLAND IN

CONFLICT WITH POLAND'S MIDDLE CLASS

In describing how masses of Jews came to Poland, Dmowski says, (quote) Then a great Jewish wave came from Germany. Their settlement in the country was opposed by the middle class which was however very weak and had no influence. On the contrary, the ruling class of landed nobles favored the new settlers, who, unlike the Polish middle class which had never reconciled itself totally to the new order of things, did not struggle against the exclusive rule of the country by the nobility. (unquote)(p. 101). THE INCREASING JEWISH ECONOMIC DOMINANCE OF TSARIST RUSSIA

Harold Williams describes the paradoxical situation of the Jews in tsarist Russia, (quote) The greater part of the Jews came into the Russian Empire with the partition of Poland...you have the long tale of their bitter suffering, and at the same time you have such facts as the growing power of the Jewish element in finance in Petrograd and Moscow, in banking, and commerce, and industry, and the very powerful influence of the Jews in the intellectual life of the Russians. (unquote) (pp. 150-151). It

is easy to see that the erstwhile Polish Jews increasingly had a vested interest in the perpetuation of the Russian-ruled status quo and the non-resurrection of the Polish state.

ROMAN DMOWSKI DID NOT FOMENT POGROMS AGAINST JEWS: TO THE CONTRARY

Roman Dmowski alludes to the Pale of Settlement imposed by the tsar on Jews and the divergence of Jewish and Polish interests, and then re-affirms his opposition to violence against Jews. He writes (quote) In Russian Poland the Middle Class represents all stages of wealth from the great industrials and merchants down to the small traders and craftsmen, and includes a very numerous class of people of liberal professions. Here the Polish commercial and industrial class feels cramped, particularly because of the herding together in cities with the Jews who, driven out of Russia by anti-Jewish laws, gather in Poland. This explains such facts as the commercial boycott of the Jews in Poland, which is partly a manifestation of the economic energy of the Polish middle class and partly of the tendency of the whole community to strengthen the Polish element in the town populations. The Jews in Poland, it must be mentioned here, in the mass do not belong to the Polish nationality: their language is Yiddish, a German dialect, and they are organized as a separate nationality against the Poles. In these conditions the struggle against the Jews is a national struggle. It must be firmly stated here that this commercial boycott is carried out without any manifestations of violence on the part of the Poles, and that everything written about the use of brutal force by the Poles is pure invention." (unquote)(pp. 115-116).

Goliath: Life and Loathing in Greater Israel Blumenthal, Max 2012

Jews Can Be Just as Prejudiced Against Their Minority Group (Israeli Arabs) as Poles Presumably Were Prejudiced Against Their Jewish Minority

Author Blumenthal repeatedly mentions the Deir Yassin massacre (p. 56, 194, 199), in which Arab civilians had been summarily murdered by Irgun guerrillas. The student of Polish-Jewish relations may be amazed at the parallels which exist with modern-day Israel and prewar Poland, and I write my review from that angle.

THE PALESTINIAN DEMOGRAPHIC "PROBLEM" IN ISRAEL--LIKE

THE JEWISH DEMOGRAPHIC "PROBLEM" ON PRE-WWI POLISH SOIL

The demographics in Israel are such that the Palestinian population is rapidly increasing. (p. 355). Blumenthal points out that birth control was banned in Israel until the late 1950's, and that abortion was illegal until 1976, all to ensure a high Israeli Jewish birthrate. (p. 314). The informed reader may wish to compare these concerns with earlier Polish ones regarding Jews. The Jewish share of the local population, of Russian-ruled Poland, had almost doubled in 1800-1900 (from 8% to 15%), prompting the Jewish-maligned Dmowski to express his concern about Jewish demographics. EVIDENTLY, MOST ISRAELI JEWS ARE

PREJUDICED What about majority Israeli opinion? Blumenthal cites a 2006 poll, from an article in *HA'ARETZ*, which states that 68% of Jews would refuse to live in the same building with an Arab. (p. 416). And yet Poles are endlessly portrayed, by Jews, as a horribly intolerant people.

ENDEKS BOYCOTTED JEWS. AND NOW JEWS BOYCOTT ARABS Blumenthal mentions street-level "enforcers" in Israel. These ensure the boycotting of businesses that employ Arabs and the punishment of Israeli landlords that rent to non-Jews. (p. 317). And yet, in history books, we never hear the end of those big bad Endeks and ONR "enforcers", and the boycotts they led of Jews in pre-WWII Poland!

ISRAELI JEWS LEAVING ISRAEL. WHY? The author discusses the high emigration rate from Israel. He suggests that this stems less from fear of terrorism and more from the social and economic problems in Israel. (p. 408). How much of this emigration is driven by the actual or perceived intolerance that exists in Israel? THE AUTHOR A SELF-HATING JEW?

Some reviewers have characterized Max Blumenthal, and other Jews who major in criticizing Israel, as self-hating Jews. Could it be, instead, that Blumenthal, and others like him, are leftists first and Jews second? This would be comparable to the way that some Poles (e. g, the neo-Stalinists and the LEWACTWO) are leftists first and Poles second. JEWS THEMSELVES SOMETIMES EQUATE OTHER JEWS WITH NAZIS

Some of the leftist Jewish attacks on Israel have been very strident. For instance, Yeshayahu Leibowitz went as far as using the term "Judeo-Nazis", and even compared Justice Moshe Landau (the one who had sentenced Adolf Eichmann to death) to a Nazi. (p. 268). And, then again, there are those LEWAKS who scurrilously equate Roman Dmowski and the Endeks with the German Nazis. Oh, well...

The Russian Jew Under Tsars And Soviets Baron, Salo Wittmayer
 1976 ***Boycotts: Jews Started Them in Poland Long Before Dmowski, But Nowadays Only Endeks Get Blamed For Them***

In contrast with some of his other books, Baron takes a rather lachrymose-history viewpoint in this one. (If accurate, it adds to the refutation of the argument that the pro-Russian, and later pro-Communist, orientation of Polish Jews owed to a pro-Jewish Russian mindset.) Owing to its breadth, I can only touch on a few topics. DMOWSKI WAS RIGHT ABOUT THE LITVAKS Baron indirectly confirms Dmowski on the "so-called Litvaks (Litwaks)". In 1816-1913, the high Jewish birthrate combined with migration from the northwest led to the Jewish population of Congress Poland rising from 7.8 to 14.9%--thus increasing 822% against the Poles' 381%. (p. 64). RUSSIAN-STAGED "POLISH"

POGROMS Interestingly, Baron cites indirect evidence for Russian planning and staging of the Christmas Day, 1881, Warsaw pogrom: "Here, too, some Russians were the chief instigators; one of the arrested, a former Russian colonel, was found in possession of a detailed list of Jewish shops singled out for pillage." (pp. 44-45). DMOWSKI WAS RIGHT ABOUT AGGRESSIVE JEWISH SEPARATISM In 1897, 97% of Russia's Jews spoke Yiddish. (p. 226). Jewish separatism and particularism was demanded, for instance, by the Bund, which was anti-clerical (p. 150), called for Jews to be granted national-cultural autonomy (p. 144), and to be recognized as a full-fledged nationality, on par with, for instance, the Poles. (p. 143). FLEXIBLE, OPPORTUNISTIC, AND SEEMINGLY-CONTRADICTORY POSITIONS TAKEN BY JEWS

Baron mentions the "contradictions" of anti-Semites, who variously attack the Jews for being nationalists (Zionists) as well as for being internationalists (Marxists), and variously as freethinkers as well as "too religious". (p. 145). Ironically, these "contradictions" also played out within the Jewish community. For instance, the Bund first promoted Marxian internationalism before emphasizing Jewish national autonomy. (p. 142). The Poale Zion advocated that Jewish workers ally themselves with both the Zionist World Organization AND the Socialist International. (p. 149). Both socialists and Zionists promoted secularism. (p.

150). Religious Jews, tending to be apolitical (if not anti-political) and anti-Zionist, nevertheless formed a pro-Zionist movement among themselves. (p. 151).

TIT FOR TAT. IN HIS MUCH-MALIGNED 1912
BOYCOTT OF JEWS, ROMAN DMOWSKI WAS MERELY COPYING A
PAGE OUT OF THE JEWISH PLAYBOOK

Long before Poles started boycotting Jews, the reverse had been taking place. Baron notes: "In 1810 the Jewish tailors of Lodz successfully fought off the incursion of non-Jewish competitors. Fifteen years later we find the first 2 Christian tailors in the city." (p. 82). The self-perpetuation of Jewish monopolies also occurred passively: Jewish communities embraced Jewish tailors for socioreligious reasons, and Jewish factories employed Jewish workers. (p. 88). Ironical to the much-condemned Dmowski-led Endek boycotts of Jews in the wake of the 1912 Duma election, Jews themselves had conducted earlier boycotts--against their own. Baron comments: "Jews actively participated in the elections to the First Duma (Parliament), voting wherever advisable for Jewish candidates and elsewhere throwing the weight of their ballots on the side of liberals and moderate labor leaders. The Jewish socialists, however, boycotted the election...Despite the boycott the Jews succeeded in electing twelve of their own coreligionists to the Duma..." (p. 59). [Evidently, to some, if Jews boycott Jews, it is a nonissue. But if Poles boycott Jews, then it is a horrible anti-Semitic act.]

INFLUENTIAL
JEWS HELPED PERPETRATE FOREIGN RULE OVER PARTITION
POLAND, IF ONLY INDIRECTLY

Influential foreign Jews such as the banker Gerson Bleichroeder, Bismarck's trusted advisor, philanthropist Baron de Hirsch (p. 50), and many entrepreneurial local Jews (pp. 88-on), had a major impact on tsarist Russia. [This also meant that Jews understandably increasingly acquired a stake in the perpetuation of the status quo, and, by implication, the non-resurrection of subjugated Poland.]

