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Jewish Radicals Made Communism Even More Radical and More Atheistic

Jews and Revolution in Nineteenth-Century Russia Haberer, Erich

1995 **Would Communism Have Died in Its Infancy, in Tsarist Russia, Were it Not For Jewish Revolutionaries (Zydokomuna)?** The Jewish revolutionary activity, as discussed in this book, centered on revolutionary Populism. That based on Marxism was not to emerge until the 1890's. (p. xii). Interestingly, the anarchist Bakunin opposed the Jewish revolutionaries. He saw them as purveyors of "bourgeois socialism", and followers of "German Jews". (p. 25). **THE "JEWS HAD IT BAD" EXCULPATION FOR THE ZYDOKOMUNA FAILS** Nowadays, the abundance of Jews in radical movements is commonly blamed on Jews facing oppression. Ironically, the rise in Jewish radicalism coincided with, if not postdated, the spectacular rise of Jewish advancement in tsarist Russian society, notably the blossoming Jewish presence in secondary and post-secondary schools. (p. 13). In addition, most Jewish revolutionaries had come from

well-to-do assimilationist families, and their radicalization had occurred not under the lash of oppression, but in a benign university setting. (pp. 18-19, 23). THE SIGNIFICANCE OF REVOLUTIONARY JEWS FAR EXCEEDED THEIR NUMBERS

The massive over-abundance of Jews, in revolutionary movements, is an inescapable fact. Haberer comments, (quote) Clearly, anti-Semitic generalizations insinuating a deliberate Jewish revolutionary conspiracy in Russian should not prevent us from recognizing the factual basis underlying the phobia in official and reactionary circles that the Jew was poised to destroy Holy tsarist Russia. There is, first of all, weighty statistical evidence which makes it hard to ignore that throughout the 1870s and 1880s Jews were a substantial element in Russian revolutionary activity. (unquote)(p. 254).

WOULD THE EVENTUAL RUSSIAN REVOLUTION, AND MILLIONS OF ENSUING DEAD, HAVE EVER HAPPENED IN THE ABSENCE OF JEWISH RADICALS?

Although Jews apparently never became a majority of leading radicals up to that time, author Erich Haberer points out that Jews played an indispensable role in radicalism in Russia. He writes, (quote) The upshot of this development was that in 1886-89 (points 6, 7, 8 [on the graph]) REVOLUTIONARY SUBVERSION WITHOUT JEWS WOULD HAVE BECOME UNTHINKABLE as they now accounted for between 25 and 30 percent of all activists in Russia. (p. 257; Emphasis added). To keep these statistics in perspective, Jews amounted to only 4% of the population of the Russian Empire. (p. 292). Jewish revolutionaries, even though not a majority, were largely responsible for preventing revolutionary movements from dying out, for example, by "nursing" the revolutionary movements through difficult times, (quote) The traditional excellence of Jews in the less glamorous areas of painstaking conspiratorial work was now more in demand and of even greater importance in maintaining the movement than in the heyday of ZEMLIA VOLIA and NARODNAIA VOLA...In this respect the mid-1880's, although ushering in the end of NARODNAIA VOLA, brought out sharply the salient features of Jewish revolutionary involvement. (unquote)(p. 239; See also p. 195). THE CREATIVITY OF JEWISH RADICALS: MUCH MORE IMPORTANT THAN THEIR NUMBERS

It was the Jewish revolutionaries that tended to be responsible for making the radical movements even more radical, and for promoting the ongoing commission of terrorist acts. (p. 247). The pioneering Jewish revolutionary, Aron Zundevich, took political terrorism in Russia to new heights. The author quips, (quote) Evidently, Zundevich deserves most of the credit for the rapid establishment of an effective terrorist organization that was unprecedented in the revolutionary history of Russia. (unquote)(p. 167; for details, see pp. 188-189). REVOLUTIONARY JEWS USE NON-JEWISH PROXIES TO ACHIEVE THEIR GOALS

Even when Jews were not the ones pulling the trigger, they commonly performed other tasks, on the ground, during assassination attempts. For instance, they could serve as signalers. (pp. 161-on). Let us focus on the eventually-successful assassination of Tsar Alexander II. Jewish revolutionary leaders were the masterminds, even if the idea was first proposed by a non-Jew. (e. g, p. 164, 197). Haberer uses the following words to characterize this assassination, (quote) This momentous event, the final result of two years of systematic terrorist activity that witnessed Jewish participation in almost all its facets... (unquote)(p.

198). Of the six tsaricides sentenced to death, only one was a Jew. (p. 198). However, repeated and deliberate decisions had earlier been made to avoid having a Jew be the assassin of Tsar Alexander II, in order to make it more difficult for Russians to hold Jews collectively responsible for the deed. (p. 165, 314). JEWISH REVOLUTIONARIES DID NOT STOP BEING JEWS Nowadays, we commonly hear the exculpatory argument that Jewish Communists were not really Jews, and the same argument is sometimes applied to 19th-century Jewish revolutionaries. Author Eric Haberer soundly rejects this talking point, notwithstanding the fact that most Jewish revolutionaries had departed from the usual Jewish customs. They were still Jews! Nor was their Jewishness incidental. He writes, (quote) The lives and careers of revolutionary Jews portrayed in these pages show time and again that Jewishness was a vital factor in shaping their ideas and activities as participants in the revolutionary movement, and thus extended in significance far beyond the accident of birth or incidental years of childhood in Jewish surroundings. Both on a subconscious and conscious level, their Jewish origin--whether in terms of upbringing, cultural influence, social conflict, self-perception, psychological make-up or personal aspirations--played an important role in their radicalization and apprehension of socialist doctrines and practices. (unquote)(p. 269). Even the sublimation of one's Jewishness, to the extent that it was real, was not permanent. As the pogroms increased in tsarist Russia, Jewish revolutionaries tended to undergo a renewed identification with their own Jewishness, and with the Jewish people. (p. 222).

Godless Communists: Atheism and Society in Soviet Russia, 1917-1932

Husband, William B. 1999

An Introduction to Soviet Communist

Militant Atheism and the Main Drivers Behind It. I elaborate on a few major themes: MILITANT ATHEISM LARGELY POSTDATED THE RUSSIAN REVOLUTION The author makes this clear, "There is, in short, ample evidence of disunity within Orthodoxy by the beginning of the twentieth century but very little for the existence of atheistic nonbelief on the part of a broad constituency." (p. 33). Even among the anti-tsarist revolutionaries, atheism was of low priority. Author Husband remarks, "On balance, antireligiosity and anti-clericalism became common among the radical intelligentsia as the twentieth century approached, but no significant broad and sustained effort to promote atheism as an independent goal took shape." (p. 34). Furthermore, "Bolshevism has not devoted significant attention to the techniques of promoting atheism prior to 1917..." (p. 161). ZYDOKOMUNA: LEADERS IN THE COMMUNIST WAR ON RELIGION Did the extensive Jewish influence in Soviet Communism make it more aggressively atheistic than it otherwise would have been? While the author does not raise this question, he does provide some information relevant to it. Husband writes of "Trotsky [Bronshiteyn], the champion of the extralegal tactics, euphemistically called administrative measures" (p. 64). The author recounts Zinoviev [Apfelbaum] and his 1923 call for "serious antireligious propaganda" (p. 60), as well as Zinoviev's statement that a Soviet citizen must choose between religion and membership in the Party. (p.

120). Enter Emelian Iaroslavskii (Yaroslavsky), vel Minei Izraelevich Gubel'man. (p. 123). Author Husband calls Emelian Iaroslavskii "the most influential antireligious activist in the country" (p. 61), and one who complained that the Communist Party "made antireligious work too low a priority". (p. 61). Yaroslavsky became head of the League of Godless [later the League of Militant Godless]. It was "technically a voluntary social organization". (p. 63). Iaroslavskii "understood antireligious agitation as a task of cultural conversion". (p. 66). Although the League favored gradualism in its approach (p. 67), it is unclear what role it played in the Cultural Revolution (1928-on) and its emphasis on the active persecution of the Church. However, any disapproval of violence against religion is itself not informative; as such violence was often opposed for tactical reasons: It tended to stiffen the resolve of religious believers. (pp. 139-140). In any case, the actions of Yaroslavsky and the League cannot be dichotomized from the other Communist antireligious initiatives. Husband comments, "Soviet, party, and Komsomol groups led the way in enrolling collective farms, factories, unions, and educational institutions into the League of Militant Godless en masse..." (p. 138). YAROSLAVSKY AND THE LEAGUE PUSH A MORE AGGRESSIVE ATHEISM Some leading officials in the USSR thought that all that was needed was a positive presentation of the virtues of rationalism to the masses. For instance, Husband writes, "Minister of Enlightenment Lunarcharsky and his deputy Nadezhda Krupskaya believed that nonreligious, scientific lesson content--not antireligious activism--would inculcate the desired materialist beliefs among students as it prepared them for new modes of labor and social behavior." (p. 80). The League and its leader very much disagreed with this, as exemplified by BEZBOZHNIK, its leading publication, "BEZBOZHNIK called for greater militance in teaching materialism, and when Iaroslavskii addressed the Organizational Bureau of the Party Central Committee on 10 December 1928, he held a variety of institutions responsible for what he characterized as 'pacifist and neutral' positions." (p. 85).

The Jews of the Soviet Union: The History of a National Minority Pinkus, Benjamin 1988 Refreshing Candor About the Zydokomuna in the USSR. Are Real Jews. Drivers of Militant Atheism, and Overall Soviet Leadership, For Decades After the Russian Revolution. Israeli Jewish author Benjamin Pinkus begins with a history of Jews in Russia. Instead of solely blaming Christianity for the negative aspects of Jewish-Christian relations, he also points to the role of Jewish-Christian disputations, Jewish proselytism, and Judaizing sects. (pp. 4-5). As for the 1881-1906 pogroms in tsarist Russia, Pinkus believes that many of them occurred on too geographic an organized scale to be without some degree of government influence behind them. (pp. 28-31). This work elaborates on the role of Jews in the development of Soviet Communism (sometimes called the Zydokomuna), and then traces the fate of Soviet Jews in the decades after the Russian Revolution. Pinkus emphasizes the increasingly anti-Semitic trends in the USSR, and provides considerable detail on the growing anti-Israel policy of the Soviet Union. I now focus on a few specific issues: SECULARISM

AMONG JEWS In 1936, Polish Cardinal August Hlond spoke of Jews as freethinkers and vanguards of Bolshevism. For this, he has been endlessly criticized. However, the self-atheization and Bolshevization of Poland's Jews was not only factual, but had begun many decades earlier, when the Jews were subjects of tsarist Russia. Pinkus writes, (quote) The process of secularization was a characteristic of the modernization of the life of Jewish society in Russia. At the end of the nineteenth century the process was still a slow one, in spite of strong forces, both internal and external, which were weakening the traditional framework and threatening its breakdown. The process was accelerated, however, by historical factors operating before the First World War, and in particular the rapid development of Jewish socialist parties, practically all of them anti-religious. (unquote). (p. 33).

JEWS WERE THE MAIN DRIVING FORCE BEHIND THE MILITANT ATHEISM OF COMMUNISM A few years after the Russian Revolution, in 1925, the "League of Unbelievers", later renamed the "League of Fighting Unbelievers", was founded in order to engage in intense anti-religious activity. In 1929, there were 200,000 Jewish members against 2,000 Germans and 500 Poles. (p. 102). Pinkus attributes the imbalance to Jewish secularism and the position of Jews in society, but does not go into any detail. The Evseksia [Yevseksiya] played a leading role in the Communist war against Jewish religion. This included the closing of synagogues, and the forcing of Jews to work on the Sabbath and Holidays. (p. 101, 104). However, Pinkus does not examine the role of militantly atheistic Jews in the Communist war against Christianity in the Soviet Union. In the USSR, Jewish religion underwent a precipitous decline. The number of synagogues in the Soviet Union fell from 1,103 in 1926, to 500 in 1945, and only about 100 in 1954. (p. 208, 288). By the 1970's, only some 5-7% of Soviet Jews considered themselves religious. (pp. 297-298).

JEWS IN REVOLUTIONARY MOVEMENTS Back in 1907, Stalin published a report in which he stated that the majority of the Menshevik faction consisted of Jews. As for the Bolsheviks, he said that this faction was mostly Russian, and Jews were second. (p. 144). It is interesting to note that many members of Jewish socialist organizations that were professedly non-Communist or even anti-Communist, later joined the Communists, if only under the auspices of their retention of autonomy. Thus, in early 1919, the Jewish Communist Party of Byelorussia was founded, and two-thirds of its delegates were former Bund members. (p. 129). Part of the Marxist Poalei Zion also joined the Communists, as did other Jewish organizations. (pp. 130-on).

ARE JEWISH COMMUNISTS JEWS? MOST CERTAINLY YES It has been argued that Jews in Communism were usually those who had rejected their Jewishness. This is, at best, a half-truth. A Jew who is assimilated, or removed from Jewish practices, is still a Jew! In addition, even those Soviet Communist Jews that were the most hostile to Jewish religion and traditional Jewish ways still identified with Judaism, if only in a tribal sense. Thus, Pinkus notes that, (quote) In the 1920s and 1930s the custom of burying Jews only in Jewish cemeteries was observed even by the most fanatically anti-religious Evseksia [Yevseksiya] members. (unquote). (p. 105). Benjamin Pinkus focuses on Soviet Jews who, even in relatively recent times, unambiguously considered themselves Jews despite their lack of even nominal affiliation with anything Jewish. For instance,

the writer Lev Kopelev stated that he identified with his Jewishness despite finding nothing in his conscious mind that linked him with either the religious traditions or the nationalistic ideals of Judaism. (pp. 302-303).

JEWS IN LEADING COMMUNIST POSITIONS

Pinkus estimates that, in 1936, Jews comprised 2% of the Soviet population. (p. 81). He then presents data that shows that, in most Communist and Communist-sponsored organizations, Jews were overrepresented by at least a few-fold. However, when it came to leadership positions in the Soviet Union, Jews were routinely over-represented by a factor of at least ten, as elaborated in the next paragraphs:

(Quote) From 1903 to 1907 there were Jews among the leaders of the Bolshevik Party, which was run by Lenin as a clandestine organization, in each of the Troikas ("threes") that headed the party, at least until 1917, there was always one Jew, if not two, except for the years 1903 to 1905... (unquote). (p. 77). (Quote) In the period between the February and October Revolutions in 1917, the percentage of Jews in the Bolshevik Party leadership rose...In April 1917, three of the nine members of the Central Committee were Jews: Kamenev, Zinovyev and Sverdlov. In August of that year, six of the twenty-one members of the Central Committee were Jews: Kamenev, Sokolnikov, Sverdlov, Zinovyev, Trotsky and Uritsky. It follows that despite the relatively small number of Jews in the Bolshevik Party, they held important posts in the leadership and were close associates of Lenin...What drew them to the Bolshevik Party was its centralizing and dictatorial character...(unquote). (p. 78). (Quote) Jews held important posts in the Communist Party leadership in the 1920s and still had considerable power in the 1930's. In 1918, four of the fourteen members of the Central Committee were Jews (Sverdlov, Trotsky, Zinovyev and Sokolnikov); in 1919, again four of the nineteen Central Committee members were Jews (Kamenev, Radek, Trotsky and Zinovyev), while in 1921 five of the twenty five-members (20%) were Jews. (unquote)...In the Politburo in the first half of the 1920's the Jews comprised from 23% to 37% (Trotsky, Kamenev and Zinovyev)... (unquote). (p. 80). Soon thereafter, Jews were largely removed from positions of power. Many died later in the purges of the 1930's but, according to Pinkus, not necessarily because they were Jews. (p. 80, 174). However, Jewish dominance continued well into the 1930's, and part of it survived the purges. Pinkus comments, (quote) In 1936 (before the purges), there were six Jews among the twenty members of the Soviet government: Yagoda (Minister of the Interior and Security Services), L. Kaganovich (Communications), M. Litvinov (Foreign Affairs), Rozengolts (Foreign Trade), Y. Dreitser (Internal Trade), A. Kalmanovich (Agricultural Units). By 1939, the following Jewish Ministers and Deputy-Ministers were still in the government: L. Kaganovich, M. Kaganovich, B. Antselovich, M. Berman, L. Ginzburg, L. Vannikov and P. Zhemchuzhina-Molotov. (unquote). (p. 83). The latter was the wife of Vyacheslav Molotov. (p. 217).

JEWS VERSUS OTHER SOVIET MINORITIES IN LEADERSHIP POSITIONS

Pinkus continues and concludes, (quote) Thus, throughout the whole period, Jewish representation in the central administration was well above any proportional relation to the national ratio of the Jews in the Soviet Union, and very high in comparison with all other national minorities. We can say that the Jews in the Soviet Union took over the privileged position, previously held by the Germans in tsarist

Russia. (unquote). (p. 83). [Those, such as neo-Stalinist Jan T. Gross, who emphasize the (relatively temporary and usually modest) overabundance of Poles and Latvians in leadership positions of the USSR, as some kind of exculpation for the long-term massive over-representation of Jews, thereby stand corrected.] Finally, Pinkus' analysis is incomplete. For instance, he does not examine the Jews in leadership positions in the NKVD, and the large percentage of commissars who were Jewish.

Significance Beyond Numbers: An Indispensable Ruling Elite

Myth of Jewish Communism, The Attempt at Debunking the Zydokomuna Actually Validates It! The Indispensable Role of the Jewish Elite in Early Soviet and Soviet-Imposed Eastern European Communism Gerrits, Andre 2009 **An**
Author Andre Gerrits is Professor of International Studies and Global Politics at The Hague. His work seeks to "change the subject" from Jewish Communism to the anti-Semitic uses of this fact. (p. 117). But no matter: Facts remain facts. THE ZYDOKOMUNA IS INESCAPABLE FACT. NOT JUST NUMBERS Time and time again, Gerrits points out that Jews have been over-represented in Communism (e. g, p. 23, 117), and adds that, "Moreover, their [Jewish Communist] significance within most communist parties often considerably exceeded their strength in numbers." (p. 23). And, unlike those who pooh-pooh the possibility of the Revolution spreading all over Europe in the years after 1917, Gerrits does not. (p. 83). [This also shows that the spectacular Polish victory in the 1920 Polish-Bolshevik war was a real and not hollow victory.] CRYPTO-JEWS CAUSE AN UNDERSTATING OF THE ZYDOKOMUNA The numbers of Jews in Communism is a minimum estimate owing to the ubiquity of crypto-Jews. Gerrits admits as much, "But in general, party statistics failed to include or obscured the ethnic background of the leadership and rank and file...When registering for membership, Jews 'nationalized' their names and changed or hid their biographies, whether voluntarily or under pressure. In other words, we simply lack the empirical data to plausibly establish who among the rank and file and the sympathizers of communism in East Central Europe were Jewish and who were not." (p. 24; See also p. 117 and p. 147). Time and time again (e. g, p. 23, 116, 195; including the "self-hating" Jews: pp. 184-185), Gerrits stresses the fact that Jewish Communists had varying affiliations with Judaism. This refutes the old "Jewish Communists were not really Jews" exculpatory canard. WHY THE ZYDOKOMUNA: JEWS AS ROOTLESS COSMOPOLITANS Without using the term in question, Gerrits validates it as he writes, "Jews had never demonstrated an excessive interest in the culture and politics of the nations in which they resided." (p. 76). Along the same vein, Gerrits adds that, "The Jewish publicist Elias Hurwich alluded to the 'psycho-physical agility' of the Jewish people, which had brought them into the avant garde of trade, theatre, and press, and, most recently, revolutionary politics, He pointed at the 'disintegrative' (DEKOMPONIERENDE) role of the Jews." (p. 101). Gerrits also cites the German Jewish publicist Moriz Rappaport as

follows, "Moreover, Rappaport added, for a people with no connection to either soil or state, internationalism was a matter of course. Rappaport did not wish to rekindle anti-Semitic sentiments, he wrote, but he did wish to stress the differences between the Aryan and Jewish perception of things (EMPFINDEN)...Jews' intellectual and analytical talents, as well as their persuasive powers had allowed them to incite the masses, which was precisely what had generated the current wave of radical anti-Semitism, according to Rappaport." (p. 101). JEWS WERE AN INDISPENSABLE RULING ELITE IN EARLY COMMUNISM! Gerrits is candid about the real reason for the predominance of Jews in the Soviet-imposed Communist puppet governments of Eastern Europe after WWII. He writes, "There is another, more convincing answer as to why these communists and so many other Jewish comrades occupied prominent positions; they were urgently needed and THE PARTY HAD FEW ALTERNATIVES. (p. 150; Emphasis added). He reiterates that, "All early communist regimes struggled with a lack of reliable cadres. The party was in urgent need of its Jewish comrades. There were few other options." (p. 198). In fact, Jewish Communists had earlier formed an indispensable ruling elite in the years after the Russian Revolution, as pointed out by none other than Nikita Khrushchev in 1955, "'In the beginning Jewish intellectuals occupied the most important administrative positions in the Soviet Union, when there was no Russian intelligentsia yet', he confided to a delegation of French socialists. 'But today, this shortcoming has been eliminated; we can do without those Jewish officials.'" (p. 170). JAN T. GROSS REJECTED ON ANGER-DISPLACEMENT AND DOUBLE COLLABORATION Author Gerrits rejects the argument of Jan T. Gross, who would have us believe that the Communists deliberately put many Jews in high positions so that public anger would be displaced away from Communism and unto the Jews. For one thing, there is no archival evidence to support it. (p. 152). Gerrits also doubts the Jan T. Gross (and Jan Grabowski vel Abrahamer) "double collaboration" hypothesis, wherein gentiles who supported Communism had earlier been compromised under the German occupation. (p. 159).

Red Dusk and the Morrow: Adventures and Investigations in Soviet Russia

Dukes, Paul 1922 **British Eyewitness to the Aftermath of the Russian Revolution and the 1920 Polish-Bolshevik War. The Jewish "Brains" Behind Communism.** The author, an official of the British intelligence service, visited the new Soviet Union, "not to conspire but to inquire". (p. viii). He talked to many of the locals, and was an eyewitness to a battle in the 1920 Polish-Bolshevik War. (More on this later). [My review is based on the original 1922 edition.] THE EMPTY PROMISES OF COMMUNISM Sir Paul Dukes illustrates the farcical nature of Communist ideology with a photograph of a Russian peasant by his cattle and chickens (pp. 146-147), along with the facetious title : "A typical peasant 'bourgeois-capitalist'." A drawing (pp. 146-147) has the following title: "Peasants hiding their grain from Bolshevik requisitioners." [These kulaks later became famous for their resistance to the Communist-forced collectivization of agriculture]. SIGNIFICANCE OF THE ZYDOKOMUNA The author is

fairly candid about what is sometimes called the Zydokomuna [Judeo-Bolshevism], as elaborated below. He shows that Jewish influence is greater than just the large number of Jews in high positions: It also owes to the high intelligence of Jews, and to their elitist mindset. However, Dukes tries to soften its impact by alleging that there are just as many anti-Communist Jews as there are pro-Communist ones, and that the former were afraid to express themselves. [Even if true, this exculpation will not do. Jews who accuse Poland do not think that Polish rescuers of Jews, during the Shoah, "cancel out" the Polish denouncers of Jews. Neither, then, do Jewish anti-Communists "cancel out" the Jewish Communists and their crimes. Besides, a lot of the Jewish anti-Communists were not exactly animated by noble motives. Many were entrepreneurs who were afraid of losing their property to the Communists.]-----The following [EXCEPT FOR THE TITLES] are direct quotes-----THE LARGELY-JEWISH TRIUMVIRATE RULING OVER THE USSR Leo Bronstein, the genius of the Red army, now universally known by his more Russian-sounding pseudonym of Trotzky, is the second of the triumvirate of "Lenin, Trotzky [Bronshsteyn], and Zinoviev [Apfelbaum]," who guide the destinies of the Russian and the World revolution. That the accepted order of precedence is not "Trotzky, Lenin, and Zinoviev" must be gall and wormwood to Trotzky's soul. His first outstanding characteristic is overweening ambition; his second--egoism; his third--cruelty; and all three are sharpened by intelligence and wit of unusual brilliancy. (pp. 229).The creation and control of a huge militarist machine has hitherto afforded full and ample scope for the exercise of Trotzky's superhuman energy and indomitable will. Regarding the Russian peasants and workers as cattle and treating them as such... (p. 230). THE HIGH INTELLIGENCE, OF LEADING JEWS, STEERS THE SOVIET GOVERNING APPARATUS Intellectuality in the party has always been represented largely, though by no means exclusively, by Jews, who dominate the Third International, edit the Soviet journals, and direct propaganda. (p. 283). In discussing with the Bolsheviks, out of official hours, the internal Russian situation, the Lithuanians asked how, in view of the universal misery and lack of liberty, the Communists continued to maintain their dominance. To which a prominent Bolshevik leader laconically replied: "Our power is based on three things: first, on Jewish brains; secondly, on Lettish and Chinese bayonets; and thirdly, on the crass stupidity of the Russian people." The incident eminently betrays the true sentiments of the Bolshevik leaders toward the Russians. They despise the people over whom they rule. They regard themselves as of superior type, a sort of cream of humanity, the "vanguard of the revolutionary proletariat," as they often call themselves...The Russian people have shown not stupidity but eminent wisdom in repudiating both Communism and the alternative to it presented by the landlords and the generals. (pp. 316-317). JEWISH ENFORCERS IN THE RED ARMY Few people ventured to be so outspoken as this, for everybody feared the four or five Communists who were attached to the regiment to eavesdrop and report any remarks detrimental to the Bolsheviks...The only posts in the Red army held in any number by Jews are the political posts of commissars. One reason why there appear to be so many Jews in the Bolshevik administration is that they are nearly all employed in the rear, particularly in these departments (such as food, propaganda,

public economy) which are not concerned in fighting. It is largely to the ease with which Jewish Bolsheviks evade military service, and the arrogance some of them show toward the Russians whom they openly despise, that the intense hatred of the Jew and the popular belief in Russia that Bolshevism is a Jewish 'put-up' are due. (p. 228). THE AUTHOR OBSERVED THE 1920 POLISH-BOLSHEVIK WAR In September, 1920, I witnessed the retaking of the fortress in Grodno by the Poles. (p. 240). There is bitter irony and a world of significance in the fact that in 1920, when I observed the Red army again from the Polish front, I found many of the thousands who deserted to the Poles wearing British uniforms which had been supplied, together with so much war material, to Denikin. (p. 225; See also p. 240). UNAPPRECIATED IMPLICATIONS OF THE POLISH VICTORY IN THE 1920 POLISH-BOLSHEVIK WAR But the Russian people are not and never will be fired by enthusiasm for the Communist revolution. (p. 238). But the first campaign of the Red army against a non-Russian foe, Poland, which did not threaten the peasants' possession of the land, resulted in complete collapse at the very height of Red power. And this is the more significant in that quite an appreciable degree of anti-Polish national feeling was aroused in Russia, especially amongst educated people, and was exploited by the Bolsheviks to strengthen their own position. (p. 239). The Polish victory effectually dispelled the myths of peasant support of the revolution and the invincibility of the Red army, but beyond that it served no useful purpose as far as Russia is concerned. (pp. 239-240).-----End of direct quotations----

The Quest for Utopia: Jewish Political Ideas and Institutions Through the Ages:
Jewish Political Ideas and Institutions Through the Ages Gitelman, Zvi Y.

1992 **Jewish Revolutionaries Had a Much Greater Impact Than Their Numbers Suggest. The Zydokomuna Wore Many Political Guises. Jewish Germanophilia** This work is much more broad-based than its title would suggest. It deals with the Jewish political vision, ranging from religious to secular, and that amongst Jews in many nations. The most interesting chapter, in my opinion, is that of Jonathan Frankel. It covers Jewish politics from 1840 to 1939. Frankel is identified as professor of Russian studies at the Hebrew University in Jerusalem. (p. xiii). My review focuses on his essay. THE PRO-GERMAN ORIENTATION OF WESTERN POLAND'S JEWS Poles had long complained that, after the Partitions, Jews generally sided with Poland's enemies. Jonathan Frankel bears this out as he describes the Germanophilia of the Jews of German-ruled northwest Poland. He comments, (quote) As for the Posen [Poznan] area, annexed to Prussia, there the Jews, in very large part, took the opportunity to migrate westward, above all to Berlin. Even those who remained came to see themselves, for the most part, as Germans by allegiance, alienated from the local Polish population, and Jewish by religion alone. (unquote). (pp. 87-88). JEWS AS THE "OTHER": INCREASINGLY-AGGRESSIVE SEPARATISM Recurring complaints that Poles saw their Jews as the "other" overlook the fact that Jews very much also thought themselves as the "other", since antiquity, and acted accordingly. Furthermore, in the 19th century, Jewish particularism and separatism became increasingly overt and

actively politicized (Frankel's term: p. 94). The "Jews as nationality" concept went far beyond Zionism. Frankel writes, (quote) For their part (again according to the received wisdom), the East European Jews developed a radically different type of political culture. Their definition of Jewish peoplehood as national, not religious, in nature had implications of the most radical kind. Nationhood inevitably carried with it, in the modern world at least, a latent claim to national self-determination--a separate political and cultural existence. Minimally, this meant that the Russian and Austrian empires would have to be reconstituted as a federation of nationalities in which the Jewish people would enjoy some form of national autonomy...Political programs of this type were clearly revolutionary or quasi-revolutionary in nature...(unquote).(p. 83). Of course, the same thing happened in Poland after her resurrection in 1918, with many Jews effectively wanting to be effectively a separate nation on Polish soil. This facilitated the concept of Judeopolonia, and prompted the Endek slogan that, "There is no room on the Vistula [Wisla] for two nations." JEWISH REVOLUTIONARIES: SOME PERCENTAGES Now consider what sometimes is called the Zydokomuna. Frankel (p. 90) cites Hebrew-language works that estimate that 30% of revolutionaries arrested, in the early 20th century, by the tsarist Russian authorities, were Jews. This was in an empire in which Jews were about 2% of the population. JEWISH REVOLUTIONARIES FAR MORE SIGNIFICANT THAN THEIR NUMBERS! In addition, Frankel realizes that assimilation did not necessarily imply an affinity for the host nation (another fact stressed by Endeks), and implicitly rejects the implications of the commonly voiced "very few Jews were revolutionaries" exculpation. He comments, (quote) The term "assimilationist", so often used tendentiously, really did apply to most of the Jews in this particular category, who, being committed materialists, atheists, left-wing Nietzscheans, or simply root-and-branch antitraditionalists, considered Judaism as a religion to be noxious and the idea of Jewish nationality to be a reactionary fiction. In numerical terms, revolutionaries of this type obviously constituted a miniscule percentage of the Jewish people. One is talking of a few thousand, after all. But, throughout, their significance in Jewish life and politics was vastly greater than their strength in numbers. The highly prominent role played by revolutionary Jews--from Aron Zudelevich and Hessia Helfman at the time of the assassination of Alexander II, to Leon Trotsky, Karl Radek, and Rosa Luxemburg during the revolution and civil war--meant that the "internationalist" alternative to autonomous Jewish politics was always powerfully represented on the left. (unquote). (pp. 90-91). THE ZYDOKOMUNA, AS IN POLAND, WORE MANY DIFFERENT POLITICAL GUISES Of course, politically active Jewish revolutionaries were hardly limited to outright Communists. For instance, Jonathan Frankel characterized the Bund of interwar Poland, in his words, as "always a would-be revolutionary Marxist party" (p. 93). Furthermore, (quote) ...in interwar Poland, it cooperated with the left Poale Zion in the Yiddish school movement, Tsisho [Cysho, Tsysho]...the Bund, which combined Jewish nationalism with would-be orthodox Marxism. (unquote). (p. 98). JEWISH INFLUENCE AT THE INTERNATIONAL LEVEL Common pejorative references to "international Jewry"--and nebulous conspiracy theories that go as far as accusing influential Jews of controlling the world's

governments--have tended to obscure a rational understanding of high-level Jewish influence. So let us examine this subject objectively. Jonathan Frankel touches on the growth of Jewish influence at the international scale. (pp. 86-87). He describes the emergence of influential, western-oriented Jewish groups in St. Petersburg and Moscow, including the St. Petersburg magnates, the Ginzburgs and the Poliakovs. Frankel describes their ties to similar influential western Jews, (quote) Up until the 1917 revolutions, this elite continued to serve as the key to the elites of Western Jewry whether for the receipt and distribution of emergency relief funds or for the exchange of political advice. Joined by ties of friendship, mutual confidence, joint financial interests, and even, in some cases, by marriage, to the world of the Schiffs, Rothschilds, Swaythlings, and Warburgs, they actually represented an integral unit of the subsystem of Jewish politics that (however anomalously in this case) is associated with the West. (unquote). (p. 87).

Esau's Tears: Modern Anti-Semitism and the Rise of the Jews Lindemann, Albert S. 1997 **Especially Valuable in Understanding Jews in Soviet Communism. Their Significance Went Far Beyond Their Numbers or Percentages!** This work is richly filled with facts. I focus on distinctive information. Other reviewers have already informed the reader about the overall content of this book, and I do not repeat them. This book is especially good in tracing the Jewish involvement in Italian Fascism. (e. g, p. 368). It was quite significant. THIS UNUSUAL BOOK AVOIDS BLAMING THE CHRISTIANS FOR EVERYTHING Lindemann details the proto-racist views that go back to antiquity, "But just as Christianity may be said to offer support only in vague, often contradictory ways to modern anti-Semitism, so these broader Judaic sources, partly incorporated into Christianity but in part uniquely Jewish, contributed in vague, often contradictory ways to modern racism, especially to its concern with racial exclusiveness and purity." (p. 74). JUDAISM WAS MORE EXCLUSIVE AND "INTOLERANT" THAN CHRISTIANITY The author continues, "Yiddish-speaking Jews distinguished between Gentile KOYEKH (brutish, physical power) and Jewish MOYEKH (brains, guile, mental subtlety), a distinction related to those identified with Esau and Jacob. Non-Jews throughout most of recorded European history seem to have been impressed with a peculiar Jewish sharpness of intellect, a cleverness and cunning that baptism could not alter. In the Spanish Inquisition, these various perceptions of an unchanging Jewish essence, even after conversion, found expression in the concept of LIMPIEZA DE SANGRE (cleanness or purity of blood). Jews who converted were still suspect; they retained impure blood that put their conversion into question. For centuries afterwards, the Jesuit order established restrictions against candidates with Jewish ancestry, or impure blood. The Jesuits thus came up with a Christian equivalent of the prohibitions among Jews that sought to preserve the untainted lineage of the KOHANIM. However, the Jesuits' preoccupation with racial purity were not quite so categorical as those of the Jews; exceptions were frequently granted by Catholic authorities in a way simply not permitted by halakha." (p. 75).-----I now focus on

tsarist Russia after about 1905: WIDESPREAD LOW-LEVEL JEWISH VIOLENCE-- EVEN WHEN THERE WAS NO MORE TSAR Lindemann remarks, "The number of Jews involved in the terror and counterterror of this period is striking. In the decade or so immediately before 1914 many tsarist officials, including the highest ministries of the tsar, had been killed by Jewish assassins. Aside from Kaplan and Kanegiesser, Jacob Blumkin, again a Jewish member of the Socialist Revolutionary Party, assassinated Count Mirbach, the German ambassador to Moscow, on July 6, 1918, in hopes of stirring up the war again between Germany and Russia. Before 1917, the large number of Jewish assassins could be plausibly attributed to the anti-Semitic oppression of the tsarist regime. But such explanations fall short in the case of assassins like Kaplan, Kanegiesser, and Blumkin. These many Jewish terrorists helped to nurture, even when they killed Jewish Chekists, the belief that Jews, especially once they had broken from the confines of their traditional faith, turned naturally to fanaticism and anarchic destructiveness." (p. 446).

JEWISH INFLUENCE IN COMMUNISM (ZYDOKOMUNA) WENT FAR BEYOND THE NUMBERS OF JEWISH LEADERS! We keep hearing that Jews at no time constituted a majority of the leadership in Communism. This is technically true, but it does not tell the whole story. To begin with, Jewish Communists were noted for their high intelligence, verbal skills, assertiveness, ideological fervor, etc. (p. 429). Not surprisingly, few non-Jewish Communist leaders approached the caliber of the Jewish Communist leaders. For example, Lindemann reminds us that, "Jewish or gentilized, Trotsky was a man of unusual talents." (p. 447). In addition, "Trotsky's paramount role in the revolution cannot be denied..." (p. 448). This can be generalized, "Other non-Jews might be mentioned but almost certainly do not quite measure up to Trotsky, Zinoviev, Kamenev, Yoffe, Sverdlov, Uritsky, or Radek in visibility inside Russia and abroad, especially not in the crucial years from 1917 to 1921." (p. 432). Finally, influential Jews did not have to act alone. In fact, Jews had the skill of influencing non-Jews to think in Jewish ways. Lenin can validly be understood as a "Jewified gentile" (pp. 432-433). The same can be said for the renegade-Pole Dzerzhinsky (p. 442, 446), as well as the Russian Kalinin, who was called by Jewish Bolsheviks "more Jewish than the Jews". (p. 433). Let us focus on "Bloody Felek" (KRWAWY FELIKS)--Feliks Dzierzynski (Dzerzhinsky). He always had close relationships with Jews, beginning with his youthful activities with the Jewish Bund and his involvement with the alienated Jewish intelligentsia among the Polish social democrats. (p. 442). [This has led to not-well-supported theories that Dzierzhinsky was himself Jewish. One idea is that the original Dzierzhinsky was a Polish nobleman whose entire family had been deprived of their estate, and dispatched to Siberia, by the tsarist Russian authorities, in retaliation for their support for the ill-fated January 1863 Insurrection. A certain Jew acquired the estate and, in what nowadays is called identity theft, appropriated the name Dzierzhinsky for himself, and eventually became the infamous Cheka leader.] In any case, the Jewish influence on Dzierzhinsky/Dzierzynski is unmistakable. If anything, it is understated by Lindemann. See my review of THE CHEKA, by Leggett. A ROLE FOR JEWISH BANKERS IN COMMUNISM? Lindemann comments, "Jacob Schiff was allegedly involved in the decision to overthrow the tsar, a charge, as we have seen, had

more than a little plausibility since he had fed large amounts of money to revolutionaries in Russia and openly boasted about his role in combating the tsar." (p. 435). THE JEWISH LEADERSHIP OF THE CHEKA AND LATER NKVD The Communist secret police was the heart of Communist terror. Lindemann comments, "In some areas, for example, the Ukraine, the Cheka leadership was overwhelmingly Jewish. By early 1919 Cheka organizations in Kiev were 75 percent Jewish...Given the high proportion of Jews in revolutionary movement and their generally higher educational levels, it is not surprising that many of them turned to intelligence activity, at least to its upper ranks. (Lower-level Cheka functionaries, those most directly involved in the actual arrests, tortures, and killings, were known to be less educated; some were even illiterate.)" (p. 443). The author adds that, "In a Politburo meeting in April 1919 Trotsky commented that 'the Latvians and Jews constituted a vast percentage of those employed in the Cheka...'" (p. 444). No wonder that Jews were recognized as the "brains" and the driving force behind Communism. In addition, the distinction between the educated Jewish leadership and "boorish" foot soldiers of the Communist security forces paralleled that of the later (1944-on) Soviet-imposed Communist puppet government, and called the ZYDOKOMUNA and CHAMOKOMUNA. The Jewish leadership of the Communist security forces was no fluke or fad. Lindemann quips, "It is instructive that the high percentage of Jews in the secret police continued well into the 1930s, when the proportion of Jews gradually diminished in most other areas of the Soviet and party cadres." (p. 443). The author points out that the leadership of the Cheka became part of the privileged Communist overclass (p. 443) (later known as the NOMENKLATURA). Its members were exempt from military service, had access to uninterrupted food supplies, and enjoyed various luxuries. For instance, "Top Cheka officials were among the narrow elite that was entitled to motor cars and other perquisites." (p. 443).

The Rulers Of Russia Fahey, Denis 1940 **Not Just High Numbers and Percentages: Jews as the Brains Behind Communism. Also Facts on Freemasonry, Nazism, etc.** The author was an Irish Catholic priest. Whether in agreement with the author or not, the reader may be impressed by the vibrancy of his writing, and the way it contrasts with the mush that characterizes most Catholic writings today. (My review is based on the original 1940 edition). ATROCITY RECOGNITION EQUALITY NEEDED Why bring up Jews in Communism? For one thing, there is a tendency to airbrush this uncomfortable fact out of history. In addition, Jews commonly call on Poles to "face up to the dark chapters in their history" and to "come to terms with the past" for relatively trivial Polish wrongs to Jews. By the same standard, then, Jews should be called upon to "face up to the dark chapters in their history" and to "come to terms with the past" for their essential role in Communism and all its crimes. JEWS DOMINATE THE LEADERSHIP OF THE BOLSHEVIK GOVERNMENT Starting on page 5, Fahey cites a number of authors on the numbers of Jews in the government of the Soviet Union after the Russian Revolution (1917), and into the 1930's. I looked up and reviewed these primary sources. One of these quoted authors was Robert Wilton.