THE THREAT OF JUDEOPOLONIA WAS REAL, NOT ANTI-
SEMITIC IMAGINATION

Although Baron does not mention this, Polish fears of a literal Judeopolonia had a rational basis. For instance, Israel Zangwill and some other Zionists suggested that Jews colonize ANY territory (not necessarily Palestine) in order to make it into a new Jewish homeland. (p. 150). [Since foreign-ruled Poland already had a large fraction of the world's Jews, and there was already a huge Jewish infrastructure in place, why then not convert Poland into a new Jewish state under the auspices of the ruling powers?] THE COMMUNISTS BECOME

BUDDIES OF THE FASCISTS THEY HAD CONDEMNED SO MUCH

Fast forward to WWII. Jewish and non-Jewish Communists tried creatively to explain away the unexpected Nazi-Soviet Pact of 1939-1941: "Yet the Jewish officials active in the 'information services' of the Soviet Union, domestically and internationally, strained all their ingenuity to explain this new turn as but a part of Marxian dialectics which, though transcending the reasoning capacities of average men, was fully comprehended by the superior minds of the Soviet regime and the Third International." (p. 249). The substantive (not merely tactical) nature of the Nazi-Communist alliance is illustrated by the fact that the USSR sent to Nazi Germany no less than 500,000 tons of phosphates, 900,000 tons of oil products, 1,500,000 tons of grain, and even rubber and zinc purchased from German-enemy England. (p. 249). Obviously, the Nazi-Soviet alliance was real. It was not some kind of temporary armistice or time-stalling trick of either side.

Poland and the Poles Boswell, Alexander Bruce 1919

Poles' Belief in Jews Conducting Ritual Murder Already Rare By 1919. Jews Boycotted Poles First, But (Surprise) Nowadays Only the Poles Get Blamed For Boycotts

The author of this in-depth 1919 study of Poland, titled POLAND AND THE POLES, was a research fellow in Polish at the University of Liverpool. Owing to its broad scope, I can only touch on a few items.

POLAND BETWEEN THE FIRST AND SECOND REPUBLICS (1796-1918)

Even when experiencing the Partitions, the Poles continued to affirm human liberty: "In fact, Poland, in 1794, was the first nation outside Western Europe to declare all its peasants free. This was not done in Prussia till 1823, in Austria till 1848, and in Russia till 1861." (p. 84). Tsarist Russian rulers assumed that Polish national consciousness was limited to the gentry and clergy, and so peasants could be appeased by giving them land, starting in 1864. (p. 96). This was, at most, only temporarily true. "The Polish peasant was scarcely conscious of his nationality even as late as the Insurrection of 1863 in which he took merely a passive part. But he has resisted the blandishments of alien governments, and declared himself a Pole, and to-day the main

support of Polish nationalism is among the peasants." (p. 117). Roman Dmowski was not pro-Russian. He merely had seen Germany a greater enemy of Poland than Russia. (p. 105, 291). POLES PUSH BACK AGAINST THE HEAVY-BOOTED GERMANS, AND EMANCIPATE THEMSELVES FROM JEWISH ECONOMIC DOMINANCE

Boswell devotes an entire chapter to the spectacularly successful Polish thwarting of heavy-handed Prussian rule, focusing on the pioneering work of Peter Wawrzyniak. His goal was to enable Poles: "...to compete with the German element and to emancipate itself from the strangling grip of German capital and the Jewish money-lender." (p. 172). The Poles got educated, learned various trades, formed Agricultural Circles, co-operative societies, Credit Associations, banks, etc. The turnaround was dramatic: "His [Wawrzyniak's] work made possible the growth of a Polish middle class of merchants and artisans; and soon the towns were repeopled by Poles who could compete with the Germans in every branch of trade and industry. One result of this movement was the elimination of the Jew as middleman, factor and usurer. Without pogrom or boycott the Jewish population was steadily reduced in numbers and influence, until the Jewish element was either assimilated by the Germans or Poles, or forced to emigrate." (p. 177). All of this was facilitated by the fact that, unlike the other backward regions of foreign-ruled Poland, Prussian-ruled Poland had a well-developed infrastructure. (p. 170). POLISH BELIEF IN JEWS CONDUCTING RITUAL MURDER RARE ALREADY BY 1919

Jan T. Gross and his fans would have us conclude that Polish peasants' belief in the blood libel animated their antagonism towards Jews. Boswell, in contrast, argues that (even in the period up to 1919), this was only marginally true: "The more serious accusations of ritual murder and similar superstitions, so widespread among the peasants of the Ukraine, as seen in the recent Beiliss [Mendel Beilis] trial, only lurk in remote corners of Poland. The real quarrel between Pole and Jew has arisen from the Polish attempt to free the peasant from Jewish exploitation." (p. 190).

JEWS BOYCOTTED POLES FIRST—BUT WE NEVER HEAR ABOUT THAT The boycotts of Jews, in Russian-ruled Poland, had partly been actual, and partly an indirect outcome of the changing economic players. "But the deepest cause of Jewish hatred for the Poles lies in the recent growth of a Polish middle class, and the attempt to eliminate the Jewish usurer from the village." (p. 39). Boswell adds: "But it

must be remembered that Jewish economic solidarity has constituted an informal boycott of Polish traders for hundreds of years, so that this measure is looked on by the Poles as a policy of self-defence." (p. 191). The circumstances behind the formal boycotting of Jews, started by Roman Dmowski in retaliation for the Jews' insubordination to Poles in the 1912 Duma (Russian Parliamentary) election, is described by Boswell: "This Jewish nationalism is called Sionism [Zionism], but has little in common with the Western Jewish scheme for the revival of a State in Palestine. In its extreme form, it is a plan to create a joint State, Judaea-Polonia [Judeopolonia], where Poles and Jews shall have equal rights. In the main, it is a movement for the use of Yiddish in the administration and the schools, on an equality with Polish...The rise of Jewish nationalism has thus led to a great political antagonism between the two races." (p. 190). [The Zionists wanted Jews to effectively function as a separate nation on Polish soil. The reader may compare this insubordination with that of going to one's employer and telling him that, from now on, you are also boss alongside of him.]

JEWS IN CONFLICT, IN MANY WAYS, WITH THE
EMERGING MODERN POLISH NATION

All along, Jews had frequently been, wittingly and unwittingly, out of step with Polish national goals and essential Polishness in various ways, as described by Boswell: "As Russian and Prussian oppression increased and Polish resistance stiffened, the Jews, where they did not actually support the prevailing power, yet by their mere passivity and inaction became a danger to the Polish element, which was forced to devote all its resources to self-defence." (p. 38). "Moreover, a generation of Jews, in Lithuania and the Ukraine, was growing up in Russian schools and was acquiring a scorn for everything Polish...they began to migrate into the Kingdom of Poland, and not only to display great arrogance and antagonism to everything Polish, but to infect the older Jewish residents with these antipathies." (pp. 38-39). "Litwaki [Litvaks]...roused even the friendly Polish Jews to oppose all Polish national aims." (p. 188). [Obviously, the influence of the Litvaks went far beyond their actual numbers, even if the numbers have been exaggerated.] "On the whole, the life of the Jews in Warsaw is quite tolerable. They do not suffer the political disabilities that existed in the rest of Russia, and have been favoured by the [tsarist Russian] Government at the expense of the Poles." (p. 191). Social democracy was an anti-national movement. (p. 105). "The Jews...became also the chief supporters of Social Democracy in

Poland, and formed a revolutionary association of their own called the 'Bund'". (p. 39). "...Jews are born financiers, naturally tend to be cosmopolitan in their attitude and to favour German rather than Polish interests." (p. 152). "The commerce and transport agencies are also largely in the hands of the wealthier Jews, who act to a great extent as representatives of German firms...[the business traveler] will find that preferential treatment is given to German firms."" (p. 188).

LOOSENING OF MORES AMONG ACCULTURATED POLISH JEWS "The morality of the Orthodox Jews is very strict, but from the large class on the border line between Jewish and Polish society come a large proportion of the DEMI-MONDE of Warsaw, and the Jewish type is common in the cabarets, ubiquitous in the restaurants and in the streets." (p. 189). [Perhaps these low-character Jews are the ones later referred to by Maciej Giertych, Cardinal August Hlond, etc.]

Polin Studies in Polish Jewry Volume 27: Jews in the Kingdom of Poland, 1815-1918 Dynner, Glenn 2014 *Jedwabne Accusations Rehashed. Cultural Marxism in Action. Jewish Germanophilia and Separatism. Endek Boycotts of Jews Contextualized*

This volume raises many issues. As is the case with other volumes of the POLIN series, this one presents much information, but often does so in a mile-wide and inch-deep manner. It tends to present Jews as objects of perceptions, and not as agents that affect how they are perceived and how they are treated. There are far too many shortcomings for me to bring up in one however-oversized review, alongside a few good points. My review focuses on a few issues, and does so in a thematic (not chronological) format.

NEW VIEWS? HARDLY. SAME OLD POLONOPHOBIA There is a section of this volume called "New Views". This is deliciously ironic, because it includes two articles that are the same-old, same-old paean to neo-Stalinist authors such as Jan T. Gross and Jan Grabowski, and their Polonophobia. Authors Antoni Sulek and Kathleen Cioffi repeat the claims of the likes of Jan T. Gross with not so much as a glimmer of questioning. In fact, Cioffi (pp. 424-425) states that the investigative IPN Commission (INSTYTUT PAMIECI

NARODOWEJ) has proved Jan T. Gross essentially correct on Jedwabne. This is egregiously incorrect. [Jan T. Gross had asserted, in his *NEIGHBORS*, that Poles were the ones who burned the Jews in the barn while the Germans just watched and took pictures. In contrast, the IPN has left the German and/or Polish responsibility, for the burning of Jews in the barn, an open matter. Clearly, the evidence is inconclusive, and it can NOT be said that Gross has been proved right.] Authors Antoni Sulek and Kathleen Cioffi are so far removed from objectivity that they partake of propaganda rather than scholarship, and the informed reader will likely question the editorial standards in this volume. Their omissions are glaring, and revealing. Consider the--unmentioned--other side to the story of Jan T. Gross and his *ZŁOTE ZNIWA (GOLDEN HARVEST)*. Please see *Golden Harvest or Hearts of Gold? Studies on the Wartime Fate of Poles and Jews*, and read the detailed Peczkis review. Jan Grabowski, in his *JUDENJAGD (HUNT FOR THE JEWS)* has completely distorted the events at Dabrowa Tarnowska county. For corrective, please see the--unmentioned-- *Krwawe Upiory* (Polish Edition), and read my detailed English-language review. Sulek skirts around the issue of Jewish-Soviet collaboration (Zydokomuna), as a provocation for Polish complicity in the Jedwabne massacre, and Cioffi dismisses the unwelcome fact of Jewish-Soviet collaboration in a cavalier matter. Jewish-Soviet collaboration against Poles, in 1939-1941, was undeniable and significant in scale. To learn more, please read the free, detailed online book, *NEIGHBORS ON THE EVE OF THE HOLOCAUST POLISH-JEWISH RELATIONS...* by Mark Paul. (See the 2013, or any more recent, edition). Finally, there is nothing remarkable about the fact that some Poles collaborated with the Nazis in betraying fugitive Jews. Betrayals and denunciations were a frequent wartime event that respected no nationality. As a matter of fact, large numbers of Jews were betrayed, to the Nazis, by other Jews, even when the betrayer Jew's life was not in danger. To learn more, please read the free, detailed online book, *PATTERNS OF COLLABORATION AND BETRAYAL...* by Mark Paul.

CULTURAL MARXISM IN ACTION:
THE "HEROIC NARRATIVE" ATTACKED YET AGAIN Why do various authors keep beating Poles up over Jedwabne in the first place? It is not difficult for the reader to deduce the answer to this question. Both Sulek (p. 408) and Cioffi (p. 413) repeat the standard line that Poles are imbued with the "heroic narrative", of fighting the Nazis and being victims of

the Nazis, and, for this reason, are slow to accept the "gospel truth" of Jan T. Gross. The incessant attacks on the so-called "heroic narrative" have unambiguous implications. The millions of ethnic Poles murdered by the Nazis, and the disproportionate and sacrificial contributions of the Poles in defeating Nazi Germany, are all supposed to be nullified just because a small number of Poles collaborated with the Nazis. Can this be taken seriously? If so, it would also mean that Jewish losses and Jewish achievements would have to be nullified by the Jews who collaborated with the Nazis and especially the Communists. Either that, or there exists, Talmud style, one moral standard for Jews and another moral standard for Poles. Pointedly, this attack on the Polish so-called "heroic narrative" has become so monotonically predictable, in works of this type, that the well-read reader may be forgiven for suspecting an agenda. Is it, at very least, part of Judeocentric thinking--a planned disappearance of the memories of the genocide of Poles, down an Orwellian memory hole, so that the Holocaust becomes really the only important event that took place in WWII? Is it part of the "Politics of Shame" (based on the PEDAGOGIKA WSTYDU), wherein Poles are to be intimidated into paying off the extortionists of the Holocaust Industry? Is it part of a long-term goal of making Polish history odious to Poles, notably as proposed by Bismarck, so that Poles lose their self-identity and self-respect, and thus become easier to control by the powers that be? GERMANOPHILIA OF EVEN ASSIMILATED POLISH JEWS

Let us now go back in time to before WWI. The Big-Power orientation of Poland's Jews tended to make them identify with the Partitioning Powers (Prussia, Russia, and Austria) rather than subjugated Poland. Author Benjamin Matis has an eye-opening account of the German influences on even the religious conduct, furthermore of Polonized Jews. He writes, (quote) Polish Jews of the "reform" persuasion who attended these synagogues considered themselves "Poles of the Jewish faith". At the same time, particularly in Warsaw, they were highly influenced by German Jewry. This seeming contradiction can be explained first by the fact that the integrationist desire to be accepted into Polish society was essentially based on the German Jewish model for the modernization of Jewish life that was part and parcel of the Haskalah, and secondly by the large influence of various reforms made to the synagogue liturgy in the German lands. In addition, the congregation that ultimately became the Great Synagogue of Warsaw was

founded by a Prussian Jewish immigrant to Warsaw in 1802, and the language of the congregation until the appointment of Rabbi Marcus Jastrow in 1858 was German, well into its second generation. Moreover, all the preachers of the Danilowska Street synagogue and its successor, the Great Synagogue on Tlomackie Street, were educated, at least in part, in either Germany or Austria. These preachers--Abraham Meir Goldschmidt, Marcus Jastrow, Izaak Cylkow, Samuel Poznanski, and Mojzesz [Moses] Schorr... (unquote). (pp. 258-259). What about the Jews' political orientation? Even when Poland's Jews were not pro-German per se, this hardly meant that they were loyal to Poland. For instance, in his article on the Jews of the Kingdom of Poland under German rule during WWI, author Marcos Silber suggests that, most of the time, Jews used their Yiddish-based identity to argue that they are neither Germans nor Poles.

THE YIDDISHIST MOVEMENT: ANTI-POLISH SEPARATISM

This work generally adheres to the "Jews are victims" and "Poles are anti-Semitic" standard narrative. However, here is an exception. It tacitly entertains the notion that Jews may be partly responsible for the hostility (notably from the Endeks) against them. Author Joshua D. Zimmerman, in his article on Feliks Perl (1871-1927), includes Perl's Jewish parallel to Polish concerns about Judeopolonia--of Jews having politically separatist ambitions (in addition to all the pre-existing religious and cultural separatist tendencies) that go squarely against Polish national interests. Zimmerman comments, (quote) Perl's main critique, however, was that the Bund excluded Polish independence from its party platform...More importantly, the Bund's vision of a democratic federal republic was undemocratic in character, Perl argued, for under the Bund's plan, the nationalities of the western provinces and the Kingdom of Poland would be coerced into a federation ruled from Moscow...In an effort to formulate a theoretical justification for its refusal to support Polish independence, Perl continued, the Bund had resorted to intellectual "acrobatics" and "prevarications". How did the Bund arrive at such a position? Perl's answer is revealing: "It derives from the Bund's original sin--it's ALL-RUSSIAN position. In the country in which it is active--in Lithuania and Poland--the Bund has separated itself from the local population, neither shares its aspirations nor understands its interests, and does not sympathize with the exceptional predicament in which these subjugated people find themselves." By linking the Jewish labour movement in Poland-Lithuania to Russia, "the Bund plays a false and

harmful political role". (unquote). (Emphasis in original). (p. 328).

EARLY JEWISH ANTI-POLONISM Artur Markowski has an article on 19th century pogroms in the Kingdom of Poland. He traces them to triggering events, such as a business dispute between an individual Pole and individual Jew. (p. 237). This led to a paroxysm of collective hostilities between Poles and Jews, which sometimes turned violent. Interestingly, Jews sometimes adopted fantastic beliefs about the malevolence of Poles-- such as the totally unfounded notion that that Poles were out to exterminate the Jews of Warsaw, and would hand out poisoned candy to Jewish children. (p. 243). [This, in a sense, is a mirror-image of the accusations that Jews poison wells, engage in ritual murder, etc. Just as there were quite a few Poles who were ready to believe the most lurid tales about Jews, so also there were quite a few Jews who were ready to believe the most lurid tales about Poles.] **JEWS AND POLES: NOT BLACK AND WHITE**

Author Joanna Nalewajko-Kulikov, in her article on the Yiddish press, includes a selection from *HAYNT*, a leading Jewish newspaper. The editor of *HAYNT* identified Ignacy Baranowski as "the greatest of philo-Semites". Baranowski stated, in an article in *HAYNT*, that Jews exaggerate the wrongs they face from Poles, and that Jews are prone to attack Poles largely because Poles are a "safe" target. (p. 291). [In the more than century since Baranowski wrote this, how little has changed!] Author Theodore R. Weeks addresses the fact that prejudices between Poles and Jews very much went both ways. He comments, (quote) On a popular level, Jews tended to see their Christian neighbours as crude, unpredictable, violent, and following a religion that was fundamentally pagan, worshipping idols (images of saints). Poles, on the other hand, despised Jews as moneylenders and Christ-killers, while also fearing Jews as crafty, sly, and possibly even demonic: The "ritual murder" legend was far from dead here. (unquote). (p. 306).

THE 1912 DMOWSKI-LED BOYCOTT OF JEWS: NOTHING UNUSUAL The reader of most works on this subject gets the impression that the Endek-led boycott of Jews was some sort of exceptional and horrible act, and that Dmowski was some kind of demon. It was not and he was not. Author Yedida Kanfer traces the boycott to its origins in 19th-century Ireland. English land agent Charles Boycott became the subject of "the boycott"--economic warfare by Irish tenant farmers in their struggle for fair rent prices. (p. 156). There was nothing remarkable in the boycott even in foreign-ruled Poland at the time.

Poles boycotted the Prussians' heavy-handed agricultural policies, as in 1901. (p. 172). Soon thereafter, Jews in the Lodz area boycotted German goods. (pp. 173-174). The standard narrative, which treats boycotts of Jews as something noteworthy, smacks of Talmudic-style dual morality. If Jews are boycotted, it is just terrible, and we never hear the end of it. But when non-Jews are boycotted, it is no big deal.

Poland, the Knight Among Nations Norman, Louis Edwin Van 1908
The Kosciuszko "FINIS POLONIAE" Canard. Women Drive Polish Patriotism. Prussian Rule Thwarted. Polish Boycotts of Jews Contextualized and Justified

This 1908 book, written by an American who had lived in Partitioned Poland, is head and shoulders above the usual Anglo-American stuff written about Poland today. It is a mini-encyclopedia on Polish history, customs, achievements, and (yes) shortcomings. As an example of the latter, author Van Norman quips, "Unity is not a Polish virtue. Neither is subordination for the common weal. Everyone must lead." (p. 25). This work has a wealth of information. For instance, the author remarks, "The union, in 1569, of Poland, Lithuania, and Ruthenia, was the first voluntary confederation of independent powers in Europe." (p. 11).