The list of influential Jews in found in Wilton's LES DERNIERS JOURS DES ROMANOF (ibid, p. 29, pp. 136-137). This list has been suppressed. It has been censored out of the English edition of Wilton's book, THE LAST DAYS OF THE ROMANOV. [To see the relevant French-language excerpts from the uncensored 1921 French edition, please click on, and read my review of, Les Derniers Jours des Romanov - le Complot Germano-Bolchevique - Robert Wilton]. In quoting the said pages of the LES DERNIERS French edition, Fahey comments, "According to data furnished by the Soviet Press, out of 556 important functionaries of the Bolshevik State, including the above-mentioned, there were in 1918-1919, 17 Russians, 2 Ukrainians, 11 Armenians, 35 Letts, 15 Germans, 1 Hungarian, 10 Georgians, 3 Poles, 3 Finns, 1 Czech, 1 Karaim, 457 Jews." (p. 6). Thus, out of the 556 most important functionaries, 82% were Jews. In citing these figures, Fahey is careful not to call leading Communists Jews if they are not. Thus, for example, he realizes that neither Lenin (p. 27) nor Stalin (p. 31) were Jews. ZYDOKOMUNA [JUDEO-BOLSHEVISM]: MORE THAN LARGE JEWISH NUMBERS: JEWS AS THE BRAINS BEHIND COMMUNISM The whole is greater than the sum of the parts. The magnitude of Jewish dominance of Bolshevism exceeds that suggested by the numbers of Jews in influential positions. For instance, a Soviet Bolshevik official is quoted, "Our power is based on three things; first, on Jewish brains; secondly, on Lettish and Chinese bayonets; and thirdly, on the crass stupidity of the Russian people." (p. 13). [The student of Polish-Jewish relations will see the parallel with the post-1944 Soviet-imposed Communist puppet government over "liberated" Poland. The "brains" of this government were the Jews, who were massively overrepresented among high government officials. The remainder of the government consisted of the CHAMOKOMUNA (Polish boor Communism), that is, Poles of low moral character.] BUT JEWS ARE SUCH A TINY NUMBER But how can "such a tiny number of Jews" possibly rule over Russia? That is like asking how "such a tiny number of British colonists" could rule over hundreds of millions of people of India, a British colony! Charles Sarolea, Belgian Consul in Edinburgh, and Professor of French literature at the University of Edinburgh, said, "I am quite ready to admit that the Jewish leaders are only a proportionately infinitesimal fraction, even as the British rulers of India are an infinitesimal fraction. But it is none the less true that those few Jewish leaders are the masters of Russia, even as the fifteen hundred Anglo-Indian Civil Servants are the masters of India." (p. 29). I now focus on some topics in greater detail:-----The following are direct quotes-----THE SIGNIFICANCE OF FREEMASONRY The French Revolution was the inauguration of the domination of the world by Masonic Naturalism. As time went on, State after State denied that it had any duty to acknowledge the Divine Plan revealed by our Lord Jesus Christ, in other words, refused to organize its social life so as to enable a member of Christ to live in harmony with the submission expressed to the Blessed Trinity at Mass. Instead it aimed at organizing its social life under the influence of Masonic Naturalism. Behind Masonry, however, the other naturalistic force of the once chosen people loomed up and, little by little, sought to prepare the way for its future anti-supernatural Messiah. The Jews everywhere make use of Freemasonry to secure the right of becoming citizens of once-

Christian States. We see the Masons, Mirabeau, Gregoire, etc., working for this project in the Constituent Assembly of France (1789-1791)...The rejection of the rule of Christ the King, without which social organization cannot be free from essential deviations, and the gradual imposition of the Jewish National mold or "form" have proved disastrous for the nations once Christian and Catholic. (pp. 50-51). COMMUNISM AS ATHEIZED JEWISH MESSIANISM They [the Jews] thus put their race and nation in place of God, deified them in fact. They then rejected the Supernatural Messiah and elaborated a program of preparation of the Natural Messiah to come. The Nature Messiah can have but one object, the imposition of Jewish national supremacy. There is no alternative. (p. 44). As members of their own "messianic" nation, they [the Jews] must strive for the domination of their nation over others, as thus alone, they hold, justice and peace to be achieved on earth. (p. 72). [Reviewer's note: Some Jewish authors also write of Jewish support of Communism as a form a secularized messianism. In addition, various Jewish authors speak of the Jews feeling that they have a warrant to engage in TIKKUN OLAM--the repair of the world.] AN ASSESSMENT OF NAZISM The animating principle of the Nazi movement is that the pure German race is God. (p. 58).The German reaction against Judeo-Masonic Internationalism, then, represents the deification of the German Race in opposition to the Jewish deification of the Jewish Race...There is the current coming from the philosophy of Kant, Fichte, and Hegel, according to which the German mind is the one destined to mold Europe and the world...In Europe today there is a Chosen People to carry on the development of the world--the German Race. (pp. 63-68). We must, however, carefully distinguish between the anti-supernatural character of the Hitlerite government and the efforts of the same government to set the German people free from the domination of international money-lenders. (p. 66).-----End of direct quotes-----

Elity i Przedstawiciele Spolocznosci Zydowskiej Podczas II Wojny Swiatowej
Gradzkiej-Rejak, Martyna 2017 **The Zydokomuna Comprised**
Over 50% of the Core of the Communist Puppet Government, Eventually Imposed
Upon Poland, in 1944, on the Heels of the Red Army! My review is limited to the work of Miroslaw Szumilo. Anyone who doubts the magnitude of the Zydokomuna (Judeo-Bolshevism), in the central role of Stalin's willing satraps and Stalin's willing executioners, is in for a rude awakening upon reading his study. Stalin had long schemed the subjugation of Poland--something for which he freely got the green light in terms of the Churchill-Roosevelt sellout of Poland in 1943 Teheran and 1945 Yalta. Back in 1941, at a time when the Soviet Union was militarily on the ropes, the Comintern already drew up a list of "Polish comrades recommended for use", consisting of 313 individuals, of whom 224 (that is, 72%) were Jews, and only 75 were Poles (in addition to 8 Ukrainians and 3 Russians). (p. 341). So fully 76% of the impending Soviet-created puppet government was non-Polish! The creatively- and Orwellian-misnamed Union of Polish Patriots (ZWIAZEK PATRIOTOW POLSKICH, or ZPP) was formed by Stalin in June 1943, long before the entry of the Red Army into Poland, to

serve as the nucleus of the new Communist government that was to become forced on Poland. The presidium of the ZPP consisted of 47 top individuals, of whom 24 (that is, 51%) were Jews. (p. 338). Among the 35 members of the ZPP elite, 22 (that is, 63% were Jews). (p. 342). THE EXCULPATORY MYTH OF JEWISH COMMUNISTS BEING "NOT REALLY JEWS" The line about Jewish Communists not being Jews is a very convenient one. After all, multitudes of Jews do not practice the Jewish religion, or any Jewish customs, yet are unambiguously recognized as Jews. A Jew born to a Jewish mother who has not converted to another religion is a Jew. So Jewish Communists qualify as Jews. Clearly, the non-practice of Jewish customs is irrelevant to being Jewish. As if to add to the silliness of the Jewish-Communists-are-not-Jews argument, some leading Jewish Communists DID practice Jewish customs. For instance, lifelong unrepentant Stalin-idolizer Jakub Berman spoke fluent Yiddish and was married in a religious Jewish ceremony under the permission of the Communist Party. (p. 344). The Jewish Communist writer and publicist Dawid Sfarid remained in a Yiddish circle, and uttered the Kaddish at the funeral of his father. (p. 344). THE EXCULPATORY MYTH OF DESPERATE POVERTY AND HOPELESSNESS DRIVING JEWS TO COMMUNISM Miroslaw Szumilo conducted a survey of the backgrounds of leading Jewish Communists in the elite of the ZPP. For all the professions of Communism being a working-class movement, none of the elitists came from a working class background, and none came from backgrounds of poverty. (p. 344). The Jewish elitists came from either a background of intelligentsia or handcrafts (the latter itself overlapped the intelligentsia: p. 342). Most if not all were university educated. (pp. 342-343). For example, Jewish butcher Julia "Luna" Brystigier (Bristiger) had been from a family of pharmacists and had been educated in history. Dawid Sfarid had come from a family of rabbis and had majored in philosophy. Jakub Berman had been trained as a lawyer. THE EXCULPATORY MYTH OF (WHAT ELSE?) POLISH ANTISEMITISM DRIVING JEWS TO COMMUNISM Author Szumilo endorses this exculpation. (p. 344). Unfortunately, he does not see through it. The Jewish Communists who used Polish anti-Semitism as their excuse were clearly engaging in phony indignation. After all, beginning in 1939, the Soviet Union had deported Jews to Siberia, closed Jewish synagogues, abolished various Jewish cultural and political organizations, and murdered the prominent Bundist leaders Henryk Erlich and Wiktor Alter. Let's have a little perspective, please. In the interwar era (1918-1939) Poland had done no such things. Had she done half of what the USSR had done to the Jews, the stink raised by the worldwide Jewish press would have reached high heaven, and we would not have heard the end of what a terrible fascist place is Poland. Yet--lo and behold--the ardor of the Zydokomuna was not cooled one bit by the massive Soviet crimes against Jews. So much for the excuse of Polish anti-Semitism driving Jews to Communism. SELFISH OPPORTUNISM DRIVES THE ZYDOKOMUNA Will the real reason for the Zydokomuna please stand up? It was selfish opportunism, pure and simple--moreover a selfish opportunism at the expense of Poles and Poland. It is high time that the Jewish side come to terms with the past instead of blaming everything on Poland as it always does.

The Jews in Polish Culture Hertz, Aleksander 1961 **The "Jews Had It Bad" Myth. Poland Harmed by Jewish Separatism, Jewish Germanophilia and Russophilia, and the Very Real and Substantive Zydokomuna** This is a "meaty" book. Its vintage (1961) may be advantageous in terms of a unique perspective that preceded political correctness. TO WHAT DOES JEWISH SEPARATISM OWE ITS ORIGINS? Jewish self-imposed apartheid did not reduce to a simple dialectic: "Anti-Semites have heaped the entire responsibility for the caste organization onto the Jews; the Jews and their non-Jewish defenders, onto the Christian environment." (p. 63). [In fact, Jewish separatism had long predated Christianity, and had been predicated on the ancient belief in Jewish Chosenness.] Early pro-assimilationist Polish Jews had the following opinion: "Czynski the Frankist and Hollaenderski and Lubliner, who kept their old religion, all shared the view that Polish Jews were 'sunk in superstition' and were thereby alienated from Polish life, economically unproductive, and deficient in civic virtue. The source of the problem was ignorance, superstition, the Talmud, the rule of the rabbis." (p. 22). Early assimilated Polish Jews were ennobled. (p. 64). Jews opposing assimilation contended (as some Orthodox Jews do even today) that assimilation equals a repudiation of Judaism. (e. g., p. 27, 65, 119). For their part, Polish nationalists often saw assimilated Jews as alien infiltrators. (p. 119). Hertz implicitly identifies the reason, and these essentially concur with the Endek position, "There were various degrees and shadings of assimilation...This did not necessarily mean a total identification with Polishness and, especially in the later years, could go hand in hand with a growing national Jewish consciousness." (pp. 125-126). So Dmowski was spot-on. Jews who converted to Christianity did so for various non-religious motives. (p. 113). OPPRESSED AFRICAN-AMERICANS AND "OPPRESSED" POLISH JEWS: A TOTALLY FALSE EQUIVALENCE Throughout this work, Hertz makes misleading comparisons between African-Americans and Poland's Jews. Let us examine some basic facts. Blacks came by force, were slaves with no rights, could not emancipate themselves, did menial labor, were mostly poor, and were at the very bottom of society. Jews came to Poland voluntarily and could leave at any time, served as traders, were largely exempt from the menial labor of the Polish masses, and--as middlemen situated between the nobility-few and the peasant-majority, enjoyed more rights and privileges than most Poles. The Jews' long-term advantaged position no doubt facilitated their becoming a literate class (p. 101), and of many Jews becoming wealthy. (pp. 107-108). Finally, discriminatory laws and policies against blacks served primarily to keep them inferior--those against Jews primarily to reduce their advantages and their economic hegemony over Poland. ANTAGONISMS AGAINST JEWS AS MERCHANTS RATHER THAN AGAINST JEWS PER SE Hertz recognizes the very variegated nature of anti-Semitism (p. 192-on), but considers the "Jews are crooks" notion as follows: "It would be no exaggeration to say that the Polish people ascribed to Jews characteristics no different from those that all the peoples of underdeveloped countries ascribe to all professional merchants, regardless of religion or origin. 'Swindler', 'slippery', 'bloodsucker'--epithets of this sort are common in colonial

countries and are applied to the local merchants, who are rarely Jewish. The Chinese merchants in Indonesia and Malaysia are the object of widespread aversion and innumerable accusations, often not without some basis." (p. 201). AND DON'T FORGET THE JEWISH PREJUDICES AGAINST POLES Consider antigoyism. Jewish ideation, equating as it did illiteracy with unintelligence, led to mostly-covert snobbery against the lowly Pole. Hertz writes: "Hence the Jew's contempt for the peasant, who in the Jew's eyes was twice a CHAM (boor), once as a peasant so defined by the world of the nobility, and again as a stupid, ignorant creature to whom knowledge was alien." (p. 77). Hertz adds: "Because it was incontrovertible that the goy stood above the Jew in the social hierarchy, that contempt could never be expressed. One had to submit. But could there be anything wrong with knowing how to take advantage of the goy's stupidity?" (p. 78). [Note the Talmudic teaching that allows the taking advantage of a goy's mistake in a commercial situation.] Clearly, Jewish thinking could include the Pole as a legitimate object for exploitation. [On the other hand, the powerless Polish peasant could do little besides retaliating by violence--hence the pogroms.] POLISH PEASANTS (THE MAJORITY OF POLES!), AND NOT THE JEWS, WERE AT THE BOTTOM OF THE HEAP This "pecking order" clearly shows that, contrary to the ambiguity suggested by Hertz as to whether peasants or Jews were lower (p. 74), and notwithstanding the Polish nobles' disdain for Jews and commerce (p. 69), it was the Polish commoner, and not the Jew, who was the lowest caste in Polish society. To illustrate: "The Jew was a tradesman, itinerant peddler, source of credit. Very often he was also an intermediary between the peasant and the lord or the lord's representatives in dealings with the peasant." (p. 82). JEWISH GERMANOPHILIA AT POLAND'S EXPENSE Now consider the late 19th/early 20th centuries. Although Hertz denounces Polish nationalists for seeing Jewish nationalism as an intrigue of Russia and Germany, he turns then around, on the very same page (p. 144), and admits that: "During World War I, the German occupation authorities took a favorable view of signs of Jewish nationalism in Poland." Also: In the kaiser's Germany and the Austro-Hungarian Empire, the Jews were ideologists of unity of the state. The German Jews even became zealous Germanizers in areas ethnically non-German..." (pp. 178-179). THE SIGNIFICANCE OF THE LITVAKS (LITWAKS) In like manner, while downplaying the Litvaks (Litwaks), he admits that: "The Russian Jews had a large share in the history of Jewish nationalism in Poland." (p. 144). Also: "The Jews of the eastern frontiers of Poland were very much under the sway of Russian culture and had little in common with Poland." (p. 173). A JEWISH ELITE: THE ZYDOKOMUNA WAS REAL AND SUBSTANTIVE Consider the 20th century. While providing the usual superficial exculpations for the Zydokomuna, Hertz states that: "Poles returning from Russia would relate their experiences with the Bolshevik commissars, who most frequently were Jews." (p. 172). Jewish author Hertz acknowledges that, "Jews played a prominent role in the Bolshevik Revolution, providing it with outstanding leaders. There were many Jews in the Polish Communist Party, especially on its leadership team." (p. 179).

Stalin's Willing Executioners: Jews as a Hostile Elite in the USSR Macdonald, Kevin 2005 **A Detailed and Thoughtful Analysis of What Sometimes is Called the Zydokomuna** My review below is that of a review, by Kevin Macdonald, of Yuri

Slezkine's THE JEWISH CENTURY. The MacDonald review is currently available in .pdf online (as of August 2018). It originates from: OCCIDENTAL QUARTERLY 5(3)65-100. The page numbers below refer to the pages in MacDonald's review, and not those in Slezkine's book. -----The following [except the introduced titles in CAPS] are

direct quotes from MacDonald's review of Slezkine: LEADING SOVIET JEWISH COMMUNISTS: NEITHER SERVANTS NOR BOSSES RELATIVE TO LEADING SOVIET NON-JEWISH COMMUNISTS Jewish involvement in the Communist elite of the USSR can be seen as a variation on an ancient theme in Jewish culture rather than a new one sprung from the special circumstances of the Bolshevik Revolution. Rather than being the willing agents of exploitative non-Jewish elites who were clearly separated from both the Jews and the people they ruled, Jews became an entrenched part of an exploitative and oppressive elite in which group boundaries were blurred. (p. 68) .

JEWISH COMMUNISTS WERE CERTAINLY STILL JEWS ---ethnic networking by any other name. (p. 77). The reality is that Jewish identity always becomes more salient when Jews feel threatened or feel that their interests as Jews are at stake, but Jewish identity becomes submerged when Jewish interests coincide with other interests and identities...The relative submergence of Jewish identity within the Jewish milieu in elite circles of the Soviet Union during the 1920s and 1930s is a poor indicator of whether or not these people identified as Jews or would do so when in later years

Jewish and Soviet identities began to diverge, when National Socialism reemphasized Jewish identity, or when Israel emerged as a beacon for Jewish identity and loyalty. (p. 78). Certainly Jewish radicals often rejected their fathers' religion and their way of life, but all the evidence points to their identifying in different ways as Jews, not losing their Jewish identity to become de-ethnicized moral crusaders against capitalism. (p. 79).

THE EXPANDING JEWISH ROLE (ZYDOKOMUNA) IN SOVIET COMMUNISM Despite the important role of Jews among the Bolsheviks, most Jews were not Bolsheviks before the revolution. However, Jews were prominent among the Bolsheviks, and once the revolution was under way, the vast majority of Russian Jews became sympathizers and active participants. Jews were particularly visible in the cities and as leaders in the army and in the revolutionary councils and committees. (pp. 83-84). Slezkine's argument that Jews were critically involved in destroying traditional Russian institutions, liquidating Russian nationalists, murdering the tsar and his family, dispossessing and murdering the kulaks, and destroying the Orthodox Church has been made by many other writers over the years... (p. 93). The Gulag was headed by ethnic Jews from its beginning in 1930 until the end of 1938, a period that encompasses the worst excesses of the Great Terror. They were, in Slezkine's words, "Stalin's willing executioners" (p. 103).

LIMITED DE-JUDAIZATION OF THE USSR: SOVIET ANTI-SEMITISM EXAGGERATED? Jews were able to maintain themselves as an elite until the end of the Soviet regime in 1991...On the whole, Jews were underrepresented as victims of the Great Terror. And although the Jewish percentage of the political elite did

decline after the purges of the late 1930s and the promotion of former peasants and working class Russians, this did not affect Jewish predominance as a professional, cultural, and managerial elite. (p. 89). The campaign against the Jews began only after the apogee of mass murder and deportations in the USSR, and was much less lethal than those mounted against a long list of other ethnic groups, whose typical fate was deportation under the most brutal of circumstances (Cossacks, Chechens, Crimean Tatars, Volga Germans, Moldavians, Kalmyks, Karachai, Balkars, Ingush, Greeks, Bulgars, Crimean Armenians, Meskhetian Turks, Kurds, and Khemshins). (p. 89). SO NOW THE JEWISH COMMUNISTS' OX IS GORED. THE WHINING BEGINS A Jewish woman writes that after her husband was arrested, her maid told her, "You are crying now, but you did not mind when my father was being dekulakized, martyred for no reason at all, and my whole family thrown out in the street" (p. 311). (p. 90, this article). The Russians were taking back their country, and it wasn't long before Jews became leaders of the dissident movement and began to seek to emigrate in droves to the United States, Western Europe, and Israel. (p. 90). Jewish dissidents whose parents had run the Gulags, the deportations, and the state-sponsored famines, now led the "urgent call for social justice" (p. 342). (p. 91, this article). ORIGINS AND IMPLICATIONS OF HOLOCAUST SUPREMACISM In fact, however, the creation and maintenance of the culture of the Holocaust and the special moral claims of Jews and Israel are the result of Jewish ethnic activism. These claims have a specific historical trajectory, they are fueled by specific key events, and they are sustained by specific forces. For example, the Holocaust was not emphasized as a cultural icon until the late 1960s and early 1970s, when images of the Holocaust were deployed on a large scale in popular culture by Jewish activists specifically to rally support for Israel in the context of its wars of 1967 and 1973. (pp. 71-72). The critical Jewish role in Communism has been sanitized, while Jewish victimization by the Nazis has achieved the status of a moral touchstone and is a prime weapon in the push for massive non-European immigration, multiculturalism, and advancing other Jewish causes. (p. 95). MIDDLEMAN-MINORITY MODEL INADEQUATE. "JEALOUSY OF JEWISH SUCCESS" MEME REFUTED Both the Jews and the Overseas Chinese are highly intelligent and entrepreneurial, but the Overseas Chinese have not formed a hostile cultural elite in Southeast Asian countries, where they have chiefly settled, and have not been concentrated in media ownership or in the construction of culture. We do not read of Chinese cultural movements disseminated in the major universities and media outlets that subject the traditional culture of Southeast Asians and anti-Chinese sentiment to radical critique, or of Chinese organizations campaigning for the removal of native cultural and religious symbols from public places. (p. 67).

A History of the Jews in the Modern World Sachar, Howard M. 2005
Zydokomuna: The Jewish Presence in the First Soviet Government Was Unprecedented in ANY Government! This is a mini-encyclopedia of Jewish history beginning about the 17th century. Sachar's main emphasis is on the Jews of Europe.

Owing to the large number of topics raised by the author, this review is necessarily limited to consideration of only a few of them. DOES NOT AWFULIZE THE JEWISH EXPERIENCE Sachar departs from the common lachrymose view of Jewish history. He presents a nuanced view of the Jewish experience in post-Reformation Europe: "These constructs must be judged in the context of their time, of course. If Jews possessed fewer rights than did their urban Christian neighbors, they also bore fewer obligations and enjoyed more privileges than did Europe's peasant masses."(p. 5).

JEWISH AND THE LIQUOR TRADE (PROPINACJA) After Poland was partitioned in the late 1700's, the erstwhile Polish Jews of eastern Poland became Russian Jews, as described by Sachar: "All attempts by Jews to participate in municipal government were effectively blocked by their Russian neighbors, on the grounds that the Jews engaged in "parasitical" "exploitative" activities among the surrounding peasants, especially through their control of the liquor trade. The latter charge actually was well founded. Accustomed in Poland to function as middlemen between aristocrats' estates and the countryside, Jews had become proficient in buying up and converting harvested grain and potato crops into mash, and mash into distilled spirits, which resisted the vicissitudes of the weather. The peasantry offered a sure and certain market for liquor, and the Jews exploited it fully." (p. 54).

JEWISH ECONOMIC HEGEMONY OVER PARTITIONED POLAND, AND THEREAFTER During the Russian rule of eastern and central Poland, a Jewish bourgeoisie developed in Congress Poland (pp. 70-71). In time, this pitted Poles against the mostly-Jewish industrialists. Of course, Jewish dominance of commerce also occurred at lower levels. Sachar describes the Polish-Jewish conflicts that became widely known soon after the resurrection of the Polish state: "In the 1920's, too, the government found ways to restrict Jewish economic activity. The rationale was Jewish overcrowding in commerce and the professions. Here, in fact, the statistics bore out the charge. By 1922, Jews comprised 52% of Poland's tradesmen and owned 48% of the nation's retail shops (although most of these were diminutive market stalls). A majority of attorneys in larger cities were Jews, and in medicine the Jewish presence ranked second only to the German." (p. 414). Sachar, however, doesn't put any of the foregoing statistics in context: Jews comprised only 10% of the Polish population.

ZYDOKOMUNA IN THE FIRST SOVIET GOVERNMENT: "NEVER BEFORE HAD SO MANY JEWS SERVED IN ANY EUROPEAN CABINET" Sachar elaborates on the role of Jews in Communism. On one hand, he cites Alexander Kerensky, who asserted that 99% of Russian Jews were anti-Bolshevik (p. 334). On the other hand, the very disproportionate number of Jews in Communism is striking. Bearing in mind the fact that Jews comprised a small percentage of the Russian population, one can appreciate Sachar's figures on Jewish Communism (the ZYDOKOMUNA). In December 1917, 5 of the 21 members of the Soviet Central Committee were Jews, prompting Sachar to remark: "NEVER BEFORE HAD SO MANY JEWS SERVED IN ANY EUROPEAN CABINET." (p. 327; Emphasis added). Furthermore, Howard M. Sachar believes that Jews were prominent in Soviet Communism no less so than they were in the Communist parties of western Europe. By the early 1920's, Jews in the Soviet Union accounted for 15-20% of delegates to party

congresses (p. 330), and comprised an even higher percentage of party technocrats (including mid-level administrators). THE HOLOCAUST INDUSTRY Sachar discusses the reparations for the Holocaust paid out by West Germany (p. 630), including the fact that the reparations cover property losses of the Jews. Those individuals and organizations seeking compensation from Poland for WWII-era property losses are clearly asking the wrong nation for reparations.

The Cheka: Lenin's Political Police Leggett, George 1981 **The Zydokomuna Enchants the Pole Dzierzynski. Some Jewish "Racial Solidarity" in Communism. Overabundance of Jewish Leadership in Communism Could Actually Have Been Greater!** This scholarly work presents a variety of interesting information. I focus on a few topics. DZIERZHINSKY (DZIERZYNSKI) IS CAPTIVATED BY THE INFLUENCE OF JEWISH REVOLUTIONARIES One common deflection concerning the Zydokomuna is the fact that deep-dyed murderous Communist Dzierzynski had been an ethnic Pole. Actually, far from discrediting the fact of the Zydokomuna, the Polishness of Dzierzynski is actually a testimony to the effectiveness of the Zydokomuna outside of Jewish circles! In fact, some commentators have described Dzierzhinsky as a Judaized Pole. How accurate is this? Leggett describes how Dzierzhinsky grew up in Vilna, which he describes as a cosmopolitan city with a strong Jewish element and a focal point of socialist ferment in Tsarist Russia. (p. 34). He adds that, "Dzierzhinsky came under the influence of Martov, future leader of the Menshevik Party, by whom he was introduced into Jewish circles, both proletarian and of the intelligentsia; he made many Jewish friends and zealously learned Yiddish. The Bund--Jewish social democratic workers' organization in Lithuania, Poland, and Russia, founded in 1897--helped Dzierzhinsky in his political activity, for instance in late 1899. Dzierzhinsky's close friend and schoolmate in Vilna was Mikhail Goldman..." (pp. 24-25). The strong Jewish influence very much extended to Dzierzhinsky's personal life. Leggett continues, "Goldman's sister, Julia, was for several years Dzierzhinsky's romantic love...formed a deeply romantic attachment, lasting from 1905 to early 1910, for another Jewish woman, Sabina Feinstein, sister of a prominent SDKPiL member. Very soon afterwards, in November 1910, Dzierzhinsky married Sofia Sigizmundovna nee Mushkat, who was likewise Jewish..." (p. 25). As if to underscore the fact that Jewish influence in Communism was much greater than just the "grocery list" of actual Jewish Communists, Leggett writes of "Rosa Luxemburg [Luksemburg], celebrated for her intellectual brilliance and her political passion." (p. 24). So intoxicated had "Bloody Feliks" ("KRWAVE FELEK") Dzierzhinsky become of Luksemburg's ideas that he actually clashed with Lenin on the resurrection of the Polish state. Only that it was the non-Pole Lenin supporting the restoration of the Polish nation and renegade-Pole Dzierzhinsky opposing it, in accordance with the Jew Luxemburg! (pp. 23-24). THE MYTH OF "PEOPLE TURNED TO COMMUNISM BECAUSE OF DESTITUTION AND OPPRESSION" Scholar George Leggett points out that, far from coming from environments of desperation and poverty, at least 12 of the top 20 Chekists belonged to the bourgeoisie--primarily the

bourgeoisie-intelligentsia. The fact that so many leading Communists did not come from the working class forced Lenin to conclude that political consciousness does not arise spontaneously within the proletariat, and so "can be brought to the workers only from outside." (p. 257). COMMUNISM AS A "FOREIGN" ELEMENT IN RUSSIA: THE PRE-EMINENCE OF JEWS In discussing the leaders of the dreaded Cheka, the author comments, "It appears that not more than seven of these twenty Chekists were of pure Great Russian ethnic origin..." (p. 257). The top twenty Chekist leaders were of diverse nationalities, but, of the non-Russians, the single most common background of the 20 leading Chekists was Jewish--5 of them. (pp. 257-259). On the other hand, most of the rank-and-file of the Cheka was of proletarian origin--often young and uneducated. (p. 262). The distinction between ranks corresponded to that of the later U. B. (Bezpieka) in Soviet-ruled Poland (1944-on)--the ZYDOKOMUNA and the CHAMOKOMUNA. Of course, the Jewish overrepresentation in Communism was much more evident at its higher levels. Leggett quips, "We have already discussed the remarkable racial mix of the top twenty Chekists, a diversity which also characterized the leadership of the Russian socialist parties, though THE PRONOUNCED JEWISH ELEMENT EVIDENT AT THE APEX OF THE BOLSHEVIK PARTY (Trotsky, Zinoviev, Kamenev, Krestinskii, Sverdlov, Sokolnikov, etc.), and, EVEN MORE OF THE MENSHEVIK PARTY (Martov, Liber, Dan, Abramovich, etc.) AND THE SOCIALIST REVOLUTIONARY PARTY (Gotz, Gershuni, Kamkov, Natanson, Steinberg, etc.), was perhaps not quite so manifest at the Vecheka summit." (p. 262; Emphasis added). JEWISH-COMMUNIST OVERABUNDANCE COULD HAVE BEEN EVEN GREATER. DID JEWISH COMMUNISTS ACT IN "RACIAL SOLIDARITY" WITH OTHER JEWS? Consider the following situation, "A striking imbalance manifested itself particularly in the Ukraine, where in early 1919 the Chekas contained an extraordinary high proportion of Jews: 75 percent of the personnel of the Kiev Cheka, and seven of its ten collegium members, were Jews." (p. 262). [The dominance of Jews in the Cheka in Ukraine, from the very beginning, and later in the NKVD during the Holodomor, drove many Ukrainians to see Jews as their direct oppressors, and for some Ukrainians to retaliate by collaborating with the Nazis in the enactment of the Holocaust.] It is sometimes argued that Jewish Communists were oblivious to the backgrounds of their victims, and that they equally persecuted non-Jews and Jews. Not quite. Leggett writes, "On 1 May 1919, i. e. shortly after Trotsky's Politburo protest, the Kiev Cheka (and doubtless other Chekas) received an order prohibiting (or, more probably, limiting) the appointment of Jews to top Cheka posts and requiring, FOR PROPAGANDA REASONS, the token execution of Jews--previously only one Jew had been executed by the Kiev Cheka." (p. 413, Emphasis added.) Take a closer look at the statements above. We can clearly see that the overabundance of Jews in leading positions in the Cheka could actually have been GREATER. The constraints were tactical in nature, and not the willingness of Jews to serve!

Impressions of Russia Sarolea, Charles 1924 **Early Soviet Communism: A Largely-Jewish Ruling Elite (Zydokomuna). Holocaust as Revenge Forecast**

Charles Sarolea (1870-1953) was Professor at the University of Edinburgh, and the Belgian Consul in Edinburgh. Part of this work overlaps the content of Sarolea's outstanding work on Poland: See my review of LETTERS ON POLISH AFFAIRS (Classic Reprint). My review of the present book (based on the original 1924 edition) first focuses on Poland, and then on the first few years of the USSR. I evaluate the Zydokomuna (Judeo-Bolshevism). Charles Sarolea (p. 158) stresses the fact that the crimes of Jewish leaders cannot be blamed on all Jews any more than the crimes of Robespierre and Marat can be blamed on all French. Even so, the Zydokomuna is very real, and the appreciation of its gravity cannot be avoided. DUBIOUS JEWISH ECONOMIC PRACTICES AND THEIR HARM TO POLAND Pointedly, Sarolea writes, "But not only have the Eastern Jews a monopoly of licit trades, they have also a monopoly of the illicit trades...One of the most far-reaching evils in Eastern Europe is the reckless speculation in a depreciated currency. And almost in every country the authorities have had to enact severe regulations to restrict some of the worst abuses in that speculation. But the Jews everywhere are evading these regulations. In Danzig [Gdansk], in Vilno [Wilno, Vilnius], in Krakow you can see in the open street crowds of Jews carrying on their Black Exchange, their 'Bourse Noire.' At a certain hour of the day and in certain quarters of the city you will be accosted by miserable-looking specimens of humanity, and you will be asked whether you have any English pounds or American dollars to dispose of. The operations of the 'Bourse Noire' are prohibited, under dire penalties, yet they continue on a large scale. The explanation is a simple one. The Jewish trader is stronger than the law. Policemen are miserably underpaid, whilst they are generously bribed by the Jewish speculator. The policeman therefore pretends not to see, or he looks on at a distance without interfering. That is partly why the Polish mark is today so terribly depreciated in relation to the pound sterling, although the economic position of Poland has enormously improved." (p. 175). CRYING WOLF ABOUT ANTISEMITISM In evaluating the fantastic but bogus Jewish accusations of massive 1918-era pogroms in Poland [like today's Jan Grabowski vel Abrahamer, in JUDENJAGD, and the equally-fantastic "200,000 fugitive Jews killed by Poles" during the Holocaust], Sarolea quips, "Yet the Jewish press has acquired the very unpleasant and very dangerous habit of starting the war-whoop of anti-Semitism whenever a writer, however friendly to the Jews, ventures to adduce any facts which may in any way reflect on the Chosen People." (p. 186). THE 1920 POLISH-SOVIET WAR [MIRACLE ON THE VISTULA]: POLES SAVED EUROPE FROM COMMUNISM The author gives unstinting credit to the newly-revived Polish state, "Although the Poles were left in the lurch by the British Government owing to Bolshevist pressure on the Radical party and on the Labour Party, the Bolshevist armies were repelled in the end, and the Dictators were compelled to sign the Peace Treaty of Riga. It is not too much to say that the Polish victory provide to be in literal truth the salvation of Europe. There can be no doubt that in the critical moment, if it had not been for the resistance of the 'militarist' Poles, the Dictatorship of the Proletariat would be established today from the shores of

the Pacific to the frontiers of Belgium." (pp. 136-137). COMMUNIST PROPAGANDA [NOW JEWISH PROPAGANDA]. POLES MUST DO A MUCH BETTER JOB FIGHTING IT With regards to the 1920 Polish-Bolshevik War, Sarolea quips, "And looking at the Bolshevik plan for campaign, there is the explanation of the indefatigable propaganda, of the conspiracy of lies which the Soviet Government has been conducting, all over Europe against the Polish people. The campaign of calumny has been so successful in Britain that even Conservative leaders like Lord Robert Cecil very unjustly and very ungratefully have come to represent Poland as the 'Enfant Terrible' of Europe, as the permanent cause of unrest in the East, whereas, on the contrary, Poland is the only barrier against the forces of disorder and against the Bolshevik advance." (p. 135).

THE "JEWS HAD IT BAD" EXCULPATION FOR JEWS MAJORING IN COMMUNISM Sarolea excuses the abundance of Jews in Communism under the familiar meme of Jews being oppressed. However, the facts he presents point to just the opposite. For instance, he writes, "If one considers the statistics of literacy and illiteracy, one discovers the astounding fact that the total number of Jews who could read and write was almost equal to the number of literate Russians. If one considers the statistics of the intellectual and liberal professions, one discovers that the Jews in the Russian Empire constituted a large minority, if not a majority, of the educated class." (p. 162). This does not exactly sound like a miserably-downtrodden minority! It is also obvious that the discrimination against Jews in tsarist Russia was less a putdown of Jews as it was a reining-in their expansive privileges. Sarolea tacitly recognizes as much, as he remarks, "Hence also the Jewish partiality for the intellectual activities, hence the enormous proportion of Jews in every liberal profession--in the law, at the Bar, in medicine and in the Press. Hence also the regulations which were enforced as recently as 1914 all over the Russian Empire and which restricted the proportion of Jewish students in the Universities to 6 or 7 percent." (p. 173). [Sarolea does not tell the reader that even this NUMERUS CLAUSUS enabled the Jews, at 2-4% of Russia's population, to be overrepresented at universities.] Sarolea continues, "Without such regulations the majority of the lawyers or doctors of Petrograd, or Moscow, or Warsaw would have been Jews." (p. 173). And so it happened. Under early Communism, with virtually all restrictions on Jews lifted, 80% of medical students at Moscow University were Jews! (p. 12). [As long as Communism benefitted the Jews--never mind the sufferings of Russians and later Poles--the Jews worldwide were generally favorable [or at least neutral] to Communism. And then the wheel turned again. When Soviet-bloc Communism turned decisively against the Jews (1968), all of a sudden Communism was not so fine anymore.] ISN'T IT SILLY TO THINK THAT "SUCH A TINY MINORITY" (THE JEWS) COULD BE RULING SUCH A LARGE NATION (RUSSIA)? NOT AT ALL! The British colonial rule over India provides an example of how a tiny elite can rule a large population. The author writes, "I am quite ready to admit that the Jewish leaders are only a proportionately infinitesimal fraction, even as the British rulers in India are an infinitesimal fraction. But it is none the less true that those few Jewish leaders are the masters of Russia, even as the fifteen hundred Anglo-Indian Civil Servants are the masters of India. For any traveler in Russia to deny such a truth would be to deny the

evidence of the senses." (p. 159). **JEWISH LEADERS OF SOVIET COMMUNISM: THEIR CALIBRE IS MORE IMPORTANT THAN THEIR OVERABUNDANCE** Sarolea perceptively notes that, "On the other hand, if the Dictators do not deserve their reputation as good organizers, it would be impossible to give them too high praise as agitators and propagandists. Even Lord Northcliffe was a mere dilettante compared with Trotsky-Bronstein, Radek-Sobelsohn, and Zinoviev-Apfelbaum, the three Jewish politicians who for the last two years have been the most powerful personal factors in the Soviet, especially after Lenin was struck down with paralysis. In all the arts of intrigue and conspiracy those three amazing characters have never been equaled in modern European history." (p. 104). **WRONG PERPETRATORS, RIGHT EVENT: FAMOUS GERMAN JEW WALTHER RATHENAU PREDICTED THE HOLOCAUST 20 YEARS IN ADVANCE (LONG BEFORE HITLER)** As if being able to know the future, author Charles Sarolea, in this 1924 book, warned that, "We have simply to admit the fact that the Bolshevist Revolution has been largely engineered by men belonging to the Jewish race. We have to face the further fact that the deeds committed by these men have roused fierce vindictive passions in the hearts of the Russian people, and that those passions in the immediate future may threaten millions of innocent Jews with terrible reprisals. I seem still to hear the ringing in my ears the gruesome prophecy made to me three years ago by the most illustrious Jew of Germany, himself a victim to anti-Semitic fanaticism. After many discussions with the late Mr. Rathenau, I asked him one night what would be, in his opinion, the end of the Russian tragedy. His reply was: 'There can be little doubt that the end of the Russian tragedy will be the most appalling pogrom which has ever taken place in the history of the Jewish race.'" (pp. 158-159). And so it happened: In the Nazi German-made Shoah, millions of Jews, innocent of Communism, would be put to death. Earlier, largely under the leadership of Jewish Communists, millions of people, innocent of any wrongs to Jews, had been put to death.