SIGNIFICANCE OF THE MAY 3, 1791 POLISH CONSTITUTION

Van Norman realizes that, "It did not come about by an oppressed class violently overturning society to obtain its rights. It was the voluntary renunciation, from patriotic motives, of exclusive privileges by a powerful class of nobles. But it was then too late, despite the heroism of Kosciuszko." (p. 24).

THE KOSCIUSZKO "FINIS POLONIAE" CANARD

The author sets the record straight by quoting none other than Kosciuszko, "In a letter written to the French Count Segur years after Maciejowice (October 31, 1803) the Polish leader said: 'When the Polish nation called upon me for the defense of the territorial unity, the dignity, the glory, and the freedom of the fatherland, it knew well that I was not the LAST Pole, and that with my death on the field of battle, or elsewhere, Poland cannot and shall not end...Poland herself remains immortal, and that it is not permitted to anybody to repeat the grossly insulting words: "FINIS POLONIAE [POLAND IS FINISHED]"...attribute to me a blasphemy

against which I raise a protest from the very depth of my soul." (Emphasis is Kosciuszko's) (pp. 174-175).

POLISH WOMEN WERE THE BACKBONE OF POLISH PATRIOTISM

In a very moving tribute, Van Norman says it all, "If Polish soldiers of all ages have fought in the ranks of all the armies of the world against the hosts of tyranny, it has not been because they were bred soldiers, but because with their mothers' milk they drank in patriotism; because the Polish mothers sang into their very lullabies the love of liberty and fatherland, that will never die out of the Polish heart. No people can ever be lost when its women place patriotism above their own comfort and pleasure, above everything else they hold dear." (p. 221). [A personal aside. Jerzy Bazylewski (1912-2001), a 1939 War veteran and long-term leader of the HARCERSTWO (Polish Scouts) in Chicago, whom I had known from childhood practically as a next-door neighbor, eventually asked my adult self this question, "Is it from your mother that you acquired this intense love for Poland?" Clearly, he was on to something!] The author elaborates on some of the heroism of Polish women. For instance, he writes, "Then there was Chrzanowska, who defended Trembowla against the Turks. With her own hand she loaded and aimed the cannon and threatened to kill her husband and herself if he yielded, until, finally, Sobieski came to her rescue. Claudia Potocka and Emilia Szczaniecka, during the revolution of 1831 [the unsuccessful November Insurrection], gave up their immense fortunes to the Polish cause, nursed the sick and wounded on field and in hospital, and sealed their patriotic devotion by exile to Siberia." (p. 225).

POLES FIGHT BACK AGAINST BISMARCK AND VON BUELOW IN PRUSSIAN-RULED POLAND

Author Van Norman goes into considerable detail about the KULTURKAMPF. For instance, he comments, "The Poles simply will not sell their land except under the severest need, and even then the sale of Polish land to a German is regarded as a crime by the Poles." (p. 89). In addition, "The Prussian Poles have an organization which is a sort of 'counter-irritant' to the Hakatists. Its work consists in aiding poor Polish nobles, who, without its assistance, might be tempted to part with their lands to Germans." (p. 90). The author also summarizes one of the aspects of organic work. He writes, "This is gradually weaning the Poles away from their old prejudice against trade, and furnishing them with the nucleus of a strong, patriotic, and respected middle class, the lack of which has been heretofore one of the weakest spots in Polish national life." (p. 90). Van

Norman then touches on how the Poles handled Teutonic arrogance and what later turned out to be Nazi-anticipating racism. He quips, "The Poles refused to be dominated or cajoled..." (p. 93). "The Poles must accept German civilization, because it is infinitely superior to theirs. This brusque treatment of the Poles by the Germans as a much inferior people who 'must be protected against themselves,' is very exasperating to a proud, sensitive nation that had a university before Germany ever had one." (p. 96). Hear that, Angela Merkel? **PREDATORY GERMAN AGGRESSION: THE AUTHOR ANTICIPATED WWI AND WWII**

Remember, this book was published in 1908! So here are the eerily-prescient words of author Van Norman, "In this first decade of the 20th century, what is Germany trying to do? What is the idea and ideal which is engrossing all the energy and intellect of the German people? A study of the career of the German Emperor can scarcely fail to show that Germany is aiming at nothing less than the Germanization of the world." (p. 76).

POLES DEVELOPED SIBERIA Van Norman recounts these little-known facts about the Wild East of the Russian Empire, "The vice-president of the Manchurian Railroad is a Pole. The leading civil and military engineers on the Siberian and Manchurian Railroads are Poles, as are also most of the directors of these roads. The directors of the Russo-Chinese Bank are Poles...The chief of the railroad works in Irkutsk also is a Pole." (pp. 102-103). Considering the fact that railroads were "high-tech" in the 19th century, this says a lot. **POLISH JEWISH RELATIONS:**

TWO SIDES TO THE STORY Unlike modern works with their standard "blame it all on Poles" approach, this one is balanced. On one hand, Van Norman exculpates Jewish conduct on the basis of the premise that Jews were forced into "parasitic" occupations. [However, this is a half-truth. The original Jewish abandonments of farming and turn to commerce, a thousand or so years ago, was largely voluntary. And, while Jews were subsequently often banned from "productive" occupations, they did not turn to farming in appreciable numbers even when they were permitted (and furthermore encouraged) to do so.] Van Norman also recounts Jews as victims of humiliations and pogroms. (e. g., p. 256-257). On the other hand, Van Norman realizes the harm being done to Poles by ongoing Jewish conduct. For instance, he writes, "There can be no doubt that by his business shrewdness and unscrupulousness, the Jew does keep many of the peasants, and not a few impecunious aristocrats, in virtual servitude.

For this he is hated." (p. 250). Van Norman adds, in accordance with his personal experiences, the following, "Almost half of the population (35,000) of Tarnopol [now Ternopil] are Jews, and the Jew market in this city is the most unsavory place I ever saw." (p. 256). Already by 1908, the assimilated Jew in Poland was out of step with Polish ways. In fact, the author anticipated, by nearly three decades, Polish Cardinal Hlond's much-maligned 1936 statement on "Jews as freethinkers." Thus, Van Norman wrote, "The intelligent Polish Jews, today, mainly class themselves with the liberals, who are indifferent in religious matters, or anti-clerical." (p. 251). [Note that "anticlerical" is often a euphemistic synonym for anti-religious.]

POLES BOYCOTT GERMANS AS WELL AS JEWS Nowadays, Jewish and LEWAK authors raise a big to-do about the fact that Poles once boycotted Jews (as a means of ameliorating Jewish economic dominance). Recall, for instance, Jan Jelenski, Roman Dmowski, and, later, the ONR between WWI and WWII. Polish anti-Semitism (what else?) was at work. In reality, the boycott was a standard self-defense procedure at the time, and hardly something awful that "Poles did to Jews". Consider, for example, the situation in Prussian-ruled northwest Poland. Van Norman writes, "German professional men who have tried to practice in Posen [Poznan] complain that they cannot live for want of patronage, and a German merchant is boycotted if there is a Polish tradesman near." (p. 89).

From Serfdom to Self-Government: Memoirs of a Polish Village Mayor, 1842-1927 Slomka, John 1927 **19th Century Polish Peasants: Their Enslavement to Jewish Usury. Peasants Strive Against Jewish Economic Hegemony in an Organized Effort to Improve Their Poverty-Stricken Lot** This work was published in 1912 in Polish, with an English-language abridged version in 1929. The present work consists of a 1941 reprint of the latter along with a few added chapters. Jan Slomka was the village mayor of Dzikov (near Tarnobrzeg), in Austrian-ruled Poland near the border with Russian-ruled Poland. His invaluable insights are supported by specific events that he relates. This book focuses on everyday peasant life, and includes details on such things as peasant tales, superstitions, pranks, etc. No mention is made of

peasants believing in the blood libel or blaming Jews for the Crucifixion of Christ. However, it is noted that the local Jews "...staged a mock representation of the sufferings of our Lord." (p. 50).

HOW JEWS EXPLOITED THE POLES: THE SPECIFICS

Those who wonder about the origins of Polish anti-Semitism can immediately see that the Polish peasantry was consistently at the mercy of Jewish usurers: "Peasants had nothing to do with trade, holding it to be a Jewish enterprise...Often the peasant would pay dearly in the spring for grain he had sold the autumn before for a song." (p. 81). "We felt the lack of nourishment, almost every year, from the spring until the crop came in. Grain and other things would jump in price just double, and could be had only from the Jews. These latter would begin from harvest-time to buy up provisions from the farmers, mostly paying them with vodka: and this they would sell during the hunger-period at huge profit." (p. 46). Slomka continues: "In business the Jews were crooks and unreliable. The buyer had always to look sharp, else he would get short weight or measure, or get poor goods, or pay higher than he expected." (p. 96). "Easy" money from Jewish usurers was a trap: "In the first years after serfdom ended, the Jews managed to get a hold of not a few people, win them by cleverness, loans, or vodka, and for the moment persuade them that they had no better friends in the world. But before the latter could think things out, in a year or two their farms were gone, and became the property of the other." (p. 97). "By these tactics, the Jews ruined as much as half of the farmers, for there were enough light-headed folk in every community who would borrow money, and do nothing with it, or even spend it for a drink." (p. 85). The Polish nobility also lost out to Jewish usurers: "So too the list is long of the manor estates lost by their former owners. During my day there have passed into Jewish hands a whole row of houses in Tarnobrzeg County." (p. 89).

THE POLISH PEASANTS AT SEVERE DISADVANTAGE IN COMPETITION WITH JEWS

The author's portrayal of Jews is free of rancor, and far from unilaterally negative. He praises Jews as a whole for such things as their frugality, ambition, and fiscal self-discipline, as well as the virtual absence of alcoholism among them. (pp. 94-95). He also has high regards for the skills of certain Jewish tailors. (pp. 64-65). At the same time, Slomka notes that, apart from their alcoholism (p. 91), the lack of sophistication of peasants made them an easy mark: "Peasants had nothing to do with trade, holding it to be a Jewish enterprise. One must

remember that we had no schools, and the peasant was not trained to do business--he couldn't reckon at all. How hard it was for a peasant in those days to get into business, I can tell from my own experience." (p. 81).

Finally, Slomka realizes how Jewish economic dominance had originated: "It was the gentry, lords of the big estates, who gave the Jews their proper chance to get money and lands. They put them in charge of the village inns, and gave them the license to sell vodka. With this chance to drown the brain of the ignorant, they began their thieving trade, and in time wormed their way into the manor houses as agents, purveyors, dealers in timber, in cattle, hay, lands, etc.--in short, before long they got the whole estate under their thumbs...But the Jews have never wanted to till the soil, they have preferred to live by their wits, to profit by trading in the lands peasants have had to pay for." (p. 98).

THE POLISH PEASANTRY BEGINS TO PUSH BACK

Slowly, things began to change.

Ironically, the eventual 20th-century poverty of much of Polish Jewry was the result of belated restrictions on their usurious conduct. Slomka comments: "This sort of thing went on until the laws were passed against usury, forbidding the taking of high interest (1877 and 1881). From then on the courts began to prosecute and punish usurers, and the vengeance of God came upon them. They fell on evil days..." (p. 87). Also, the growing sophistication of the peasantry became evident: "In general, it is harder for the Jews to get rich today. They can do better in business and live better than can the peasant on his land or the lower rank of officials, but in a short time they cannot make such a fortune. The change came when schools began to flourish and people got wiser and stopped their drinking. Folk began to waste less time. Agricultural Societies were formed, and Catholics went into business." (pp. 100-101).

BEFORE POLES BOYCOTTED JEWS, THE JEWS HAD BOYCOTTED THE POLES. GUESS WHICH ONE GETS A PASS

We hear a lot selectively-condemned Polish boycotts of Jews, but we never hear the Polish side of the story. This book presents it. Author Slomka himself opened up a shop, but: "We couldn't do much with it, because the town was too near and the competition of the Jewish shops was too keen." (p. 182). The author addresses Jewish ethnic solidarity. In fact, local Jews took extreme measures to maintain their economic hegemony, even offering to buy back a strategic property from the Poles at a high price. Failing that, they ostracized and committed violence against the fellow Jew who had sold the property to the Poles. (p.

199). Dmowski-style boycotts of Jewish shops, designed to emancipate Poles from Jewish economic dominance, are not mentioned. They were a later development, and eventually became a mainstay of the selectively-condemned Endek policies.

Boycotts of Jews Were Entirely Reasonable

In Defence of My Country Giertych, Jędrzej 1981 ***The Unfortunate Necessity of the Endek-Led Boycotts, of Jews, to the Emancipation of Poland From Jewish Economic Hegemony***

Author Jędrzej Giertych, the father of scientist Maciej Giertych and grandfather of politician Roman Giertych, has written a powerful rebuttal to many inaccurate portrayals of Polish history. But he is no blind apologist. For example, he is critical of the way that the pre-WWII Polish government had handled the Ukrainian nationalist movement (p. 398). THEN AND NOW--SO MUCH ABOUT--WHAT ELSE--POLISH ANTISEMITISM

We hear a great deal about past Polish antisemitism but seldom about the conditions that had set Poles and Jews against each other. Contrary to the stereotype of Poland as a land of pogroms, Giertych points out that antisemitic violence in Russian-ruled Poland was actually of Russian origin. After the assassination of Czar Alexander II in 1891, the Russian government had encouraged and organized anti-Jewish riots (p. 268). THEN AND NOW--ATTEMPTS TO CONNECT POLAND WITH THE GERMAN-MADE HOLOCAUST In Holocaust materials, history is commonly forced to run backwards and the prewar Jewish experience in Poland is inaccurately portrayed as a forerunner of that under Nazi German-conquered Europe. Giertych soundly rebuts this tendency. His book recounts how Poland had for many centuries been a land of tolerance, where anyone could freely practice his faith as long as loyalty to the state was exhibited. Giertych then shows that Polish opposition to Jews was a relatively recent development, and then of a political and economic nature, generally free of religious prejudice and completely unlike German racial antisemitism. The genocidal extermination of Jews was not even imagined. SELDOM-APPRECIATED IMPLICATIONS OF THE JEWISH HEGEMONY OVER POLAND After Poland had lost her

independence in 1795, more and more of her Jewish population had shifted their loyalties to Poland's conquerors. The economic development of the region became concentrated among the Jews, who enjoyed the influx of German and Russian capital. Moreover, Jewish owners tended to hire Jewish workers in preference to Polish ones (p. 262). A large fraction of both local and foreign Jews came to prefer the status quo to the resurrection of an independent Poland. For example, the Jews in Prussian-ruled Poland became self-Germanized, and vehemently opposed the rebirth of Poland. The pro-Russian attitudes of eastern Polish Jews were little better. In time, more and more Poles began to see the Jews as a foreign element that was inimical to Polish interests. **GROWING JEWISH HOSTILITY TO BASIC POLISH NATIONAL INTERESTS**

Early 20th-Century Jewish actions that tended to inflame the Poles included the pro-Russian parliamentary Jewish vote [Duma elections] in Warsaw and Lodz (1912), and the numerous anti-Polish statements made by Jewish spokesmen in the west (e. g., Lewis Namier, Baron Rotschild, etc., p. 269) at about the time of WWI. **UNDEMONIZING**

DMOWSKI ON JEWS: WHY THE MUCH-MALIGNED BOYCOTTS WERE NECESSARY

Roman Dmowski, vilified as an inveterate antisemite for organizing boycotts against Jewish monopolies was, for example, strongly opposed to the desecration of synagogues (p. 268). Giertych sees the Polish-Jewish conflicts as no different from other economically-driven ones (e. g., the Chinese-Malay conflicts in Malaysia, or the Italian-German conflicts in Southern Tyrol). It is inconceivable that the Poles would have allowed themselves to stay a virtual (or actual) economic minority on their own land. Giertych sees the "buy Polish" anti-Jewish boycotts organized by Roman Dmowski as a necessary step in the economic liberation of Poland (p. 267). As for the Jews who lost their livelihoods and had to emigrate, one must remember the many Poles who earlier had been forced to emigrate in penury as a result of Jewish economic monopolies. It had become obvious that Poland was too poor to simultaneously support a Jewish and a Polish economic engine. The only question was who would be forced to emigrate? Giertych cites Zionist leader Alfred Nossig, who suggested in 1919 that both Poles and Jews should work together for the emigration of half of Poland's Jews (p. 280). Giertych also quotes from Zionist leader Vladimir Jabotinsky, who rejected the notion that Poles had an antisemitic spirit in the usual sense of the word, and who recognized that Polish national and

economic self-interest, even when directed against Jews, was really no different from a parent's preference for her own children over that of another's offspring (p. 263).

AS JEWS MODERNIZED, THEY BRED THEIR OWN VERSION OF ANTAGONISM TO POLAND'S CATHOLIC CULTURE

Giertych also addresses the cultural wall that had developed between Poles and the newly-assimilated Jews. A large fraction of Jews, including Polonized ones, were atheists. The forces of libertinism and what otherwise is called today the "permissive society" were disproportionately Jewish. In the mostly traditionalist Catholic Polish society, these tendencies stood out prominently, evoking a negative reaction from most Poles. Giertych rejects the notion that this attitude had been a form of antisemitism. Instead, Giertych sees this as a defense of the Polish national spirit. He furthermore insists that the negative Polish reaction would have been the same had the promoters of libertinism been mostly ethnic Poles.

NO, GERMANS. YOU WILL NOT BE ALLOWED TO STEAL COPERNICUS FROM THE POLES

Giertych also tackles German revisionists, notably Austin App and Alfred de Zayas. Austin App has recycled some Nazi-era propaganda that had tried to steal Mikolaj Kopernik (Nicolaus Copernicus) from the Poles and to recast him as a German scientist. In actuality, Copernicus was ethnically Polish on his father's side, and of mixed Polish-German ancestry on his mother's side. Copernicus, like his immediate forebears and descendants, was solidly Polish linguistically, culturally, and politically. Even the name Kopernik is clearly of Polish, not German, origin.

THE CANARD OF 2 MILLION GERMAN EXPELLEE DEAD

And, although it has long been refuted, Alfred de Zayas has repeated the canard that some two million Germans had perished during the expulsions of Germans from the lands awarded to Poland after WWII. Giertych shows that, among other flaws, the two million figure is solely an armchair invention resting on dubious inferences from questionable population statistics. In rebuttal to the "Silesia is eternally German" notions, Giertych shows from church figures that large parts of Upper Silesia (and environs) had been substantially Polish, resisting the pressures of Germanization well into the 19th century. However, in an apparent effort to avoid engaging in Orwellian doublethink, Giertych rejects the argument that Silesia was owed Poland because it had once been substantially Polish. Otherwise, Indians could claim that the Americas belong to them, and must

be henceforth returned. Instead, Giertych sees the Polish repossession of Silesia and environs solely as the outcome of the events and treaties of WWII.

Poland the Unexplored Humphrey, Grace 1931

Endek-Led Boycotts Justified Solely From an Economic Viewpoint. Jewish Separatism and Jewish Disloyalty Were Real and Significant Issues This insightful book describes Poland in the 1920s. Humphreys, an American visitor to Poland, has much to say about her travels all over Poland. She shows much insight into everyday Polish life.

POLISH HEROISM CELEBRATED The author has an evident appreciation of Poland's heroes. She writes: "It was in Lwow too that I saw a statue that belonged, by right, in Warsaw--the shoemaker Kilinski, who led the citizen-soldiers in withstanding a Russian siege in 1794; as great a leader as Kosciuszko, some Poles told me. I thought of Nathan Hale when they translated the inscription: 'I have one soul and I offer it as a living shield to protect my country.'" (p. 87). Humphrey also repeats the poignant account of a seven-year-old boy who ran away from home, and, having located an encampment of some soldiers involved in the January (1863) Insurrection, insisted on joining them because he wanted to fight for Poland. (p. 102).