The Eighteenth Decisive Battle of the World: Warsaw, 1920 D'Abernon, Edgar Vincent 1931 **The Decisive Polish Victory in the 1920 Polish-Bolshevik War. The Significance of Jewish Commissars in the Red Army.** UNSTINTING CREDIT GIVEN TO POLISH HEROISM The 1920 War was not the first time that Poland had saved Europe. D'Abernon comments: "In 1684 the Ottoman invasion made its furthest advance west. The Battle of Vienna was one of the occasions when Europe owed safety to Polish valour. Already at Chocim in 1280 Polish arms attained an important victory over Asiatic assailants, but the danger was even more grave before the walls of Vienna, and John Sobieski earned the gratitude of all who value the maintenance of European civilisation." (p. 11). **ZYDOKOMUNA: THE ODIIOUS ROLE OF THE SOVIET COMMISSARS** D'Abernon gives an eyewitness account of the political leadership of the Red Army: "On the way back I came across some Bolshevik prisoners who had just been taken...Jewish Commissaires did everything in their division--commandeered food--gave orders--explained objectives." (p. 76). Soviet POWs in Polish hands are described as follows: "The general impression conveyed was that the Jews and Jewish

Commissaires were universally detested and the latter particularly feared." (p. 108). Ironically, the average Red Army soldier felt safer in Polish captivity because: "...there would be no Jewish Commissaires to shoot them if they ran away..." (p. 120). Also: "I perceived very little resentment against the ordinary [Soviet] prisoners on the part of the [Polish] villagers, although they would kill a Commissaire. They talked with the former quite affably and gave them a lift to prison camps on their carts, a common hatred of Jewish Commissaires and usurers making them wondrous kind." (pp. 120-121). THE UNDISCIPLINED POLISH ARMY: A CLUE TO THE MUCH-EXAGGERATED POGROMS The author assesses the infant Polish Army: "It was recruited in the main from disconnected and opposite elements, who had been fighting during the Great War, not together, but against one another...From such elements was it possible that a united or disciplined force could be improvised in the course of a few months?" (p. 24). Also: "Pilsudski, in taking command of the forces that eventually achieved a brilliant victory, declared that he had never seen such a parcel of ill-equipped ragamuffins--many of them indeed had not even boots." (p. 15). [The indiscipline, social unsophistication, and poverty in the Polish Army have elsewhere been cited as factors in the Polish pogroms.] COVERT COMMUNIST MILITARY ACTIONS Finally, the very tactics of the Red Army emphasized fifth-column effects, and this tended to enhance the military significance of local Jewish-Communist collaboration, and Polish retaliation against it. D'Abernon writes: "The Soviet Army is filtering on through the country at a rapid rate. Frontal attacks are avoided everywhere. If a certain point is defended, Soviet troops and agents creep around it. The usual mode of approach to a town is to send a few skillful emissaries forward. These get in touch with the malcontents behind the Polish front, and so distrust and defeatism spread." (p. 49). Also: "Moscow disposed of a host of spies, propagandists, secret emissaries and secret friends, who penetrated into Polish territory and undermined the resistance of certain elements of the Polish population." (p. 28). NOT JUST POLAND: THE SOVIET COMMUNIST AMBITION FOR ALL OF EUROPE! Had the Bolsheviks won over Poland, Germany would have been next. Secret German Communists were abuzz in every German city, ready to spring into action. (pp. 11-12).

Zydokomuna Crimes (Russian Revolution, NKVD, Gulags, Holodomor)

Jews and Ukrainians: A Millennium of Co-Existence Magocsi, Paul Robert
2016 **Prominent Jewish Soviet Leader Lazar Kaganowicz Drove the HOLODOMOR. Babyn Yar. Mendel Beilis. Ruthenians Were Not Ukrainians** This picture-filled book can serve as an excellent introduction for the beginning reader interested in the shared Jewish-Ukrainian experience. It features history, culture, religion, and much more. A significant shortcoming of this book is its superficial

treatment of controversial matters involving Jews and Ukrainians, as elaborated towards the end of my review. I first focus on a few topics of particular interest: RUTHENIANS IN EASTERN GALICIA (CIRCA 1900) WERE NOT THEN SYNONYMOUS WITH UKRAINIANS With reference to immigrants, to Canada, in 1880s-1914, Magocsi and Petrovsky-Shtern comment, "In a sense, Ukrainians were 'made in America' and Canada. This is because when the immigrants first arrived from western Ukrainian lands, then part of the Austro-Hungarian Empire, they called themselves Rusyns, or in English, Ruthenians, with little or no sense of being Ukrainian. They had to learn this from some of their more nationally conscious secular and religious leaders through participation in secular and religious community functions." (p. 234). The authors reproduce a cartoon in which arriving Ruthenians, when asked their nationality, stutter...Austrian...Russian..., I mean P- P--Polish. (p. 234). The foregoing has unstated implications for Polish-Ukrainian relations. Since the Ruthenians, at the time, did not generally consider themselves Ukrainians, or even have a well-crystallized sense of nationality at all, Poles saw nothing wrong in wanting eastern Galicia, with its Ruthenian majority and large Polish and Jewish minority, to become a part of Poland. In addition, and not surprisingly, Poles reasonably thought that the Ruthenians could be Polonized, if not culturally and linguistically, then certainly politically [as GENTE RUTHENUS, NATIONE POLONUS]. The latter could be analogous to Switzerland's Germans. Despite holding on to their language and customs, they consider themselves Swiss citizens, and do not particularly identify with either Austria's Germans or Germany's Germans. THE MENDEL BEILIS BLOOD-LIBEL TRIAL (1913) The authors write, "...the jury, selected mostly from local Ukrainian peasants, found Beilis innocent but nevertheless upheld the view that the killing was an act of ritual murder." (p. 42). People often forget the latter. LAZAR KAGANOVICH, HIS JEWISHNESS, AND THE GREAT FAMINE (HOLODOMOR)(1932-on) Authors Magocsi and Petrovsky-Shtern identify the cause of the HOLODOMOR as follows, "It was Kaganovich who was instrumental in bringing about the cultural revival connected with Ukrainization that was initiated 1924-1925 (people often forget this episode), yet it was the same Kaganovich who in 1932, together with other top-ranking Kremlin leaders, fostered the man-made famine in the Ukraine." (pp. 288-289). The authors then fall back into the standard exculpations for the Zydokomuna. They say that there was nothing more Jewish in Kaganovich and the HOLODOMOR than in Kaganovich and the construction of the Moscow subway system. This is an exceedingly (in fact, ridiculously) simplistic, exculpatory construct. To begin with, the construction of a subway system is not a matter of historical and moral gravity: Implementing a policy to starve millions of people certainly is. The "Kaganowicz wasn't doing anything specifically Jewish" is every bit as flippant as saying that there was nothing "Polish" or "Ukrainian" about Polish or Ukrainian Nazi collaborators. In addition to all this, we are dealing with two sets of the standard double standards. For one, Jews like to take credit, in a collective sense, for the many Jewish Nobel Prize winners, but are unwilling to accept liability, in a collective sense, for the crimes of leading Jewish Communists. Secondly, Jews constantly call on Poles and Ukrainians to accept collective liability for the acts of a few Poles and a few

Ukrainians—to "face up to dark chapters in their history", to "come to terms with the past", and engage in "moral reckoning" [standard Holocaustpeak]--all the while exempting themselves from the same standard, as in the case of mass-murderer Lazar Kaganovich. BABYN YAR (BABI YAR)(1941-on): CONFLATING OPINIONS AND FACTS The authors, using two columns, contrast the various stereotyped opinions Jews have of Ukrainians with the various stereotyped opinions that Ukrainians have of Jews. (p. 3). So far, so good. However, Magocsi and Petrovsky-Shtern list, as a Ukrainian opinion, the statement that "Not only Jews were killed in Babyn Yar." (p. 3). This is not an opinion: This is a FACT. Furthermore, it is a fact that most of the victims shot by the Germans at Babyn Yar were local Slavs, and not Jews."

The Affirmative Action Empire Martin, Terry 2001 **Jewish Complicity in the HOLODOMOR. Soviet Political Correctness and Now Western Neo-Marxist Political Correctness** Terry Martin's book is based primarily on Soviet sources. There are already several other reviews which inform the reader about the general features of this book. My review emphasizes the fate of the Poles in the Soviet Union before WWII. This book includes interesting information. For instance, Belorussian-speaking Catholics often considered themselves Poles and demanded Polish education for their children, and the same was true of many Ukrainian-speaking Catholics. (p. 129). THE HOLODOMOR AND JEWISH COMPLICITY IN IT Although author Martin does not use this term, he takes a middle view as to whether the Ukrainians were specifically targeted as an act of genocide, or whether the nationality of the victims was irrelevant. (p. 305). However, the main geographic foci of the HOLODOMOR were the North Caucasus and Ukraine. (p. 299). In any case, the stated goal was to crush the peasant resistance to collectivization. A commission headed by the leading Jew Lazar Kaganovich also blamed nationalist resistance, and called for savage repression. (p. 301). THE PARADOX OF COMMUNISM AND NATIONALISM Communism is supposed to dismiss nationalism as the product of capitalism, and as something that is destined to fade away as the peoples develop authentic consciousness, which of course is class consciousness. A clue as to how the Soviet Union came to accommodate its many nationalities is provided by author Terry Martin, who writes, "Although Lenin always took the nationalities question seriously, the unexpected strength of nationalism as a mobilizing force during the revolution and civil war nevertheless greatly surprised and disturbed him. The Bolsheviks expected nationalism in Poland and Finland, but the numerous nationalist movements that sprang up across most of the former Russian empire were not expected. The strong nationalist movement in Ukraine was particularly unnerving. The direct confrontation with nationalism compelled the Bolsheviks to formulate a new nationalities policy." (p. 2). SOVIET POLITICAL CORRECTNESS RUN AMOK--AS IT SOMETIMES DOES TODAY UNDER CULTURAL MARXISM At one level, nationalities did not exist in the Soviet Union. All the "Soviet citizens" were supposed to be equal, and criticism of others' nationalities was punishable by law. For instance, a primary school teacher reported how she had almost lost her job after being

denounced for repeating this Russian proverb in public, "An untimely guest is worse than a Tatar." (p. 389). NATIONAL VILLAGE SOVIETS IN BELORUSSIA The author tabulates the soviets (councils) according to nationality and year. (p. 49). Thus, in 1926, there were 20 soviets, of which 2 were Polish and 11 were Jewish. In 1933, there were 93 soviets, of which 40 were Polish and 24 were Jewish. RESISTANCE TO COLLECTIVIZATION: THOSE NAUGHTY POLES The Soviet Poles are identified by Martin as the ones most active in flights across the western border. (p. 320). In addition, Martin writes, "They [Poles] were also subjected to the greatest degree of popular and local Communist hostility during collectivization. The popular identification of Pole and kulak was summed up by the rhyme: 'RAZ POLIAK--ZNACHIT KULAK.' Poles were bluntly told, 'you are being dekulakized not because you are a kulak, but because you are a Pole.'" (pp. 320-321). REPRESSION OF POLES IN THE SOVIET UNION Although many nationalities suffered under Soviet rule, the Poles did especially so, and that not only during the Great Terror. For examples, see p. 330, 333, and 336. It was Nikolai Ezhov (Yezhov) who launched the anti-Polish part of the Great Terror, specifying how, and under what pretexts, Poles were to be arrested. (p. 337). Its scale is uncertain. Martin comments, "Unfortunately, we do not know exactly how many members of the diaspora nationalities were arrested or executed, since not everyone arrested in the Polish operation was a Pole, nor were all arrested Poles included in the Polish operation." (p. 229). The targeting of Poles took on staggering dimensions. Author Terry Martin shows that, in the Leningrad oblast alone, and after their share of the population was pro-rated, Poles were 30.94 times more likely to be executed than non-Poles. (p. 339, 436). The figures for Odessa oblast were not much different. (p. 427). UPDATE: This book is partly superceded by a new work that is based on Soviet archives: Please read my detailed review, of *Operacja AntyPolska NKWD 1937-1938*.

A Century of Violence in Soviet Russia Yakovlev, Aleksander 2002 **Lazar Kaganovich in the Spotlight. 20-25 Million Died Under Soviet Communism** This book presents much information. I focus on some relevant items. LAZAR KAGANOVICH Yakovlev writes, "Lazar Moiseyevich Kaganovich: His entire political career is one of punitive action. Known for the results of his actions during the collectivization period in the Ukraine, the Voronezh oblast, the northern Caucasus, and western Siberia. Played a particularly sinister role during the mass arrests of 1935-39. As early as 1933, at the January plenum of the CC and the Central Control Commission (TsKK) of the All-Union Communist Party (of the Bolsheviks)-VKP(b)-he declared angrily, 'We don't shoot enough people.'" (p. 17). THE DEATH TOLL OF SOVIET COMMUNISM DWARFS THAT OF GERMAN NAZISM Yakovlev comments, "My own many years of experience in the rehabilitation of victims of political terror allow me to assert that the numbers of people in the USSR who were killed for political motives or who died in prisons and camps during the entire period of Soviet power totaled 20 to 25 million. And unquestionably one must add those who died of famine-more than 5.5 million during the civil war and more than 5 million during the 1930s." (p. 234).

QUALIFICATIONS OF THE AUTHOR In the Introduction, it is written, "It is hard to think of any other Communist official of comparable rank and distinction who so explicitly, sweepingly, and powerfully repudiated the system he was a part of, who was as much an insider and a product of the system as Alexander Yakovlev." (p. viii).

Stalin: The Court of the Red Tsar Montefiore, Simon Sebag 2003 **Major Jewish Complicity in the GULAGS, and in the Decision to Murder Tens of Thousands of Polish Officers at Katyn** The author, a Briton of Jewish descent, minces no words about the Zydokomuna (Judeo-Bolshevism). One of the early leaders of the Cheka was Genrikh Yagoda (Iagoda), who is thus described by Montefiore: "His great achievement, supported by Stalin, was the creation by slave labor of the vast economic empire of the Gulags." (p. 85). In no sense was the Zydokomuna marginal. Bearing in mind that Jews constituted only 1-2% of the Soviet Union's population, Montefiore points out, "In 1937, 5.7 per cent of the Party were Jews yet they formed a majority in the Government." (p. 270). The decision-making process that precipitated the Katyn Massacre (1940) is described in considerable detail. (pp. 296-297). Both Montefiore-identified Jews in Stalin's inner circle (Lev Mekhlis and Lazar Kaganovich) supported the slaying of the Polish officers. Soviet military officials were opposed to it. Lavrenti Beria, according to his son's unverified statements, was opposed to the massacre (Montefiore thinks probably on practical grounds: The Poles may be needed later), but had to go along.

Iron Lazar: A Political Biography of Lazar Kaganovich Rees, E.A. 2011 **Lazar Kaganovich: The Chief of Stalin's Willing Executioners, Highly Complicit in the Holodomor, Great Terror, and Katyn Massacre** This work presents a great deal of information not only on leading Communist personages, but also on the functioning of the Soviet Union. I focus on a few main themes THE JEWISHNESS OF LAZAR KAGANOVICH Author Rees repeatedly refers to Kaganovich as a deracinated Jewish revolutionary (e. g, p. 215, 268, 275). However, a better term might be the NON-JEWISH JEW, in accordance with the Jewish Communist Isaac Deutscher. In any case, the young Lazar Kaganovich had attended a Jewish school (KHEDER)(p. 3). Well into adulthood, Lazar openly identified with his Jewishness. Thus, in 1916, at the age of 23, he worked in a factory under the name of Boris Kosherovich (Yiddish-kosher), indicative of pride in his Jewish background, according to Rees. (p. 8). In later years, Kaganovich strongly opposed Zionism and other forms of Jewish separatism, but, then again, so did various other assimilationist Jews. One common exculpation for Jews in Communism (Zydokomuna) is their professed idealism, their professed identification with the disinherited, and their professed desire for a more just world. In the case of Kaganovich, at least, the motives were almost the exact opposite. Rees quips, "Kaganovich already in 1919 advanced a Machiavellian conception of how Bolshevik state power should be organized. He displayed a disregard for democracy." (p. 275). Let us put Kaganovich in

broader context. Leading Jewish Communists showed different degrees of extremism in their Communist radicalism. For instance, during the 1918-1921 civil war, Zinoviev called for the extermination of the bourgeoisie as a class. (p. 23). In addition, during this time, Kaganovich endorsed Trotsky's controversial policy of shooting military commanders and commissars for breaches of discipline. (p. 27). Author Rees has some strong words about Kaganovich, portraying him a selfish opportunist, "Other examples of Kaganovich's cowardice--his failure to defend his brother Mikhail, Mikoyan's claim of his loss of nerve in 1941, his failure to resist the anti-Semitic course of Stalin in the later years--fit the stereotyped image of the ambitious but cowardly, self-serving Jew." (p. 258).

NO ERRAND-BOY TO STALIN: THE POWER AND SIGNIFICANCE OF LAZAR KAGANOVICH We sometimes hear the exculpation that Jewish Communists were not all that important in the scheme of things. [Much the same was claimed by Adolf Eichmann in his "cog in the machine" and "banality of evil" dissimulations.] Nothing could be further from the truth. Rees identifies Lazar Kaganovich as the most prominent Jew in Soviet public life (p. 246), and as a person who was indispensable to Stalin in the 1930's. (p. 247). Rees also says that Kaganovich, "contributed more than any other individual to shaping the [Stalin] regime in its formative years." (p. 271). Between 1930 and 1935, Kaganovich was---according to Rees---"a figure of enormous power" who, moreover, appeared to be a possible successor to Stalin. (p. 273).-----The following [except for the titles in CAPS, and explanatory comments in brackets] are direct quotes-----

KAGANOVICH RESPONSIBLE FOR THE UKRAINIAN FAMINE-GENOCIDE (HOLODOMOR) Kaganovich, as general secretary of the Ukrainian Communist Party, was a forthright exponent of forcible grain seizure. He now defended a policy of exploiting the peasants, a policy which, when advocated by [fellow Jews] Zinoviev and Trotsky, had had denounced only in November 1926. (p. 83). He [Kaganovich] was the principal author of the Urals-Siberian method of grain procurement of 1929-30 that acted as a prelude to forcible collectivization. He facilitated the mass deportation of the kulaks and played a key role in expulsion of Kuban peasants in 1932. In the years of famine he was the most vocal supporter of Stalin's draconian law of 7 August 1932... (p. 272). [Note that Kaganovich was at the height of his power as Stalin's deputy, in 1930-1935. (p. 123). This covered the years of the HOLODOMOR].

KAGANOVICH AND THE COMMUNIST WAR AGAINST THE KULAKS It was in the context of collectivization and dekulakization that Stalin (the Man of Steel) applied to him the appellation 'Iron Lazar'. (p. 209). Kaganovich, in a lengthy report to the plenum [January 1933], castigated the kulaks, offering them as scapegoats for the catastrophic failure of official policy...Only by breaking kulak resistance had it been possible to consolidate the KOLKHOZY, he claimed, thus confounding the direst warnings of Rykov, Tomsky and Bukharin, who had wished to see a slackening of the class struggle. [pp. 111-112; See also p. 96, about Lenin, already by 1916 dissenting from Bukharin, and arguing against any soon-to-be withering-away of the state.]At the XVII Party Congress, in January-February 1934, Kaganovich described the "revolution from above" as "the greatest revolution which human history has known, a revolution which smashed the old economic

structure and created a new KOLKHOZ system on the base of the socialist industrialization of the country." (p. 115). SOVIET COMMUNISM GROWS EVER MORE ONEROUS--THANKS TO STALIN AND KAGANOVICH Under the pressure of the radicalization of policies after 1928-30, the Bolshevik party-state evolved through a series of cycles of repression, culminating in the Terror of 1937-8. But Stalin managed the terror and was prescient enough to check these processes when they jeopardized the regime's survival. Kaganovich was Stalin's willing accomplice. He played a key role in promoting the Stalin cult and in developing the Stalinist political system. (p. 227). KAGANOVICH AND THE GENOCIDE OF SOVIET POLES (1937-1938) [Lazar Kaganovich evidently had a long-term enmity towards Poles. Already by the mid-1920's, he had thought that his rule over Ukraine could serve as a model for an eventual Polish Soviet Socialist Republic. (p. 72)]. [During the Great Terror, NKVD Order No. 00447 led to the genocidal murder of over 100,000 Soviet Poles. Kaganovich, and other Politburo members, signed 38 decisions that expanded the number of victims. (p. 195). The "Polish Operation" was well-named. In addition to all this, Kaganovich was involved in moves to restrict the cultural rights of various non-Russian peoples. (p. 195).] In one of his final interviews, Kaganovich asserted that the arrests and executions of 1937-38 had been done according to Soviet law. He thus ignored his own role as a leading advocate of Soviet state lawlessness. (p. 267). KAGANOVICH AND HIS LEADING ROLE IN THE KATYN MASSACRE (1940) Kaganovich's role in the Great Terror and his role in authorizing the murder of the Polish officers are among the most heinous of his crimes. (p. 274).-----End of direct quotes-----STALIN AND THE JEWS: WHY STALIN DID NOT TRUST THEM When it comes to rivals for Lenin's position, Kaganovich appears to always have been on Stalin's side. Otherwise, Rees generalizes that, "Most of Stalin's opponents in the 1920s were Jews, but for many years thereafter, he had promoted Jewish into important positions." (p. 268). In fact, Stalin's chief rivals for the succession of Lenin were Trotsky [Jew], Zinoviev [Jew], and Kamenev [half-Jew]. (p. 59). At later times, Jews worked in collusion (Jewish ethnic solidarity?) against Stalin. In 1925, with Trotsky eliminated, Zinoviev and Kamenev challenged Stalin's concentration of power. (p. 53). At the Central Committee plenum in July 1926, Kamenev, Zinoviev, and Trotsky spoke out against Stalin. (p. 56). Not surprisingly, Stalin feared people who could potentially become his enemies. For instance, in the mid-1930s, with the Jew Genrich Yagoda as head, the NKVD was a powerful agency not entirely under Stalin's control. (p. 165). No wonder that Stalin felt more comfortable replacing him with Yezhov, a non-Jew. In 1935, Stalin even demoted Kaganovich out of the conviction that no deputy should get too powerful. (p. 224).

The Jewish Century Slezkine, Yuri 2004 **An Eye-Opening, Candid and Detailed Analysis of the Extensive Role of Jews in Soviet Communism**

Jewish Leadership of GULAGS and the NKVD Jewish author Yuri Slezkine has compiled near-encyclopedic levels of information in one volume. It examines virtually every imaginable aspect of what is sometimes called the ZYDOKOMUNA (Judeo-

Bolshevism). I let author Yuri Slezkine speak for himself. RUSSIAN REVOLUTION: INSTIGATED, IN PART, BY OUTSIDERS (MOSTLY JEWS) FROM GERMANY "According to the Provisional Government's commissar for the liquidation of tsarist political police abroad, S. G. Svatikov, at least 99 (62.3 percent) of the 159 political emigres who returned to Russia through Germany in 1917 in 'sealed trains' were Jews." (p. 152). RUSSIAN REVOLUTION: IMPLICATIONS OF UNFOLDING EVENTS "After the February Revolution, all army officers had become suspect as possible 'counterrevolutionaries'; the new soldiers' committees required literate delegates; many of the literate soldiers were Jews. Viktor Shklovsky, the literary scholar, estimated that Jews had made up about 40 percent of all top elected officials in the army. He had been one of them (a commissar)..." (p. 175). "At the First All-Russian Congress of Soviets in June 1917, at least 31 percent of Bolshevik delegates (and 37 percent of Unified Social Democrats) were Jews. At the Bolshevik Central Committee meeting of October 23, 1917, which voted to launch an armed insurrection, 5 out of the 12 members present were Jews. Three out of seven Politbureau [Politburo] members charged with leading the October uprising were Jews (Trotsky, Zinoviev, and Grigory Sokolnikov [Girsh Brilliant]). The All Russian Central Executive Committee (VtsIK) elected at the Second Congress of Soviets (which ratified the Bolshevik takeover, passed the decrees on land and peace, and formed the Council of People's Commissars with Lenin as chairman) included 62 Bolsheviks (out of 101 members). Among them were 23 Jews, 20 Russians, 5 Ukrainians, 5 Poles, 4 'Balts,' 3 Georgians, and 2 Armenians." (p. 175). JEWS AND THE MURDER OF TSAR NICHOLAS II AND THE ENTIRE ROYAL FAMILY This following information confirms Robert Wilton and his THE LAST DAYS OF THE ROMANOVs: "Early in the civil war, in June 1918, Lenin ordered the killing of Nicholas II and his family. Among the men entrusted with carrying out the order were Sverdlov (head of the All-Russian Central Executive Committee in Moscow, formerly an assistant pharmacist), Shaia Goloshchekin (the commissar of the Urals Military District, formerly a dentist), and Yakov Yurovsky (the Chekist who directed the execution and later claimed to have personally shot the tsar, formerly a watchmaker and photographer)." RUSSIAN CIVIL WAR (1917-1922): MASSIVE POGROMS WENT BOTH WAYS "At the end of the civil war, in late 1920--early 1921, Bela Kun (the chairman of the Crimean Revolutionary Committee) and R. S. Zemliachka (Rozaliia Zal-kind, the head of the Crimean Party Committee and the daughter of a well-off Kiev merchant) presided over the massacre of thousands of refugees and prisoners of war who had stayed behind after the evacuation of the White Army." (pp. 178-179). JEWISH INFLUENCE FAR EXCEEDED THAT EXPECTED BY THEIR NUMBERS (BECAUSE OF CRYPTO-JEWS, JEWISH ACTIVISM, HIGH VERBAL JEWISH INTELLIGENCE, AND JEWISH SPOUSES OF NON-JEWS) "According to the historian of Leningrad Jewry Mikhail Beizer (and not accounting for pseudonyms), It may have seemed to the general population that the Jewish participation in Party and Soviet organs was even more substantial because Jewish names were constantly popping up in newspapers. Jews spoke relatively more often than others at rallies, conferences, and meetings of all kinds." (p. 176). The relatively low overabundance of Jews in the leadership of the

Cheka does not tell the full story: "But even in the Cheka, Bolsheviks of Jewish origin combined ideological commitment with literacy in ways that set them apart and propelled them upward. In 1918...Jews made up...50 percent (6 out of 12) of the investigators employed in the department for combating counter-revolution." (p. 177). "Trotsky, Zinoviev, and Sverdlov were married to Russian women (Kamenev was married to Trotsky's sister). The non-Jews Andreev, Bukharin, Dzerzhinsky, Kirov, Kosarev, Lunacharsky, Molotov, Rykov, and Voroshilov, among others, were married to Jewish women." (p. 179). SOVIET CONCENTRATION CAMPS (GULAGS): ADMINISTERED BY JEWS "The Gulag, or Main Labor Camp Administration, was headed by ethnic Jews from 1930, when it was formed, until late November 1938, when the Great Terror was mostly over." (p. 255). "The culmination of the story of Jewish commissars in Soviet literature was the famous history of the construction of the White Sea Canal, 1931--1934...The canal was built by labor camp inmates ("forged" thereby into socially useful citizens). The construction was run by the secret police (the OGPU, the successor to the Cheka). All the top leadership positions were held by Jews: G. G. Yagoda, the OGPU official in charge of the project; L. I. Kogan, the head of construction, M. D. Berman, the head of the Labor Camp Administration (Gulag); S. G. Firin, the head of the White Sea Canal Labor Camp; Ya. D. Rappoport, the deputy head of construction and of the Gulag; and N. A. Frenkel, the head of work organization on the canal." (p. 299). STALIN'S WILLING EXECUTIONERS: THE NKVD--THE RAW INSTRUMENT OF COMMUNIST TERROR "In 1923, at the time of the creation of the OGPU (the Cheka's successor), Jews made up 15.5 percent of the "leading" officials and 50 percent of the top brass (4 out of 8 members of the Collegium's Secretariat)." (p. 177). "By 1934, when the OGPU was transformed into the NKVD, Jews `by nationality' constituted the largest single group among the `leading cadres' of the Soviet secret police (37 Jews, 30 Russians, 7 Latvians, 5 Ukrainians, 4 Poles, 3 Georgians, 3 Byelorussians, 2 Germans, and 5 assorted others). Twelve key NKVD departments and directorates, including those in charge of the police (worker-peasant militia), labor camps (Gulags), counterintelligence, surveillance, and economic wrecking were headed by Jews." (p. 221). "Indeed, the Soviet secret police--the regime's sacred center, known after 1934 as the NKVD--was one of the most Jewish of all Soviet institutions. In January 1937, on the eve of the Great Terror, the 111 top NKVD officials included 42 Jews, 35 Russians, 8 Latvians, and 26 others. Out of twenty NKVD directorates, twelve (60 percent, including State Security, Police, Labor Camps, and Resettlement [deportations]) were headed by officers who identified themselves as ethnic Jews." (p. 254).

The Last Days of the Romanovs Wilton, Robert Archibald 1920 **A Lasting Wound: How Jews Played a Leading Role in the Murders of Tsar Nicholas II and His Family.** Jewish Leadership of First Soviet Government. My review is based on the original 1920 edition. The author was a British journalist who entered Ekaterinburg, shortly after the murders of the Royal family, after the city had been taken from the

Bolsheviks by the forces of the Siberian government. (p. 165). The work is based largely on sworn statements by eyewitnesses (See below). SIGNIFICANCE OF THIS WORK This classic work is timely for a number of reasons. A century has now passed since the events. This work clarifies a number of issues, notably the role of the Jews. But why bring up the Jews? To this day, Russians (e. g., Alexander Solzhenitsyn) commonly think of Communism as originally a foreign (Jewish) development. There is also the matter of collective responsibility. Thus, Jews commonly say that Poles need to "come to terms with past" over Kielce and Jedwabne (regardless of what actually happened), even though relatively few Poles were involved. By the same standard, Jews need to "come to terms with the past" over the leading role of Jews in the murders of the Russian Royal family, and millions of others, even if it is true that relatively few Jews were involved. THE MURDER OF TSAR NICHOLAS II AND THE RUSSIAN ROYAL FAMILY Let us first consider the chain of command in the squad that guarded the Romanovs. Author Robert Wilton includes a Russian-language document (Plate VIII), which is translated into English (p. 154). (I can read Russian, and can vouch for the veracity of the translation). It consists of an order, from Jacob Sverdlov [Yankel Solomon], for Filipp Goloshchekinn [Isay Goloshchyokin], appointing Jacob Yurovsky [Yakov Yurovsky] as head of the squad, and the replacement of the soldiers within the squad (More on this later). This work includes the sworn depositions of eyewitnesses to the murders at Ekaterinburg, and I mention only one. Pavel Medvedev testified that Jacob Yurovsky was fully in charge of the murderous squad, that the Russian soldiers within his crew had been replaced by Letts [actually, Magyarized Germans (p. 125)], and that Yurovsky personally fired some shots point-blank to finish-off the wounded Alexis. (p. 290). There was a second wave of murders, of members of the Romanov family, at Perm and, still later, at Petrograd. (pp. 119-on). This proves that the destruction of the Romanovs was a systematic and premeditated act, and not something caused by undisciplined or overzealous revolutionaries, or by the local vagaries of the war between the Reds and the Whites. COMMUNISM IN RUSSIA: JEWS AS FOLLOWERS? OR LEADERS? Nowadays, we hear that, although Jews were strongly overrepresented among revolutionaries [Zydokomuna] at the time of the Russian Revolution, they were always outnumbered by, and subordinate to, leading Russian Communists. Author Robert Wilton upends this exculpatory narrative. The following are direct quotes: Sverdlov [Solomon] was the uncrowned Tsar of the Soviets. His authority was for more than a year really higher than that of Lenin or even Trotsky [Trotsky: Bronshteyn]. He dominated the Tsik [Central Executive Committee], and his creatures ruled the Chrezvychaika [Inquisition]. (p. 27, 119). The Germans knew what they were doing when they sent Lenin's pack of Jews into Russia. They chose them as agents of destruction. Why? Because the Jews were not Russians and to them the destruction of Russia was all in the way of business, revolutionary or financial. The whole record of Bolshevism in Russia is indelibly impressed with the stamp of alien invasion. The murder of the Tsar, deliberately planned by the Jew Sverdlov (who came to Russia as a paid agent of Germany) and carried out by the Jews Goloshchekin, Syromolotov, Safarov, Viokov, and Yurovsky, is the act not of the Russian people, but of

this hostile invader. The Jewish domination in Russia is supported by certain Russians: the 'burgess" Ulianov, alias Lenin [who, BTW, we now know to be part Jewish], the 'noble' Chicherin, the 'dissenter' Bonch-Bruевич. They are all mere screens and dummies behind which the Sverdlovs and the thousand and one Jews of Sovdepiа continue their work of destruction; having wrecked and plundered Russia by appealing to the ignorance of the working folk, they are now using their dupes to set up a new tyranny worse than any that the world has known...When the Jew Kenegisser assassinated the Jew Uritsky, the Soviets ordained a Terror throughout the land. Rivers of Russian blood had to wipe away the stain caused by a Jew who dared to oppose the Jewish rulers of unhappy Russia. (p. 148).---End of direct quotes---The Indisputable and Central Role of Jews in the First Soviet Government. Here is some additional information from the uncensored French version of Wilton's classic: Pointedly, the French version (my review is based on the original 1921 edition), LES DERNIERS JOURS DES ROMANOF, contains detailed information on the massive overabundance of Jews in the Soviet government in 1917-1919. This information had been deliberately omitted (censored) in the English-language version. As can be seen from the excerpts I quote below, Jews formed a majority (often an overwhelming majority) of the leadership in the most essential branches of the Soviet administration. Thus, depending upon the ministry of the Soviet government, Jews, as leaders, variously constituted 41 of 62, 33 of 36, and 17 of 22. Thus, Jews came out to 91 of the highest 120 officials in the USSR (76%)! There is more. Among the 556 leading functionaries that were important in the promotion of Bolshevism, 457 were Jews. Here is how author Robert Wilton puts all this: Mais, afin de prevenir tout soupcon de parti pris, je donne unne liste [See pp. 136-137] des membres du Comite central, de la Commission extraordinaire et du Conseil des commissaires en fonctions au moment de l'assassinat des Romanof. Sur 62 membres du Comite il y avait...41 Juifs. La Commission extraordinaire de Moscou se composait de 36 membres, don't...33 Juifs. Le Conseil des commissaires du peuple (en tout 22 membres), comptait...17 Juifs. D'apres les donnees des journaux sovietistes, sur 556 fonctionnaires importants de l'Etat bolcheviste,---y compris les sus-nommes--, il y avait en 1918-1919:...457 Juifs." (p. 29). Other Soviet ministries also had massive overabundances of Jewish leaders. These are summarized on pages 136-138. For example, of 11 Menshevik leaders, all were Jews.

Kto Rukovodil Nkvd, 1934-1941: Spravochnik Petrov, Nikita Vasilevich 1999

WHO LED THE NKVD is the title of this Russian-Language Scholarly Work on the Massive Overrepresentation of Jews in the Leadership of the Dreaded Communist Secret Police--the NKVD The main source of information for the research article below is this Russian-language book: KTO RUKOVODIL NKVD, 1934-1941, by Nikita Vasilevich Petrov and Konstantin V. Skorkin. 1999. Moscow. [Title in English: Who Headed the NKVD, 1934-1941]. Owing to the fact that my Russian-reading skills are limited, this review is based not directly on this Russian-language book, which I had consulted, but primarily on the following research article: Zeltser, A. 2004. Jews in the

Upper Ranks of the NKVD, 1934-1943. JEWS IN RUSSIA AND EASTERN EUROPE 1(52)64-89. By way of introduction, Zeltser writes, "Therefore, by the time the NKVD was established in July 1934, Jews held more high posts than any other ethnic group, including Russians, in absolute as well as relative terms." (p. 72). To keep this in perspective, one must remember that Jews constituted only about 2% of the population of the USSR at the time. A CAUTIONARY NOTE The figures cited in this work are minimum estimates of the numbers of Jews, because an unknown number of them were crypto-Jews who had declared themselves of another background (Russian, etc.). Zeltser notes that "The top secret service personnel of Jewish origin often changed their first names and last names, as well as patronymics. This tendency was also widespread among Party and government officials. However, there were many Chekists who retained these clear signs of Jewish origin." (p. 75). THE DATA Based on the tabulated data, here are the statistics (p. 71) for the 95 top NKVD leaders on July 7, 1934, in terms of (number, percent of the 95): Jews (37, 38.9%), Russians (30, 31.6%), foreign groups [Latvians, Poles, Germans] (15, 15.8%), Ukrainians (5, 5.3%), other Soviet minorities [e. g., Georgians] (8, 8.4%). Some commentators have tried to make something of the fact that, besides the Jews, the Latvians and Poles were also overrepresented in the leadership of the Soviet security forces. While this was true soon after the Russian Revolution (1917), it was a distant memory by 1934, while Jewish overrepresentation had been a constant. Furthermore, as can be seen from figures above, the number and percentage of Jews far exceeded the COMBINED total of everyone who was not eastern Slavic (Russian or Ukrainian). Although the absolute and especially the relative number of Jews in the leadership of the NKVD declined by the late 1930's, some of the leadership categories retained a massive Jewish overrepresentation. For instance, the Top Leadership and Secretariat, and the GUGB (Main State Security Administration), had approximately 40% Jewish leadership in the top NKVD posts, in 1934-1941. JEWS DOMINATED THE HIGHEST POSITIONS RELATED TO THE SOVIET POLICE In general, and consistent with the premise of the Zydokomuna (Judeo-Bolshevism), the higher the level of the Soviet Communist government, the more massive was the Jewish over-representation. With reference to the NKVD, Zeltser writes, "The phenomenon of Jews in top positions reached its peak under Yagoda and Yezhov...Of the ten deputy commissars between July 1934 and September 1938, five were of Jewish origin. Jews occupied significant positions in the state security leadership. From December 1936 to April 1937, Agranov was head of the GUGB. Until the March 1938 reorganization of state security, all three heads of the Department of Government Security were Jews, as were the three heads of the Counter-intelligence department, three of the four heads of the Secret-political Department, two of the three heads of the Special Department (OO), and one of the two heads of the Foreign Department. A Jew also headed the top-secret "special group" of the NKVD secretariat, which answered directly to the people's commissar and was responsible for sabotage behind enemy lines in the event of war. During this period both heads of the GULAG were Jews, as was the head of police...Particularly significant was the number of Jews in top positions in the State Security Administration itself: Jews

occupied six of the 13 posts." (pp. 78-79). **JEWES FROM NON-BOLSHEVIK BACKGROUNDS IN NKVD LEADERSHIP** Interestingly, Jews, more than non-Jews, managed to secure high positions in the NKVD regardless of their prior political background. Zeltser comments, (quote) Of the 572 top NKVD personnel about whom we have biographies for the period 1934-1941, 37 (6.5%) had non-Bolshevik pasts; some of these had been on the side of the Whites. The proportion of Jews with a non-Bolshevik past was even higher--19% (22 out of 115). Nine of the 22 had belonged to Jewish parties (Poalei Zion and the Bund), while others had been Mensheviks, Right or Left Social Revolutionaries (SR), or members of the Ukrainian SRs (the BOROT'BISTY...Furthermore, some of the Chekists had "undesirable" family backgrounds (for Jews this meant that the father had been considered a well-off merchant or an entrepreneur). (unquote). (p. 86). **LIMITED HARM TO JEWS FROM SOVIET POLICY CHANGES** Much has been written of Stalin's purges, in rather lachrymose manner, in how they affected the Jews. However, this was an across-the-board policy, effectively a Russification of the NKVD. Zeltser remarks, (quote) The newly adopted model of Soviet patriotism favored the KONENNYE peoples of the USSR, first of all the Russians, and gave them preference in promotion from 1937 onward. Representatives of "foreign" ethnic groups (Poles, Germans, Lithuanians, Latvians, Estonians, Greeks, etc.) were considered disloyal elements and they were gradually removed from institutions like the NKVD that the authorities considered to be of strategic importance...However, the total elimination of "foreigners" from sensitive fields did not affect Jews as such. When the latter was repressed, it was as political emigres, political refugees, or for having some tie to Poland, Latvia, or Germany. In general, they were not treated as harshly as ethnic Poles, Latvians, or Germans. At the same time, the preferential advancement of Russians and other Eastern Slavs was the most significant phenomenon. (unquote). (pp. 83-84). Stalin's later Jew-limiting policies were never absolute. In fact, some Jews remained in top positions of the NKVD even during Stalin's last years. (p. 89).

Judeo-Bolshevism Actual Reason: Jewish Elitism

Jewish Radicals and Radical Jews Cohen, Percy S. 1981 **Jewish Communism (Zydokomuna) Stems From Jewish Elitism and a Drive For Power, Not Some Special Jewish Sense of Oppression or Injustice!** The title of this book is a little off. The book is as much about the New Left and related movements as it is about Jews in it. **BACKGROUND: THE INITIALLY-RELIGIOUS BASIS OF JEWISH ELITISM** Cohen debunks the contention that "Jews as the Chosen People of God" only means that God expects more from the Jews (the obedience to the 613 laws) than from the GOYIM (obedience to just the 7 Noahide laws.) He writes, (quote) If God has chosen the Jews from all the people in the world to receive His Law then Jews must, in that one all-important respect, be the most privileged of peoples. (unquote). (p. 176).

Now consider what Jews celebrate every Passover. Cohen writes, (quote) Nor were the Jews redeemed from slavery in Egypt because enslavement itself was to be condemned; they were redeemed because they were Jews whose redemption had been promised by God by whom they had also been "chosen". (unquote). (p. 176). A Jewish elitism developed. It was derived from religious-based learning and religious-based morality, as described by Cohen (quote), Although all Jewish males were required to be literate, there was, within Jewish society, a distinction made between the cultural elite, who were known as the AM HA `SEFER, "People of the Book", and the rest who were known as AM HA `AARETZ, "People of the Land"...Participation in this culture of learning and moral wisdom set a line between Jew and non-Jew; and commitment to the sacred tasks gave to every participant a promise that his dedication to the TORAH made him, even if he was an AMORITZ, the intellectual, including moral, superior of a mere GOY. (unquote). (p. 211). Cohen defines his terms, confirming the sometimes-denied fact that GOY can, at very least, have derogatory connotations, and that even a boorish Jew is superior to the gentile. Thus, Cohen's definitions are as follows, (quote) The term AMORITZ is a corruption of AM HA `AARETZ, "People of the Land", meant, invidiously, "a boor" or an "ignorant boor". The term GOY simply means Gentile. But, in the context of discussions about learning and knowledge, the term could refer to an "ignorant peasant" or, even, to "an ignorant lout". (unquote). (p. 221). [No wonder that Poland's Jews looked down on Poles, most of whom were peasants.]