WIDESPREAD JEWISH DISLOYALTY TO POLAND On another subject, realizing that there was a legacy of Polish mistrust of Jews owing to the earlier Jewish divided loyalties, she interviewed some Jews who told her that Jews did not know who they should support while Poland had been under foreign rule. (p. 268). In doing so, they tacitly acknowledge that Poland's Jews, unlike her Poles, did not find it a self-evident duty to back the Polish cause.

ANTI-POLONISM AMONG POLAND'S JEWS Although the author does not use the term Litvaks (Litwaks), she alludes to them and their lingering influence as she quotes a Pole, who says, "All the Jews trained in German or Russian schools learned a scorn of everything Polish. It'll take two or three generations to undo that teaching." (p. 264). [The persistence of tsarist-era Litwak thinking among Poland's Jews can help explain the later reappearance of the Zydokomuna (Jewish-Soviet collaboration) in 1939

and again in 1944.]

JEWISH SEPARATISM WAS A REAL

PROBLEM

Humphreys elaborates on the self-imposed apartheid (my term) that Poland's Jews practiced. For instance, she thus quotes a Pole: "They [the Jews] were a separate group, apart from the peasants, from the country gentry, from the nobles. They made their own laws, had their own courts, their own schools, their own district to live in; and of course complete religious freedom. That was where Poland made a mistake. To-day, more than seven centuries later, they are not Poles. Their presence is a real problem." (p. 256). Jews felt the same way: "Asked their nationality, they answer 'Jewish' as unhesitatingly as the Poles who lived under the czar [tsar] used to reply, 'We are Poles,' and never 'We are Russians.'" (pp. 267-268). She adds: "Seventy per cent of the Jews in Poland cling to their traditional costume, which emphasizes their isolation." (photo caption facing p. 260).

WHY THE ENDEK-LED BOYCOTTS WERE

NECESSARY

The author explains how Jewish-Polish economic rivalry had developed: "The Jews were invited into Poland and given special privileges because they were business men, money-lenders, small shopkeepers. It was against the law for Poles to engage in trade." (p. 265). Then things changed. Humphreys continues: "About 1850 the Poles set about creating a middle class--nobles and gentry putting their sons into business, the more intelligent of the peasants encouraged to start stores for themselves...(Poles) opened cooperative stores...every new store meant loss of trade for the Jews...Where the Jews have had the whole trade of a community for generations, it's not surprising that they resent an association's opening a store and nursing it along till it gets on its feet; and not surprising, either, that the Poles feel it's patriotic to buy from Poles. This led to a wide-spread boycott at the end of the war." (p. 265). To make matters worse, there were far more shops in Poland than the economy could support, causing poverty for both Poles and Jews. (p. 266). Some Poles could outsmart the Jews and beat them at their own game.

Humphreys describes a progressive, entrepreneur-oriented patriotic Polish woman who built a Community House that included a store containing a diversity of high-quality products for the following purpose: "This is to teach the peasants of that village and that neighborhood that they don't have to buy from the Jews." (p. 206).

OBJECTIONABLE JEWISH BUSINESS

PRACTICES

Humphreys and her Polish guide had firsthand experiences with aggressive peddling by Jews. After haggling over prices,

the Jew chased after them and pleaded that he was losing money in the deal. The Polish guide remarked: "'He isn't,' she assured me when we were on the street again. 'You paid enough. And if by any chance he is losing, the Jewish rule is to add the loss of the price you quote to the next customer. That's why nothing is marked.'" (pp. 258-259). The author had conversations with those involved with the American Red Cross in Poland. One of the officials asked that clothing provided by the Red Cross never be sold, because of the following experience: "'In a hospital of convalescents he'd given out a supply of sweaters--this was in the dead of winter--only to find, two days later, that every Jewish second-hand shop was offering them for sale. On investigation he found that the soldiers were dismissed from the hospital without a cent of money; and as they left Jews stood at the gate and offered a few ZLOTYS in cash--in cash, mind you!--for their sweaters. I couldn't find it in my heart to blame our poor soldiers, yet I understood how the Red Cross felt too.'" (pp. 122-123). Although Humphreys does not consider this, one cannot help but wonder how this incident might have influenced any perception of Jews being exploiters and crooks.

POLISH-JEWISH RELATIONS IN PERSPECTIVE The author quoted a rabbi who said that Poles and Jews generally get along well together (p. 262) and she concluded that relations between the two groups had been steadily improving. (p. 263). For a time, the numerous clausus at universities had been lifted, and there were now classes where the Jews outnumbered the Poles. (p. 263). Jews were harmed by the Sunday-closing laws, which forced their businesses to be idle two days a week. However, the same situation existed in the USA. (pp. 263-264).

Przez Druty, Kraty I Kajdany: Wspomnienia Partyzanta NSZ

Kosobudzki, Piotr 1997

Jewish Economic Hegemony:

Why Poles Were Forced to Boycott Jews. The NSZ Fighting the

Germans and Then the Soviets English-Language Title: THROUGH

WIRES, PRISON-BARS, AND HANDCUFFS: MEMOIRS OF AN NSZ

GUERRILLA. This work, having an unusually large collection of photos,

mostly spans the years 1926-1956. The geographical setting varies, and

includes the regions west of the Bug River.

TWO SIDES TO THE

STORY OF POLISH ANTI-SEMITISM

Much has been written about prewar Polish boycotts of Jewish merchants, always making Poles the bad guys, but very little about the other side of the coin. Jewish merchants had banded together to maintain their age-old economic hegemony, engaging in what is now called Jewish ethnic solidarity. Piotr Kosobudzki, a glazier by profession, noted how the Jewish glaziers at Lodz and Dobra had united to (unsuccessfully) drive the newcomer Polish glaziers out of business. (pp. 20-21). Where Jews, having exclusively focused upon themselves, saw anti-Semitism and discrimination, Poles saw emancipation from Jewish economic dominance. Kosobudzki writes, "...the Endeks encouraged Poles to wrest commerce out of the hands of the Jews. More and more Poles began opening shops, and more and more Poles began earning bread and favorable living conditions." (p. 22).

THE NAZI GERMAN OCCUPATION OF POLAND

During the Nazi occupation, falling into German hands and betraying one's colleagues under torture was a constant threat. (pp. 106-107). Failing to capture a Polish guerilla at home, the Germans locked his wife and associates in a barn, and torched it. (pp. 209-210). Later, they did the same to a prison filled with Poles. (p. 242). Kosobudzki recognizes the fact that, following the Jews, the Poles were next in line for extermination. (p. 61). Kosobudzki's NSZ unit waylaid a German ammunition-filled stalled railroad car (p. 117, 124-on), liquidated Polish confidants of the Gestapo (p. 122, 133-134, 183) as well as highly-placed Ukrainian collaborators (pp. 192-199), and unsuccessfully attempted to execute a member of the Polish Blue Police (Policja Granatowa) who had shot a member of the Polish AK Underground. (p. 150-on). His unit also destroyed Kwasniewski's bandit band, which had preyed on Poles while pretending to be NSZ. (pp. 136-140). (How many instances of "the AK and NSZ killing fugitive Jews" were actually the deeds of similar bandit pretenders?) Kosobudzki felt insulted at the audacity of the Communist GL-AL bands, whose leaders, citing the unavoidable entry of the Red Army into Poland, proposed that the NSZ guerillas redeem themselves through subordination to the GL. (pp. 160-161). Soviet-imposed Communism was literally a second occupation, whose terror matched or exceeding that of the earlier Gestapo. (pp. 226-on).

THE SECOND SOVIET OCCUPATION OF POLAND, AND THE SOVIET PUPPET STATE IMPOSED UPON POLAND

Long after the entry of the Red Army, many NSZ units continued fighting, animated by the forlorn hope that the

US, especially in view of having the atom bomb, would eventually save Poland. (pp. 237-239). Kosobudzki, long disillusioned by western betrayals ("Poland thrown to the wolves to appease them in the false belief that they will leave the west alone": p. 281), finally returned to civilian life (Sept. 1945). The leadership of the hated Communist security forces (UB, or Bezpieka) was mostly non-Polish, a fact consistent with Kosobudzki's experiences. The Lodz UB leader was Demko, a Ukrainian pretending to be a Pole. (p. 249). Kosobudzki was interrogated and tortured by Jewish UB functionaries--Cebo, Frenkel, and Zajdel. (pp. 248-250). [I myself know Poles who report having once been processed by identifiably-Jewish UB torturers.] Piotr Kosobudzki performed a Houdini-like escape (my term) from Communist captivity. He learned to free himself from handcuffs, and jumped from a train after breaking its window using his head. He lost consciousness for a time, but had no fractures or serious injuries. Upon his eventual re-arrest, the Communists, marveling at his survival and especially his resourcefulness, offered him amnesty in return for joining them. (pp. 269-271). He refused, and was imprisoned anew. Though disappointed by the temporary nature of the "Gomulka thaw" of 1956, Kosobudzki lived long enough to see the eventual end of Communist rule in 1989.

Polin: Studies in Polish Jewry Volume 17: The Shtetl: Myth and Reality Polonsky, Antony 2004 ***Why Polish Boycotts of Jews Were Necessary: Almost-Insurmountable Jewish Economic Dominance. 1936 Przytyk Pogrom Debate***

As with other works of the POLIN series, this one presents a lot of information, but often in a skin-deep manner. I focus on a few themes.

WHY "The OTHER"?" JEWS EXCLUDED THEMSELVES FROM POLAND

Brian Horowitz discusses Lev Levanda (1835-1888), a leading advocate of the Russification of Poland's erstwhile Jews, and the way that he felt ambivalent towards Poland. Perhaps while not intending to, Horowitz demonstrates that Jewish attitudes towards Poland (and Russia) were governed primarily by self-interest. He writes, (quote) Levanda was not alone in siding with Russia. Many Jews in the 1840s and 1850s saw an

opportunity for social advancement in the Russian educational system and little room for social mobility within Polish culture. (unquote)(p. 281).