JEWISH ELITISM OUTGROWS ITS RELIGIOUS ROOTS Even though religion eventually declined among Jews, the Jewish elitism based on learning and morality persisted. It now wore a secular garb, and became politicized, as described in a later section.

JEWES IN COMMUNISM (ZYDOKOMUNA): USUALLY-STATED REASONS ARE INADEQUATE Author Percy S. Cohen examines all the stock exculpations, for Jewish over-involvement in leftist movements (pp. 173-on), such as Jews reacting to oppression or injustice. He finds them wanting. For instance, the author realizes that many low-status racial and ethnic groups are not especially attracted to the Left. (p. 178). Otherwise, Cohen's detailed reasoning can be taken further. Jews hate injustice. Who does? Jews want a better world. Who doesn't? Of course, any group can claim that "We were oppressed", and use this as a justification (or exculpation) for feeling itself superior to others. In addition, Cohen does not answer the following salient questions: Why would Jews, of all people, support movements that demonize entire identifiable groups of people (the bourgeoisie) and target them? Why, in view of the traditional Jewish abhorrence of violence, would Jews disproportionately support movements whose undisguised goal is violent revolution? (Does the end justify the means?) Finally, does belief in the perfectability of the world justify support for movements, such as Communism, that knowingly cause the murder of millions of people? Finally, the young German could use the same arguments to justify his support for Nazism and its crimes!

JEWISH ELITISM DRIVES THE JEWISH LEFT A form of non-religious Jewish elitism is identified as the primary cause of Jewish overabundance in radical leftist political movements. In the Foreword, Neil J. Smelser writes, (quote) Professor Cohen finds the roots of these fantasies in the Jewish cultural tradition, which

has stressed literacy and the power of knowledge, and which has compensated as it were, for the real vulnerability of its people by developing an ideology of cultural superiority and of the ultimate perfectability of the world. (unquote). (p. vi). RADICAL LEFTIST MOVEMENTS AND THE DRIVE FOR POWER Regardless of the labels used, it is obvious that the newer radical leftist movements do not differ substantially from Communism. Cohen quips, (quote) There is nothing self-contradictory in asserting that some Jews have been attracted to the radical Left by its promise of "true" and "complete" democracy, while also asserting that they have been able to justify the use of totalitarian, state coercion because this, too, could appeal to them. (unquote). (p. 208). Consider also the psychological dynamic that can attract people to the New Left (or newer left) no less than the Old Left. Cohen comments, (quote) From another point of view--and it is this one which concerns us here--the appeal of totalitarian control is an aspect of the ambivalence which commonly inheres in any emphatically overt form of anti-authoritarianism. For, just as, in one type of personality, conscious authoritarianism may cruelly restrain an unconscious bid for anarchic freedom so, in another type, a conscious or near-conscious dream of egalitarian and democratic perfection may constrain or deny unconscious fantasies of omnipotence. (unquote). (p. 208). THE NON-COMMUNIST JEWISH LEFT FREQUENTLY CONVERGED WITH COMMUNISM This work provides information about the history of non-Communist leftist movements. For instance, Cohen comments, (quote) The BUNDISTS were Radical Jews in the Russia and Poland of the early twentieth century, who, while not supporting a Jewish nationalist movement, proposed a separate Jewish workers' movement committed to socialism within the society in which Jews lived and worked. (unquote). (p. 78). Obviously, Jewish involvement in Communism, here under the euphemism of socialism, and sometimes called the Zydokomuna, was much broader than membership in the Communist Party itself. Fast forward to the mid-20th century. Western leftists had various takes on the USSR. Some refused to categorize the Soviet Union as a "degenerate workers' state", and used the term "state capitalism" instead. (p. 39). JEWISH RADICALS RELATIVE TO JUDAISM AND THE STATE OF ISRAEL North American Jewish radicals did, in general, maintain an interest in some form of Judaism. (p. 16). This adds refutation to the silly argument that Jews in Communism (and its successor ideologies) were not really Jews. Radical leftist Jews were commonly anti-Israel, picturing that nation as pseudo-socialist, capitalist, nationalist, and imperialist. Other far-left Jews could support Israel by reviving the ideas of Ber Borochov. (p. 12,142). In the late 19th century, Dov Ber Borochov (1881-1917) had developed a synthesis of Zionism and socialism by proposing that the Jews must first have their own nation before there can be a revolution that brings the Jewish proletariat into power.

Jews And The Left Liebman, Arthur 1979 ***Jews Better Off Than Most People in Tsarist Russia*** So Much For the "Jews Were Oppressed" Exculpatory Myth For Jews in Communism. Zydokomuna Rooted in Jewish Elitism. This work includes details about Jewish life in late 19th-century tsarist Russia, and how

it impacted the growth of Jewish radicalism. A DEMOGRAPHIC EXPLOSION OF JEWS THREATENED TSARIST RUSSIA (AND LATER POLAND) Liebman provides a history of the Jews in the Pale. These were mostly the descendants of Jews who had lived in pre-Partition Poland. (p. 71). The Pale soon became the scene of Jewish-gentile conflicts, not the least caused by growing overcrowding: "At the same time, the Jewish birth rate was rising rapidly. Between 1820 and 1880 the Jewish population of Russia, of whom 95 percent were residents of the Pale, rose from 1,600,000 to 4,000,000. This was an increase of 150 percent, compared with an 87 percent rate of growth for the non-Jewish Russian population. In the cities of the Pale, all these developments helped to produce doubling, tripling, and in some cases quadrupling of the Jewish population within a 50 year period." (p. 78). JEWISH ECONOMIC DOMINANCE: JEWS BETTER OFF THAN PEASANTS (THAT IS, MOST PEOPLE) "The Jews were the craftsmen of this region. By the latter 1890s from two-thirds to three-quarters of all artisans there were Jewish." (p. 81). Non-Jews lived mostly as peasants (p. 82) and generally had a lower standard of living than the Jews. (p. 84). "After the liberation of the serfs in 1861, many peasants began to develop their own handicraft industries and sell their products, both agricultural and handicrafts. In doing so, they dealt Jewish economic interests a two-fold blow. On the one hand, this economic activity eliminated the need for the Jewish middlemen. On the other hand, it meant that Jewish artisans had to compete against them as well in the factories." (p. 80). Not surprisingly, after about 1880, the standard of living of Jews rapidly declined. (p. 82). THE JEWISH REVOLUTIONARY TRADITION: THE "JEWS HAD IT BAD" EXCULPATION The main factor leading to strong Jewish involvement in the radical left, according to Liebman, was the Jewish revolutionary tradition that had developed out of the oppressive conditions under tsarist Russia. (p. 78). Many Russian Jews left Russia for America, and they and their descendants continued this tradition. However, Liebman's explanation is wanting. By his own earlier admission, quoted earlier, Jews were better off than most people! In addition, among the privileged, Jews were overrepresented. Finally, Jews had it bad relative to what? Other peoples of the Pale (e. g., the Poles) suffered even more than the Jews, yet their over-representation in the radical movements of the time was nowhere nearly as extensive, nor as long-lasting, as that of the Jews. ZYDOKOMUNA ROOTED IN JEWISH ELITISM What about chutzpah? Liebman comments: "There was also present among Jewish intellectuals and leftists a mixture of hostility and superiority toward Gentiles." (p. 534). Also: "Centuries of formal and informal discrimination and prejudice against Jews had fostered an intense solidarity and spirit of chauvinism among them." (p. 596). But what about the many other peoples who had experienced wrongs in the past, yet do not think and act in this way? And if it is all right for Jews to be chauvinistic because they were wronged, then why can't non-Jews? THE AMERICAN COMMUNIST PARTY. AMERICAN NEW LEFT LARGELY JEWISH-DRIVEN Jewish radicals tended to be nonobservant and nonreligious Jews. (p. 7). In the US Communist Party, beginning in the early 20th century, Jews were the single largest ethnic group in it, and were overrepresented in the CP over a long-term period. (for details, see pp. 57-59). In the New Left of the 1950's and 1960's, this trend

continued. (pp. 67-68). In the mid-1960's, Jewish membership constituted 30-50% of the SDS. One-third of the SDS Weathermen arrested by the police were Jewish. (p. 67). AFFIRMATIVE ACTION POLICIES RECOUNT EARLIER NUMERUS CLAUSUS AGAINST JEWS By the 1970's, the Jewish-leftist symbiosis began to cool. Liebman sees Jews as turning away from the political left as a result of such things as the Soviet persecution of Jews, the left's antagonism towards Israel, etc. Another factor was the development of affirmative action, which recounted the old numerus clausus. Liebman writes: "Jewish defense organizations have actively fought against quota systems and other devices designed to increase the enrollments of underrepresented minorities in the professions. Their struggle is informed by a history of anti-Semitic quota systems. But it is also informed by the present-day fact that the more seats in professional schools go to non-Jews, the fewer there will be available to Jewish students." (p. 608). SOCIALISM YET AGAIN? Liebman is candid about his biases. He hopes for, and predicts, a revival of strong Jewish support for socialism. (pp. 612-613).

Prayerbook Reform In Europe: The Liturgy Of European Liberal And Reform Judaism Petuchowski, Jakob J. 1968 **The Jewish Concept of An Earthly, Messianic Kingdom: A Readily-Mutable Antecedent of Modern Zionism and Communism (Zydokomuna)** This book gives considerable detail on how early Reformed Judaism, in 19th-century Germany, changed some of the traditional prayers to modernize them. It also provides insights as to how easy it was for Jewish messianism to be secularized and politicized in the forms of Communism and Zionism. MESSIANIC KINGDOM OVERSHADOWS THE MESSIAH The Jewish concept of the Messiah is clearly one of this world, as long recognized by Christian critics of Judaism, and as described by author Petuchowski in his discussion of the Preface to Mayence Prayerbook (1853). He writes, "About the nature of the messianic kingdom there are great differences of opinion already in the Talmud. Yet all agree that the doctrine of the Messiah is an essential truth of faith in Israeldom (ISRAELITENTHUM). Furthermore, there can be no Biblical justification for accepting only the IDEA, and not also the PERSONALITY of a Messiah...But, whereas the PERSON of the Messiah represents the center of the faith in Christianity, in Judaism it is the KINGDOM of the Messiah which constitutes the essence of the promise. Opinions differ as to the nature of that kingdom. In the traditional prayers we encounter everywhere only the twofold desire for the RETURN OF ISRAEL to the land of the forefathers, and for the RESTORATION OF THE SACRIFICES." (p. 148; Emphasis in original). ANALYSIS: TRADITIONAL JEWISH MESSIANISM WAS BUT ONE STEP AWAY FROM ZIONISM AND COMMUNIISM From the above statements, it is evident that Jewish messianism was very amenable to secularization. Since the person of the messiah was never central in the first place, the personal Messiah could eventually be dispensed with, and the messianic kingdom could become an end in itself. Taken a little further, it could become an earthly, man-made creation. Thus, for example, secular Zionists thought of the

eventual restored State of Israel, and Jewish Communists (Zydokomuna) thought of the hoped-for World Revolution and ensuing utopian society.

Yiddish and the Left: Papers of the Third Mendel Friedman International Conference on Yiddish Estraiikh, Gennady 2017 ***The Yiddishist Movement (including in USA) and Its Deep Entanglement With Soviet Communism. Its Goal: Special, Separatist Rights for Jews*** Consider some salient points relative to the Zydokomuna which, as we shall see, went far, far beyond formal identification with Communism. THE YIDDISHIST MOVEMENT: SELF-ATHEIZATION AND AN AGGRESSIVE, POLITICIZED SEPARATISM The Yiddishist movement was a fairly recent development. Barry Trachtenberg comments, "For much of the modern period, Yiddish was not considered much more than a corrupt dialect of a so-called pure German, even by many of its own speakers, until the beginning of the twentieth century." (p. 214). In addition, Trachtenberg describes the modern Yiddishist effort not only to instill atheism onto modern Jews, but to rewrite Jewish history in a Godless framework, "Considering the often militant anti-religious posture of most Yiddishist scholars, it is not surprising to discover that in their quest to fashion the past in their own image they concerned themselves chiefly with what they considered to be the secular works of Old Yiddish, neglecting what later scholarship demonstrated to be the vast bulk of the literature." (p. 218). [Clearly, Polish Cardinal August Hlond had been right in his much-criticized 1936 statement on Jews as freethinkers.] Thomas Soxberger wrote of the transformed understanding of what it meant to be Jewish, to speak Yiddish, and to self-identify as such, "Yiddishism was based on the assumption that Jews would--and should--evolve from a traditional ethno-religious community into a Yiddish-speaking modern nation..." (pp. 196-197). [And yet Roman Dmowski and the other Endeks are all vilified as (what else?) anti-Semites for saying exactly the same thing!] Soxberger continues, "During the 1940s, there was still another group of Yiddishists, most notably of the pro-Soviet left, who refused to acknowledge that the Shoah and the founding of Israel had meant a defeat for the prospects of a secular Yiddish culture." (pp. 196-197). AMERICAN JEWISH COMMUNISTS MORE INFLUENTIAL THAN THE NUMBERS SUGGEST Tony Michels points out that frank discussion about Jews in American Communism has generally been avoided in order to avoid giving credence to the likes of Henry Ford and his ideas of an international Jewish conspiracy. (p. 25). Of course, one does not have to believe in conspiracy theories to study this subject, and one does not have to believe in conspiracy theories to appreciate the fact that the Jewish role in Communism was greater than that expected just by the number of Jews in Communism. In fact, Tony Michels [citing Blazer's THE SOCIAL BASIS OF AMERICAN COMMUNISM] realizes as much as he quips, "Finnish immigrants joined the Communist movement in proportionately higher numbers than did Jews in the 1920s. Nonetheless, Jewish Communists operated in a much larger ethnic community and in more strategic locations such as New York, Chicago, and Los Angeles (whereas Finns were concentrated in rural regions of the upper Midwest.) Yiddish-speaking

Communists also had strong bases of support in garment unions that were considered important assets to the party." (p. 49). JEWS SUPPORTED THE SOVIET UNION OUT OF A DESIRE FOR SPECIAL, SEPARATIST RIGHTS One common exculpation for the ZYDOKOMUNA asserts that Jews in Poland turned to Communism because they had to suffer from antisemitism, a repressive hyper-Catholic atmosphere, and limited opportunities. The next paragraph blows this exculpation out of the water, as it could not possibly hold for the USA, with its virtual absence of antisemitism, its religious pluralism, and its virtually-unlimited opportunities. Thus, author Mikhail Krutikov writes, "Therefore, the category of Yiddish fellow-travelers included not only the non-Communist writers in the Soviet Union but also a great number of writers abroad. Ruth Wisse [A LITTLE LOVE IN BIG MANHATTAN] offers an explanation of the widespread sympathy for the Soviet Union among Yiddish writers of the whole world in the 1920s: 'By appearing to do so much for their language, and for the welfare of all its national minorities, the Soviet government contrasted favorably not only with the anti-Semitic nationalist government of Poland but also with the democratic government of the United States, which promoted public schools and individual liberties but not the collective aspirations of any immigrant group.'" (pp. 228-229). In other words, the real excuse has finally stood up. Much of the ZYDOKOMUNA owed to an arguably-selfish goal for special, national rights for Jews that live in other countries! To this was added the once-believed Jewish imagination that the USSR would grant these special privileges to the Jews to a degree not done either by Poland or the USA. JEWISH-AMERICAN SUPPORT FOR THE SOVIET UNION WAS FAR BROADER THAN THAT OF JEWISH COMMUNISTS AND JEWISH SOCIALISTS. IT WAS LONG-TERM Henry Srebrnik says it all, "Pro-Soviet politics was the ICOR's [Organization for Jewish Colonization in Russia] SINE QUA NON, and certainly its members, whether or not Communist (or even socialist) in ideology, considered themselves friends and defenders of the USSR." (p. 91). The foregoing was no flash-in-the-pan fad. It can be generalized, in terms of base of support and in terms of time. Gennady Estraiikh remarks, "In the 1950s, Yiddish still played the role of a language spoken and treasured by a substantial number of Western Communists and Communist sympathizers. In several Western countries such as the United States, Canada, France, Argentina and Israel, Yiddish Communist periodicals boasted a readership of many thousands." (p. 144).

Not in the Heavens: The Tradition of Jewish Secular Thought Biale, David 2010

The Commonly-Condemed Polish Cardinal August Hlond Was Right About Jews and Freethought! This book presents a good overview of its intended subject. SECULAR AND ATHEIST JEWS ARE FULLY JEWS The author cites the "non-Jewish Jew", Polish Jew Isaac Deutscher, and his heroes: Spinoza, Heine, Marx, Rosa Luxemburg, Trotsky, and Freud. Like Deutscher, Biale sees these Jews as connected to the tradition they had rejected--a sort of alternative Jewish identity. (p. 1). So let us hear no more exculpatory nonsense about Jewish Communists (Zydokomuna) being "not really Jews." JUDAISM IS TAILOR-MADE FOR THE REJECTION OF GOD

To Biale, a descendant of Polish Jews, secularism does not necessarily mean atheism. Belief in God can be retained while stripping God of his Biblical personality and authority. (p. 15). According to Biale, Judaism emphasizes orthopraxy (correct practice) over orthodoxy (correct belief), and the Jewish concept of God, unlike its Christian counterpart, is not heavily endowed with dogma. This, according to the author, makes it easier to imagine a world without Him. (p. 15; see also p. 103).

THE JEWISH FLIGHT FROM GOD: A SHORT HISTORY Maimonides and Spinoza are credited with anticipating the later rationalistic and allegorical view of the Bible, especially when it conflicted with science. Instead of abandoned as outdated and mythological, the Bible eventually became transformed into a Jewish cultural icon. Spinoza is reckoned a pantheist, although he seemed to believe that God, although in no sense like the God of the Bible, was something more than just a personification of the universe. (p. 43). Albert Einstein's view was similar, which made him neither a theist (in the traditional sense), nor a crude materialist. (p. 43). The author devotes much attention to Zionism, and its creation and reinforcement of a secular Jewish identity. Many Zionist personages and their philosophies are elaborated.

NATURE OF ANTI-SEMITISM On another subject, Joseph Hayim Brenner was a militantly secular Jew who lived in Palestine before being murdered by the Arabs in 1921. Unlike those who consider anti-Semitism necessarily irrational, Brenner did not. Biale comments: "Brenner goes so far as to express understanding for anti-Semites who accuse the Jews of using blood for ritual purposes...Brenner argues that the accusation is not the cause of anti-Semitism but its result. Hatred of the Jews is a response to their foreignness and to their negative qualities, particularly their economic behavior." (p. 160).

NO BLACK AND WHITE IN JEWISH-CHRISTIAN HISTORY Chaim Zhitlovsky (1865-1943) was a very interesting Russian Jew. The author identified him as "one of the leading ideologues of the secular Yiddishist movement." (p. 163). Zhitlovsky supported the premise that Christian-Jewish antagonisms went both ways. Biale thus characterizes Zhitlovsky: "Since Enlightenment universalism was the secular product of Western Christian culture, Jews must overcome their instinctive hatred of Christianity if they wish to join the modern world. The paradoxical path to Jewish secularization led through the Christian religion, not by conversion but by renouncing the Jewish religion's teaching of contempt. Yet, by reclaiming Jesus as one of their own, the Jews might argue that their culture was a key source for Western civilization." (p. 163).

WHO QUALIFIES AS A JEW? Unlike contemporary Judaism and the State of Israel, which deny Jews for Jesus and other Jesus-believing Jews as valid Jews, Zhitlovsky did not. His Sukkot big-tent concept of Judaism envisioned an inclusion of Orthodox Jews, atheist Jews, Spinoza-style pantheistic Jews, Islamic Jews, and Christian Jews. (p. 167, 192).

POLISH CARDINAL AUGUST HLOND WAS CORRECT The author focuses on eminent Jews, and spends little time on secularism amidst everyday Jews. However, he remarks, "That Jews throughout the world today are disproportionately more secular than their Gentile neighbors in all of the ways articulated in this book is one piece of evidence of the ongoing nature of this legacy." (p. 181). In addition: "The majority of Jews in the world today are, in some sense, secular. They either doubt the existence of God or consider

the question superfluous." (p. 192). [Were he alive today, would Polish Cardinal August Hlond feel vindicated for his much-maligned 1936 "Jews are freethinkers" statement?]
THE SHOAH AND MODERN JEWISH SELF-IDENTITY What about the cult of the Holocaust? Biale agrees with those who suggest that the Holocaust has become a kind of secular religion among American Jews. (p. 189). Some call it Holocaustianity.

Zydokomuna Are Real Jews

The Non-Jewish Jew Deutscher, Isaac 1978 **A Jewish Communist Author Explodes the Exculpatory Myth That Jewish Communists Were "Not Really Jews"**
HOLODOMOR: Jewish Complicity. Zydokuma Not Marginal. This is a thought-provoking book. The author teaches us what it means to be a non-traditional Jew, and a Communist, but nevertheless certainly a Jew. REJECTING GOD AND EMBRACING COMMUNISM Deutscher eventually rejected God and religion, and conventional Jewish ways. He found the orthodox Jewish religion rigid and outdated (p. 42), and became militantly antagonistic to the existence of God. (pp. 22-23). He became an ardent Communist, and continued so through the rest of his life. THE JEWISH SELF-IDENTITY OF JEWISH COMMUNISTS The author wrote his essay, "The Non-Jewish Jew", in 1958. (p. 25). Having decisively rejected Jewishness as it was then usually understood, Deutscher came to identify his Jewishness as follows, (quote) I am a Jew because I feel the Jewish tragedy as my own tragedy; because I feel the pulse of Jewish history; because I should like to do all I can do to assure the real, not spurious, security and self-respect of the Jews. (unquote). (p. 51). Deutscher's testimony refutes the rather silly notion that Jewish Communists were not Jews. In fact, Isaac Babel, an active Bolshevik in Russia, had an "intense consciousness" of his Jewishness. (p. 54). [All this is rather academic. The State of Israel not only freely recognizes Jewish Communists as Jews, but also gives them sanctuary.]. LOCAL JEWS HAD IT BETTER THAN MOST POLES AND RUSSIANS In general, the author exhibits a lachrymose view of Jewish history. However, he acknowledges the fact that the position of Jews in Russia and Poland was somewhat better than that of the Russian and Polish serfs. (p. 63). [Since most Poles and Russians were serfs, this meant that the Jews were in a better position than most Russians and Poles. So much for the "Jews had it bad" argument for Jews in Communism.] Deutscher gives insights into various movements among Jews. For instance, the BUND had demanded Jewish "cultural autonomy." (p. 37). The Yiddish culture was secular (p. 44) and secularist. (p. 52). LEADING JEWISH COMPLICITY IN THE HOLODOMOR The author unwittingly validates Ukrainian complaints about Soviet Jewish Communists and the Holodomor. He notes that, (quote) On the other hand there were many Jews among the Stalinist bureaucracy too. At the head of the forcible collectivization of the Ukraine, where it was carried out in the most cruel and bloody way, stood the Jew Kaganovich. (unquote)(p. 75). THE ZYDOKOMUNA WAS NOT MARGINAL AMONG PRE-WWII POLISH JEWS Deutscher

tacitly rejects the notion that Communism had only a small influence among Polish Jews as a whole. He writes, (quote) In Poland, in 1939, the Jewish population was for the last time electing the leaders of its communities, the KEHILAHs. The Communists, who were then very influential, regarded the KEHILAHs as clerical institutions and boycotted the elections...Jews played a very prominent part in the revolutionary movement. (unquote)(p. 67). POLONOPHOBIA, AND THEN FINDING FAULT WITH BOTH POLES AND JEWS Throughout this work, Deutscher repeats standard Polonophobic tropes. In fact, the informed reader may be struck by how unoriginal the views are of post-Stalinists, such as Jan T. Gross, Jan Grabowski, and Barbara Engelking. Author Isaac Deutscher, (and of course other Communist propagandists before him) had long promoted the portrayal of Poles as a bunch of greedy, murderous, guilt-ridden profiteers of the Holocaust in general and of post-Jewish properties in particular. (p. 88). On the other hand, Deutscher sometimes found both Poles and Jews at fault for the negative aspects of Polish-Jewish relations. For instance, he remarked that, (quote) In Poland Jews lived in virtual ghettos even before 1940. Polish nationalism, anti-Semitism, and Catholic clericalism on the one hand, and Jewish separatism, orthodoxy, and Zionism on the other, worked against a lasting and fruitful symbiosis. (unquote)(p. 54). In another context, Deutscher condemned what he called the Jewish Chosen-People-racialism. (p. 92). POLAND'S JEWS WERE INASSIMILABLE Interestingly, Deutscher shared the Endek view that, owing largely to their large population and strong sense of separatism, Polish Jews would never assimilate. He commented, (quote) It was in the Eastern European ghettos that the ancient current of Jewish life ran strongest and that Jews dreamt the dreams of Zion most intensely...The processes by which before the rise of Nazism French, British, Italian, and German Jews were being 'assimilated' never went far in Russia and Poland. The Jews there lived in large and compact masses; they had their own homogenous way of life; and the adsorptive powers of the Slavonic cultures were anyhow too weak to draw them in and assimilate them. Eastern Europe was therefore the land of Jewry PAR EXCELLENCE (not for nothing was Vilna [Wilno, Vilnius] called 'the Jerusalem of Lithuania'). (unquote). (p. 96). ASSIMILATION? OR OUTWARD POLONIZATION What about those few Jews who did assimilate? The author, though a Polish speaker, exhibited ambivalent views of his "Polishness". On one hand, he claimed to have grown up with a feeling of the oppressiveness of the Partitioning powers over Poles. (pp. 19-20). On the other hand, Deutscher endorsed the premise, held by Endeks and many others, that Jews--notably the assimilated, prominent ones--do not generally become strongly attached to the nations in which they live. This is described by Tamara Deutscher (quote) Like them [Heine, Marx, Luxemburg, Trotsky, and Freud] he [Isaac] lived on the borderlines of various national cultures and was in society--Polish, Jewish, German, English--and yet not of it. In this he was in the Jewish tradition, and he never denied it. (unquote).(pp. 22-23).

From a Ruined Garden: The Memorial Books of Polish Jewry Kugelmass, Jack 1983 **Jewish Communists Buried in Jewish Cemeteries! (So Much for the**

Myth That Jewish Communists Were "Not Really Jews"). Jewish Bribery in Action. Economic Rivalry. Evasion of Military Service. Poles Also Experienced WWI Pogroms (But It's Never Called That). Post-WWII Killings of Unmentioned Poles as Well as Oft-Mentioned Jews This work, in its expanded 2nd edition, is an anthology of Jewish publications originally written mainly in Yiddish. It takes the "pulse" of Poland's once-huge Jewish community. The book title comes from a Holocaust survivor who, alluding to the rarity of Jewish survival after the German-made Shoah in Poland, compared himself to one branch from one plant of a ruined garden. During the Holocaust, the Nazis (National Socialists), true to their socialist character, observed May Day, even late in the war (1943). (p. 196).

WWI. NOT ONLY JEWS EXPERIENCED POGROMS. POLES DID TOO There is a description of how Kaiser Wilhelm's soldiers entered Czestochowa during the Great War, plundering the rural wealth and imposing such things as starvation rations on the Poles. (pp. 152-153). Would this be called a pogrom even though the victims were ethnic Poles? Not very likely.

JEWISH-POLISH ECONOMIC RIVALRY In the interwar period, Polish peasant cooperatives were formed to eliminate the Jewish middleman. Jews, in turn, banded together to preserve their monopolies, sometimes successfully (for example, see pp. 62-63). In the Polish textile industry, Jews were frequently the factory owners, while Poles and Jews competed for jobs as weavers. (pp. 76-78).

THE USE OF BRIBERY TO GET GOVERNMENT FAVORS At Chmielnik, two rabbis had a dispute in 1920 as to who has authority over their community. The matter eventually reached Polish courts (p. 156), and both sides tried to bribe Polish officials for a favorable decision. (p. 157). For a time, each rabbi claimed to have sole authority to declare foods kosher, and said that food authorized by the other rabbi was TREYF (ritually unclean). The same reasoning went behind the recognition of valid marriages. (pp. 157-158). Finally, decades later, after the Nazi German invasion of Poland, the two rabbis reconciled.

JEWS AND ALCOHOL Not only Polish peasants, but also the Jews had their own superstitions, including the evil eye. (pp. 122-123, 150). Although Jews looked down at goys for drunkenness, there were sometimes instances where Jews were quite inebriated. (pp. 130-131).

DRAFT DODGING: EVASION OF MILITARY SERVICE The accusation of Jews avoiding military service to Poland finds support in this work. A Jewish draftee, Shloyme, attempted to avoid military service by finding money to bribe someone, and, failing that, committed a self-inflicted injury that also failed to keep him out of the Polish armed forces. (p. 151).

THE ZYDOKOMUNA: MUCH BROADER THAN CP MEMBERSHIP Among Jewish sports clubs, the Skala club was Communist, and its influence was enhanced by the fact that it also accepted "politically undecided" Jews. (p. 89). Author Gina Medem has a long essay glorifying the Polish Jews who had recently fought on the Communist side in the Spanish Civil War. (pp. 166-167). The volunteers included members of TSUKUNFT, an ostensibly mainstream Bundist youth organization. (p. 167).

JEWISH COMMUNISTS WERE STILL JEWS In the Introduction, the editors cite a Jewish funeral during which, "The woman being buried, though a Communist, was still a Jew, and hence required burial according to Jewish law." (p. 23). So much for the exculpatory argument that Jewish Communists were "not

really" Jews. They most certainly were, and moreover were recognized by the Jewish community as such! DEMONIZING THE POLES: CONFLATING TRIVIAL INCIDENTS WITH NAZI GERMAN GENOCIDE One Jewish author reported how he had been called a ZHIDEK ("little Jew"; which the reader needs to realize is only mildly derogatory). From this unfortunate experience, which he imaginatively magnified to an "outrageous act", he generalized on Poland in general, and then jumped to how it "paved the way for Majdanek and Treblinka." (p. 88). [Wow! As if mild Polish insults of Jews turned out to be the trigger that possessed the invading Germans to conduct systematic genocide against the Jews!] Then again, the equating of minor Polish acts, with those the Nazi killing of 6 million Jews, is a common Polonophobic meme. Think, for example, of Jedwabne, the JUDENJAGD, the Kielce Pogrom, etc. THE ARMIA KRAJOWA DEMONIZED AS KILLER OF JEWS AND POLES One writer makes the bizarre claim that: "Virtually all of the Christians who hid Jews were murdered by the A. K. [ARMIA KRAJOWA]" (p. 202). [I have studied Jewish Polonophobia a long time, and had never heard THAT one before.] So how did several thousand Poles get awarded the Yad Vashem award? Did they come back from the dead? JEWISH NAZI COLLABORATION The Nazis were helped not only by certain locals, but also by Jewish informers (p. 222) and so-characterized murderous Jewish police. (p. 194). NO JEWS OR POLES WERE TO SURVIVE AUSCHWITZ Poles were not esteemed by the Nazis any better than Jews. After Auschwitz was evacuated, the author heard from a Russian servant of the S.S. that all of the evacuees were to be shot, not only Jews, and regardless of nationality. (pp. 237-238). Evidently, the Allied forces came sooner than expected, as the S.S. guards ran away. POSTWAR JEW KILLINGS. POLES WERE KILLED TOO. BUT WE NEVER HEAR ABOUT THEM A number of testimonies describe postwar experiences, including instances of returning Jews being killed. An element of objectivity exists in that one of these descriptions notes that Jews were not the only victims. In those early years of the [Soviet-imposed] Communist government, Poles often denounced each other, and Poles killed other Poles. (pp. 257-258).

Soviet and Kosher: Jewish Popular Culture in the Soviet Union, 1923-1939

Shternshis, Anna 2006 **An Inadvertent Riposte To The Rather Silly Exculpatory Argument That Jewish Communists Were "Not Really Jews"**. The eye-opening book upends the notion that Jews of the Soviet Union had been Jews in name only. They were not: They were practitioners of an alternative Judaism. JEWISH COMMUNISTS DID NOT REJECT JUDAISM: THEY COMMUNIZED THEIR JUDAISM Jewish radicals may have rebelled against their parents, against their rabbis, and had certainly rebelled against God, but at no time did they feel that they had to abandon or disavow their Judaism! To the contrary: They reformed their Judaism to conform to their radicalism. Shternshis writes, "By the end of the nineteenth century Jewish radicals in Poland, the United States, and Canada were employing the Passover seder for the promotion of political views as well as to criticize their opponents." (p. 27). For examples of Jewish Communists who practiced various aspects of Judaism, see my review of:

BECOMING SOVIET JEWS, by Bemporad. AFTER THE RUSSIAN REVOLUTION Evidently placing "getting ahead" as of greater importance than loyalty to God, most Jews did not object too much to the forced atheization of Communism, because, to them, the opportunities for self-advancement offered by Communism outweighed such considerations. (p. 3). Besides, Jews had already been undergoing self-atheization before the Revolution, and the pressures of Communism just accelerated the process. (p. 11). Synagogues were closed, and reopened as secular community centers for Jews. (p. 7, 14). The Jewish clientele used them as clubs, schools, and theaters. (p. 14). The new Communist reality, and conventional Jewish ways, far from being in conflict, went hand-in-hand. For instance, the author writes, "In the 1920s and 1930s Jewish Bolsheviks saw Yiddish songs as a powerful propaganda tool...The first revolutionary Yiddish songs were modifications of old folk tunes. In 1919 a collection of these works, RED FREEDOM SONGS, was published in Petrograd." (pp. 106-107). The Passover was divested of its prayers and of its belief in God. The new "Red Passover" changed the traditional Passover song (its reference to one is God, two scrolls of Torah, and three the number of the Jewish fathers [Abraham, Isaac, and Jacob]) to: One is Karl Marx, two is Lenin-Trotsky, three means three Internationals. (p. 38) THE "NEW JEW" OF THE USSR AND HIS "NEW" JUDAISM Decades after the Russian Revolution, the Communization of Judaism had become second nature to Soviet Jews. Shternshis comments, "Despite the antireligious content of the Red seders, they were distinctly Jewish events, organized for Jews, by Jews, and equally important, they were conducted in Yiddish. Even the building in which the event took place was frequently a former synagogue. Most Jews did not perceive these activities as anti-Jewish. They saw them as Soviet Jewish events, created for their entertainment, and also as traditional holidays. Even after the most successful Red seders, which were attended by large audiences, the majority would go home and celebrate traditional Passover seders." (p. 39). Even kosher was frequently not abandoned: It was simply redefined. This enabled the consumption of pork to be considered kosher, and it enabled the ways of Communism to be not only compatible with Judaism, but also compatible with kosher. Author Anna Shternshis writes, "While many American Jews do not strictly observe the laws of kashrut, most know that pork is not kosher, whether prepared by a Jew or not. Yet in the vocabulary of Soviet Jews who lived through the government policies of the 1920s and 1930s, the word 'kosher' means something that 'Jews do' (this applies to secular, religious, AND EVEN ANTIRELIGIOUS ACTIVITIES). If a Jew prepares pork, and eats it in the company of Jews, it is 'kosher pork'. The word 'kosher' in the title of the book refers to this unorthodox definition of kashrut." (p. xiv; Emphasis added).

Rebbe: The Life and Teachings of Menachem M. Schneerson, the Most Influential Rabbi in Modern History Telushkin, Joseph 2014 **Top Jewish**
Communist Lazar Kaganovicz Remains a Jew. A Rarity: The Rebbe Supported American Public School Prayer. Talmud: Attacking a Jew Equals Attacking God

A major theme of this book is Rebbe Schneerson as a Chasidic Jewish leader who systematically reached out to religiously-indifferent Jews, and who modeled the handling of disagreement with others in an agreeable manner. He was highly regarded in many circles, and had meetings with many prominent leaders, including Lech Walesa (p. 5). JEWISH COMMUNISTS REMAIN JEWS--EVEN SCHNEERSON THOUGHT SO Neo-Stalinist authors, notably Jan T. Gross, would have us believe that Jewish Communists were no longer Jews. In contrast, Telushkin provides the basis by which even Judaism-indifferent Jewish Communists DO remain Jews, "There is a concept in Yiddish known as the PINTELE YID, 'the spark of Jewishness.' This Yiddish phrase presumes that even in the most alienated of Jews there is a spark of Jewish feeling and, as is the case with any spark, it can be ignited into a fire." (p. 23). Enter one of Stalin's chief henchmen, "Lazar Kaganovich was among the horrific mass murderers of the twentieth century, a century already known for its large numbers of tyrannical killers. It is likely that Kaganovich brought about the deaths of more people than any other Jew in history. It was Kaganovich whom Stalin called upon to enforce the policy of forced starvation of KULAKS (relatively well-off peasants) in Ukraine, a policy that resulted in the deaths by killing and starvation of an estimated six million people." (p. 229). Kaganovich spurned the Rebbe's calls for repentance, adhering instead to his old "Stalin is my god" ideation--one which enabled Lazar Kaganovich to carry out Stalin's anti-Semitic policies and even to defend Stalin's accusations of brother Mikhail being a Nazi spy (and future Nazi puppet government head after the anticipated fall of Moscow to the Wehrmacht in 1941). (p. 230). NOT ONLY SOME CHRISTIANS BELIEVED THAT GOD WAS USING THE NAZIS TO PUNISH THE JEWS The Satmar Rebbe, Yoel Teitelbaum, believed that the Holocaust was God's punishment for the Jews' sins. (p. 56, 545), as did Rabbi Eliezer Schach. (p. 143). Rebbe Schneerson suggested instead that God's will was unfathomable. (p. 144). THE SHOAH SHOULD NOT DOMINATE JEWISH SELF-IDENTITY All in all, Schneerson did not emphasize the Holocaust. He preferred a positive approach to Judaism, and observed that focus by Jews on the Holocaust did not motivate them to lead Jewish lives. (pp. 115-116). THE 1962 ENGEL V. VITALE PUBLIC SCHOOL PRAYER CASE Opposition to oral prayer in public schools was stated not only by the largely-Jewish ACLU, but also by 70 Jewish organizations and thousands of rabbis and Jewish congregations. (pp. 255-256). They prevailed. The Rebbe was one of the few prominent Jews who disagreed (in fact, strongly disagreed) with the SCOTUS decision. He believed that a school prayer would be the only exposure to God and prayer that many American Jewish (and non-Jewish) children would have. (pp. 257-258). Schneerson also believed that religion was the foundation of ethics (p. 258, 488, 557), as did Jewish theologian Will Herberg, who suggested that ethics removed from religion was like a flower cut off from its roots. (p. 558). The Rebbe went as far as predicting there would be a great deterioration of morals if the next generation was raised without a belief in God before Whom each individual was responsible. (p. 160). How prescient! Rebbe Schneerson decisively rejected the standard Jewish argument that public prayer implies the dominance of Christianity. He averred that such a fear was legitimate in the excessively religious

Middle Ages, but not in the largely religiously-indifferent USA of the 20th century. (p. 260). **JEWS AND THE ATHEIZATION OF SOCIETIES** The Chief Rabbi of England, Immanuel Jakobovits, opposed the SCOTUS decision for a different reason. He was concerned that it added "dangerous fuel to the fires of anti-Semitism", as it opened Jews to the charge that they were undermining the religious foundations of American society. (p. 557). Yeah, no kidding! **THE TALMUD: AN ATTACK ON A JEW EQUALS AN ATTACK ON GOD** In 1990, Rabbi Eliezer Schach asked if members of the secular kibbutzim can properly be called Jews. After all, they eat pork and "do not know what Yom Kippur is". (p. 142). Secular Israelis reacted furiously, pointing to the many nonobservant and nonreligious Jews who had died in defense of Israel. The reaction of Menachem M. Schneerson, to Schach's comments, was particularly revealing. Author Telushkin quotes Schneerson, "'Criticizing or speaking unfavorably about any portion of the Jewish people is like making such statements against G-d Himself. It is like one who strikes G-d in the eye. An attack against any Jews, heaven forbid, is an attack against Him.'" (p. 544). Though not mentioned in this book, the allusion is to Sanhedrin 58b in the Babylonian Talmud. [I encourage the reader to look up the reference on the online Babylonian Talmud, as I did.] According to Sanhedrin 58b, hitting a Jew is tantamount to an attack on the Divine presence. Evidently, to Schneerson, this should be expanded to verbal criticisms of Jews, moreover even when the assailant is also a Jew. **SCHNEERSON--A JEWISH CREATIONIST** The Lubavitcher Rebbe had a scientific background, yet repudiated those Orthodox Jews who accepted evolution and reckoned Genesis figurative. He considered all scientific claims tentative, and had a low opinion of the presumed evidences for evolution. He also supported an Earth only several thousand years old, and was willing to entertain a catastrophic origin for fossils. (pp. 316-on, 568-on).

The Secret Letters of the Last Tsar Bing, Edward J. 1938 **Tsar Nicholas II: Jewish Revolutionaries Provoked the Pogroms of the Revolution of 1905** By way of introduction, the author was head of a special British Mission to the Bolshevik government. Earlier, he had attended the celebrations, in Moscow in 1913, of the 300th anniversary of the founding of the Romanov dynasty. (p. 9). The selection of correspondence in this volume, of Tsar Nicholas, starts in 1879 and ends in 1917, with the tsar imprisoned by the Bolsheviks. A few months later, the Communists were to murder him and his entire family. The content of most of the letters is mundane, and seldom refers to policy issues. It focuses on family matters, and often mentions religion. Not surprisingly, there are frequent mentions of the royal families of England, Germany, and Denmark. Tsar Nicholas II was the last Russian tsar that ruled over partitioned Poland. Nowhere in these letters does he mention Poland, except indirectly and without detail. **THE HEMOPHILIA OF TSAREVICH ALEXIS: POLISH SYMPATHY** Virtually every biology textbook traces the sex-linked genetics of hemophilia in the royal families of Europe. The tsar's only son, Tsarevich Alexei, was to be the successor to the Russian throne. In the event of his death, Grand Duke Michael was to be the heir to the

throne. (p. 284). Alexei had inherited hemophilia from Queen Victoria. A number of the letters written by Tsar Nicholas II (p. 231, 275-on) discuss fears for the life of his son when he developed massive swelling, and even fever, from what ordinarily would be a minor bruise. In one of these incidents, which occurred during a 1912 hunting trip at Spala, Poland, the Polish peasants gathered in crowds, and wept in sympathy, during a prayer led by a priest. (p. 277). **TSAR NICHOLAS II: JEWS PROVOKED THE POGROMS OF THE REVOLUTION OF 1905** Here is what Tsar Nicholas II wrote on October 27, 1905: (Quote) In the first days after the Manifesto the subversive elements raised their heads, but a strong reaction set in quickly, and a whole mass of loyal people suddenly made their power felt. The result was obvious, and what one would expect in our country. The impertinence of the Socialists and revolutionaries had angered the people once more; and, because nine-tenths of the troublemakers were Jews, the People's whole anger turned against them. That's how the pogroms happened. It is amazing how they book place **SIMULTANEOUSLY** in all the towns of Russia and Siberia. In England, of course, the press says that those disorders are organized by the police; they still go on repeating this worn-out fable. But not only Jews suffered; some of the Russian agitators, engineers, lawyers, and such-like bad people suffered as well. Cases as far apart as in Tomsk, Simferopol, Tver, and Odessa show clearly what an infuriated mob can do: They surrounded the houses where revolutionaries had taken refuge, set fire to them, and killed everybody trying to escape. (unquote)(emphasis in the original). (pp. 187-188).

All the Canned Exculpations Fail

Jabotinsky's Children: Polish Jews and the Rise of Right-Wing Zionism Heller, Daniel Kupfert 2017 **Debunks the Exculpatory Myth That Jews Got Involved in Communism Without Knowing About Its Violent Character** This book contains a wealth of information. I focus on a few salient matters. **JEWS AND COMMUNISM (ZYDOKOMUNA): THE PRETENDED IDEALISTIC IGNORANCE OF THE TRUE NATURE OF COMMUNISM** One commonly-voiced exculpation for Jews in Communism states that Jews were just seeking a better world [Who doesn't?], and that they had no idea that Communism relied on violence and totalitarianism. This is patently untrue. Heller candidly writes that, "Despite knowledge of the violence and repression that had accompanied the early years of Soviet rule, many socialist Zionists were mesmerized by the romance of the Communist revolution, with its promise to promote social justice, abolish unearned privilege, and fight antisemitism." (p. 48). **JEWS AND COMMUNISM: HASHOMER HATZAIR BECOMES COMMUNIST** The entanglement of Jews and Communism went far beyond membership in the Communist Party itself. Author Heller describes how the heretofore-apolitical HASHOMER HATSAIR re-made itself, "HASHOMER HATSAIR branches in industrial cities such as Warsaw, Bialystok, and Lodz were the first to radicalize. By the fall of 1925, the youth movement's

leadership in central Poland, and soon after in Galicia, were drawing battle lines at their conferences between those who endorsed communism and called for class warfare and revolutionary struggle, and those who defended the youth movement's original commitment to transcending party politics. The latter were soon outflanked by leaders who adopted a pro-Soviet stance." (pp. 48-49). THE BETAR DEVELOPS A RELATIONSHIP WITH PILSUDSKI'S GOVERNMENT Jabotinsky referred to the Sanacja regime for inspiration and direction. However, he also reached out to the National Democrats, and expressed no concern when they praised him and referred to him as a "Jewish Endek." (p. 62). Laurence Weinbaum, who wrote A MARRIAGE OF CONVENIENCE, thus characterized this apparent symbiosis of Betar and the Polish government. Others thought of it as an expression of mutual affection. Author Heller suggests that it was neither: It was a complex and sometimes-contradictory give-and-take. (p. 18). In addition, he stresses the fact that the Betar movement was hardly monolithic, and that the Polish/Betar relationship was irrelevant to many Betarim. Pointedly, even when genuinely amiable, the Polish/Betar relationship in no sense implied that Betar members were out to "become Poles"--to the contrary. Heller quips, "Equally significant was the fact that their performance of Polishness simultaneously insisted on its very uniqueness as a Zionist act. It allowed Betar's members to send a message to local Poles that even as they exhibited all the celebrated virtues of the Polish nation, they had no desire to become a member of its national community. Instead, they could take pride in their own national identity." (p. 144). In the late 1930's, Jabotinsky met with the post-Pilsudski Polish officials to implement his "Evacuation Plan", which called for the emigration of 1.5 million eastern European Jews to Palestine in the next 10 years. He also came to understand Polish anti-Semitism as the product of economic rivalry between Poles and Jews in an overcrowded poverty-stricken nation. (p. 227). For more on this, please see my review of Jabotinsky's THE JEWISH WAR FRONT. POLISH SUSPICIONS ABOUT JABOTINSKY. Before WWI, Jabotinsky had claimed common cause with the Ukrainians against the Poles. (p. 161). At about this time, he also threatened to support the Russians, against the Poles, if the latter did not stop when he considered their anti-Semitism. (p. 262). Many young Jews were politically promiscuous, frequently changing party affiliations. (p. 262). [No wonder that the Endeks thought of Jews as ones with ephemeral loyalties, so that a pro-Polish Jew today would likely not be one tomorrow.] This continued. By July 1944, Revisionists were meeting with Soviet officials in order to solicit Soviet support for the State of Israel. (p. 246). JEWISH FASCISTS? Though it is an oft-used emotive term, there is no straightforward objective definition of a fascist. (pp. 9-10). D. Stabiecki, a Revisionist living in Rome, proclaimed that the Revisionists are Jewish fascists. (pp. 71-73; 101-102). Many Betar members agreed, but others did not. Finally, some Betar leaders (e. g, Abba Achimeir) did suggest that the Revisionist movement had a great deal to learn from Germany's Nazi Party. (p. 205). As for Jabotinsky, he never deviated from belief in democracy, although he freely disclosed that "fascism has many good ideas". (pp. 80-81). THE ASSASSINATION OF HAIM ARLOSOROFF CONNECTED TO THAT OF GABRIEL NARUTOWICZ Assassinations are easy to politicize. When Yishuv Zionist

Haim Arlosoroff was murdered, by unknown assailant(s) in 1933, Labor Zionists exploited this tragedy by accusing the Revisionist Zionists of "importing" foreign European models of nationalist violence. They also dragged-in the Narutowicz assassination by pontificating that the assassin of Arlosoroff "shares the same mentality as Niewiadomski". (p. 207). [The Narutowicz assassination was later also politicized by the Communists. Now it is exploited by the LEWACTWO, as, for example, by Paul Brykczynski and his prejudicially-titled PRIMED FOR VIOLENCE]. HOLOCAUST NOT PREDICTED BY JABOTINSKY Author Heller rejects the claim that Jabotinsky anticipated the Shoah. Based on Jabotinsky's correspondence at the time and thereafter, Heller concludes that Jabotinsky's August 1938 speech (about Jews needing to flee the soon-to-erupt volcano of Europe) referred to upcoming severe economic boycotts of Jews, not a genocidal extermination of Jews. (p. 253). QUESTIONABLE FACTUALITY OF YIZKOR BOOKS Heller cites Horowitz' work, MEMORIAL BOOKS OF EASTERN EUROPEAN JEWRY to draw the following conclusion, "Historians need to exercise great caution when using memorial anthologies (YIZKER BIKHER) published by Holocaust survivors to commemorate Jewish communities in towns and cities across Poland. Many of them were published decades after the historical events they describe. The accounts of the past provided by YIZKER BIKHER contributors frequently bear the imprint of the trauma of the Holocaust, nostalgia for a 'vanished world', as well as the authors' political and religious commitments." (p. 286). SOME SHORTCOMINGS OF THIS WORK Author Daniel Kupfert Heller touches on pre-WWII Betar violence (e. g, p. 85, 203, 225), but just barely. He ignores an important work-- DUCH MLODYCH by Wojciech Muszynski--that does. [See my review]. On another subject, the author fails to connect Jabotinsky's views with those of fellow-Revisionist Jacob Gens, the eventual Judenrat leader of the Vilna (Wilno, Vilnius) Ghetto under the Nazi German occupation. Jacob Genes had believed that Jews, while seeking their own homeland, should be unswervingly loyal to the nations in which they live. Accordingly, Jews should not be separatists demanding special rights or cosmopolitans denying patriotic bonds. See my review of THE PAVEMENT OF HELL, by Leonard Tushnet.

Essential Papers on Jews and the Left Mendelsohn, Ezra 1997

Zydokomuna "Poland's Jews Didn't Know Communism Was Totalitarian" Exculpation Debunked. They most certainly did This book centers on personages and political movements. It features the philosophy of Moses Hess and Ber Borokhov, the anti-Semitism of the Jew Karl Marx, etc. It concludes with the anti-Zionist politics of the Soviet Union in the last few decades of its existence. The authors touch on many political issues in Russia and Russian-ruled Poland. For instance, Moshe Mishkinsky describes the Jewish national idea as a third way for Lithuanian Jews (as an alternative to identification with either Poland or Russia in the January 1863 Polish Insurrection). (p. 95). In addition, Mishkinsky echoes Endek sentiments about the Lithuanian Jews (Litvaks, or Litwaks) as a center of revolutionary thinking. (pp. 79-82). There is a chapter on the Hashomer Hatzair, authored by Elkana Margalit. Its members, the Shomrim,

included assimilated Polish Jews, even those who considered themselves Poles of the Mosaic faith. (p. 147). By the 1930's, according to Margalit, the members of Hashomer Hatzair described themselves as independent Marxist revolutionaries. (p. 163). [This seems to support the Endek contention that not only unassimilated but also many assimilated Polish Jews, including even self-professing Poles of the Mosaic faith, do not necessarily identify with the Polish cause.] POLAND: A SINGLE NATION, OR A BALKANIZED "NATION"? Even though he does not use any of the following terms, Antony Polonsky tacitly agrees with those who suggest that the politics of Yitzhak Gruenbaum was polarizing in nature. Gruenbaum favored an intense Jewish separatism that derived from the Minorities Treaty, and effectively attempted to balkanize Poland through the eventual National Minorities Bloc in 1922. [This contributed to the Narutowicz assassination.] Polonsky writes, (quote) The Jews, in his view, would only find a reasonable place for themselves when Poland had been transformed from a national state into a state of national minorities, in which the various ethnic groups enjoyed a wide measure of autonomy...During the 1920's this strategy did not prove very effective: It was clear that it needlessly antagonized the Poles, and that the Jews' objectives were quite different from those of the other minorities. (unquote). (p. 170). On the other hand, the Pole-conciliatory politics of the main Orthodox political organization, Agudas Yisrael, did seem to bear fruit. For instance, one of its leaders, Elias Kirszbraun, was elected on the government (BBWR) list in 1928. (ibid, p. 171). SOCIAL DEMOCRATS, SOCIALISTS, COMMUNISTS, AND SEMANTICS One shortcoming of this work is that it does not define the political terms it uses. However, whatever the valid differences between leftist Jewish non-Bolsheviks and Jewish Bolsheviks, they became largely irrelevant. Consider what happened during and after the Russian Revolution (1917), (quote) It was perhaps not surprising, in view of the very impulsiveness with which the Jewish socialist threw himself into bolshevism under the stress of revolutionary fervor, that his fate inside the movement should subsequently have proved so tragic...The tragedy of the left socialist revolutionaries was that in their enthusiasm they accepted Lenin's demagogy at its face value--they believed in the promises of a revolutionary war, of land for the peasants and of democratic freedoms, because they wanted to believe in them. (unquote). (Leonard Schapiro, pp. 318-319). ZYDOKOMUNA: SOME NUMBERS AND SOME MOTIVES The authors in this work give some figures on the involvement of Jews in Russia's revolutionary movements. However, at least one of them, Leonard Schapiro, recognizes that such figures are necessarily underestimates. He comments, (quote) But Jews abounded in the lower levels of the party machinery--especially, in the CHEKA, and its successors the GPU, the OGPU, and the NKVD. (In the issue of PRAVDA for 20 December 1937, there is a list of 407 officials in the NKVD, decorated on the occasion of the twentieth anniversary of the CHEKA. Forty-two of the names, or about 11 percent, are Jews, and the actual total of Jews may well have been higher, since many of them may be supposed to have adopted Russian names. How many of these Jews survived the purge of 1938 is another matter.) It is difficult to suggest a satisfactory reason for the prevalence of Jews in the CHEKA. It may be that having suffered at the hands of the former Russian

authorities they wanted to seize the reins of real power in the new state for themselves. (unquote). (p. 318). [Of course, Communism, whether Jewish or non-Jewish, was always based on a lust for power.] CONTRA "COMMUNIST CRIMES UNKNOWN TO JEWS" EXCULPATION Nowadays, we often hear the rather silly excuse that widespread Jewish-Soviet collaboration, during WWII, occurred because the true character of Communism was unknown at the time to Poland's Jews. In actuality, Communism, from the beginning, was based on undisguised terror. In addition, the totalitarian nature of Communism was most definitely known before WWII, and moreover was acknowledged as such even in leftist Jewish circles! Antony Polonsky quoted a 1938 article by Viktor Adler. It addressed what long before then had been common knowledge. Adler wrote (quote) "We must revise the old theory that communism and socialism, growing from the same root--and even the same branch, are divided only on matters of tactics and matters of struggle, [and that they] should unite in a joint stand in fighting for the society of tomorrow. So it was once: Now it is different. Even the ends have changed. If socialism has remained true to the concepts of a society of tomorrow, based on freedom, communism has gone further and further away from it, until it has reached the present Stalinist anti-libertarian totalitarianism." (unquote). (p. 178). INTERNATIONALIST ASPECTS OF JEWISH THINKING Some Jews resent being considered internationalists, cosmopolitans, or otherwise unattached to their host nations. However, Jewish editor Ezra Mendelsohn seriously raises this consideration as one of reasons behind Jewish over-involvement in the political left! He asks, (quote) To what extent was the cosmopolitan, international character of socialism a factor in attracting Jews, who were (perhaps) by nature a cosmopolitan people lacking deep roots in their countries of residence? (unquote). (p. 15. See also Leonard Schapiro, p. 308).

Bitter Freedom: Memoirs of a Holocaust Survivor Wallach, Jafa 2006

Zydokomuna Fear-of-Germans Exculpation Exploded: Jews Voluntarily Return to Nazi-Ruled Poland. Jewish Property Issues Not Black and White This work is moving, and includes a good deal of biographical detail. I focus on some ancillary content, and relate it to commonly-voiced themes that go beyond the immediate purview of the book itself. Although this family was assimilated, it, for a time, held to a separatist outlook that began long before WWII. Wallach comments, (quote) This was a time when many young Jews became ardent Zionists and began planning to emigrate to Palestine. We too hoped to make our home there. (unquote). (p. 77). The setting of this Holocaust adventure is Lesko, near Sanok, in Poland. The town was located close to the Molotov-Ribbentrop line, which had divided Poland into the Nazi-ruled west and the Communist-ruled east after the 1939 German-Soviet conquest of Poland. ZYDOKOMUNA EXCULPATION FAILS: LIMITED 1939-1941 JEWISH FEAR OF THE NAZIS The fabled Jewish fear of the Nazis, and gratitude to the Soviets for not falling in German hands, is the canned exculpation for Jewish-Soviet collaboration. Sounds half-reasonable, but it does not hold. The reader must remember that the

Shoah itself was not to begin for two years after the German conquest of Poland. When the Nazi Germans first entered Poland, the Jewish reaction was hardly one of unrelieved dread. In fact, Jewish refugees in the Soviet zone actually tried to return to the German zone! Helena Manaster Ramer wrote, (quote) We Jews had heard about the German persecutions but most of us didn't believe it. Many Jews who had come from the west to escape the Germans initially had actually registered with the Russian authorities to go back there in order to reunite with the families. They didn't care for life under the Russians. But before these people could return to the German zone, the Russians sent them to Siberia. (unquote). (p. 177). In addition, Wallach wrote that, despite the fact that the Germans had burned the synagogue at Sanok, and this became known to the Jews who had earlier moved to the Soviet zone during the 1939 war, the Jews in the Soviet zone still wanted to return to the Nazi-held Sanok area. (pp. 18-19). The Reds loaded them onto cattle cars, but instead of delivering them to the Nazi-held zone, deported them to Siberia. (pp. 20-21). The foregoing add to similar testimonies of Jews who--as counterintuitive as it may sound--voluntarily returned to Nazi rule. It adds refutation to the commonly-cited reason (or exculpation) for Jewish-Soviet collaboration [not mentioned in this work]. The exculpation is framed in terms of gratitude for deliverance from the Nazis. It is obvious that, had Jews been particularly afraid of the Nazis at the time, it would have been unthinkable for any Jew to voluntarily return to Nazi-held territory. Instead, many Jews--refugees of the German invasion of western Poland--sought to return there. These testimonies also confirm historian Jerzy Robert Nowak. He pointed out that the Jewish desire to leave the Soviet-occupied zone of Poland, in favor of Nazi-occupied Poland, was a major reason for the duplicitous deportations of such Jews to the interior of the USSR. THE A. K. (ARMIA KRAJOWA) AND THE JEWS In common with many Jewish authors, Wallach paints a negative portrait of the A. K. relative to the Jews, while painting a rosy picture of the Communist GL-AL. This is especially ironic in view of the man who endangered his life by hiding her for some two years in a shelter located in his shop. The man was Jozio (Jozef Zwoniarczyk). (p. 153). He was a member of the ARMIA KRAJOWA. (p. 100; See also p. 73). JEWISH PROPERTY AND POLISH "GREED" Unlike neo-Stalinist Jan T. Gross, Wallach presents a nuanced picture of Poles acquiring post-Jewish property. She realizes that Polish behaviors varied from Pole to Pole, and varied according to the nature of the Jewish property. She also appreciates the fact that the privations of the Poles, and German compulsions, animated acquisitive conduct. She refers to Jozio's relatives as she comments, (quote) A niece and nephew were near starvation but they wouldn't work for the Germans. None, however, could match our Jozio. What he did, he did without the least taint of self-interest though he could well have profited like the others. Jews were not around anymore. Jewish houses and properties were sold so cheaply to the population that peasants from the countryside could do very well by taking apart the house and carting the materials away. Synagogues were also destroyed in this way. Only one, the oldest, remained. Not due to sentimental reasons, however. No peasant wanted to touch this synagogue. The Germans were puzzled by this and tried to force a few people to pull the building apart. One man's fingers froze.

No one wanted to touch it. This synagogue was a few hundred years old and is still standing. (unquote). (p. 61). [This refers to the Lesko synagogue. See p. 172]. POLISH SERVICE TO THE GERMANS--NOT NAZI COLLABORATION The actions of Jozio's niece and nephew, quoted above, unmask another Polonophobic myth propounded by Jan T. Gross. He would have us believe that Poles who worked in the lower levels of the German administration were Nazi collaborators. Clearly, they were not. Poles were near starvation under the German occupation, and had to take whatever employment was available. Jozio's niece and nephew were the heroic exceptions that proved the rule. THE UNFOLDING POLOKAUST: POLES ALSO TARGETED FOR EXTERMINATION! Author Jafa Wallach moves beyond a purely Judeocentric view of events as she mentions long-term German plans for Poland. She relates a conversation involving Saltzman, a German civilian who was put in charge of the local mill. She writes, (quote) Saltzman liked to talk...Once he discussed with your father the outcome of the war. He said, "What good is it that almost all Europe is in our hands? We still won't have lebensraum (living space)." He then explained to your father that the German mind is ingenious and will solve the lebensraum problem. "After the Jews are liquidated," he said, "we will liquidate the Poles and Ukrainians. We will get our lebensraum." (unquote). (p. 46).

Russia's Agony (Classic Reprint) Wilton, Robert 1918 **On the Eve of Russian Revolution. "Jews Had It Bad" Refuted. Jews and Journalism. Insights Into Polish-Jewish Relations** This work was written during the pivotal time when Russia's future was uncertain--after the abdication of Tsar Nicholas II but before the Communists had fully consolidated their power. For a sequel to this work, which includes the murder of Tsar Nicholas II and his entire family, please read my detailed review, of *The Last Days of the Romanovs*. AN EYEWITNESS WITH DEEP UNDERSTANDING OF RUSSIAN AFFAIRS The author, a British journalist, is eminently qualified to write on the occurrences taking place. He had been living in Russia for the previous fourteen years, and had been an eyewitness to many of the events of WWI. (p. vii). He personally knew the Russian royal family, including the teenaged Alexis. (p. 147, 327). He was associated with many specifically-named prominent Britons who are active in British-Russian relations. (p. 329). Wilton mentions Russians and Jews during WWI. For instance, Russian soldiers, in Russian-ruled Poland, had contempt for Jews, and conducted pogroms against them, in part because the Jews had "systematically evaded" military service. (p. 61). THE NON-AWFULIZATION OF TSARIST RUSSIA Nowadays, leftists commonly excuse Communism as something that was--after all--necessary to end the horrors and backwardness of tsarist Russia and to propel Russia to "social equality", modernization, and eventual superpower status. Wilton implicitly challenges this Communist-apologetic scenario. He points out that the large landed estates had already been disintegrating in the previous fifty years, and that peasant land ownership was steadily increasing. (pp. 321-322). Moreover, the productivity of Russian agriculture had more than doubled

between 1900 and 1910. (p. 322). The peasant commune, an unfortunate holdover of the serfdom that had been abolished fifty years earlier, was fast disappearing, especially in light of what Wilton calls "enormous increase of small-holdings". (p. 317). [No wonder the murderous Communist hostility to so-called kulaks!] In addition, Russian mills and industries were making significant strides in production. (p. 322). JEWS AS REVOLUTIONARIES: ZYDOKOMUNA EXCULPATIONS FAIL The author repeats the canned argument that Jewish revolutionary activity owed to the injustices that Jews had experienced under tsarist Russia, but realizes that this explanation, by itself, is inadequate. In fact, Wilton goes beyond the "Jews had it bad" explanation [or exculpation] by calling attention to the numerous and growing successes of Jews in the last decades of tsarist Russia. For instance, Jews entered the universities in considerable numbers (pp. 59-60), and many Jews became doctors and lawyers. (p. 60). In addition, while rapidly advancing in Russian society, many Jews had turned away from religion and other traditional Jewish ways and became, in Wilton's words, "pseudo-Jews". (pp. 59-60). [Other authors have called them "non-Jewish Jews". The informed reader probably realizes that self-atheization is a major factor in political radicalization.]The author touches on Jews and the 1905 revolution. Jews played a major role in the murders of hundreds of policemen, and the "expropriation" of banks. (p. 84). JEWS AND THE RUSSIAN REVOLUTION (1917) Robert Wilton writes, (Quote) Afterwards their [Jews'] numbers increased largely, and although they studiously concealed their identity under assumed Russian or Polish names, it became known that the principal ones were: Nahamkez-Steklov, Apfelbaum-Zinoviev, Rosenfeldt-Kamenev, Goldmann-Gorev, Goldberg-Mekowski, Zederbaum-Martov, Himmer-Sukhanov, Krachman-Zagorski, Hollander-Mieszkowski, Lourier-Larin, Seffer-Bogdanov. Among the leaders of this gang--under Lenin--were: Trotsky, whose real name was Bronstein, and Feldmann, alias Chernov. (unquote)(pp. 137-138). [Let us keep all this in updated perspective. Nowadays, Jews commonly say that Poles were "complicit in the Holocaust". How so? Does the fact that perhaps 0.1%, of the killers of Jews on German-occupied Polish soil, were ethnic Poles, now make Poles "complicit in the Holocaust"? If so, then Jews, who were much, much more than 0.1% of all leading Communist killers, are all the more complicit in the heinous crimes of Communism!] JEWS AND THE MEDIA IN THE RUSSIAN REVOLUTION: A CRUCIAL ROLE According to Wilton, perhaps the greatest service of the Jews, to the Russian Revolution, came from Jewish influence in journalism. He comments, (quote) However, we knew that the Bolsheviki had issued PRIKAZ No. 1, and that nothing had been done by the Menshevist majority to counteract their fell designs. Moreover, the Press, almost entirely in Jewish hands, had gone over to the Soviet, and Moderate organs that would not publish the Soviet proclamations glorifying spoilation and promoting Anarchy had been summarily 'expropriated' on behalf of newly founded Socialist publications. The revolutionary pseudo-Jews were thus destroying Russia's hopes of a national revival and dragging the country into disaster. (unquote). (pp. 173-174). [In Wilton's lingo, as noted earlier, "pseudo-Jews" refers to Jews who did not practice traditional Jewish ways. (p. 60). However, many of them adhered to an alternative Jewish identity, and

were unquestionably Jews in any case.] Robert Wilton continues his description of events, (quote) On March 29th, I reported from Riga on the pernicious influence of Jewish Extremists. But this appeal to moderation was willfully distorted by the Jewish Press. Facts cited by me on the best authority were "proved" to be non-existent, and a campaign of slander and intimidation followed. Now, I was threatened with nothing less than murder...The Soviet regime was far worse than the OKHRANA. I know that on occasion, at least, the OKHRANA had contemplated my expulsion for writing too freely about the Old Regime. Now I was threatened with nothing less than murder. Under the dispensation of "freedom" applied by the Soviet, the truth had become unpalatable and dangerous in Petrograd and unacceptable in London. (unquote). (pp. 174-175).

POLISH-JEWISH RELATIONS: TWO SIDES AND NO DUALISM The author spent many years living in Russian-ruled Poland (p. 57) and so is eminently qualified to speak on the subject. Instead of repeating the standard Judeocentric narrative that blames the failure of Assimilation, and the need for Zionism, on Polish anti-Semitism, Wilton has a much more sophisticated understanding of Jewish-Polish relations. He writes, (quote) In Poland they [Jews] enjoyed a large measure of freedom. All business was in their hands. They acted as agents of the great landlords. The urban population was--and remains--mostly Jewish. But Poles and Jews lived peacefully enough together...Thirty years ago [Reviewer's Note: About the Time of Jan Jelenski's selectively-condemned ROLA] the Poles began to go into business themselves. Competition arose. The landlords started agricultural associations to shake off the Jewish monopoly. A rift betokened itself, and has been growing ever since--effectually discrediting Assimilationist theories, largely based upon the earlier and one-sided adjustment of Polish and Jewish interests. (unquote). (p. 57). **POLES AND UKRAINIAN-JEWISH RELATIONS** Nowadays, in Jewish-Ukrainian dialogue, Ukrainian anti-Semitism is commonly blamed on the Poles. In other words, according to this argument, Ukrainian anger mistakenly directed at Jews was actually caused by the policies of Poles. Wilton implicitly challenges this narrative as he discusses the illusory nature of the freedoms of Galicia's Ruthenians (Ukrainians) compared with those of the Ukrainians under Russian rule. In doing so, he places the primary blame on the Jews and secondary blame on the Poles. He writes, (quote) And, although a closer inspection would have revealed the hollowness of the Ruthene liberties, dominated as the people were in their daily lives by Jewish officials and land-agents and even by the Poles... (unquote). (p. 246). **A POLISH CALL FOR THE RESTORATION OF THEIR NATION** Author Robert Wilton (pp. 334-346) includes a moving entreaty, signed by prominent Poles, praising American President Woodrow Wilson, and calling for continued American support for Polish independence after over 120 years of Partition. The entreaty reminds Americans of their devotion to liberty, and the memories of Kosciuszko and Pulaski.

The World Significance Of The Russian Revolution Pitt-Rivers, George 1920

No Contradiction in Jews as Capitalists and Jews as Communists. 1920

Polish-Soviet War: the USSR Was the Aggressor This book makes many

interesting points, and I focus on these. **DESPITE THE SLOGANS, COMMUNISM WAS NOT A WORKING CLASS MOVEMENT** Although Communism is supposed to be a worker's movement, the active local Communists up to the time of the Russian Revolution contained a relatively small contingent of peasants and proletariat (factory workers). Russia's Communists consisted mostly of decadent specimens of the upper classes, and young peasants who had lost their livelihoods, but had been educated at universities thanks to the liberalism of Alexander II. (p. 7). **PROPAGANDA WAS MORE IMPORTANT THAN TERROR** The author believes that Lenin and his small very-disproportionately Jewish cadre was able to seize power in Russia because Communist propaganda, appealing to acquisitive and covetous instincts (p. 37), had fooled the masses, and the Communists had full control before the peoples realized that they had been duped. (pp. 4-5). The Communists used long pre-planned unlimited terror (pp. 29-30) to achieve their goals and solidify their rule, and this was very reminiscent of the Jacobins of the French Revolution. (p. 30). **SERFDOM LONG ABOLISHED. WOULDN'T YOU KNOW IT: A NEW INEQUALITY AROSE, THIS TIME WITHIN THE PEASANTRY. IT WAS EXPLOITED BY THE COMMUNISTS** It is obvious that peasant resistance to collective farming had long preceded the famed 1930's kulaks. In fact, the Soviet peasants, immediately after 1917, resented the fact that their land was subject to confiscation. To counter this, the Bolsheviks organized committees of the "poorest peasants", which included the waster [wastrel] and the criminal dregs of the villages. [Otherwise called the lumpenproletariat]. These were given power over their more industrious and thrifty neighbors. (p. 38). **THE SOVIET UNION WAS AN AGGRESSOR NATION FROM ITS INFANCY** This book does not mention the Polish-Bolshevik War (1920), as it evidently appeared in print just before its occurrence. Pitt-Rivers alludes to the fact that, contrary to Communist apologists and Polonophobes, the Soviets were the aggressors in this war-to-be. He comments: "There is something exquisitely humorous in the 'Hands off Russia' cry in the face of Lenin's declaration of war against the civilized world. We may, it is true, profess to have no further concern in the affairs of Russia, but Lenin and his international Jewish satellites have no intention of relying in the same lofty spirit 'Hands off Western Europe.' On the contrary, they announced with exultant effrontery their intention of making predatory onslaughts upon Poland, Persia and India." (p. 3). **JEWS EFFECTIVELY BECOME THE LOCAL MIDDLE CLASS** On another subject, the author believes that the abundance of Jews in Russia [of course, also earlier and later when these territories were part of Poland] had been facilitated by peasantry's [initial] economic illiteracy, allowing Jews to freely exercise their "usurer instinct" and to fill the niche of the middle class. In time, the Russian peasant's resentment at being exploited by the Jewish overclass, and the government's real or perceived laxness in keeping Jews in check, led to hatred of Jews and to pogroms. (p. 7, 20). [A similar situation existed among Poles.] **WHY THE ZYDOKOMUNA** Three possible explanations (of course, not mutually exclusive) for Jewish support of Communism are: 1) A response to oppression, 2) A malevolent drive for greater power and influence, and 3) Misguided idealism. This work entertains all three. In the Preface, Dr. Oscar Levy, a Jew, defends the overall validity of the author's reasoning, contending

that Pitt-Rivers is an enlightened critic of Jewish conduct, and not a vulgar anti-Semite. (p. viii). Pitt-Rivers, for his part, realizes that most Jews are anti-Communist (p. 39), that the oppressive conditions faced by Jews is a factor in their disproportionate support for Communism (p. 19, 20), and that Communism itself is not a Jewish movement. (p. 20).

THE KEY ROLE OF THE MOSTLY-JEWISH COMMISSARS However, the reality of the Zydokomuna is unmistakable. Apart from international Jewish support and the overabundance of Jewish Communists, the "Jewish Bund" had been a formidable factor in Russia. (p. 20). In addition, the following situation after the Russian Revolution is instructive: "The commissaries [commissars], mainly Jews, have perfected an organization by which the 'convinced' Communists are secretly distributed among the staffs and rank and file of the Army, and throughout the Soviet governmental and administrative machinery, on a plan analogous to secret masonic organizations." (p. 9).

JEW AS CAPITALISTS AND JEW AS COMMUNISTS: NO CONTRADICTION. THE SIGNIFICANCE OF LIQUID WEALTH What about the apparent paradox of internationally influential Jewish capitalists supporting Communism? Pitt-Rivers answers: "It was Weininger, a Jew--and also a Jew hater--who explained why so many Jews are naturally Communists. Communism is not only an International creed, but it implies the abnegation of real property, especially property in land, and Jews, being international, have never acquired a taste for real property; they prefer money. Money is an instrument of power...Thus the same motives prompt the Jew Communist and his apparent enemy, the financial Jew." (p. 41).

THE REVENGE OF UNINTENDED CONSEQUENCES Oscar Levy suggests that revolutionary Jews are motivated by misguided idealism, not malevolence. (p. viii). Commensurate with this, Pitt-Rivers thinks that Jews sometimes bring about events that they end up disapproving. This happened once again when religious Jews came to regret their earlier support for Communism once they saw the unbridled power of Jewish atheists in the USSR. (p. 39). [This also happened in 1968. The Jewish Communists, who had amassed the power they had wanted for themselves, were forced to yield their power to the gentile Communists, who now wanted the power for themselves. What goes around comes around.]

A Specter Haunting Europe: The Myth of Judeo-Bolshevism Hanebrink, Paul A.

2018

Evidently, "Coming to Terms With the Past" is Good for Non-Jews But Not For Jews: A Creative Dodge From the Undeniable Large Scale

Jewish Complicity in Communism. This book is of little value. Let us, however, begin

with a positive note. **RED=BROWN (NAZI=SOVIET) IS A THREAT TO HOLOCAUST**

SUPREMACISM: A CANDID ADMISSION Consider what has become known as

double genocide. Paul Hanebrink takes up the cases of Ernst Nolte and Arno Mayer

with a candid admission of the reason that many Jews are so afraid of the crimes of the Communists getting more recognition in western popular cultures. He writes,

"Examining the entanglement of Nazi and Soviet violence during wartime also made it increasingly difficult to conceptualize the Holocaust as a distinct historical event,

upending arguments on which its status as the paradigmatic genocide rested." (p. 251). Absolutely! It can finally remove the Holocaust from the throne on which it does not belong: No one's genocide does. On a related note, Hanebrink restates the oft-repeated falsehood that Poland's postwar government treated Polish and Jewish deaths, at the hands of the Nazis, as one and the same. (p. 196). It did not: It merely refused to treat Jewish deaths as something special, which is the cornerstone of the Holocaust supremacism that--BTW--did not become dominant until decades after World War II.

ZYDOKOMUNA NEGATIONISM: THE AUTHOR'S IDEOLOGICALLY-DRIVEN DODGES AND DEFLECTIONS Instead of confronting the criminality of Communism (especially Jewish Communism), author Paul Hanebrink consistently tries to discredit this very-real issue by associating it with the "bad smell" of conspiracy theories and the presumed constant GOYISCH need to make a scapegoat out of the ever-innocent Jew. He then "updates" this classic deflection by trying to associate discussion of Jewish Communism with the "bad smell" of leftist-disliked movements, such as the revived European nationalism and the very-rational opposition to forced immigration. To make the discussion even more taboo, he tries to connect it to really smelly things--neo-fascism (what else?), anti-Islamism, and--still better--racism and white supremacism. (pp. 1-3; pp. 274-282). In fact, he insinuates that memories of Soviet terror are, or may be, in his words, "irredeemably tainted" by the way that anti-Communism, anti-Semitism, and racism were "so often fused" together. (p. 243). How convenient!

THE CANNED EXCULPATORY MEMES FOR THE ZYDOKOMUNA Although this book relies more on dodges than exculpations for the Zydokomuna, Hanebrink is not above using the latter, including some rather juvenile ones. He dutifully reminds us that "most Jews had never been Communists" (p. 140) as if it made the slightest difference. (Imagine someone saying that there was no Japanese attack on Pearl Harbor, because, after all, not all 100 million Japanese had boarded planes and bombed Pearl Harbor.) Paul Hanebrink characterizes the Jewish involvement in Communism with these flowery words, "All believed in the power of ideas to transform the world; all saw a future filled with limitless possibility; all were convinced in the rightness of their beliefs." (p. 25). But so did the Nazis! A Jew joining the Communists was knowingly involved in a criminal movement as much as a German joining the Nazi Party was knowingly involved in a criminal movement. The author repeats the disingenuous argument that Jewish votes for the Communist Party, in pre-WWII Poland, were often in the single-digit range. (p. 21). This, among other things, ignores the fact that Jewish support for Communism was usually covert, and otherwise disguised within mainstream Jewish socialist and Zionist movements. And why waste one's vote for a party that has almost no chance of coming to power through free elections--least of all likely in pre-WWII Poland? When all else fails, Hanebrink dusts off the "Jewish Communists were not really Jews" exculpation. (e.g., pp. 23-on). So what were they--Martians? Fact is, anyone born to a Jewish mother who does not convert to another religion is a Jew: Whether or not the person observes Jewish customs, and is or is not assimilated, are irrelevant. Nor has the Jewish community disowned Jewish Communists. For example, Jewish Communists have been buried in Jewish cemeteries, and the State of Israel has welcomed Jewish

Communists as valid Jews, even enabling some of them (e. g, Butcher of Poles Salomon Morel) to escape justice for their crimes. SO COMMUNISM WAS LITTLE MORE THAN A BAD COLD A major theme of this book is the attempt to make Communism into nothing more than a bogeyman. That way, the Jewish complicity in Communism can be spun as something that is no big deal. Henebrink, until the end of his book and then barely, seems to have a very hard time getting a grip on the criminality of Communism, under which tens of millions of people were murdered. He even uses exculpatory Orwellian language--referring to the "Soviet experiment" (p. 67, 105). Nice choice of words. Now imagine someone referring to the Third Reich as "the Nazi experiment".

Old Country, The Shulman, Abraham. 1974 **BOMBSHELL: The Zydokumuna Was Not Something Marginal: It Had Deep Roots in Judaism and a Broad-Based Following Among Poland's Jews!** The many pictures of this book, generally dating from the period 1860-1920, hearken back to a simpler time. They make it obvious that, not only were Poland's Jews generally unassimilated, but that they essentially lived in a world of their own. [The reader, beholding the poverty of the Jews, should realize that most Poles were even poorer.] A hierarchy existed within the Jewish community: "Manual workers were generally looked upon with condescension, but some professions were held to be lower than others." (p. 12). This work includes many definitions of Jewish terms. For instance, a latke is a potato pancake, and a cheder is a school for children. Contrary to misconceptions, Poland's Jews had not generally been forcibly ghettoized: "Except for two towns, where the Christian clergy succeeded in establishing closed and locked ghettos (Lwow and in the Krakow suburb of Kazimierz), the Jews lived in the shtetlach and in special sections in the cities." (p. 8). **POLES AND JEWS: NOT BLACK AND WHITE** Shulman realizes the fact that prejudices between Poles and Jews went both ways, and that a fundamental disconnect had long existed between the two peoples. He describes the marketplace as follows: "Here the peasants of the neighboring villages came to sell their products, buy urban products from the Jews, and use the services of the Jewish artisans. In the course of centuries this contact was seldom of lasting duration or of profound value. The relationship usually remained on the level of mutual distrust. To the Jew, the non-Jew was the symbol of raw instinct, of physical power and primitive reflexes. To the peasant, the Jew represented slyness, brains, and, most of all, religious heresy...The peasant saw a Jew praying, wrapped in an exotic shawl, wearing a little black box on his forehead and arm; he heard strange words muttered in a dark language. This unknown created the usual fear and hatred." (p. 15). **THE TRUE FACE OF THE ZYDOKOMUNA** The Zydokomuna (Judeo-Bolshevism) is commonly misportrayed as something limited to the tiny Communist Party, or even something that represented a repudiation of Judaism. In contrast, Shulman recognizes its broad-based following, as well as the fact that it was, in essence, a secularized mutation of conventional Jewish thinking. He writes: "While studying the teachings of Marx and Engels, Lassale and Medem, the Jewish poor in the

shtetl saw how smoothly the new teachings fitted into the words of the ancient prophets...Many of the young Bundists from the crowded, poor streets of the shtetl, educated on the Talmud, didn't actually have such a long way to go. Later, when the Bund became a powerful party with its own candidates for the Polish parliament and municipal bodies, thousands of religious Jews gave their votes to those 'godless socialists.' They were not frightened of the sharp slogans, for they sounded familiar. They had heard them from the prophets." (pp. 25-26). [However, poverty alone doesn't explain the appeal of Communism. Polish peasants generally lived in abject poverty under an unjust holdover quasi-feudal system, yet their support for Communism had been virtually nonexistent.] THE GROWING SELF-ATHEIZATION AND COMMUNIZATION OF POLAND'S YOUNGER PRE-WWII JEWS Finally, Shulman touches on Poland's Jewish community just before the Holocaust: "Between the two world wars Jewish life went through a period of amazing renaissance in independent Poland, a period never experienced before except perhaps in Spain. Never before was the cultural life so rich...for the first time Jewish political parties became a power in the political constellation of the country." (p. 27). Whereas the books read by parents tended to be religious ones, those read by the youth were quite different: "The new books were DAS KAPITAL of Marx, FIELDS, FACTORIES, AND WORKSHOPS by Piotr Alekseyevich Kropotkin, ALTNEULAND by Theodor Herzl, and even WHAT IS TO BE DONE? by Lenin. (p. 27).