Consider the bogeyman of ethnonationalism. Nowadays, the Endeks are routinely condemned for their "exclusive" attitude of what it meant to be truly Polish, and for "excluding" Jews from Polish-ness. This was just one side of the coin. The Jews, by and large, had excluded themselves from Polish-ness, and had done so long before Roman Dmowski was even born!

DO JEWS PROFIT FROM WARS? There is interesting information, relevant especially to the Jews from Pinsk, which inadvertently touches on the question of alleged Jewish profiteering during and after wars. Adam Teller, identified as Professor at the University of Haifa (p. 468) writes, (quote) Many Christian townspeople abandoned trade and crafts during hard times, turning to agriculture to support themselves, and they often found it difficult to pay off their debts and reassume their previous professions when peace came. This meant that the Jews were in a much better economic position in the towns after the wars than they had been before. (unquote). (p. 31). So, even if Jews did not profit from wars intentionally, they did so as an outcome of wars.

POGROMS: JEWS CAN BE VICTIMIZERS AS WELL AS VICTIMS Adam Teller "sets the stage" for understanding the Przytyk pogrom as he provides valuable information on previous pogroms from this part of Europe. He comments, (quote) Thus it was that in the shtetls, as elsewhere in Poland-Lithuania, the Jews were the victims of violence, both verbal and physical, on the part of their neighbors. However, a close examination of the sources reveals that the Jews were able to give as good as they got, and often did so. Violence in the shtetls and towns of Poland was by no means one-sided. The court records indicate many cases of Jews attacking townspeople, peasants on their way to market, and even nobles and priests who tried to interfere in their daily lives. This violence, which was endemic to Polish society in this period, should therefore be understood not so much as signifying the Jews' weakness in the face of non-Jewish society, or their excessive self-confidence in light of noble protection, but rather as a sign that the Jews were well integrated into urban society and acted, *MUTATIS MUTANDIS*, just like their neighbors. (unquote). (pp. 37-38).

THE SOPHISTICATION AND DURABILITY OF JEWISH ECONOMIC HEGEMONY

Author Rosa Lehmann traces the Poles' economic efforts, with their very limited successes, at Jasliska, beginning with some

business initiatives, and boycotts of Jews, in the 1890's, and then proceeding through the 1930's. She writes, (quote) The limited involvement of Poles in the local and regional market, apart from the activities of the rural co-operative, which from 1918 were heavily protected by the Roman Catholic Church and the Polish national authorities, can be traced to the lack of a Polish trade network to realize an efficient supply and distribution of merchandise and information. One major advantage of the Jewish merchant was that he had access to such contacts and information, and that, as a rule, he knew his customers. The extent and importance of the local Jewish networks is clear from the accounts of Jewish informants. First, through marriage bonds Jews were able to activate a family network that reached far beyond the confines of the local community. Jewish informants gave examples of how, in setting up one business or another, within or outside Jaslica, mostly relatives were consulted or involved in some other way. Secondly, generations of experience in trade laid the foundation for numerous contacts in the professions and with the main trading centers; hence, for example, the large number of Jewish companies that specialized in exploitation of local forest and that were run by local Jews with expert contacts outside the region, in Krakow, and even outside the country, in Slovakia. (unquote). (p. 159). (Quote) It should be noted that during the inter-war years Poles also entered the sector of moneylending. Mortgage deeds in the real-estate registers show that debtors and creditors were Poles as well as Jews. However, in contrast to Poles, who often were indebted to Jews (with debts sometimes exceeding 200 zlotys), the Jews themselves were rarely indebted to Poles as richer relatives or co-religionists were quick to help them out. (unquote). (p. 160). WHY

BOYCOTTS: IMPLICATIONS OF THE 'UNBEATABILITY' OF JEWISH ECONOMIC HEGEMONY

Nowadays, when long-ago Polish boycotts of Jews are brought up, it is always to blame the Poles. Let us set the record straight. It is clear that, using modern parlance, the economic playing field, between Poles and Jews, was very, very far from level. Jewish economic privilege, having lasted so many centuries, had become so entrenched, so variegated, so versatile, and so sophisticated, that it was almost impossible for Poles to even put a dent into it. Poles could hardly ever compete successfully with Jews, and to start businesses. This was so even when Poles used boycotts, and enjoyed support from the Church and from the Polish government. Now consider the Endek calls for boycotts of

Jews, the corrective-discriminatory policies of the pre-WWII Polish government against Jews, the strident arguments for harsher anti-Jewish action by the ONR, and the increasing calls for most of Poland's Jews to be forced to emigrate. Considering the fact that Poles felt, quite reasonably, that there was no other way to emancipate Poland from Jewish economic dominance, and to start their own businesses, why, then, do Poles face opprobrium for feeling, and acting, the way they did? To ask this question is to answer it. Jews are not seen as the privileged, even though they clearly were, and Poles are not seen as the disadvantaged, even though they clearly were. Let us take this further. The reader must remember what liberals tell us about the privileged "having won life's lottery", of the privileged tending to hang on to their privileges, of the anger and hopelessness of those who are economically disenfranchised, of the root cause of violence in the face of these continued inequities, etc. Although never recognized by liberals as such, the latter accounts not only for Endek and ONR attitudes and policies, but also for the Przytyk pogrom.

THE PRZYTYK POGROM: AN EXCHANGE The exchange on this event is in the format of a debate. Jolanta Zyndul criticizes scholar Piotr Gontarczyk for his work, *POGROM: ZAJSCIA...*? Gontarczyk gets to respond. Then Zyndul responds again. What kind of editorial standards are these, where Zyndul gets the first and the last word, and Gontarczyk gets only one statement? On top of this, there are four other pogrom-accusing articles included in this debate. There is thus, numerically speaking, a 5:1 bias in favor of the standard narrative on the Przytyk pogrom. Pretty fair, huh? Then again, this is probably the best that can be expected from the transparently Judeocentric POLIN series. Most POLIN volumes--and I have reviewed a number of them--lack the inclusion of even a single article from a Judeo-independent voice.

THE PRZYTYK POGROM: COURSE OF EVENTS Jolanta Zyndul concludes that the facts about the Przytyk pogrom, brought out by Gontarczyk, are not in dispute. (p. 387). Only their interpretation is. Zyndul tries to confuse the issue by making allegations of Endeks making hateful and incendiary statements against Jews (p. 388), as Ryszard Fenigsten does also. (p. 402). This is a red herring. Incendiary rhetoric is uncharitable, but is not synonymous with gunshots, which the Jews introduced! In addition, not only did incendiary rhetoric go both ways, but hateful Jewish rhetoric against Poland, even from presumably assimilationist-oriented Jews, and as exemplified by the periodical

IZRAELITA, went far back in time. Now, back to the Przytyk pogrom itself. Zyndul's irrelevant comments on incendiary rhetoric notwithstanding, nothing changes the fact, brought up originally by Gontarczyk, that it was the Jews, and not the Poles, that had escalated the heretofore-limited conflict into homicide. The Przytyk pogrom was first a Jewish riot before it became a Polish riot. It was the Jews who introduced firearms, and homicide, into the conflict, when they started shooting, and shooting indiscriminately, at Poles. Up to that time, the dispute had been non-homicidal. It had been limited to mutual insults, fisticuffs, and reciprocal overturning of booths--all the while Jews were trying to protect their economic privileges, and the Poles were trying to reverse them. What's more, after tailor Dalman was killed, the Jewish "self-defense" mob did not go after Dalman's killers. They attacked Poles collectively and indiscriminately. (Gontarczyk, pp. 394-395).

THE PRZYTOK
POGROM: WHEN IS A POGROM A POGROM?

Zyndul and Gontarczyk go in circles on the applicability of the term pogrom, but do not examine this term in the broad sense. The term pogrom is not only a matter of semantics, but of application--an application that is determined according to politics. Consider, for example, the unmentioned Crown Heights riots of 1991. There was a spasm of community anger directed against Jews collectively, and the Jew Yankel Rosenbaum was brutally murdered. Although some Jewish groups called the Crown Heights riots a pogrom, most did not, and the term pogrom never stuck. Why? The answer is simple. The USA is a sophisticated, pluralistic society. Therefore, a pogrom occurring in the USA is not really a pogrom. However, in Poland, a presumably backwards, hyper-Catholic nation, a pogrom is expected to occur, and the term sticks, even when only ONE Jew is killed, as happened at Przytyk. There is, in addition, the standard grievance politics is in play, as determined by the leftists who steer our popular culture. African-Americans are a recognized victim group. Jews are a recognized victim-group, especially in the context of Polish-Jewish relations. Poles, in contrast, are not a recognized victim group. Therefore, a pogrom conducted by African-Americans cannot be a true pogrom, while one conducted by Poles certainly can, and is quick to be labeled as one.

THE PRZYTOK POGROM: THE STANDARD DOUBLE
STANDARDS

Jolanta Zyndul should, first of all, read the quote from Adam Teller above, on the tendency of Jews to do violence as well as

receive violence. She might learn something. Jolanta Zyndul attacks Gontarczyk for referring to historian Marek Jan Chodakiewicz and his *ZYDZI I POLACY* scholarly work. She claims that the book was "widely criticized." (p. 398). "Widely criticized" by whom? By leftists? By Judeocentrists? She also provides not the slightest evidence that the criticism of Chodakiewicz is valid, much less that Chodakiewicz is wrong. Zyndul then berates Piotr Gontarczyk for comparing the Przytyk violence against Jews with other manifestations of popular violence in Poland at the time, accusing him of trying to "soften" it. (p. 398). Zyndul's mindset is unmistakable, and is nothing new. When Jews are the object of hostility and violence in Poland, this cannot be juxtaposed with any of the co-occurring violence between other peoples in Poland. What's more, violence against Jews is entitled its own special, proprietary term--the pogrom--while the violence against other peoples never gets its own special term. The conclusion is inescapable. Jews are special. Therefore, violence against Jews is more grave, and more worthy of attention and historical memory, than violence against other peoples. [Such thinking goes back to antiquity: According to the Talmud, in Sanhedrin 58b, striking a Jew is tantamount to an attack on the Divine presence. Look it up, as I did.] It all boils down to this: There exists one standard for Jews and another, less favorable standard, for Poles. Then again, that is how it is almost always.