Judeo-Bolshevism Deep Jewish Roots: Fuzzy Boundary: Socialists and Communists

Bundist Counterculture in Interwar Poland Jacobs, Jack 2009
Polish Cardinal August Hlond (1936) Was Right: Poland's Jews Were Steeped in Communism, and Were Otherwise Hostile to the Polish Nation. Jewish Disloyalty in 1920 War. Although this work does not approach the Bund from the viewpoint of its impact on Jewish-Polish relations, I do so in this review. COMMUNISM PERMEATED MUCH OF PRE-WWII JEWISH POLITICAL LIFE The General Jewish Workers' Bund, originally founded in 1897 in tsarist Russia, eventually became the most powerful Jewish political party in Poland on the eve of WWII. (p. 1). It was Yiddishist, anti-Zionist, and secular. (p. 20). Jacobs adds: "Though the Bund was staunchly anti-Zionist, both it and the Left Poalei Zion were not only Yiddishist but also Marxist and secularist." (p. 51). [The ability of the Zydokomuna (Bolshevized Judaism) to appear in quite a few different guises and under different political labels makes folly of those who try to marginalize the Zydokomuna as only Jews in the tiny Communist Party.] The Bundist youth organization Tsukunft was directly descended from the illegal Communist SDKPiL (p. 8), which had been active in the 1905 Russian Revolution. Although the Bund, as a whole, was not Communist, it employed repackaged Communist concepts (e. g., "revolutionary socialism": p. 5, 20; the "capitalist world": p. 43) and its ranks

swelled after the Comintern disbanded the Communist Party of Poland in 1938. (p. 4). VIRTUALLY THE ENTIRE PRE-WWII JEWISH LEFT WAS AT ENMITY WITH THE POLISH NATION The Bund's infection with Communist-like ideation led to manifestations of hostility to Poland. For instance, SKIF, one of the Bundist youth movements, adopted contempt for the Scouting movement as "bourgeois", rejected the teaching of Polish patriotism to Jewish children in favor of teaching them internationalism, and embraced such Communist concepts as, "strivings of the working class", "feelings of collectivism and solidarity", etc., to instill in Jewish youth. (pp. 41-42). The broad-based and ostensibly mainstream nature of the Bund in no sense prevented it from acting against Polish interests. During the pivotal 1920 Polish-Soviet War, during which the fate of the newly resurrected Polish state (and possibly the freedom of Europe), were uncertain, the Bund displayed overt disloyalty to the Polish cause by adopting an antiwar stance. (p. 9, 144). The Bund's strong commitment to Yiddish accentuated divisions not only between Poles and Jews, but also between Jews themselves. For instance, Morgnshtern, the Bundist-sponsored physical-education society, tended to despise its Zionist counterpart, the Maccabi, in large part because of its linguistic Polonization. (p. 54). INSTILLING ATHEISM IN JEWISH CHILDREN: THE SMOKING GUN In 1936, Cardinal August Hlond made a much-quoted and much-condemned statement about "Jews as freethinkers." Although Jacobs does not mention Hlond, he makes it obvious that Hlond's characterization had much validity. In fact, Leyvik Hodes, the leader of Poland's SKIF, explicitly said that Jews are, or should be, freethinkers. "The SKIF, he (Hodes) proposed, ought to counter the spirit of religiosity with a spirit of anticlericalism. Children from more traditional homes participating in SKIF activities should be handled with care and not belittled, but their views should be countered by stressing internationalism, and the spirit of SKIF ought to be that of freethinkers." (p. 42). Jacobs discusses the internationally acclaimed Medem Sanatorium in Warsaw as a major Bundist achievement. It had no religious instruction or prayer services for the Jewish children, and observed Jewish holidays only as cultural events. (p. 74). Without doubt, freethinkers constituted a significant fraction of pre-WWII Polish Jews. Surveys show that, among members of SKIF (the Bundist organization for children aged 12-16, too young for Tsukunft), 18-30% reported that they never prayed. (p. 112). It is possible that some respondents pretended to be secularists in order to conform to the aggressive secularism of their Bundist youth leaders and role models, but it is also possible that some of those who engaged in prayer did so not out of religious conviction, but in order to harmonize their conduct with that of their religious parents and other religious members of their community. (p. 11). UNDERMINING OF TRADITIONAL MORALITY In 1934-1935, Sophia Dubnow-Erich, a prominent Bundist, undermined traditional sexual mores. (pp. 21-on). Writing in a widely-read Bundist youth publication, she painted a rosy picture of Soviet women (p. 24), and, attacking Catholic teachings, advocated easy divorce, legalized prenatal infanticide (a. k. a. abortion), free sex, etc. (p. 23). Members of the Tsukunft, according to Jacobs, reacted in different ways to her suggestions. (p. 27). The traditionalist Catholic Polish society must have found her views repulsive. Was Cardinal Hlond's 1936 statement about Jews, though

not all of them, having a "fatal effect" on morals at least partly a response to this sexual libertinism? **SOME NUMBERS** On another subject, Jacobs cites various sources to arrive at the following estimates of the membership of Jewish youth organizations. (p. 116). The Bundist Tsukunft had 12,300 members in 1939 relative to a total projected Jewish population in Poland of 3,460,000, of which 500,000 were Jewish school-aged children, at least 80% of whom went to Polish-language public schools. (p. 137). The Bundist SKIF purportedly grew to over 10,000 members in 1939. (p. 46, 98). Hashomer Hatsair (Hashomer Hatzair), which Jacobs describes as having a leftist Zionist orientation (p. 18), purportedly had 21,000 members, in the areas delineated by Congress Poland alone, in 1938. (p. 116). Yungt, the youth movement of the Left Poalei Zion, had about 8,000 members in 1938. (p. 19).

Israeli Society, the Holocaust and its Survivors Porat, Dina 2007

Holocaust Blame Game (Even Jews Against Other Jews). Zydokomuna Had Deep and Broad Jewish Roots This work begins with basic information on the

Holocaust. The reader learns that, although the Nazi decision to exterminate the Jews was not made before spring 1941 (p. 14), Chaim Weizmann had quoted the (possibly talismanic) figure of 6 million Jewish victims, as early as 1939. (p. 13). [The 6 million figure had been suggested decades earlier.] In this book, historian Dina Porat writes much about the attempted "Jews for trucks" deal, between Joel Brand and Adolf Eichmann. (p. 26, 42, 44, 147, 314). Had it come to pass, a million Jews in Nazi-ruled Europe could have been freed. **HASHOMER HATZAIR INFECTED WITH COMMUNISM** The influence of Communism among Jews is commonly marginalized as membership in the tiny Communist Party. It was actually much broader than that. Porat characterizes the Hashomer Hatzair, a Zionist Socialist pioneering movement, as having a "pro-Soviet ideology". (p. 235). Dina Porat adds that, (quote) Ha-Shomer Hatzair had a quite different view, one that stemmed from its identification with the Soviet Union. (unquote)(p. 228). Hashomer Hatzair backed away from this, and adopted a more conventional Zionist orientation, during the years of the Molotov-Ribbentrop pact. (p. 228). However, its love affair with Communism continued, (quote) The crucial activity should be the formation of a Soviet-socialist regime on the ruins of the British Empire. Once such a regime was established in the Jewish communities in Europe as well as in Palestine, the Soviet Union would recognize Zionism and all problems would thus be settled. (unquote)(p. 343). The informed reader can see the parallel between Hashomer Hatzair's vision of "Soviet-socialist regime...in the Jewish communities in Europe" with Polish concern about, and antagonism towards, the Zydokomuna (Judeo-Bolshevism). This especially came about when much of the Soviet-imposed Communist puppet government over Poland (1944-on) was Jewish, thus effectively fulfilling Hashomer Hatzair's vision of "Soviet-socialist regime...in the Jewish communities in Europe"! **THE HOLOCAUST BLAME GAME: PLAY IT AGAIN** A major theme of this book is "pinning the blame" on someone for "not doing enough" during the Holocaust. In 1943, Yitzhak Gruenbaum inveighed against Diaspora Jews for their "passivity". (p.

305). During the Kasztner trial, Israeli rightists accused the Mapai, the dominant party during the 1940's, "of cooperating with the Nazis and sacrificing European Jews for Zionist gains." (p. 350). Orthodox Jews make similar accusations against Zionist Jews. Perhaps the most widely-read example of this is *The Holocaust Victims Accuse: Documents and Testimony on Jewish War Criminals*. Evidently not wanting to feel left out of the "blame game" for "Holocaust inaction", author Porat excoriates Great Britain and the United States. (e. g, p. 42). On the other hand, she defends the leadership of the Yishuv (Jewish community in Eretz Israel in 1918-1948) by claiming that it was virtually powerless to alter the outcome of events in Nazi-German-ruled Europe. [Perhaps, just perhaps, the same realization will, one day, be recognized with regards to the Poles in German-ruled Europe, and the Polish Government-in-Exile in London, thus finally ending the rather silly accusations of them "not doing enough" during the Holocaust.] Rabbi Elazar Menachem Man Schach, in 1991, had this explanation for the Holocaust: It was God's punishment, of the Jews, for their sins in the last few centuries. (pp. 372-373). I now focus on some specialized subjects of interest in more detail:

PHILOSOPHER MARTIN BUBER ON "JEWS ARE ADAM" Although the "Jews are Adam" construct is not taken to mean that Jews are human and the GOYIM are animals, it still has elitist connotations. This can be seen from the following statements by Porat, said in regards to the Shoah, (quote) Buber opened the meeting. He described the campaign being waged in the world as one of the indefatigable attempts of the animal in man to return to the forest, to the instinctual primeval times when humanity and the Holy Spirit had not yet appeared. In this perennial battle, the people of Israel were to fulfill a distinct role: it was AM ADAM, the people of humanity (people-incarnating humanity), the perennial symbol of humanity and the Divine Spirit; the antithesis of the raging savage powers. (unquote)(p. 68).

IMMIGRATION OF PRE-WWII POLAND'S JEWS, TO ERETZ ISRAEL, QUELLED BY BRITAIN Porat writes, (quote) Indeed, it was immigration from Poland, including the influx of pioneers, that brought to Palestine most of its newcomers between the two world wars. The pioneering immigration would probably have assumed much larger dimensions had the British Mandatory government allowed it, and had the Arab riots of 1936-39 not resulted in further restrictions. (unquote)(p. 223). The implications are ironic. Those Britons who moralize about Poles' past treatment of Jews should look no further than themselves.

PALESTINIAN JEWS' NEGATIVISM TOWARDS JEWS FROM POLAND Interestingly, some of the Jews in the Yishuv went as far as repeating, what usually are considered anti-Semitic tropes, in reference to Jewish arrivals from Poland, (quote) Even the usually restrained and laconic Shaul Meirov (Avigur) told the Mapai Central Committee in May 1943 that it was important for the Yishuv to understand that, "...the people who came from there are different...completely different...regarding their concepts of morality and the relations between people, between men and women...the propensity to inform is widespread among them...in commerce they engage in everything possible, the children buy and sell in dollars, the corruption is horrible. I am incapable of describing for you even a fraction of what goes on, the prostitution is terrible---among Poles and among the Jews, it is impossible to know where it is worse." (unquote)(p. 325). "JEWS

AS FREETHINKERS"--FROM AN ORTHODOX JEWISH VIEWPOINT The antagonism of many Orthodox Jews towards the Zionists is commonly framed in terms of the Orthodox Jewish belief that only the Messiah, sent by God, can legitimately restore the Jewish state. It goes much deeper than that. Porat quips, (quote) The accusations have their origin in the worldview of the ultra-Orthodox. All Zionists are regarded as heretics and atheists, but there is a distinction between socialist-atheist Zionists who consciously blaspheme religion, and petit-bourgeois and revisionist Zionists who are considered more moderate in their attitudes toward religion and tradition...Secularism is a blasphemy: a denial of the very principle of religion (the existence of God) is a terrible sin, which naturally spawns all other sins. (unquote)(p. 365, 367). The situation harks back to a time when the gulf between the religious and non-religious was much more pronounced than it is today. It also helps the reader understand the much-quoted and much-condemned 1936 statement, by Polish Cardinal August Hlond, on Jews as freethinkers, vanguards of Bolshevism, and a bad influence on morals. A POLONOPHOBIC WHOPPER I could not believe what I was reading! Dina Porat actually believes the canard that the Nazi Germans treated the Jews of Poland more brutally, than those of western Europe, because the locals were more prone to support such measures. (p. 15). Dina Porat is a historian, and should know better. To begin with, even the most anti-Semitic Poles never even imagined, let alone supported, the physical extermination of the Jews. In addition, the Germans reckoned the Poles a despised UNTERMENSCHEN. To even hint that the Germans either needed or wanted Polish approval, for German policies in German-conquered Poland, is beyond ludicrous. It is macabre. Then again, it is part and parcel of Jewish Polonophobia.

Flags Over the Warsaw Ghetto: The Untold Story of the Warsaw Ghetto Uprising
Arens, Moshe 2011 **Communism Permeated Much of Pre-WWII Jewish Political Life. Holocaust Uniqueness Upended. The ZZW in the Warsaw Ghetto Uprising.** This work focuses on active hostility against the ZZW as the major cause of the ZZW's neglect. The rift between the Jewish right and the Jewish left was extreme in Warsaw--so much so that it did not bring Jews fully together even in the face of Nazi genocide. (e. g., p. 3, 116, 171). The Revisionists were often dismissed as "Jewish fascists" and, even decades later, much of this attitude persisted. For example, long after WWII, ZOB veteran Marek Edelman openly scorned the ZZW. (p. 301). THE ZYDOKOMUNA PERMEATED MUCH OF PREWAR JEWISH POLITICS Now consider the Zydokomuna (Bolshevized Judaism), which has often been incorrectly marginalized as disproportionate Jewish membership in the tiny Polish Communist Party. Actually, the Communist Party was just the tip of the iceberg. Author Moshe Arens writes: "The years preceding World War II were a time when Socialists throughout the world were preaching the `class struggle' and `solidarity of the proletariat.' Many of them, not only avowed Communists, saw the Soviet Union as the pioneer and leader of this `struggle.' This was also true in Palestine, where the Socialist Zionists had achieved a dominant position in the Jewish community." (p. 7). The so-

called "proletarian" camp included the Socialist Zionists and the non-Socialist Bund. (p. 9). Arens notes: "The Socialist Zionist movements, attached to Marxist ideology..." (p. 44). ZOB leader Anielewicz was a member of Hashomer Hatzair with its "Marxist approach to Zionism". (p. 113). Hashomer Hatzair and Left Po'alei Zion showed their true colors (pardon the pun) in preferring that the red flag be hoisted over the fighting Ghetto instead of the blue-white Zionist flag. (p. 287). It got worse. ZOB leader Hersh Berlinski exhibited undisguised disloyalty to Poland as he said that his support was to the USSR over Poland. (p. 142). As for the Warsaw Ghetto rank-and-file soldiers, Arens refers to them as: "...younger generation, their orthodox Marxist thinking giving rigidity to their arguments." (p. 106). Poles get a bad rap for "not doing enough" (whatever that means) to help the Jews' 1943 Warsaw Ghetto Uprising. Who can blame Poles for their reluctance to support the Uprising owing to its taint of Communism? (p. 71; 200-201; 226).

HOLOCAUST UNIQUENESS UPENDED: THE NAZIS DID NOT DEMAND THE DEATH OF EVERY SINGLE JEW The cornerstone of Holocaust Supremacism is the premise that the Jews' Holocaust is the only time in history that a group was targeted for the death of every single man, woman, and child that comprised the group. [Even if it were true, it would not validly diminish non-Jewish genocides by one iota.] As it turns out, it is not true. Interestingly, sixty-nine Warsaw Jews, holding British Palestinian passports, were released by the Germans, some after the 1942 extermination of the bulk of Warsaw's Jews, in exchange for German citizens held by the Allies. (p. 125). They ended up safely in Palestine.

THE POLICJA GRANATOWA: TWO VIEWS During the actual Uprising, some members of the Polish Blue Police helped ferret out escaping Jews. Other members were shot on the spot by the Germans out of suspicion of assisting the Jewish fighters. (p. 239).

DISCOUNTING THE POLISH ROLE IN THE JEWS' WARSAW GHETTO UPRISING Unfortunately, Arens is inconsistent in his use of sources, accepting them when they agree with his views and rejecting them when they do not. He accepts the authority of prominent Holocaust historian Yisrael Gutman in doubting the veracity of accounts of Poles fighting alongside the Jews. (p. 316). Gutman cited "conflicting statements and exaggerated claims"--ironic because Holocaust survivor accounts are rife with these very tendencies, as Holocaust deniers never tire of reminding us! Arens then turns around and rejects Gutman when it comes to the latter's reckoning that the ZZW resistance at Muranowska Square, though existing, lasted only one day. (p. 308). We then learn that Gutman was a ZOB fighter and a member of Hashomer Hatzair. (p. 308). [Perhaps Gutman's quasi-Communist past accounts for both his lingering biases against the ZZW and against the Polish role in the Uprising. It could also account for the many Polonophobic remarks that pepper Gutman's many writings.]

CREATIVE WAYS OF MANIPULATING EVIDENCE AND DENYING POLES CREDIT Continuing on the same path, Arens finds the STROOP REPORT authoritative insofar as it supports his contention that ZZW resistance at Muranowska Square lasted three days, (p. 309), not one day as allowed by Yisrael Gutman. Then Arens, all of a sudden, turns around and rejects the STROOP REPORT for its allusion to Polish fighters among the combatants. (p. 208). He repeats the completely unsupported contention that Stroop invented the Poles because he could not

believe that Jews could fight effectively, or because he had to explain why his suppression effort was taking so long. [This nonsense is refuted by the fact that, in his report, Stroop repeatedly admitted that Jews, even when acting alone, were offering tenacious resistance.] Finally, Polish combatants in the Warsaw Ghetto Uprising are also mentioned by an eyewitness Dutch SS man. For verification of the last two points, see: Hitler's Bandit Hunters: The SS and the Nazi Occupation of Europe.

Politics of Tradition Bacon, Gershon C. 1997 **The "Polish Friendly" Agudists Were Nevertheless Separatists. Sunday-Closing Law. SCHECHITA Law. Fuzzy Boundary: Jewish Socialists and Communists. Cardinal Hlond Was Right. NO BLACK AND WHITE IN POLISH-JEWISH RELATIONS** The author begins with a middle view of Polish-Jewish relations, (quote) By an over-emphasis on pervasive Polish anti-Semitism, the Jewish treatment of Polish Jewish history emerges in a manner no less unbalanced and tendentious than those Polish apologetic works which trumpet 'traditional Polish tolerance' of Jews." (unquote). (p. 15). **THE CREATIVE CIRCUMVENTING OF SUNDAY CLOSING LAWS IN PRE-WWII POLAND** Though this is not a book about religion, it unavoidably touches on religious issues. To get around Sunday-closing laws, creative Jewish owners would "sell" their property to a gentile, so that he could "own" and operate it on the Sabbath, and then "buy it back" shortly thereafter. (p. 109). [Even if such an act be justified, one must ask if it did not contribute to the notion of Jews as unscrupulous.] Interestingly, some Orthodox rabbis extended the DAAT TORAH concept to teach the infallibility of rabbis on ALL issues, thus forming a parallel to, and even surpassing, the doctrine of papal infallibility in the Roman Catholic Church. (pp. 55-56). **POLISH CARDINAL WAS RIGHT ABOUT ATHEISM AMONGST POLAND'S JEWS** Although the author does not mention him, Polish Cardinal August Hlond's much-condemned 1936 "Jews are freethinkers" statement finds inadvertent clarification. Bacon describes the situation of Jews at the beginning of the 20th century, "Individual rabbis increasingly found themselves unable to cope with cases of divorce, desertion, white slavery, as well as mass defections from traditional religious practice." (pp. 28-29). This process continued in interwar Poland, "Adding to the distress of traditional Jews was the fact that a considerable portion of the Jewish people had abandoned some or most religious observance, while new parties and groups, usually inimical to orthodoxy, pressed their claims to leadership of the entire Jewish nation." (p. 62). Jewish socialists, and some other Jewish deputies, pushed for the complete secularization of Polish schools. (p. 252). Jewish socialists also advocated the complete secularization of the kehillas. (p. 191). In some ways, the Agudists outdid Hlond in the condemnations of Jewish self-atheization. With reference to Jewish private schools, the Agudists denounced the Zionist Tarbut and the Yiddishist [Bundist] Cysho [Tsysho] schools not only for abandoning Orthodoxy, but also more fundamentally as "nests of heresy and unbelief". (pp. 159-161). Aguda also objected to the fact that the Jewish teachers teaching Jews religion in Polish public schools were often indifferent to religion, or anti-religious (p.

155). Agudists considered the Jewish National Fund (KEREN KAYYEMET) as having irreligious aspects of its activities. (p. 215). ZYDOKOMUNA: FUZZY BOUNDARY BETWEEN JEWISH SOCIALISTS AND OUTRIGHT JEWISH COMMUNISTS As for the "Jews as vanguards of Bolshevism" statement by Hlond, this, too, has some basis in fact, and goes far beyond the Communist Party. For instance, there was recognizably no sharp line dividing Jewish Communists from Jewish socialists, "...their [socialist] ideology and public behavior were secular and at times anti-religious. Furthermore, socialist activities could and did border on revolutionary agitation." (p. 101). In kehilla council meetings in Wilno [Vilnius], socialists attacked religion. (p. 190). Some Agudists allegedly stated that Bundist schools were Bolshevik. (p. 211). THE QUESTION OF PUBLIC MORALS Even Hlond's statement about Jews and morality finds an echo. Agudists opposed the funding of "immoral" Jewish theater groups. (p. 202). OTHER SALIENT FACTS The Agudists portrayed the Yiddish Scientific Institute (YIVO) as having "an openly leftist orientation." (p. 215). [If accurate, then the anti-Polish bias of Celia Heller's widely read ON THE EDGE OF DESTRUCTION, which is largely based on pre-WWII YIVO sources, finds further explanation.] Agudat Yisrael [Agudas Yisroel] was founded in order to give a political voice to Orthodox Jews, who heretofore had to deal with generally secular Jews (maskilim, Zionists, Bundists, socialists, etc.) owning the entire spotlight. Zionists believed that religion should be entirely a private matter [sound familiar?](p. 59), while the Agudists did not. However, many Orthodox Jews refused to support Aguda, suggesting that the Agudists themselves had made too many concessions to modernity. (e. g, p. 28, 193). In general, the Aguda pursued a form of quietist (p. 254) and accomodationist (p. 226) politics with the Poles. Bacon opines that Agudist policies in Poland were a failure (p. 233), thus implying that Poles were no more reasonable in dealing with conciliatory Jews than with confrontational Jews. Is all this a matter of a half-glass-full or half-glass-empty perspective? In fact, Bacon identifies several political initiatives in which Aguda was successful (pp. 147-149, 183, 272, 275, 278-279). Pointedly, Bacon undermines his contention, about the futility of all Jewish politics in Poland, as he acknowledges the limited base of information, "Even writers on parliamentary politics, regarded as the pinnacle of the political world of Polish Jewry, have confined their efforts to the presentation and analysis of party programs and doctrines. Very few accounts have tried to evaluate how these parties functioned in the Sejm, and what successes, if any, they garnered in the political arena." (p. 225--Ref. 1). ENDEKS NOT INVARIABLY HOSTILE TO JEWS Interestingly, the Aguda sometimes found support from the Polish right instead of the Polish left (p. 242), and even a modus vivendi with the Endeks was in the offing (p. 243), provided that Jews began to support the Polish cause on the international scene. (p. 243). ALTHOUGH NOT ANTI-POLISH, THE AGUDISTS MAINTAINED A JEWISH-SEPARATIST AGENDA Although Bacon does not analyze it from this angle, he provides information that enables the reader to see why the Polish response to Aguda may not have been more favorable. Aguda, no less than the secularist and separatist Jewish political parties, had not been "Polish": It had been an international party (p. 33). What's more, the Aguda operating on Polish soil had originally been pro-German (p. 41). It did not become pro-Polish until 1916 (p. 40),

the very eve of Poland's independence, and did not become actively pro-Polish until independence was actually achieved (1918). (p. 46). (The timing, of course, smacked of opportunism.) Aguda, it turned out, was not a solution to, but part of, the Jewish separatist problem in Poland. Pointedly, Aguda was originally part of the opposition National Minorities Bloc (p. 149) with its attendant Polish-Jewish polarization. The Aguda did not join the Minorities Bloc the second time around in part because the interests of the other minorities did not closely coincide with that of the Jews. (p. 266). The Agudists clung to Yiddish (p. 230)--another wall separating Jews from Poles--even to the point of Agudist parliamentarians in the Sejm being able to speak only broken Polish. (p. 211, 203--ref. 124). Clearly, despite its later professions of unswerving loyalty to Poland (pp. 235-236), Aguda's overall conduct may have encouraged suspicions--of ephemeral loyalties little different from those of the obviously Pole-hostile Jewish political parties. Close examination also belies the premise that Aguda was in a position to be palatable to Poles because it limited its politics to religious issues and because it eschewed Jews as a nationality. Aguda actually dealt with all issues of perceived interest to Jews, not only religious ones. (p. 71). In addition, Aguda did treat Jews as a nationality, albeit a nationality defined by religion (p. 45), and was partly separatist in that it demanded cultural as well as religious autonomy for Jews. (p. 245). In fact, only the Galician assimilationists reckoned Jews strictly a religion, and Poland's Jews as members of the Polish nationality. (p. 246).

DISCRIMINATION AGAINST JEWS STEMMED FROM POLISH SELF-PROTECTION, NOT FROM GRATUITOUS CRUELTY TO JEWS Poland's Jews, of all political stripes, complained of discrimination. However, it is obvious that this was not discrimination for discrimination's sake, but rather an effort to reign-in Jewish privilege, notably economic dominance. The numerus clausus at universities is well known. At Warsaw, a proposed new law would have limited the percentage of Jewish-owned stalls to that of the Jewish share of Poland's population. (p. 274). Sunday-closing laws, probably enacted to reduce Jewish economic dominance by encouraging Jews to be idle two days a week, were never comprehensive. In time, they applied mostly to large Jewish enterprises, and they never forbade independent employee-less Jewish artisans from working on Sundays. (p. 250). [Since very many, if not most Jews, at that time, were independent self-employed artisans, this takes on further significance.] The SCHECHITA law was recognizably enacted in order to reduce the Jewish dominance of the meat industry, and it did not abolish kosher slaughter according to the food needs of the Jewish population. (p. 278).

Revolutionary Yiddishland Brossat, Alain, and Sylvia Klingberg 1983
Jewish Democratic Socialists Effortlessly Shed Their Professed Democracy and Became Communists DEBUNKING THE SILLY EXCULPATORY ARGUMENT THAT JEWISH COMMUNISTS WERE "NOT REALLY JEWS" Authors Brossat and Klingberg write, "The massive revolutionary commitment of a fraction of Jewish youth in the early twentieth century cannot be equated with a flight from the Jewish world, an

unqualified rejection of this world. This is clear enough as far as the Bundists and Poale Zion militants are concerned. But it is also true to a great degree of the communists—their commitment to the movement was not a sign of forgetting or denying their identity; they participated in it as Jews, drawing Jewish workers into the great movement of universal emancipation." (p. 51). They add that, "As indicated above by Shlomo Szlein, the young Jews who turned towards the Communist Party in his region of Galicia did not feel they were abandoning or betraying their Jewish identity, precisely because so many of them met up in the communist movement." (p. 72).

JEWISH DEMOCRATIC SOCIALISTS EFFORTLESSLY SWITCHED THEIR SUPPORT TO COMMUNISM

Brossat and Klingberg comment, "It is a fact, however, that in the years following the October Revolution, all the Jewish socialist parties of the former tsarist empire were riven by a strategic debate in which the issue was whether to rally to the Bolshevik revolution and Soviet power or to reject this 'dictatorship' in favor of a 'democratic' socialism. It is also a fact that large sections of the Bund, Poale Zion and other Jewish socialist organizations such as the Faraynikte rallied to communism, not under the pressure of any kind of repression, but merely under that of a historical situation in which the wind seemed to blow like a storm in the direction of world—or at least European—revolution. No more than a year and a half, for example, passed between the solemn warning of the Bund leader Henryk Erlich, who on 25 October 1917 (7 November by the old calendar) denounced the Bolshevik coup d'etat, and the second conference of the Bund in March 1919 at which a large majority pronounced in favor of the Soviet dictatorship." (p. 189). They add that, "This radicalization, however, the turn towards communism of a substantial portion (perhaps the majority) of socialist militants of the former empire..." (p. 189).

EARLY JEWISH "ANTI-COMMUNISM" WAS REALLY A DISLIKE OF LENIN'S INSUFFICIENT DEFERENCE TO JEWISH-SPECIFIC DEMANDS

The authors refer to, "...Lenin's original conceptions of 1903, the time of the first break with the Bund, continued to prevail: organic unity, the centralization of the party above all else. Thus the communist leaders refused to accept the genuine existence of either the Jewish Communist Party that arose from Poale Zion, or the Ukrainian or Polish Kombund. The militants of these intermediate groupings were summoned to join the 'normal' structures of the Communist Party individually. Any idea of a specific political organization of Jewish workers, which would take into consideration the particularities of their traditions, their language, their form of organization, etc., was rejected as a symptom of nationalist deviation." (p. 189).

THE PRIVILEGED JEWISH NOMENKLATURA IN THE SOVIET-SUBJUGATED NATIONS

Brossat and Klingberg write, "The new regime, not just in Poland but also in Romania, Bulgaria, Yugoslavia, Czechoslovakia and Hungary, needed these experienced Jewish militants, who thus turned from revolutionaries into officials, privileged people in countries that had a hard time rising from their ruins. Though militants, they were also now numbers of the NOMENKLATURA whose loyalty to the regime was based not only on conviction, but also on the material advantages that it gave." (p. 267).

POLISH SOURCES CONFIRMED: NO SUDDEN "EXPULSION" OF JEWS IN 1968

With reference to the Jews in high positions, the authors write, "Some had sought to leave

but had not been authorized to do so, as they knew too much about the functioning of the apparatus and its secrets. Their names were placed on 'ten-year' and even 'fifteen-year' lists (the time until they might be allowed to leave the country), leaving them trapped. Finally, in 1968, the restrictions on emigration were abolished." (p. 274).

The Rise of Modern Yiddish Culture Fishman, David E. 2005 **Zydokomuna: A Fuzzy Boundary Between Jewish Socialism and Jewish Communism. Yiddishists and Atheism**

This work goes beyond Yiddishist developments. It contains an assortment of interesting information. For instance, Chaim Zhitlovsky, and other cultural radicals like him, rejected Purim as a chauvinistic celebration of Jewish vengeance. (p. 109). On another subject, Fishman provides interesting detail on the origins of YIVO, and the heroic efforts to save part of its archives from the German Nazis. The author traces the relatively late emergence Yiddish as a modern, literary language, and then moves on to its political implications. He points out that the modernization of Jewish society itself, in tsarist Russia, was well advanced by about 1860 (p. 20), contradicting those who suppose that Russia's Jews were too backward to develop modern Yiddish culture until about 1900. **REPRESSIVE RUSSIAN RULE AFTER THE ILL-FATED JANUARY 1863 INSURRECTION** The surprising delay in the large-scale emergence of Yiddish institutions, until nearly the start of the 20th century, owed largely to the repressive effects of the Russification that had been in place since the suppression of the Poles' January 1863 Insurrection. In elaborating on this heavy-handed Russian cultural imperialism, Fishman comments, (quote) After the Polish uprising of 1863, the tsarist Ministry of Education imposed Russian as the sole language of instruction in all elementary and secondary schools in the Kingdom of Poland and the western provinces. This step was primarily designed to uproot Polish and combat the spread of Polish nationalist sentiments among the younger generation. Secondly, it was intended to preempt the independent cultural development of other languages, such as Ukrainian and Lithuanian. But it also had a direct impact on modern Jewish schools and their use of Yiddish. (unquote). (pp. 29-30). In addition, (quote) Polish was systematically hounded out of the schools and excluded from all official government functions in the Kingdom of Poland. (unquote). (p. 52). **JEWS AND THE 1905 REVOLUTION** Fishman comments, (quote) Revolutionary disturbances had swept across the empire beginning in January 1905, with the Bund leading a groundswell of demonstrations and strikes in the Pale of Settlement. The revolution shook the tsarist regime to its foundations and culminated with the October 17 Manifesto, in which Tsar Nicholas II made significant political concessions...But in the days immediately following the October manifesto, counterrevolutionary groups vented their political rage by perpetrating pogroms in several hundred locales, killing more than twenty-five hundred Jews. (unquote). (p. 54). The opinion of these events, by Tsar Nicholas II, is very similar. See: The Secret Letters of the Last Tsar. **JEWS-AS-NATIONALITY AND SPECIAL NATIONAL RIGHTS** Nowadays, Poles are often faulted for once considering Jews "the other", and for not generally accepting Poland's Jews as fellow Poles.

However, this very much also went the other way. For centuries, Jewish particularism and separatism had centered on religion. Now, a new, much more aggressive and politicized Jewish particularism and self-imposed apartheid was emerging, based on the secular Yiddishist movement. For instance, the Yiddishist Folkspartei was of the position that a Jew could only join another national group, such as the Poles or Russians, by resigning from the Jewish community. (p. 69). The Yiddishist movement not only elevated Jews to a separate, formal nationality, but also made its goal the turning of Russia [and later Poland] into a [arguably Balkanized] federation of nationalities. (pp. 64-65). [This maps onto Polish concerns of a Judeopolonia.] The position of Chaim Zhitlovsky, at the turn of the 20th century in Russia, enshrined and expanded Jewish separatism in the following rather extreme manner, (quote) Their demands included: (1) guarantees for the use of Yiddish and Hebrew by government agencies in their communications with the Jewish population and the right of Jews to use Yiddish and Hebrew in official institutions, such as the courts; (2) proportional representation of national minorities, including the Jews, in all elected political bodies; (3) establishment of Jewish national self-government on the local and statewide levels, through the agency of Modern KEHILES and a Jewish National Assembly; (4) recognition of national-minority schools, including Jewish ones, as institutions of public education. (unquote). (p. 63). [Decades later, in the newly-resurrected Poland of 1918, the same aggressive Jewish separate-nation demands were made in the form of the so-called Minorities Treaty, and Poles (notably the Endeks) were (and are) demonized for their disagreement with these arguably-onerous Jewish demands.] PARTITION-ERA POLISH JEWS WERE PRO-RUSSIAN Jews living in Poland were not generally "Poles" in any sense. For instance, Fishman speaks of the situation in the resurrected Polish state, (quote) ...the eastern borderlands, the KRESY, where Jews had previously gravitated toward Russian (rather than Polish) culture. (unquote). (p. 85). THE SELF-ATHEIZATION AND COMMUNIZATION OF POLAND'S JEWS In 1936, Polish Cardinal August Hlond made a statement about Jews as freethinkers and vanguards of Bolshevism, and nowadays is regularly condemned for it. Although this work does not mention Hlond, it makes it obvious that, not only was Hlond essentially correct, but what he was describing had begun decades earlier, in Russian-ruled eastern Poland. Chaim Zhitlovsky, an influential Yiddishist thinker who wrote from 1897 to 1914, followed the atheist line that dismissed religion as something discredited by modern science, philosophy, and morality. (p. 101). Isaac Leib Peretz stripped the Bible of divine revelation, and redefined it as a repository of Jewish literature. (p. 102). Still another leading Yiddishist thinker, Esther Frumkin, writing in 1910, scoffed at Jewish religious practices, and expressed a desire for holidays to celebrate what she called the proletarian struggle. (p. 103). Although Fishman attempts to soften the secularism of the Yiddishist movement, he finally admits to its militant atheist essence, (quote) Discussion of God as creator, master of the universe, or providential force was beyond the pale of acceptable discourse. Consequently, prayer and religious ritual were likewise anathema... While much of the religious tradition could be recast in national terms, the aversion to religion per se remained nearly total... the Judaism of secular Yiddishists,

even of the national-romantic variety, was a Judaism without religion and a Judaism without God. (unquote). (pp. 112-113). THE FUZZY BOUNDARY BETWEEN JEWISH SOCIALISM AND OUTRIGHT JEWISH COMMUNISM The Jewish involvement in Communism (Zydokomuna) is commonly, but incorrectly, marginalized as membership in Communist parties. Actually, it was much broader than that. Consider the Bund. Although the Bund followed, rather than caused, the advance of Yiddishist tendencies (p. 48), it played an indispensable role in the promotion of Yiddish literacy among the Jewish masses. (p. 50). In addition, Fishman notes that, (quote) The Bund's contribution was to champion after 1905 a version of Yiddishism that was staunchly Marxist, secularist, and anti-Hebrew. (unquote). (p. 60). Although "Marxism" and "socialism" are amorphous terms, it is obvious that these terms, at least as used by Fishman, are essentially indistinguishable from the main features of Communism: (quote) As Marxists, they [Bund] supported the struggle of the proletariat (including the Jewish proletariat) against their economic exploiters and believed that they would lead the battle to overthrow tsarism and replace it with socialism. (unquote). (p. 64). The author characterizes the Yiddishist Tsisho (Tsysho/Cysho) schools, in interwar Poland, as controlled by two parties--the Bund and Poale-Zion-Left--both of which are identified as Marxist. (p. 91). Fishman adds, (quote) Moreover, the Yiddish schools in particular were harassed and persecuted by the Polish authorities, who considered them to be nests of Communism...Finally, the overtly partisan nature of the Tsisho schools narrowed their constituency to the children of Socialist parents. (unquote). (p. 92).

Dreams of Nationhood: American Jewish Communists and the Soviet Birobidzhan Project, 1924-1951 Srebrnik, Henry Felix 2010

Forget Conspiracy Theories. Forget "International Jewry". Open and Large-Scale American Jewish Support for Soviet Communism! The amount of research for this work, in old American Yiddish publications, borders on the staggering. It unambiguously shows the vast extent of American Jewish support for Communism and the USSR. Srebrnik also provides statistics on the abundance of Jews in American Communist and Communist-front organizations. (p. 3) CONSIDERABLE AMERICAN JEWISH INFLUENCE BEHIND INTERNATIONAL COMMUNISM The issue of Jewish influence should be examined dispassionately. One does not have to believe in PROTOCOLS OF THE ELDERS OF ZION types of world-control conspiracy theories in order to appreciate the reality and magnitude of Jewish influence and "international Jewry". Srebrnik makes this obvious. Two major Jewish-American organizations figured prominently in support of a Jewish republic in the Birobidzhan region of the USSR: ICOR and Ambijan. In addition, ICOR defended the Soviet Union, and advanced the goals of the American Communist Party (CPUSA). Ambijan presented itself as broad-based politically, but merged with ICOR in 1946. The impact of these two organizations is summarized by Srebrnik, (quote) These two organizations were for some three decades central to the concerns of a large portion of the American Jewish community. They attracted thousands of members, and created branches and divisions in tens of

cities across America. Millions of dollars were raised by them, especially in the 1941-1949 period. Ambijan and ICOR addressed all the major issues facing American Jews at the time...Many important figures were supporters of Ambijan and the ICOR, including the scientist Albert Einstein; explorer Vilhjalmur Stefansson; the artists Marc Chagall and Molly Picon; U. S. vice-president Henry Wallace; a number of U. S. senators...many governors, mayors, and other officials; and Soviet diplomat Andrei Gromyko. (unquote). (p. xv). The support of American Jews for the Soviet Union was quite visible. For instance, there was a major conference, in 1936, under the auspices of Ambijan. It drew 300 delegates from 200 organizations. (p. 56). It would be a mistake to think of Jewish American support for the Soviet Union and Communism as only coming from working-class Jews. Consider the wealthy Chicago Jewish merchant and philanthropist Julius Rosenwald. In 1928, he pledged \$5 million in support of Jewish settlement projects in the USSR, even preferring Birobidzhan to Palestine. (p. 24).

POLAND ATTACKED IN THE PRESS (MUCH LIKE TODAY) Poland is of little relevance to the main issues raised in this book, and it is not surprising that she is hardly even mentioned. Even so, Srebrnik states some actions by influential American Jews that harmed Poland. Some of this was quite egregious. In the late 1930's, ICOR actually blamed Poland for not allowing Soviet officials to visit Poland to, of all things, select prospective settlers for Birobidzhan. (p. 72). Soon after WWII, some influential American Jews, including those in Ambijan, tried to sway American public opinion by presenting a rosy view of the Soviet puppet government imposed on Poland. (p. 192, 218).

ZYDOKOMUNA INADVERTENTLY CLARIFIED Srebrnik has a good grasp of the concept of Zydokomuna (Bolshevized Judaism), even though he never actually uses the term. By way of introduction, the reader should realize that the term Zydokomuna has been misrepresented as implying that all or most Jews are Communists, that Communism is some sort of conspiratorial device created and run by Jews to rule the world, or some similar pejorative connotation. Others have gone to the opposite extreme, suggesting that Jewish Communists are simply Communists that happen to be Jewish. Failing that, they say that Jewish Communists are no longer Jewish. In contrast, the author has an implicit, correct understanding of Zydokomuna. True to its character as Judeo-Bolshevism, it is effectively a synthesis of Judaism and Communism. More accurately, Zydokomuna is a redefinition of Judaism in Communist terms. Thus, Srebrnik comments, (quote) Paul Buhle has recounted, 'a Messianic radicalism among the immigrant Jewish workers...allowed Communism to appeal to some of the deepest traditions of the community.' The world of Jewish socialism was a secular one and its discourse radical; even so, its roots lay deep within the Jewish tradition...such people did not turn to Communism because they were alienated from the Jewish world...This 'messianic' aspect of their ideology would also revise the old Judaic idea of a return to the 'Land of Israel', by substituting Soviet Russia for Israel as the new 'promised land'. Such people 'were imbued with a semi-religious attitude to the USSR', which had become for them 'a dreamland of freedom and equality.' (unquote). (p. 2). [For more on the Zydokomuna as a Communization of Judaism, and not an abandonment of Judaism, please click on [The Old Country: The Lost World of East European Jews](#), and

read the detailed Peczkis review.] WILLFUL BLINDNESS BEHIND SUPPORT FOR COMMUNISM Srebrnik repeats the usual exculpation of Jewish support for Communism stemming from a desire to build a better world. However, even though he identifies himself as at least a onetime leftist (p. xiv), he realizes that Jewish support for Communism was founded on a pervasive state of denial of the true nature of Communism. He quips that, (quote) Even so, and taking into account that they were thousands of miles removed from the utopia in which they had invested all their political hopes, I still cannot understand how so many well-educated people, well aware of the shortcomings of their society, could so completely take leave of their critical faculties and suspend all disbelief when it came to judging the Soviet Union...If I were less sympathetic, I might describe theirs as a form of 'willful blindness', a term used by lawyers to describe a situation where people intentionally allow themselves to be deceived or deluded. (unquote). (p. xx).

Zydokomuna Opposes Polish State, Backs Nazi-Soviet Alliance (1939-1941)

Dark Times, Dire Decisions: Jews and Communism Frankel, Jonathan 2004

Zydokomuna in the USSR, Britain, USA, and in Other Nations. Jewish Communists Supported the Soviet Alliance With Nazi Germany! In the USSR (where Jews constituted 1-2% of the population): "Nonetheless, it was during the years 1918-1920 that the full implications of the association of Jews with the revolution, and specifically with the Communist revolution, first became apparent. With a striking number of Jewish-born individuals in the Bolshevik leadership: Trotsky, Kamenev, Zinoviev, Sverdlov, and Uritsky--to name just the most conspicuous--it was inevitable that the new regime should find itself branded as being dominated by Jews." (Diner and Frankel, p. 5). THE ZYDOKOMUNA IN THE WEST What about the western nations? "Throughout the era of Communism, Jews were both influential and disproportionately represented in Communist parties. The Communist Party of Great Britain (CP) was no exception to this. By the 1960's two out of the three most important positions in the party were held by Jews...In the 1940's, nearly a third of all district party secretaries were Jewish. By the early 1950's, between 7 and 10 percent of the Communist party's activists (its cadres) were Jewish, even though Jews accounted for less than 1 percent of Britain's national population...Almost all Jewish Communists came from an Eastern European immigrant background." (Heppell, p, 148, 151). Now consider the USA: ""Reliable statistics are difficult to obtain, but my own research on the party rank and file as well as secondary leaders of the Communist-led literary movements in the mid-century indicates that nearly half of those who published persistently in party-affiliated venues or who joined party-led organizations such as the John Reed clubs...were of Jewish origin. This is a remarkable aggregate, considering that Jews constituted a mere

2-3 percent of the U.S. population at the time." (Wald, p. 136). Here's more on American Jews: "The substantial Jewish presence on the Left was, of course, nothing new--Jews had been prominent in the European and American socialist movements before the First World War, and in the wake of the Russian Revolution, many had joined the Communist movement...Much more surprising is the large number of Jewish artists." (Mendelsohn, pp. 99-100). Obviously, this long preceded the appearance of fascism and Nazism, refuting the premise that Jews were supporting Communism as "the lesser of two evils." YES, JEWISH COMMUNISTS WERE REAL JEWS We sometimes hear the line that Communist Jews were "not true Jews". That's like saying that Russian Communists were "schismatic Russians", not "real Russians", a notion criticized by Solzhenitsyn. (Diner and Frankel, p. 12). Actually, Communist Jews (like all Jews) can be unambiguously defined as those born to a Jewish mother or father, as done by Heppell (p. 165). Moreover, many Communist Jews actively identified with their Judaism. Britain's Jewish Communists, notwithstanding parental attitudes, hardly came from Jewish-marginal backgrounds: "Very few of them came from the ultra-Orthodox community, but not many grew up in assimilated or atheist homes either." (Heppell, p. 155). In Poland, prewar Jewish Communism was very much part of Judaism, albeit as a secularized mutation of the same. (see the Peczkis review of THE OLD COUNTRY, by Shulman). Cardinal Hlond's much-maligned 1936 Jews-as-freethinkers statement did have a Jewish-mainstream factual basis: "This rejection of religion was not exclusively Communist. The Bundists and a significant part of the Zionist movement were also against 'Jewish clericalism'." (Schatz, p. 36). JEWISH COMMUNISTS HAD NO PROBLEM COLLABORATING WITH THE NAZIS WHEN IT SERVED THEIR PURPOSES! The Jewish Communists were hardly starry-eyed idealists. Nor were they fearless opponents of fascism. They were selfish opportunists. In fact, the hypocrisy of Communist claims of fighting fascism, yet collaborating with Hitler against Poland [the Molotov-Ribbentrop Pact], is mentioned by Mendelsohn (p. 119): "The Soviet-Nazi nonaggression pact of the summer of 1939, whose secret protocol called for the division of independent Poland in the event of war, was supported by Communist parties throughout the world, including the American party and its Jewish affiliates." "COMING TO TERMS WITH THE PAST": FOR ONCE, NO DOUBLE STANDARDS Should modern Jews apologize for past Jewish support for Communism? Schatz (p. 13, 33) scoffs at it. Diner and Frankel are more thoughtful, seeing the logic behind it as they ask: "If, for example, the entire Polish people is to be held in some way responsible for the Jedwabne massacre carried out by Polish villagers, does it follow that the Jewish people should share in the guilt incurred by the murderous acts of Jewish NKVD/MVD operatives?" (p. 10). Excellent question!

Justice in Jerusalem Hausner, Gideon 1961 **German Guilt Diffusion Soundly Rejected. Zydokomuna "We Were Idealists" Hypocrisy: Jewish Support for Nazi Germany During the Molotov-Ribbentrop Pact (1939-1941)** Gideon Hausner, the chief Prosecutor at the trial of Adolf Eichmann, has produced this one-

volume encyclopedia on the Holocaust. It includes countless testimonies and personalities, seldom-published photos of Eichmann, reactions to the trial in the world's press, Hausner's own reflections three years afterwards, and much more. NO GERMAN GUILT DIFFUSION: NO SOFT-PEDALLING OF EQUIVOCATION ON GERMAN GUILT Hausner rejects the tendency to dichotomize Germans and Nazis. He writes, "The admiration of power and belief in the destiny of Germany to dominate the world had for a long time been part of the German people's heritage. Fichte and Hegel had developed the idea of the absolute superiority of the state...Germany had long cultivated a whole range of gratuitous enemies of her own choice. Poland was as 'the natural enemy'..." (pp. 18-19). "The Germans prefer to believe that almost anyone, everywhere, if adequately conditioned by the propaganda of a dictatorship, could become a concentration-camp murderer, but they fail to add that this conditioning took place and was possible in Germany after over a century of indoctrination by the glorification of war and race hatred. It was this nation that freely gave the largest number of votes to a ruler who had openly proclaimed that he would unflinchingly plunge the country into war, who announced in advance that he would suffer no democratic nonsense but would govern by the FUEHRERPRINZIP...Whether the same thing could have happened in another country, after similar preparation, is debatable. Perhaps it could. But it DID happen to Germany, which committed the unprecedented act of genocide, and which started two aggressive world wars in one generation." (p. 450) JEWISH GERMANOPHILIA LONG KEPT JEWS IN DENIAL ABOUT THE UNFOLDING HOLOCAUST European Jews were slow to grasp the enormity of the calamity befalling them owing to their ingrained pro-German mindset. Hausner commented: "People could not bring themselves to believe that the Germans, still remembered from World War I as 'liberators' from Czarist oppression, coming from one of the most civilized countries in the world, could be capable of such horrors. Any news of it was met with incredulity or at most ascribed to the savagery of a local commander." (p. 195). DOES NOT FORGET THE POLOKAUST, AND OTHER GENOCIDES Gideon Hausner remembers the non-Jewish victims: "The individual Gentile in occupied Europe was never sure of his life or liberty...The Poles were the first and among the severest sufferers, stung by the humiliating treatment of the Nazis, who did not afford their country the semblance of an autonomous political status, not even a protectorate." (p. 178). Eichmann was charged with deporting a half-million Poles (p. 300), and convicted of doing this under deliberately appalling conditions (p. 424). Also, "Eichmann was put in further charge when Himmler ordered the clearance of the Zamosc area, between Lublin and Lwow, of its Polish inhabitants. 'The Poles, in distinction from Jews, are to be allowed to die naturally,' was the ruling." (p. 128). Hausner doesn't mention the fact that, although the Zamosc Poles sent to Auschwitz weren't usually gassed, they were killed by cardiac injections, and given false certificates of "natural death". THE ZYDOKOMUNA SIDED WITH NAZI GERMANY, ALONG WITH THE SOVIET COMMUNISTS, DURING THE MOLOTOV-RIBBENTROP PACT (1939-1941) In contrast to some commentators (e. g. Ann Landers vel Eppie Lederer) who had painted Jewish Communists as selfless progressives-in-a-hurry and heroic anti-fascists

(antifascists) and anti-Nazis, Hausner said: "Until the German attack on Russia, Jewish pro-Communist elements in the ghettos followed the official Soviet line; they kept propagandizing for complete cooperation with the German occupation forces." (p. 184). So much for the Zydokomuna-were-idealists exculpation! Selfless progressives indeed.

After Auschwitz: History, Theology, and Contemporary Judaism Rubenstein, Richard L. 1966 **Jewish Communists Winked at Nazi Atrocities During the 1939-1941 Molotov-Ribbentrop Pact. Planned Nazi German Extermination of Slavs (Including Polokaust)** I focus on items of lasting significance in my review:

DEBUNKING THE EXCULPATORY MYTH OF THE ZYDOKOMUNA DRIVEN BY IDEALISM In contrast to some commentators (e. g. Ann Landers vel Eppie Lederer) who had painted Jewish Communists as selfless progressives-in-a-hurry and heroic anti-fascists (antifascists) and anti-Nazis, Rubenstein touches on Jewish conduct during the 1939-1941 German-Soviet alliance (that included the conquest and dismemberment of Poland). He comments, (quote) I can never forget the way in which Communists of Jewish origin insisted that Hitler's war was of no concern to them until the Nazi attack on the Soviet Union on June 22, 1941. (unquote).(p. 151). So much for the Zydokomuna-were-idealists exculpation! Selfless progressives indeed. **THE POLOKAUST AND THE PLANNED NAZI EXTERMINATION OF SLAVS** Author Richard L. Rubenstein departs from the usual Judeocentric mode of thinking as he acknowledges the following, (quote) The aim of creating a world in which God is dead (or, more precisely, in which the Judaeo-Christian God is NEGATED [emphasis his]) was at the heart of the Nazi program...Had the Nazis won, their death machines would have been self-perpetuating. The demise of the last Jew would have been followed by the acceleration of an enlarged extermination campaign against the Russians, Poles, and other Slavs...There is no more reason to doubt Hitler's promise to find greater LEBENSRAUM by exterminating Slavs than his promise to exterminate the Jews. (unquote). (p. 35).

GERMAN GUILT DIFFUSION: STILL BLAMING CHRISTIANITY FOR THE GERMAN-MADE HOLOCAUST Rubenstein recognizes that Christian teachings about Jews were very different from later Nazi teachings about Jews, and that Nazism itself was virulently anti-Christian. (pp. 2-3). However, he insists that the demonization of Jews in Christian thinking was "imported" by the Nazis into their radically exterminatory thinking (p. 3), and that Christian demonization of Jews was an "indispensable ingredient" in the Nazi demonization of the Jews. (p. 21). There are a number of flaws in Rubenstein's thinking, not the least of which is the genetic fallacy. Precedence does not equal causation. Were the Nazis, many of whom were intellectuals, so uncreative that they had to import previously existing modes of thinking into their own? In addition, Rubenstein's thinking tacitly assumes that the demonization of Jews can ultimately arise from only one source--religiously-based Christian teachings. Thus, according to Rubenstein, in order to demonize Jews, one must rely on Christian modes of demonization of Jews, even if one is non-Christian or anti-Christian. In actuality, Jews historically were demonized for many reasons, notably their role in the economic structure of European societies.

Moreover, religious-based demonizations became more and more unimportant with the emergence of the modern secular state. In addition, unlike the measurement of ingredients in a cake, there is no way of determining if Christian demonization of Jews was a significant ingredient in Nazi ideology. Thus, even assuming that Christian demonization of Jews was in fact a significant ingredient, there is no way of determining if it was an essential ingredient or nonessential ingredient in Nazi ideology. Pointedly, the experiences of the handicapped and the Gypsies (Sinti and Roma) prove that the Nazis were perfectly capable of conceiving and implementing an exterminationist strategy against identifiable groups that lacked any significant history of demonization by Christian theology. Finally, Christian thinking about Jews had not been all demonization. Far from it. For instance, the much-condemned Christian prayers for the salvation of Jews implied a caring for the fate of the Jews, an affirmation of their worth as human beings, and a belief in their rehabilitation before God. Thus, upon close examination, it turns out that Rubenstein's thinking, although relatively polished and relatively non-accusatory in tone, is animated by the usual anti-Christian bias. **JEW AND CHRISTIAN: MUTUAL NEGATION** Although Rubenstein emphasizes Christian condemnations of Judaism, and attempts to link them to Nazism, he admits that Jews also demonized Christians. Thus, he writes, (quote) For a Jew who holds firmly to the doctrine of the election of Israel and the Torah as the sole content of God's revelation to mankind, the Christian insistence upon the decisive character of the Christ-event in human history must be at best error and at worse blasphemy. (unquote). (p. 75). Considering the ferocity with which religious Jews dealt with blasphemy, this takes on further significance.

The Fall of a Sparrow: The Life and Times of Abba Kovner Porat, Dina 2009

Polish Suspicions Confirmed: Jewish Guerrillas Were Steeped in Communism. Author Dina Porat Tiptoes Around Jewish Complicity in the Koniuchy Massacre This book covers Kovner's life in pre-WWII Vilna (Wilno, Vilnius), the Soviet and German occupations, the German-Nazi shootings of Jews at Ponary and the later destruction of the Vilna Ghetto, Kovner's partisan organization and its affiliations and actions, the postwar gatherings of Holocaust survivors, and the decades of Kovner's postwar life in Israel. Interestingly, Kovner was part of an immediate-postwar revenge plot which, if successful, would have led to the deaths of millions of Germans. (pp. 234-236). For a time, Kovner and some of his fellow Jews hid from the Nazis among Catholic nuns near Vilna--"a strange alliance...between leftist atheists and Catholics." (pp. 45-53). Local Poles aided Jews in other contexts. (p. 56). **1939 "JEWS FEARED NAZIS" ZYDOKOMUNA EXCULPATION UNDERMINED--AGAIN** The Soviets invading Vilna in 1939 were, true to the canned narrative, welcomed by Jews as "saviors from the Germans". (p. 17). Then historian Porat implicitly undercuts this stereotyped exculpation, for Jewish-Soviet collaboration, when she alludes to the fact that the local Jews were not then particularly afraid of the Nazis: "Among themselves, [Hashomer Hatzair] members noted the fact that Hitler had been in

power in Germany for six years and that nothing terrible had happened to the Jews there." (pp. 24-25). Furthermore, "The Jewish movements and leaders made no similar effort to understand Nazism and to read the works of its founders, although the Jewish people were a main issue, standing at its very center." (pp. 26-27). ABBA KOVNER'S MOVEMENT WAS STEEPED IN COMMUNISM Polish suspicions of the broad scope of the Zydokomuna (Judeo-Bolshevism), and specifically the AK's (Armia Krajowa's) characterization of Kovner's movement being essentially Communist (p. 98) were well-founded, as tacitly noted by Porat: "The Jewish leftists in the Zionist movement and the public at large, in Eretz Israel and in Europe, delved into Soviet ideology with a will, investing most of their efforts therein at a time when the leadership of the Soviet Union turned a deaf ear to Zionist and Jewry was but one of a thousand issues facing it." (pp. 26-27; for details on the Kovner-Communist connection, see especially p. 78-on, 124, 146, etc.). ADMITTING THE FACT OF JEWISH ATROCITIES...WELL, SORT OF For a long time, the Jewish massacres of Poles at places such as Naliboki and Koniuchy had been dismissed as "Polish nationalist" or "obscure Jewish" notions. Now Jewish historian Porat admits arson but not murder: "Sometimes the partisans took revenge on villages that were particularly hostile and had caused them loss of life or were the home base of the murderers of Jews in Vilna. For example, about twenty partisans, Jewish and non-Jewish, razed and then set fire to the village of Konyuchi [Koniuchy], having received orders from partisan headquarters in Rudniki to destroy it. The Germans photographed the ruins of the village with the intention of showing the world the true face of the partisans, 'the red bandits'. Kovner mustered his men, announced the operation had been successful, and praised the fighters who had distinguished themselves." (p. 159). JEWISH BANDITRY: A VERY REAL REASON FOR POLISH JEW KILLING But just a few paragraphs earlier, Porat makes it obvious why Poles would sometimes kill and denounce Jews: The Jews were engaged in banditry. Although, according to Porat, this banditry was to be constrained by need, it went beyond that: "Because it was hard to resist temptation, especially if the farm belonged to a Pole or German, and because there was no way to monitor them, often the Jewish partisans did not follow orders, no matter how much Kovner preached." (pp. 158-159). [If so, what happened to military discipline? In any case, the reader should not forget that Poles also had to eat to live.] Whether it was arson or arson/murder, the perceptive reader will realize that the Jewish atrocity at Koniuchy partook of collective revenge. No attempt was made to distinguish those Poles who may have harmed Jews in self-defense from those who did it out of malice; still less those Poles (notably children) who were totally uninvolved in anti-Jewish actions. Recall that, in the wake of Jan T. Gross and the Jedwabne "revelation", Poles were excoriated for taking collective revenge against Jews for their earlier Jewish-Soviet collaboration. [Will the media now raise the same hullabaloo over Jews-Koniuchy as it did over Poles-Jedwabne? Maybe in some other universe.] PRIMAL ANTI-POLONISM Unfortunately, Porat repeats standard Polonophobic slurs against the Polish Underground AK (A. K., or Armia Krajowa), accusing it of being anti-Semitic and out to kill fugitive Jews. (pp. 98-99; see also p. 167, 178). Porat, a historian, should know better. [For the truth, see the following scholarly

work by the historian Chodakiewicz: Between Nazis and Soviets: Occupation Politics in Poland, 1939-1947].

Tajne Oblicze GL-AL PPR: Dokumenty Chodakiewicz, Marek Jan 1997 **Jew-Killing Shocker Unmasks the Tactics of the GL-AL Communist Bands in German-Occupied Poland. Poles Justified in Not Fully Supporting ZOB. Widespread Jewish Revolutionary Banditry Provoked Polish Reprisals.** THE SECRET FACE OF THE GL-AL AND PPR: DOCUMENTS is the title of this Polish language book, which includes an English-language abstract. (v.2, pp. 257-258). This groundbreaking work, opening long-secret Communist archives, is a needed corrective to the glorification of the GL-AL during the decades of the Soviet-imposed Communist puppet state in Poland, as pointed out by Leszek Zebrowski in rebuttal to Communist Ryszard Nazarewicz, who had accused this work of being tendentiously negative. (v.3, p. 10-on). It is also a myth-shattering work on Jew-killing. THE STANDARD LEFT-WING (LEWAK) NARRATIVES The GL-AL documents are predictable. The Soviet Union could do no wrong, the prewar Polish regime was a fascist one in cahoots with Hitler, and the non-Communist Polish guerillas consisted of aristocrats and landowners (demonstrably false: v.1, p. 209). GL-AL criminal acts were covered by ostentatious doublespeak. (v.2, pp. 7-8, 97). [These memes are now promoted by the LEWACTWO, and as part of cultural Marxism]. THE GL-AL WAS MARGINAL The Communist GL-AL was quite small--merely 5,000-6,000 members (Spring 1944). (v.1, p. 23, 64, 83). Most of its alleged exploits against the German occupants cannot be verified, while others are known to be fabrications. (e. g., v.2, pp. 7-8, 18). Still others were actually the work of the AK (A.K.) or NSZ (N.S.Z). (v.1, p. 128, 144). Having failed to stamp out the Warsaw Uprising from public consciousness, the postwar Communist authorities instead attempted to co-opt it by greatly exaggerating the role of the GL-AL in it. (v.2, p. 242-on). In fact, the GL-AL prioritized the killing of patriotic Poles over Germans (v.3, p. 56), and the GL-AL murdered many Polish freedom fighters. (e. g., v.3, p. 8, 103, 106, 135; especially v.2, p. 85-on). The GL-AL also collaborated with the Nazis by exposing the Polish Underground to the Gestapo (v.2, p. 195-on), including that in an GL-AL/Gestapo/NKVD arrangement. (v.2, p. 223). THE GL-AL TERRORIZED THE POLISH POPULATION Unlike the AK and NSZ, the GL-AL engaged in acts that deliberately provoked German mass reprisals against the Polish population. This was designed to generate desperate, traumatized Poles who would join the GL-AL in order to get succor and revenge. (v.1, p. 26). Such was a common tactic of Communist movements worldwide (Chodakiewicz, personal communication). In some instances, Polish peasants killed GL-AL members, or denounced them to the Germans, in order to forestall these provocations. (v.1, p. 121, 166). Another major GL-AL tactic was massive "revolutionary banditry". (v.1, pp. 29-30, pp. 99-on, 181-on; v. 2, p. 90, etc.). This was done not only to secure provisions from a generally-unsupportive population, but also to terrorize it into submission to ANY regime that would restore "law and order". The GL-AL bandits commonly dropped NSZ tracts to divert blame, and so the NSZ announced that

it never makes forcible requisitions. (v.1, pp. 196-198). THE GL-AL AND THE JEWS. There were many Jews in the GL-AL, as evident from Jewish sources. (v.1, p. 102). Charges of anti-Semitism in the AK and NSZ contrast with the silence about anti-Semitism in the GL-AL--the latter proved by its documents. (e. g., v.1, p. 230, 233; v.2, pp. 211-212). Likewise, selective complaints about some Polish peasants requiring payment to help fugitive Jews ignore the GL-AL doing the same. (v.1, p. 176). So much for the greedy paid Polish rescuer meme. POLES WERE JUSTIFIABLY RELUCTANT TO ARM THE WARSAW GHETTO UPRISING ZOB FIGHTERS Polish suspicions of the ZOB's Communist leanings were confirmed when its remnants joined GL-AL bands. (v.2, p. 72-on). The ZOB engaged in mass banditry (v.2, pp. 78-79), and many ZOB members were killed by the GL-AL for impending desertion. (v. 2, p. 82). Let's expand on Jew-killing. Jewish memoirs misrepresent specific Jew-killing units (e. g., Leon Plichta"Wrona"s Mickiewicz) as AK when they were actually AL. (v.1., p. 14, 221-222). The NSZ is accused of killing post-Warsaw-Ghetto-Uprising ZOB fighters in the forests. Impossible! The NSZ didn't even exist in the area. (v.2, pp. 75-76). ARMIA KRAJOWA AND NSZ ACCUSED OF JEW KILLING. COMMUNIST GL-AL GETS A PASS AK General Bor-Komorowski's order to liquidate bandit bands has been misrepresented by certain Jewish scholars as a veiled order to kill fugitive Jews. (v. 3, p. 32, 35). Nonsense! Many AK documents addressed the need to combat the "revolutionary banditry" of the GL-AL without the slightest regard for the perpetrators' nationality. (e. g., v.3, pp. 82-83, 40-41, 47-49, 82-83, 89-90, 230). One Bialystok-area AK document identifies the nationalities of local bandits liquidated: 4 Jews, 28 Poles, etc. (v.2, p. 35, 42). Of course, the many Jews in the GL-AL translated into many Jews killed in AK and NSZ anti-bandit, population-protecting actions, of which there were many. (e. g., v.3, p. 16, 207, 243-245). A SHOCKER: It was the GL-AL that engaged in gratuitous Jew-killing. Tens to hundreds of Jews were killed by a GL-AL unit in the Lublin region alone. (v.1, pp. 10-11). A GL-AL commander in the Kielce-Radom region shot Jews who escaped from German camps. (v.1, p. 138). Far from being uncommon, the GL-AL killing of Jews was quite common. (e. g., v.3, 13-15, 24-26; especially v.2, p. 44, 48-68). One GL-AL Jew-killer was Wladyslaw Spychaj vel Sobczynski, a Soviet-trained NKVD official. (v.3, p. 14). He later became a U.B. (Bezpieka) leader who played a major role in the Kielce Pogrom. A DOUBLE STANDARD ON PERSECUTED JEWS All this has unstated implications. Jewish writers commonly justify, or at least excuse, their forebears' support for Communism by the assertion that prewar Poland was full of anti-Semitism (what else?) and pogroms. Yet, for a long time, they had conveniently turned a blind eye to the same in Communism! Something is not kosher here. ROSY PORTRAYALS OF THE GL-ALThe victors write the history books, and the Communists were the victors. They got to paint the GL-AL as the champion of Jews, and its killings of Jews were buried and the blame shifted to the demonized AK and NSZ. (v.2, p. 34) This Communist line was quoted by many Polonophobic Jewish authors in the West: Kahanowitz, Ainsztein, Krakowski, Yisrael Gutman, etc. (v.2, p. 28-on). [Most if not all of the foregoing were either Communists or Communist-inclined.] In postwar Poland, Underground members were framed in Communist show trials. The "evidence"

consisted of forged authentic-looking documents bearing the forced signatures of incarcerated Gestapo officials. (v.2, p. 10, 18). FOLLOWUP This fascinating scholarly work should be translated into English.

Narodowe Sily Zbrojne: Materiay Z Sesji Naukowej Poswieconej Historii Narodowych Sil Zbrojnych, Warszawa 25 Pazdziernika 1992 Roku Szucki, Piotr
1994 **A 50th-Anniversary Scholarly Study of the Polish-Guerrilla NSZ.**

Jewish Revolutionary Banditry Provoked the Occasional (Never Systematic) NSZ Killings of Fugitive Jews THE NATIONAL ARMED FORCES is the title of this Polish-language anthology. It features articles by historians, notably by Leszek Zebrowski and Marek Chodakiewicz. Contrary to the Communist portrayal of the NSZ as an army of landlords, 90% of NSZ guerrillas were village peasants. (Bohdan Szucki, p. 5). Several NSZ combat operations against the German occupants are described in some detail. (Zebrowski, pp. 48-49; Zaborski, pp. 226-229; Chodakiewicz, p. 248-on). This included the defense of Polish villages from the Germans and their pacification campaigns. In one described combat encounter, the NSZ lured a group of Germans into the forest and then attacked them from all sides, decimating them. **EARLY LEFTIST SMEARS OF POPE PIUS XII** The NSZ also emphasized intelligence gathering (Zebrowski, p. 50-on) and counter-propaganda. Interestingly, already during WWII, Communist propaganda had been painting Pope Pius XII as a Nazi-sympathizer and collaborator. (Zebrowski, p. 54). (This propaganda was, of course, subsequently absorbed and repeated by a large fraction of the usually-LEWAK western academics and Jews, and became the malicious myth of Hitler's pope.) **REVOLUTIONARY BANDITRY BY THE LOCAL ZYDOKOMUNA** The Communist GL-AL bands in the Krakow-area, in late 1942, consisted of 29 Jews, 6 Poles, and 3 Russians. (Zebrowski, p. 16). The NSZ fought against the GL-AL bands and their "revolutionary banditry" in many different locations (for details see Zebrowski, pp. 15-20,49; Biedron, p. 121,127; Zaborski, pp. 230-234; Chodakiewicz, pp. 247-248). The killings of Communist Jews, as part of NSZ combat operations against the GL-AL, have been misrepresented, in many Communist and Jewish writings, as gratuitous killing by the NSZ of fugitive Jews. **CONTRARY TO STANDARD PROPAGANDA, THE NSZ WAS NOT A JEW-KILLING OUTFIT** Far from being anti-Jewish, the NSZ sometimes aided fugitive Jews, and included Jewish members. Its official policy, stated on August 8, 1943 in Walka (THE STRUGGLE), plainly stated: "If we are to shoot at Jews, it will be at the barricades, in the battle against the armed Red revolution being forced upon us." (Zebrowski, pp. 56-57). Far from being pro-Nazi, as Communist and Jewish writers have asserted, the NSZ was the exact opposite. Radzilowicz cites an article from the NSZ's SZANIEC (THE RAMPART): "We realize today that there is no such thing as a good German. They are all responsible for Hitlerism, which is, after all, nothing more than the clothing worn by the German spirit. So, now more than ever, a second Grunwald is necessary." (p. 67). Apropos to this, a number of the studies mention the NSZ's advocacy of the Oder-Neisse (Odra-Nysa) as the postwar Polish-German boundary. **FIGHTING THE**

UKRAINIAN OUN GENOCIDE OF POLES The Ukrainian fascist-separatist OUN-UPA was conducting genocide against the Jews and Poles of prewar southeastern Poland. The genocidal character of OUN's ideology is illustrated by some OUN writings cited by Zebrowski (p. 22). One of them speaks of the need to follow not a Christian nor socialist morality, but a "Ukrainian morality". Another one speaks of the goal of a purely Ukrainian region, free of Poles and even Ukrainians who practice the Roman Catholic faith, even if no Ukrainian state emerges. LASTING SIGNIFICANCE OF THE NSZ Chodakiewicz assesses the significance of the NSZ as follows: "Without these guerrilla forces, the civilian population would have suffered more from the bandit bands and from the Germans, and it is possible that the Polish Communists would have gained a large following, as had their Yugoslavian counterparts. This would have consisted of the Polish masses radicalized by the privations of the Nazi occupation, and taken advantaged of because of their lack of political sophistication." (p. 254).

A Jewish Kapo in Auschwitz: History, Memory, and the Politics of Survival

Friling, Tuvia

2014

Double Standards on Jews and Poles?

Also: Jewish Communists Oppose a Polish State of Any Kind I focus on the broad-based implications, which go far beyond the experiences of Auschwitz Kapo Eliezer Gruenbaum JEWISH COMMUNISTS (THE ZYDOKOMUNA) WERE GENERALLY MORE ANTI-POLISH THAN EVEN STALIN! Eliezer Gruenbaum, a Communist himself, supported the resurrection of the Polish state after WWII, albeit as effectively a Soviet puppet state (which is what actually happened in 1944). Not so with other Jewish Communists. They did not want even THAT for Poles. Friling writes, "Most of his [Eliezer's] Jewish friends maintained, as the Russians did, that Poland should become part of the Union of Soviet Socialist Republics, and conducted their propaganda in accordance with this view." (p. 128). JEWISH POST-WWII LYNCHINGS OF THOSE JEWS WHO HAD COLLABORATED WITH THE NAZIS While in Europe in late 1945, David Ben Gurion had witnessed the lynching of a Jew suspected of having been a Kapo. (p. 158). This was no fluke. The following is in reference to Eliyahu Dobkin, a member of the Jewish Agency Executive, following a visit to the Displaced Persons camps, "In Munich he [Dobkin] was told about hundreds of Jews who had filled posts at various levels in the Nazi system and who had been murdered by fellow Jews immediately after liberation. One of the liquidators told him: 'Three million Jews were killed in Poland, 70,000 Jews remain, and it will be no disaster if a few thousand less are left.'" (p. 228). [Readers: Now compare that with the big deal that is made, in academia and media, of several hundred (not thousands) of Jews killed by Poles, during postwar property disputes, in war-ravaged civil-war Poland.] ACCUSED JEWISH KAPOS AND ACCUSED POLES AT JEDWABNE: A DOUBLE STANDARD ON THE ACCEPTANCE OF HEARSAY TESTIMONY After a postwar trial in France, Auschwitz Kapo Eliezer Gruenbaum was acquitted of savagely beating Jewish inmates, and of sending them to the gas chambers. Author Friling tells why, "After this opening, Ballot declared that the three major prosecution witnesses, Pakin, Gebet, and

Zylberstein, all admitted that they had not themselves seen Eliezer commit any of the crimes they accused him of. On top of that, Loberstein's allegations were 'confused'" (p. 161). Now compare this with Poles and Jedwabne. When his NEIGHBORS hit the media, neo-Stalinist Jan T. Gross had been made into a great hero. Facts did not matter. NEIGHBORS had largely relied on the claims of Szmul Wasserstein, who had not been an eyewitness to any of the murderous events at Jedwabne! In other words, hearsay testimony was transformed into fact in the media courtroom. In addition, the Jewish Jedwabne narratives in the YITZKOR books (memorial books) was, using Friling's words, very much "confused." "INSUFFICIENT" HEROIC BEHAVIOR AMONG JEWS AND AMONG POLES: ANOTHER DOUBLE STANDARD Author Tuvia Friling quoted these sage comments with regards to Jewish conduct under the Nazis, "Moshe Ben-Ami (Sephardim) proposed to his colleagues that they keep in mind at least two principles in their discussion of the issue. First, 'Do not judge your fellow until you have been in his place.' Second, most humans are simple folk: 'We are not talking about exceptional people,' who are rare. The debate and the law should address the experience of the average person acting in history, since they are the overwhelming majority." (pp. 234-235). The informed reader can compare all this with perennial Jewish complaints that Polish rescuers of Jews were "so few", and that "most Poles did nothing" to help the Jews (were bystanders, according to the standard Holocaustspeak). And never mind that Poles faced the death penalty for the slightest form of aid to fugitive Jews. The double standard on heroism is palpable. 1950s ISRAEL: INCULPATORY AND EXCULPATORY JEWISH VIEWS OF THE JUDENRAT Author Friling comments, "These debates assumed polarities between the ghetto fighters and the Judenraete. A part of the Israeli public viewed the former as the only possible model of heroism and the latter as the acme of cowardice, Jewish supplication, and collaboration with the Nazis. Another part of the public believed that Judenrat members could also be heroes, doing all they could under impossible circumstances to save what Jews they could and maintain Jewish communal life under Nazi rule." (p. 237).

The History of a False Illusion: Memoirs on the Communist Movement in Poland, 1918-1938 Minc, P. 2002 ***The Zydokomuna, Along With Most Jewish Political Groupings, Opposed the Restoration of the Polish State*** This book is useful in understanding the "Trotskyite" form of Communism in Poland before Stalin destroyed it. The reader should not mistakenly suppose, from the title, that this book is about someone who became disillusioned with Communism. Rather, Minc, the author, is disillusioned with the way Communism turned out. (pp. xxii-xxiii). Throughout this work, Minc persists in Communist ideation, and engages in the demonization and awfulization of pre-WWII Poland. In addition, both he (p. 179, 223), and translator Robert Michaels (p. vii) call Pilsudski a (what else?) fascist, even though he was anything but. **THE ZYDOKOMUNA HAD OPPOSED THE RESURRECTION OF THE POLISH STATE** The author confirms the fact that the main Jewish political movements, in tsarist Russia, did not support the resurrection of the Polish state (that

eventually happened in 1918). With Zionists and Yiddishists, this was obvious. The so-called Social Democrats (ESDEKES, or SDKPiL) opposed a restored Poland, because it would be "bourgeois". Having accepted the premise that Poland was an organic part of the Russian economy, the SDKPiL professed to favor an autonomous Poland within a democratic Russia. (p. 4; see also p. 16). The SDKPiL was unambiguously oriented towards Russia. (p. 35). Among the Jews of Poland, the Bund, at very least, gave tacit support to the 1920 Communist invaders by not opposing its members becoming members of "revcoms". (p. 41). THE 1920 POLISH-SOVIET WAR: SETTING THE RECORD STRAIGHT Minc confirms one important fact about the 1920 Polish-Bolshevik war. The Polish victory did not owe to the intervention of French General Weygand. (p. 37).

Jewish Schools in Poland, 1919-39: Their Philosophy and Development

Eisenstein, Miriam

1950

Why Should Polish Government Have

Supported Jewish Schools That Were Hives of Separatism, Sedition, and Communism? It Did Support Those Jewish Schools That Fostered Jewish Loyalty to Poland

This work is important not only in terms of Jewish education, but also the modes of thinking among pre-WWII Poland's huge Jewish population--one that was soon to be almost totally wiped out by the Nazi German-made Holocaust. The author describes the main forms of Jewish education and their educational philosophies, and includes many statistics on Jewish schools. POLISH NONSUPPORT FOR CERTAIN JEWISH SCHOOL SYSTEMS: WELL JUSTIFIED Author Miriam Eisenstein complains that the Polish government did not generally fund Jewish schools, and considers this a violation of the provisions of the Minorities Treaty. However, as shown below, it is obvious that many of these school systems promoted an aggressive Jewish separatism that was passively or actively hostile to the Polish nation. Why would the Polish government want to support THAT? YIDDISH AND YIDDISHISM: LINGUISTIC, AND THEN ALSO CULTURAL AND POLITICAL SEPARATISM The fact that Poland's Jews spoke Yiddish (modified German language) was an accident of history, caused by the fact that their ancestors had fled persecution in Germany. However, the Bundist-Yiddishist Cysho/Tsysho schools promoted the primacy of Yiddish as one of the central pillars of Jewish self-identity (pp. 7-8, 18-19), and even stubbornly insisted on Yiddish as the main language of instruction. (p. 30). What's more, it taught Jews that they were a separate nationality that ideally should live in a (Balkanized) "nation of autonomous nationalities". (p. 8). Were the Polish government to fund Cysho, it would be nourishing a separate nation on Polish soil that moreover was deliberately living in self-imposed apartheid. Other reasons for the Polish government being unwilling to fund Jewish schools become clear in the following entries: JEWISH SCHOOLS: ENGINES OF THE SELF-ATHEIZATION OF POLAND'S JEWS In 1936, Polish Cardinal August Hlond made a statement about Jews as freethinkers and vanguards of Bolshevism. Since then, he has frequently been condemned for this statement. But was it true? Eisenstein comments, (quote) The Bundists...further aimed to give the masses a new spiritual

orientation, a secularism to which the primacy of traditional religion must yield. (unquote). (pp. 7-8). In addition, the Bundist/Cysho educational philosophy was unambiguously (if not militantly) atheistic, and not merely--as sometimes stated--anti-clerical. Eisenstein writes, (quote) The new school was definitely of a secular nature. It departed, on the whole, from the Jewish religious tradition, which was declared a tradition of mysticism and fanaticism by the Cysho educational leadership. (unquote). (p. 21). As for the Zionist Tarbut school system, it, according to Eisenstein, was "permeated with the philosophy of secularism in Jewish life." (p. 66). A vestige of religion was kept--but only as a cultural phenomenon. (pp. 40-42). Cardinal Hlond was not the only one who decried the self-atheization of Poland's Jews. Orthodox Jews also tried to counteract "the wave of rebellion against traditional Judaism" and the "wave of secularism in Jewish life" that was spreading. (p. 73; See also pp. 87-88).

THE ZYDOKOMUNA WORE MANY DIFFERENT GUISES IN POLAND'S JEWISH SCHOOLS The Bundist/Cysho educational philosophy is conventionally described as "having a socialist frame of reference" (e. g, p. 94) and Marxist. (p. 50). However, "socialism" and "Marxism" are amorphous terms. They can also be used as a euphemism for Communism. The author realizes that the secularism and socialism of the Cysho schools made them objectionable to the Polish government. Not only was public funding rejected, but concessions to open new Cysho schools were often denied. (p. 38). In addition, Cysho and Tarbut schools were denied government funding because radical political influences on their students were not being countered. (p. 49) The following statement by Eisenstein is particularly revealing, (quote) Cysho leaders looked to the Russian Revolution as the great revolution of the time, thanks to which a new set of values had been created that the educational undertaking must necessarily take into account in its future course. (unquote). (p. 20).

THAT SAYS IT ALL. IMPLICATIONS OF ZIONISM; A NEWLY-POLITICIZED FORM OF OVERT JEWISH SEPARATISM Zionism was nothing new. It was a modernization of what Jews had believed for the longest time. (This is exemplified by the prayer/wish: "Next year in Jerusalem".) Eisenstein writes, (quote) The nineteenth century marked a turning point from Messianic to political Zionism, that is, from centuries of patient waiting for the Messiah's restoration of Jews to Zion to the initial application of human energies to the task of Jewish colonization and settlement in Palestine. (unquote). (p. 11).