Poland and the Polish Question: Impressions and Afterthoughts
 (Classic Reprint) Hill, Ninian 1915 *Poles and the*
Boycott Process (Not Only Against Jews!) January 1863 Insurrection:
Self-Defense. Undemonizing the Polish Nobility The reviewer
 was a Briton (p. 135), and her work was inspired by her visit to Partitioned
 Poland in 1913. (p. 7). This work provides a comprehensive survey of
 Polish history up to that time, and includes a moderate amount of material
 on Polish culture. Author Ninian Hill is not sympathetic to the cause of
 Polish independence. She suggests that the best that Poles can hope for is
 being united into one unit, with autonomy, under one of the Partitioning
 powers. [How wrong she was!] I focus on a number of items of interest.

JEWS AND THE KHMELNITSKY REVOLT: DOES NOT

BLAME THE POLISH NOBILITY

Nowadays, especially in Ukrainian-Jewish dialogue, blame for the Khmelnitsky (Chmielnicki) revolt, and especially the pogroms, is placed upon the Polish nobility. We are thus told that the Jews had been wrongly blamed for the oppressive policies of the nobility. This spin assumes, to begin with, that Jews were merely order-fulfillers of the nobility, and furthermore could not make their own decisions about their conduct towards the Cossacks. In contrast, author Ninian Hill realizes that, far from being some kind of order-giving micromanagers, the Polish landowners were often absent, and thus Jews were free to act and were responsible for their own conduct. She writes, (quote) Absentee landlordism, oppressive exactions by Jewish factors, and the proselytizing efforts of Jesuit clerics, all combined to create discontent and turbulence among these naturally turbulent people. (unquote)(p. 37).

THE POLISH PEASANT-NOBLE RELATIONSHIP: NOTHING UNUSUALLY TERRIBLE

While discussing the onerous aspects of the relationship between the Polish nobility and the serfs, the author realizes that it was not all that different from the corresponding relationship in other nations. She comments, (quote) The nobles had the power of life and death over their serfs, and the murder of a peasant, which was previously punishable by a fine, only became a capital offense in 1768. In mentioning this matter it is only fair to recall that heritable jurisdiction, which extended in some cases to the power of life and death, survived in Scotland till 1748. (unquote)(p. 52).

POLISH INITIATIVES TO EMANCIPATE THEIR SERFS

Nowadays, credit is commonly given to the Partitioning powers for abolishing Polish serfdom. However, the first efforts to emancipate the peasantry came from the Poles themselves. In discussing the events leading up to the January 1863 Insurrection, author Hill writes, (quote) A great sensation was caused by the suppression of the Agricultural Society. This Society had been founded by Count Andrew Zamoyski, a man of liberal ideas educated at the University of Edinburgh, who was animated by the desire to help his country in a practical manner. It had a membership of four thousand to five thousand, drawn from all parts of the country. They had just adopted a scheme to give their serfs, who were nominally liberated in 1807, their land in freehold. This action brought down upon them the heavy hand of Russian officialdom, and the Society was dissolved. (unquote)(p. 120).

THE JANUARY 1863 INSURRECTION--A GUERRILLA SELF-DEFENSE AGAINST TSARIST RUSSIAN ACTS

The author displays an ambivalent attitude towards the Polish insurrections. On one hand, she sees them as adventurous acts driven by dreams and extremism. On the other hand, she realizes that the January 1863 Insurrection began as a practical form of self-defense against specific and onerous Russian policies. She writes, (quote) At the beginning of 1863 the [tsarist] Government precipitated matters by a drastic measure. On the night of the 15th of January the police made a raid, and arrested in their beds about two thousand men whom they regarded as obnoxious, with a view to drafting them into the army and sending away to remote parts of Russia. Many others, taking alarm, fled into the country, where, meeting with much sympathy and support, they formed themselves into armed bands. These bands stamped their character upon the insurrection. Never was there anything in the nature of an army. The insurgents waged a guerrilla war, which all the might of Russia found it extremely difficult to deal with. (unquote)(p. 125). The Polish insurrectionists formed a Secret Committee, which issued printed proclamations and which imposed taxes which were promptly paid. (p. 126). They also employed a group of Assassins called "Stilechiki" (Sztyleciki?). These assassinated the Jewish spy Hermani, whose papers proved that he was conducting espionage for the Russian authorities. (p. 127).

THE BOYCOTT: AN
UNREMARKABLE TOOL OF POLITICAL AND ECONOMIC SELF-
DEFENSE. ONLY AGAINST JEWS IS MADE INTO SOMETHING
TERRIBLE

Nowadays, the Endek-led boycott of Jews, started by Roman Dmowski, is customarily awfulized as some kind of a cruel and horrible thing that Poles had invented and used against the Jews. It was not. The boycott had been earlier used by Poles, to defend their political and economic interests, against the onerous Hakatist-inspired Prussian policies. Hill quips, (quote) The persecution has united them [Poles] as they never were united before. Nobles, peasants, clergy, and burghers are as one man in opposition to German encroachments, and they are not altogether powerless. There are three millions of them at least, and they constitute a force to be reckoned with. Their most effective weapon in the meantime is boycotting. So long as the Government boycotts them, as regards employment and as settlers under the ANSIEDELUNGS KOMMISSION, so long will they continue to boycott everyone and everything German. In Posen [Poznan], and throughout Prussian Poland, there are Polish hotels, cafes, and shops. Poles and Germans patronize

their own compatriots. The two communities live side by side, and have no intercourse with each other which can possibly be avoided. If a Pole should so far forget himself as to patronize a German or even a Jewish shop, the patriotic Press is not slow to call him to book in a very personal paragraph and hold him up to scorn. (unquote)(pp. 152-153).

The Jewish War Front Jabotinsky, Vladimir 1940

Demystifying and Clarifying Pre-WWII Polish Anti-Semitism: A Leading Zionist Speaks Out. Boycotts of Jew Are Understandable

Nowadays, all forms of opposition to Jews are lumped together, simplistically treated as pathological and irrational, commonly blamed on past Christian teachings about Jews, and viewed retroactively through the lens of the Holocaust. Poles are portrayed as a primitive, intolerant people. The eminent Zionist Jabotinsky (Jabotinski), who published this book in 1940, shortly before his death, debunks all this, and provides a pre-Holocaust perspective of the Jewish situation. RATIONAL AND

IRRATIONAL ANTAGONISMS AGAINST JEWS: THE ESSENTIAL DIFFERENCE

Jabotinsky defines his terms as follows: "There are two distinct forces at work within the general phenomenon called anti-Semitism: the one a subjective repulsion, strong enough and permanent enough to become anything from a hobby to a religion; the other is an objective state of things which tends to ostracize the Jew almost independently of whether his neighbors like or dislike him. We shall call the first category 'the anti-Semitism of men' and the second 'the anti-Semitism of things'. For a study of the former, the best field of observation is Germany; of the latter, Poland." (p. 38). He continues: "Germany--and in this respect Austria was one with her long before the Anschluss--has ever been the paramount workshop of modern anti-Semitism...the objection to the Jew is not religious but racial, and he must therefore be persecuted even if baptized...In no other nation was Jew-hatred as a mode of thought openly adopted by so many really prominent men...Schopenhauer, Feuerbach, Duehring, Treitschke...Stoecker and Ahlward...Lueger..." (p. 43). In contrast, Jabotinsky comments: "There is no evidence that 'anti-Semitism of men' has ever been an actual fixation in the collective Polish

mind...the complete absence--as far as he is aware--of any conscious anti-Jewish movement, either in literature or in society, since the partition of Poland and approximately down to the year 1909. By this it is not suggested that there was no racial estrangement, no occasional cursing or baiting or beating of Jews; but in this peculiar position the Jew learns to distinguish between the ordinary little failures of national hospitality and such a special and deliberate phenomenon as a 'movement'." (p. 67).

"Apart from the hooligan element, there was little actual hatred of Jews in Polish society." (p. 74).

THE JEWISH ECONOMIC HEGEMONY OVER POLAND: WHY POLISH BOYCOTTS OF JEWS WERE ENTIRELY UNDERSTANDABLE TO THIS JEW

Jews, at over 3 million, comprised 10% of Poland's population and one-third the population of major cities in towns (p. 78), eventually fuelling economic rivalry.

Jabotinsky quips: "...there was no other way out: 'it's either my son or the Jew's son, for there is only one loaf.'" (p. 74). He adds: "...in Poland, since 1905, and especially since 1920, economic positions which used to be regarded as 'permitted to Jews' began to be violently disputed. The village boy on coming to town no longer found employment at the loom, and had to try for other jobs...only to find that these jobs were filled by the half-starved Jew." (p. 78). The disparities in rural areas were extreme: "In Poland there were some 750,000 Jews living in the villages, where they constituted, on an average, 3.2% of the total rural population. These three quarter of a million souls, with a few exceptions, lived by shopkeeping and peddling goods to the farmers." [Not mentioned is the fact that this situation undoubtedly fed the notion of Jews tending to avoid heavy manual labor as "goy work".] The subsequent Polish and Ukrainian cooperative movements must be understood correctly: "...the phenomenon has little to do with any conscious will to harm the Jews qua Jews, but is rather inherent in the very nature of development. It would oust the rural shopkeeper as surely if he were an Armenian or a China-man; but he happens to be a Jew, who has nowhere to go." (pp. 59-60).

OZON NOT FASCIST OR PRO-NAZI

The usual negative portrayal of Poland's pre-WII post-Pilsudski leadership is not shared by Jabotinsky. He knew Colonel Jozef Beck personally, and rejected the notion that Beck was pro-Nazi or anti-Semitic. (pp. 70-74).