ANTI-ZIONIST JEWS RECOGNIZE THE FACT THAT ZIONISM IS A FORM OF JEWISH DISLOYALTY TO POLAND Local Polish nationalists, such as the Endeks, were not the only ones who saw political Zionism as a form of Jewish disloyalty to their host state. Interestingly, when political Zionism appeared, many rabbis in Germany, England, and the USA, according to Eisenstein, "...viewed the whole attempt of Jews to establish a national state as a contradiction of their oft-declared loyalty to the states in which they lived." (p. 14). The Tarbut schools were Zionist, intending to "establish a whole network of educational institutions to mold the young in the Zionist ideology." (p. 17). This was, of course, an undisguised loyalty to a nation other than Poland. Is it any wonder that the Polish government refused to fund them? **THOSE JEWISH SCHOOLS FAVORABLY VIEWED BY THE POLISH GOVERNMENT** It is manifestly incorrect to accuse the

Polish government of being anti-Semitic or otherwise unilaterally antipathetic to Jews, or even to Jewish particularism. It all depended upon the TYPE of Jewish school, what it espoused, and the form of Jewish particularism that was being promoted by it. Consider the bilingual Jewish schools. Eisenstein comments, (quote) The link with the religious tradition of human society and emphasis on civic rights and responsibilities were, no doubt, important factors in the rather favorable attitude of the government toward the Hebrew-Polish bilingual school. (unquote). (p. 66). Attention is now focused on the Orthodox and ultraorthodox Jewish schools, notably the Agudah. These included the yeshivoh, hadorim, and Talmud Torahs. The school systems featured the Vaad Yaheshivoh, the Horev (for boys), and Beth Jacob (for girls). (p. 81). Eisenstein analyzes the factors behind Poland's acceptance of these schools, (quote) 1. State educational authorities had no reason to suspect this orthodox school network of any "undesirable" political activity, since it had no ties with labor and the socialist movement, as was the case with the Cysho schools, or with the Zionist ideal of a national homeland in Palestine, as was the case with the Tarbut schools. These orthodox schools constituted instead a deeply conservative network that fostered obedience, patriotism, and loyalty to the Polish state, and aimed to perpetuate in the changing social and political scene the ideals and practices embodied in the Jewish religious philosophy. 2. State educational authorities looked with approval upon the acceptance of Polish as the medium of instruction for all secular subjects in the orthodox schools... Thus, owing to a rather favorable state attitude toward it, the orthodox network succeeded in striking deep roots on Polish soil... (unquote). (pp. 80-81). MODERNIZING JEWISH EXISTENCE: JEWS MUST LOSE THEIR AVERSION TO PHYSICAL LABOR In the past, Jews had been accused of gravitating to "nonproductive" occupations, such as usury, tavern keeping, and the middleman, as it enabled them to avoid physical labor. Interestingly, the Cysho (Tsysho) philosophy tacitly concurred with at least the latter assessment. Eisenstein comments, (quote) The Cysho leaders, therefore, constantly waged a battle with "the remnants of stubborn Jewish conservatism." This Jewish conservatism was attacked for fostering a negative attitude toward physical work. This attitude had to be eradicated from the hearts of the young, the Cysho leaders believed, and a love for labor had to be implanted. The school had to become a laboratory for producing workers in ALL phases of human endeavor. (unquote)(Emphasis in original). (p. 21).

Nazi Germany and the Jews: The Years of Extermination, 1939-1945 Friedlaender, Saul 1998 **Contrary to Holocaust-Uniqueness Contentions, the Nazis Let Some Jews Go Free. 1939 Zydokomuna Large. Late Eastern European Knowledge of Holocaust (Late 1942)** The comprehensive nature of this work is obvious, and the author has clearly tried to examine issues from multiple angles. This book is full of interesting information. For instance, until as late as the end of 1938, there were thousands of Jewish members of European fascist parties, especially in Mussolini's Italy. (p. 5). An astonishing ONE-FIFTH of Italian Jews were, at one time or another,

affiliated with Mussolini's Fascists. (p. 666). The author clarifies the relationship between the Zionists and the Nazis. A splinter of the Revisionist Zionists, the "Stern group", or LEHI, said by Friedlander to be ignorant of Nazi goals, offered the Reich, in late 1940, to fight on the German side against the British in exchange for Nazi support of a Jewish state. The Nazis never responded to this offer. (p. 735). On another subject, Friedlander cites the German-language work of the historian Bogdan Musial. (ref. 33, 667). Musial estimates that, during the first two years of the German occupation of Poland (1939-1941), the Germans (directly) murdered 39,500 Poles and 7,000 Jews. Only in 1942 did this trend start to reverse! As for the Nazi extermination of the Jews, Friedlander clearly supports the functionalist interpretation. He believes that Hitler did not decide to exterminate the Jews until December 1941. (p. 731). Although the author notes the Nazi use of pre-existing European anti-Semitism to help achieve their goals, he stops short of claiming that this pre-existing anti-Semitism was somehow causative of the persecution of Jews and the later Holocaust. He comments, "German policies regarding the Jews did not depend upon the level of anti-Semitism in German and European opinion." (p. 189).

THE NAZIS WERE NOT DETERMINED TO KILL EVERY SINGLE JEWISH MAN, WOMAN, AND CHILD The author provides outstanding detail on how the Nazis came to re-define Karaites as non-Jews. (pp. 588-589). Other Jews were spared in various ways. Friedlander points out that the Nazis were always receptive to the use of Jews as hostages or exchange material, and provides several examples of this. (p. 583). This was the case even at the height of the Holocaust. For instance, certain Palestinian Jews living in Poland were exchanged for German nationals living in Palestine in the fall of 1942. During this same time, some wealthy Dutch Jews bought their freedom. In December 1942, Himmler received the approval of Hitler for individual Jews to be released for large amounts of foreign money. [These, and other examples (see "exchange Jews", p. 184, in the index), refute the contention that, whereas non-Jews who fell into Nazi hands could sometimes be released, Jews never could.]

ZYDOKOMUNA WAS LARGE-SCALE Now consider Jewish-Soviet collaboration (sometimes called the Zydokomuna), notably that during and after the 1939 Nazi-Soviet conquest of Poland. Friedlander quotes the work of Belorussian Jewish historian Evgeny (Eugeniusz) Rozenblat. The latter found that, despite the fact that Jews constituted only 10% of the population of the Soviet-occupied Pinsk OBLAST (district), they accounted for 49.5% of the leading administrative positions there, including 41.2% of those in the judicial and police administration. (p. 45). Considering the fact that the latter was the very instrument of raw Communist terror directed at Poles, this took on further significance in terms of the inflammation of Polish-Jewish relations. The author repeats the familiar (and incorrect) "Jewish Communists were not really Jews" and "Jewish fear of the Nazis" exculpations. He then tacitly undercuts the latter by acknowledging that many Jews were, at the time, not particularly afraid of the Nazis. This was so much so that, after the defeat of Poland in the 1939 war, significant numbers of Jewish refugees voluntarily moved back from Soviet-occupied Poland back to German-occupied Poland! In fact, Hans Frank, in a May 1940 statement, marveled at it. (p. 46).

LATE EASTERN EUROPEAN AWARENESS OF HOLOCAUST Friedlander

suggests that, until late 1942, or--at the latest--early 1943, eastern European gentiles did not realize that the Nazis aimed to completely destroy the Jews. (p. xxii). (If so, it means that, before this time, eastern Europeans who denounced or killed Jews were not knowingly participating in the wholesale destruction of the Jews. It also means that, even if Poles were 100% guilty of the Jedwabne massacre (July 1941), they could not be "complicit in the Holocaust"). Now some shortcomings: The sources cited by Friedlander are numerous, but somewhat imbalanced. The author quotes the opinions of Communist Shmuel Krakowski without a glimmer of questioning, and completely ignores the detailed scholarship of historian Marek Jan Chodakiewicz. (See the Peczkis Listmania: Historian Marek Jan Chodakiewicz...). A major theme of this work is that the Church did not particularly care about the Jews. True or not, Friedlander seems to forget that, in those pre-ecumenical times, concern for non-coreligionists was not a priority for anyone. Thus, one would not expect influential Christians to be particularly solicitous over the fate of Jews any more than one would expect influential Jews to be particularly solicitous over the fate of Christians. Friedlander details the role of Pope Pius XII and comes down on the side of those who insist that the Pope did not live up to his moral authority during the Holocaust. (p. 573). However, whatever else can be said about Pius XII's conduct, the whole argument is ironic in view of the fact that--especially according to the Jews--there is supposed to be a separation of church and state, and Christians are not supposed to impose or impress their concept of morality on the state. [In fact, the Nazis used this very line of argument to dismiss Church objections to their policies, as do many politicians today.] The author stresses the fact that Europeans generally saw Jews as outsiders. However, the author seems to forget that the process of exclusion had long worked both ways. So did traditional religious teachings. Friedlander repeats the account, from Czeslaw Milosz, of the Poles enjoying themselves on a carousel while the Nazis were burning the Warsaw Ghetto. (p. 533). He forgets that participation in amusements routinely occurred within the sight of others suffering and dying during wartime (even in the death camps). It was an attempt at living a "normal" life, and was in no way an act of callousness or disrespect towards the dying and dead. Finally, the author's treatment of the Jedwabne massacre (pp. 223-234) is disappointingly incomplete. He does not analyze the implications of the IPN Commission study. (For corrective, please read, the detailed, English-language Peczkis review of *Wokol Jedwabnego*).

Zydokomuna Backs Soviet-Rule Over Poland (1939 and 1944)

From Lwow to Parma: A Young Woman's Escape from Nazi-Occupied Poland

Rosenfeld, Klara 2005

1939-1941 Zydokomuna Was Not Marginal.

It Was Huge! The 1939 war caught Rosenfeld by surprise. She was in Lwow (Lviv) and found herself in a series of Luftwaffe bombing raids. In common with countless other eyewitnesses, Rosenfeld observed the Luftwaffe's indiscriminate strafing of defenseless

civilians. (p. 2). Poland was partitioned by the conquering Germans and Soviets, and Lwow ended up in the Soviet zone. CONTRARY TO EXCULPATIONS, THE ZYDOKOMUNA WAS VERY LARGE The author focuses on the persecution of Jews by the Communists, and omits discussion of the Zydokomuna (Jewish-Soviet collaboration), with the exception of the following allusion. Consider what happened as the Soviets were evacuating Lwow at the start of the unexpected June 1941 attack by their erstwhile German ally: "They [the Soviet officials] were joined by some 10,000 Jews, mainly young people affiliated with leftist circles, army officers, and those whom the regime considered essential. Jews who attempted to follow them into the Soviet Union were sent back to the German-held territories." (Bella Gutterman, p. xiii). The fact of hard-core Jewish-Soviet collaborators numbering at 10,000, and that from Lwow alone, adds refutation to the commonly-voiced Zydokomuna-was-small argument. DO NOT BLAME POLES FOR "NOT SAVING MORE JEWS". SOME JEWS REFUSED HELP During the Nazi occupation of Lwow, some Jews went into hiding. Rabbi Ezekiel Levin, the spiritual leader of the Progressive Jewish congregation in Lwow, turned down an offer to hide in a convent, and was murdered by the Germans soon thereafter. (p. 159). DO NOT DISPARAGE THE ROMAN CATHOLIC CLERGY While in wartime Italy, Rosenfeld was, for a time, stationed in a convent. She describes her experiences with the nuns, and characterizes Catholic priests as follows: "They were not only God's ministers, I decided; some of them were very clever people who knew a great deal of psychology. They understood people as individuals, had special insights into people's problems, and gave them comfort." (pp. 146-147).

An Eye For An Eye Sack, John 1993 ***About the Post-WII Zydokomuna in Poland. Excessively Judeocentric and Especially Germanocentric. Most Victims of Jewish Communists In Poland Were Poles, Not Germans. Update Provided.***

This is the work of a courageous Jewish-American journalist, and he covers the Jewish vengeance against Germans (not some nowadays-amorphous "Nazis") quite well. However there is much more to all this. I focus on the wider implications, and then provide updating information. THE ZYDOKOMUNA FULLY REALIZED IN THE SOVIET-IMPOSED COMMUNIST PUPPET GOVERNMENT OVER POST-WWII POLAND Author John Sack realizes that Jews dominated not only in the Communist security forces, but also in other branches of the Soviet-imposed system. He comments, (Quote) In Breslau [Wroclaw], the biggest city in Poland-administered Germany, with 300,000 inhabitants, the chief of police, the chief of the Office's section for Germans, the chief of the Polish army's own Office (its Corps of Internal Security) and even the mayor of Breslau were Jews. (unquote)(p. 138).The extreme overabundance of Jewish officers in the Bezpieka, already in 1945, and applicable to post-WWII southwest Poland, is clear. Sack quotes some knowledgeable individuals, and says, (Quote) Berek Eisenstein estimated that 90 percent of the Jews in the Office in Kattowitz [Katowice] changed their names to Polish ones. Berek said one was even buried in a Catholic cemetery. Pinek Maka, the Secretary of State Security for Silesia in 1945, estimated

that 70 or 75 percent of the officers in Silesia were Jews. Barek Eisenstein estimated that 75 or more percent were. Stanislaw Gazda said "most" were. Adam "Krawecki" that 70 to 80 percent were, and Moshe Maka that 70 or 75 percent "maybe" were. Jozef Musial, the Vice Minister of Justice for Poland in 1990, said, "I do not like to talk about it," but most officers in the Office in all of Poland were Jews." (unquote)(p. 183).-----
---UPDATE: A very detailed study, APARAT BEZPIECZENSTWA W POLSCE, by Krzysztof Szwagrzyk, based on recently declassified Communist archives, demonstrates that at least 37% of the Bezpieka officers, applicable to ALL of Poland, and over an ENTIRE long-term period (1944-1954), was Jewish. CAUTION: An unknown number of Jews concealed their Jewishness completely (crypto-Jews), so the actual figure is higher. To put all these percentages in perspective, less than 1% of Poland's post-WWII population consisted of Jews! Even fewer were present in 1945, at which time not all surviving Polish Jews had yet returned from German camps and from the interior of the USSR. For the indicated time (1944-1954), Jews, as Bezpieka officers, exceeded their share of the general population by a factor of 40. The very disproportionate involvement of Jews, especially as officers in the hated Communist Security Forces (U. B., or Bezpieka) of the Soviet-imposed Communist puppet government, went far beyond getting back at the Germans. Most of all, it was a savage act of terror and repression against the Poles, and far more Poles were arrested, tortured, and murdered than Germans. It played, and still plays, a significant role in harming Polish-Jewish relations. The fact that far too many Jews still try to run away from this inconvenient fact only makes it worse.

Polin: Studies in Polish Jewry Volume 16: Focusing on Jewish Popular Culture and Its Afterlife Steinlauf, Michael C. 2003 **The Zydokomuna in Action: Jews Held Half the Managerial Positions in the Dreaded Post-WWII Communist Security Forces (U. B., or Bezpieka) of Soviet-occupied Poland.** I focus on a few pertinent issues: THE ZYDOKOMUNA UNDER EARLY SOVIET RULE Andrzej Paczkowski (pp. 453-464), using archival sources, examines the over-representation of Jews in the leadership of the UB, or Bezpieka. He comments: "One of the few reliable sources is a report sent by Nikolay Selivanovsky, the chief Soviet advisor at the Ministerstwo Bezpieczenstwa Publicznego (Ministry of Public Security, MBP) to Beria on 20 October 1945. According to this report, Jews made up 18.7 per cent of the ministry's workforce AND HELD HALF OF THE MANAGERIAL POSITIONS...we must accept these data, at least initially, as reliable." (p. 456; Emphasis added). To put these numbers in perspective, post-Holocaust Jews constituted only 1% of Poland's postwar population, and the figures cited by Paczkowski applied only to the early stages of end-WII Soviet rule over Poland. Other figures cited by Paczkowski are either lower or higher, and these discrepancies probably stem from different reckonings based on geographical coverage, different criteria for "managerial position", etc. (p. 457). In any case, they all agree on the gross over-representation of Jews in the leadership of the hated Bezpieka--a force responsible for the torture and

murder of tens of thousands of Poles. Furthermore, this was only the beginning, For a definitive study of the Jewish leadership of the dreaded Bezpieka in 1944-1956, see my review of Krzysztof Szmagryk APARAT BEZPIECZENSTWA W POLSCE. CANNED ZYDOKOMUNA EXCULPATIONS FAIL The over-representation of Jews in the Bezpieka has at times been equated with Poles' over-representation earlier in the Cheka (the post-1917 Soviet Communist police). In actuality, the two are not remotely comparable. Poles, at about 2% of USSR's population, peaked at 6.3% membership in the Cheka (in September 1918), and declined rapidly thereafter. (p. 454). The Jewish overrepresentation was much more pronounced, and it became a mainstay in the first few decades since the Russian Revolution. Paczkowski rejects those who say that U.B.-serving Jews were no longer Jews. He compares it to those who say that Polish Communists are not "real" Poles. Besides, many U.B. Jews identified, to varying degrees, with their Judaism. (pp. 459-460). (Finally, according to Israel's Law of Return, one is Jewish if born to a Jewish mother, provided that one does not convert to another religion.) Studying the U.B.--Jewish connection, according to Paczkowski, is a legitimate one, and is not "racist". (Is study of Polish misdeeds against Jews "racist"?) But the very calling of the Zydokomuna racist is a transparent attempt to control the narrative. SO POLES WERE SUPPOSED TO COMMIT SUICIDE ON BEHALF OF THE JEWS-- EVEN THOUGH THEY DID NOT COMMIT SUICIDE ON BEHALF OF OTHER POLES! In one article, Antony Polonsky cites a document from the mainstream Polish underground (AK: ARMIA KRAJOWA) wherein the AK would come out in open combat if the Germans tried the same thing to Polish gentiles that they did to the Jews. From this, Polonsky infers that the leadership of the Polish underground saw Polish deaths as worth averting, but not Jewish deaths. But this is a complete non-sequitur on Polonsky's part. Remember that, along with 3 million Polish Jews, 3-4 million Polish gentiles were also being murdered by the Germans, yet the AK did not start a national uprising on behalf of the 3-4 million gentiles any more than it did on behalf of the 3 million Polish Jews. What the AK leadership was actually saying was that a national uprising would not be in the offing unless a large fraction of the Polish population was in danger of being exterminated in a full-blown genocide, at which time there would be nothing to lose, for Polish people as a whole, to come out in open warfare against the German occupation authorities. The Jews, of course, had nothing to lose already in 1942, but the Polish gentiles, as a whole, still did. That is the actual reason for the AK withholding more overt military action on behalf of the Jews. Nevertheless, the AK did aid Jews in various ways, including supplying the Jewish Warsaw Ghetto Uprising with firearms, training, etc. The reader capable of moving beyond a purely Judeocentric mindset must remember that every gun was worth its weight in gold. In fact, if it was worth human lives, as each donated firearm had been procured at risk of a Polish gentile's life, and kept at risk of a Polish gentile's life. And, of course, each gun donated to the Jews meant one less gun available to Polish gentiles to conduct guerrilla actions against the Germans, and to protect Polish gentiles in the event of a full-blown German genocide against the entire Polish population.

Aparat Bezpieczeństwa w Polsce: Kadra Kierownicza, Tom 1, 1944-1956

Szwagrzyk, Krzysztof 2005

THE Definitive Work on the

Communist Security Forces (U. B., or Bezpieka) in Soviet-Ruled Poland: Major Jewish Role

THE SECURITY APPARATUS IN POLAND: ITS LEADING CADRES, Volume 1, 1944-1956, is the title of this scholarly Polish-language work. It is published by the IPN (the Polish Institute of National Remembrance). THE FORCED COMMUNIZATION OF POLAND With the Red Army driving the Nazi German occupiers out of Poland, the USSR, with western acquiescence (Teheran and Yalta), proceeded to forcibly install a Communist puppet government on Poland. The U. B. (Bezpieka), an extension of the dreaded Soviet NKVD, was the secret police created to arrest, torture, and murder Poles known or suspected of being unsupportive of "the new order". [One of my uncle's relatives "disappeared", even though he had never been involved in anything remotely political.] In addition, well over a hundred thousand Poles were imprisoned. (p. 25). The Bezpieka's reign of terror served to force the remaining population into abject submission. THE FUNCTION OF THE COMMUNIST SECURITY FORCES This volume tells little about the modus operandi of the hated Bezpieka, which is generally euphemized as the Polish Ministry of Public Security, and focuses almost entirely on personages. Szwagrzyk bases his tour de force primarily, but not exclusively, on a scrupulous examination of archival sources, especially the U. B. archives that were declassified in 2002. (p. 49). His profuse index of names consists of a list of over 5,300 Bezpieka officers. Szwagrzyk devotes most of the text of this volume to the tabulated apportionment of these names according to city or town, rank of the officer, and dates of service. Because U. B. officers often served at more than one location before moving to another, some of the same names appear at different locations in different years. WHY WAS THE ZYDOKOMUNA PLACED OVER POLAND? Stalin used so many Jews in the U. B. because so many Jews had been loyal Communists for so long. In addition, Stalin probably reckoned that Polish Jews would have no trace of loyalty to Poland, while Polish gentile Communists may still have some. [The latter was eventually borne out in a sense, for example, by Wladyslaw Gomułka's "nationalist deviation".] Szwagrzyk (p. 62) cites Abel Kainer on the following named examples of pre-WWII Jewish Communists who later became part of the Bezpieka's elite: Leon Andrzejewski, Zygmunt Braude, Mieczysław Broniatowski, Julia Brystiger, Józef Czaplicki, Anatol Fejgin [Feigin], Marek Fink, Leon Gangel, Marian Jurkowski, Edward Kalecki, Julian Konar, Józef Kratko, Mieczysław Mietkowski, Zygmunt Okret, Henryk Piasecki, Ludwik Przysuski, Roman Romkowski, Józef Rozanski, Leon Rubinsztajn, Józef Światło, and Michał Taboryski. Of course, many Jewish Communists had changed their names to Polish ones. The best-known Jewish officer in the Bezpieka was Józef Światło (Izaak Flieschfarb) because of his defection to the west in December 1953. Światło's embarrassing defection caused a shakeup of the U. B. (p. 24). The book containing the text of his 1950's broadcasts on Radio Free Europe was not published in Poland until 1990. (p. 8). There were also several less-known defections of U. B. officers. (p. 68). In addition, hundreds of Poles accepted into the Bezpieka ended up deserting, or even having secret ties to the anti-Communist

Polish underground. (p. 68). LEADING JEWISH COMMUNIST MURDERER ESCAPES JUSTICE Many of the Communist concentration camps and prisons were administered by Jews. The best known of the Jewish wardens was Salomon (Shlomo) Morel. He was director of the camps at Swietochlowice-Zgodza (1945) and Jaworzno (1949-1951). He also was the commandant of the prisons, for example, in Opole (1945-1946), Katowice (1946-1948) and Ilawa (1951-1953). In time, he became a symbol of Communist crimes and the Poles' inability to bring the criminals to justice. [After the fall of Communism in Poland, Morel, reacting to publicity about his crimes, was one of several Jewish functionaries who fled Poland. Israel welcomed him and protected him. (So much for the myth that Jewish Communists are not really Jews.). Despite Polish requests, Israel refused to extradite him, claiming such considerations as his illness and advanced age. However, Israel had no problem supporting the extradition and prosecution of ill and aging Nazis.]Pointedly, Morel was just the tip of the iceberg. Other examples of high-level Jewish functionaries in charge of Communist prisons and concentration camps, listed by Szwagrzyk (p. 64) along with the locations and durations of their rule, are: Mieczyslaw (Moszek, Moishe) Flaum - leader of the camp at Milecinie near Wloclawek (1945-1946); Beniamin (Benjamin) Glatter - in charge of the prison at Goleniow (1949 r.); Franciszek (Efraim) Klitenik-director of a number of prisons in Wroclaw (1946-1947), Dzierzoniow (1947-1951), and Lodz (1951-1958); Sewer [Sever] Rozen - the head of a number of prisons in Wielun (1947) and Barczew (1947-1951); Oskar Rozenberg - director of the prison at Potulice (1951-1953); Kazimierz Szymanowicz - leader of the prison at Rawicz (1945-1947); and Saul Wajntraub [Weintraub]-director of the prisons at Klodzko (1948-1951) and Warsaw (1951-1954). THE PIVOTAL ROLE OF THE ZYDOKOMUNA IN THE SOVIET SUBJUGATION OF POLAND Nikolai Selivanovsky [Nikolaj Seliwanowski] should know about the Bezpieka in Poland. He was a high-level NKVD officer, and a leading Soviet counterintelligence officer in SMERSH. He advised Lavrentiy Beria as well as the leadership of Poland's Bezpieka.

Selivanovsky/Seliwanowski gave unstinting credit to the Jews for their leading role in the forced Communization of Poland. (p. 62). He quoted a number of figures for late 1945. At that time, Jews already comprised 18.7% of Bezpieka membership in general, as well as 50% of its leadership positions. (p. 61). To keep these numbers in perspective, less than 1% of Poland's post-WWII population consisted of Jews at the time. Nor was the gross Jewish overrepresentation in the Communist security forces some kind of passing fad. Szwagrzyk's own detailed analysis applies to a longer period, and is telling. He shows that, during 1944-1954, Jews accounted for 37.1% of Bezpieka officers. (p. 59). During 1954-1956, well after Stalin's death, the figure dropped only slightly--to 34.5%. (p. 59). This means that, all this time, Jews were roughly forty times more common as officers in the hated Communist police than they were in the general Polish population! Szwagrzyk's scholarship soundly refutes the greatly underestimated figures propounded by the likes of Krystyna Kersten, Andrzej K. Kunert, and others. (p. 62). Finally, Swagrzyk's research is limited to the Bezpieka. It does not touch on the very many Jews serving in other branches of the Soviet puppet government, such as in the judiciary (e. g, Stefan Michnik, the half-brother of Adam Michnik vel Szechter), which

sentenced innumerable Polish freedom fighters to death. For more on all this, see BESTIE, by Pluzanski.

Null and Void: Poland: Case Study on Comparative Imperialism Szonert, M.B. 2008 **A Broad Overview of Recent Polish History. BEZPIEKA and Zydokomuna** This work covers many topics: WWII battles, Katyn, the deportations of Poles into the USSR and Nazi Germany, the Soviet-betrayed Warsaw Uprising, the Roosevelt-Churchill betrayal of Poland, the Soviet-imposed Communist puppet state, the illusory Gomulka "thaw", the election of Pope John Paul II, the Solidarity movement, the Jaruzelski-imposed martial law, the fall of Communism, and the first decade of post-Communist Poland. Two things stand out about this work. One of them is the detailed description of the provocations against Poland conducted by Nazi Germany, as well as Poland's German minority, in the year or so before the 1939 German-Soviet conquest of Poland. (p. 15-on). Another is the detailed descriptions given to the Communist terror in Yalta-betrayed Poland, and the sufferings of the people under Communism. **THE SCOPE AND SCALE OF THE ZYDOKOMUNA** The author is candid about the very disproportionate number of Jewish officers in the hated Communist security forces (the UB, U.B., or Bezpieka). She writes: "The entire managerial cadre of the Public Security Ministry came with the Soviet Army from the East. Initially, the decision makers in the newly formed Polish administration were only Russians; many of them didn't even speak Polish. Polish Jews together with a few Poles, all of them trained in Moscow, occupied the second tier of the managerial structure. The ordinary Poles were working mainly in the lower levels of the administrative structures. By 1948, most of the Soviets returned to the Soviet Union, leaving the Polish Jews firmly in charge. Stalin favored Jews over Poles. He trusted them more because the Polish Jews were less likely to be connected with the patriotic movement, were outsiders towards Polish history and tradition, and had no ties to the Catholic Church." (pp. 112-113). **WARNING:** The accounts of Communist tortures are graphic, and may upset the sensitive reader. In summary, Szonert cites sources that affirm the following: "It is estimated that between 1945 and 1948 at least 2,500 death sentences were handed down, while another 10,000 people were murdered during barbaric interrogations, not even reaching trial. In addition to those murdered, between 100,000 and 150,000 people were sentenced to lengthy prison terms, many of them died in prison of inhumane conditions and lack of medical care; some of them were brutally murdered by prison killers, so called URKAS..." (p. 126).

The Generation: The Rise and Fall of the Jewish Communists of Poland

Schatz, Jaff 1991 **Jews in the Communist Party of Poland. Ignores All The Jewish Communism OUTSIDE the CP. Exculpations Fail.** Jewish author Jaff Schatz provides a great deal of information about the Zydokumuna (Jewish Communism in Poland), tracing this phenomenon from before WWI through the 1970's. However,

Jewish involvement in Communism went FAR beyond the Communist Party, and Schatz' study is, unfortunately, largely limited to the CP. THE CP: MASSIVE JEWISH OVERREPRESENTATION Jaff Schatz estimates that Jews comprised as much as 70% of high and medium level functionaries in the Communist party (pp. 360-361), with overall membership commonly reaching 50-60% (p. 96), sometimes more. In fact, Schatz (p. 96) remarks: "Given this background, a respondent's statement that "in small cities like ours, almost all Communists were Jews' does not appear to be a gross exaggeration". Note that a 50-70% level corresponds to Jews being five to seven times more common in the Communist Party than in the general Polish population. NOT VOTING FOR THE COMMUNISTS PROVES NOTHING Schatz (p. 98) allows for Polish Jews accounting for 2/5ths of the Communist vote (meaning that the Jewish popular vote for Communism was fourfold that of the Jewish share of Poland's prewar population). He then again tries to downplay the scale of the Zydokomuna by alleging that only 5% of Polish Jews voted for the Communists. However, this ignores at least two facts. First of all, voters usually prefer to vote for parties that have a chance of winning an election, and surely the Jews knew that the Communists had virtually no hope of coming to power, via free elections, in Poland! Second, most Communist sympathy was covert in nature, only becoming manifest when Polish rule weakened. Apropos to this, Schatz neglects the large number of Jews who seemingly came out of the woodwork to attack Poles during the 1920 Polish-Bolshevik War and only superficially (and euphemistically) discusses the repeat of the same (p. 153) during the Soviet conquest of eastern Poland in 1939. The determination of the true scale of Zydokomuna is hindered by the fact that Polish Communist Jews were strongly encouraged, on numerous and successive occasions (pp. 184-185, pp. 213-214, and p. 365) to hide their Jewishness by changing their names and otherwise pretending to be ethnic Poles. Note also that this disguise began long before the Red Army had entered Poland and set up the UB terror apparatus, which eventually cost the lives of perhaps 100,000 Poles. THE ZYDOKOMUNA WAS MUCH, MUCH BIGGER THAN MEMBERSHIP IN THE CP Ironically, Jaff Schatz tacitly demolishes the "Few Jews were Communists" exculpatory argument as he writes (p. 82): "Western analysts who deem the membership of the Polish Communist party as insignificantly small often commit the mistake of forgetting that the movement acted underground, that membership was punishable by a severe prison sentence, that the devotion of the movement's cadres made up for much of its quantitative weakness, and, finally, that the movement had significant influence on a relatively large group of sympathizers and supporters." The "Few Jews were Communists" exculpation also ignores the fact that Jewish support for Communism included other, larger, ostensibly non-Communist Jewish political parties, including part of the Bund. Finally, much Jewish support for Communism was usually completely latent until manifested under Soviet rule over Poland. EXCULPATIONS FOR JEWS IN COMMUNISM The author repeats a series of canned explanations for Jews in Communism, all of which are based on non sequiturs and other logical fallacies. Thus: In common with many others, the author suggests that the desire for a better world drove Jews to Communism. and the elimination of anti-

Semitism were major causes of the Zydokumuna. So Jews wanted a better world. Who didn't want a better world? And why could the Nazis, using the same exculpatory reasoning, not argue that their participation in Nazi crimes had stemmed from a desire for a better world? The "Jews were oppressed" exculpation, besides ignoring the fact that Jews were privileged as well as oppressed, begs the question about all the other oppressed peoples (notably the Poles) who never supported Communism in such disproportionate numbers. More fundamentally, the "Jews were wronged" exculpation is hollow, because it is an all-purpose excuse. Virtually every group has been wronged at one time or another, and so EVERYONE can use it. In fact, the informed reader realizes that the Germans used the same "we were wronged" exculpation (Versailles, reparations payments) to rationalize their support for Hitler and Nazism. To excuse the Jewish over-involvement in the murderous movement of Communism would mean that the Germans would have to be excused for their murderous actions under Hitler and Nazism!

JEWISH COMMUNISM FROM JEWISH URBANIZATION The "Jews were educated and urbanized" exculpation begs the question as to why education did not lead Jews AWAY from Communism. If anything, one would expect the presumably simple country folk to be the ones prone to fall for revolutionary appeals, slogans, and utopian promises, and for the educated to be in a better position to learn about the secretive, violent, and totalitarian nature of Communism. The "Jews were educated and urbanized" exculpation is a circular argument. In many nations, Communism was a rural as well as urban movement. Why not in Poland? Precisely because nearly all the uneducated and rural peoples were Poles who did not support Communism!

WILL THE REAL EXCUSE STAND UP? All of Schatz' exculpatory arguments presuppose that pro-Communist motives were necessarily altruistic or at least benign. But what about selfish opportunism? Anyone who became a Communist willfully overlooked the fact that Communism was from the beginning, to anyone who looked objectively at it, a movement based on lies, violence, and totalitarianism. Instead, throughout the 1920's, Polish Jews chose to look at the Soviet Union through rose-colored glasses.

A SELECTIVE SENSITIVITY TO ANTI-SEMITISM? The eventual appearance and growth of anti-Semitism among Communists (p. 354), the arrests and executions of many Jewish Communists by Stalin (p. 102), the WWII deportations of Polish Jews to Siberia (p. 161), the obvious rottenness of Soviet society (p. 155), etc., all failed to permanently turn devotees away from Communism. An obvious double standard emerged: The real or imagined injustices of Polish society were cited as a ground for turning to Communism, but the much greater injustices under Communism were willfully overlooked. Perhaps becoming (and remaining) a Polish Communist had less to do with fighting injustice and more with exercising a visceral and entrenched hatred of Poland, of religion, and of free enterprise!

AFTER THE HOLOCAUST: POLES BRUTALIZED BY THE WAR AND GERMAN OCCUPATION The killing of a few hundred Jews by Poles, partly the result of postwar property disputes, has recently gotten a great deal of one-sided media attention as a result of the publication of FEAR, by Jan T. Gross. Writing 15 years earlier, Schatz had the following take on this subject, "Thus, the stonethrowing and grudging surprise that `so many Jews are still alive' that met many

returnees on crossing the border were not accidental. The wartime German occupation resulted in a barbarization of social life, and Nazi propaganda contributed to the dehumanization of the Jew in the public mind. Against this background, the fact that Jewish Communists were conspicuous in the regime's side of the power struggle reinforced one of the traditional elements in image of the Jew, namely, that of a servant of anti-Polish interests (to such a degree that anyone who served the new regime was liable to be suspected of being a Jew)." (p. 206). CONCLUSIONS Again, bearing in mind the gentile disguise of most of Poland's Communist Jews, the true scale of Zydokomuna can only be given a minimal estimate. However, note that, unlike the fantastic anti-Polish thesis advanced by Jan T. Gross, Jaff Schatz is, to his credit, at least willing to recognize the brutalization of the war-ravaged Polish people, and the very real Zydokomuna, as factors in these killings. In conclusion the Zydokomuna was no bogeyman. It was detrimental to the Polish nation and contributed to the sufferings of Poles and Jews alike.

Bestie Pluzanski, Tadeusz M. 2011 ***Unfortunately, Sweden and Israel Are Dens of Unpunished Murderers of Poles*** WARNING: This Polish-language scholarly book is not for the politically correct. Nor is it for those steeped in the standard narrative, endlessly promoted by academia and media, of the innocent-victim Jew and the villainous Catholic Pole. Author Pluzanski is unafraid to call a spade a spade--the ZYDOKOMUNA (Judeo-Bolshevism: p. 365). Especially nowadays, the American public hears a lot about so-called Polish "complicity in the Holocaust." But if Jews can play the complicity card, then so can Poles. Even if it is true that Communism was never primarily Jewish, and that Communist evils would have happened even in the complete absence of Jews, the fact still remains that Jews were actively complicit in the torture and murder of tens of thousands of Poles--very much so. The Stalinist murders--those that were the direct outcome of the sham court cases on trumped-up charges--cost the lives of 5,000 Poles. (p. 100). But that was just the tip of the iceberg. Tens of thousands more Poles died in Communist prisons and in the armed struggle against the 2nd Soviet occupation of Poland. (p. 100). STALIN'S WILLING EXECUTIONERS: SIGNIFICANCE OF THE ZYDOKOMUNA Leading Jewish Communists had a much larger impact than their already-high numbers suggest. They had an exceptional fervor for Communism, which, combined with their zero compassion for Poles, made them much preferred by Stalin. (pp. 499-500). In addition, they were people of high intelligence. For example, Jakub Berman gave unstinting credit, to fellow Jewish Communist Julia "Luna" Brystygier vel Preiss for her outstanding and talented development of the murderous Communist Security Forces (BEZPIEKA). (p. 433). Among Jewish Communist BEZPIEKA leaders, Salomon Morel (p. 62), Feliks Rosenbaum (p. 293), Jacek Rozanski el Jozef Goldberg (p. 293) Benjamin Wajsblech (p. 373), and Anatol Fejgin (pp. 497-498) were notable for their exceptionally sadistic cruelty to their Polish patriotic inmates. THE JEWISH MURDERERS OF WITOLD PILECKI, THE POLISH PATRIOT AND AUSCHWITZ-HERO High-level functionaries, of the Security Office (U. B. or

BEZPIEKA) that was part of the Soviet-installed Communist puppet government, were personally involved in the persecution of high-profile Polish patriots. In the case of Witold Pilecki, these included Jacek Rozanski vel Jozef Goldberg, Adam Humer (the veritable symbol of Stalinism: p. 236), Jozef Czaplicki, Roman Romkowski vel Natan Kikiel, etc. (pp. 90-91). On the other hand, General Stanislaw Radkiewicz, an ethnic Polish "internationalist", was a figurehead in the U. B. (p. 91). The executioner of not only Witold Pilecki, but also of Polish freedom fighters Hieronim Dekutowski "Zapora" and Adam Doboszynski, was the Jew Piotr Smietanski, who is best known as the Butcher of Mokotow Prison. (p. 254).

THE YEAR 1968: A WIN-WIN DEAL FOR JEWISH MURDERERS OF POLES: ESCAPE JUSTICE AND BLAME THE POLES TO BOOT

As the so-called de-Stalinization proceeded, there was the danger that Jewish Communist criminals could be among those finally brought to justice for their many crimes. So many of them fled Poland to the West. To crown their evasion of justice, they went around proclaiming themselves as victims of Communism and--better yet--as victims of (what else?) Polish anti-Semitism. Helena Wolinska vel Brus-Ochsmann was especially vocal in yapping about Polish anti-Semitism. (p. 424). This was an integral part of her ultimately-successful evasion of extradition requests (from England) to face justice in Poland.

IN ISRAEL: LO AND BEHOLD, JEWISH COMMUNISTS ARE 'REAL' JEWS AFTER ALL

Scholar Tadeusz M. Pluzanski (p. 399) estimates that, just after March 1968, around a thousand Jewish deep-dyed Stalinists obtained refuge in the State of Israel. (So much for the exculpatory myth that Jewish Communists were "not really Jews". In the eyes of the State of Israel, they certainly were, especially when it became convenient for them to be recognized as such.) Soon after the events of 1968, sadist Feliks Rosenbaum (p. 293) found asylum in Israel (p. 296), as did, for example, Maks Auster and (even earlier) Edward Gol vel Rubin Schweig. (p. 401). Among those Jews specifically responsible for the murder of Emil August Fieldorf "Nil", the following found favor in Israel: Wladyslaw Dymant, Gustaw Auscaler, and Israel Gustaw (now Szmul). (p. 375: pp. 402-403). Among other Jewish murderers of "Nil", Helena Wolinska (p. 371) and Paulina Kern (p. 375) found new homes in England. Now consider Salomon Morel, the notorious Commandant of the Communist camps at Jaworzno and Swietochlowicach. (p. 414). During WWII, the lives of Salomon Morel's immediate relatives had been saved, from the Nazi German occupants of Poland, by the ethnic Pole Jozef Tkaczyk, who was awarded at Yad Vashem for doing so. (p. 410). Guess what? Salomon Morel returned the favor by torturing and murdering thousands of Poles. The case of Salomon Morel calls to mind the "You knew I was a snake" meme.

EVIDENTLY, A TALMUDIC-STYLE DUAL-JUSTICE SYSTEM GOVERNING JEWISH KILLERS OF GOYIM AND GOYISH KILLERS OF JEWS

Salomon Morel, fearful of the Polish authorities about to finally bring him to justice, fled Poland and quickly got Israeli citizenship. (p. 412). The State of Israel lost no time in denying Polish requests for extradition, citing Israeli law that states that Morel's acts are not genocide, and, besides, whatever his deeds, they were too long ago. (p. 413). How convenient! To further add to the total (even farcical) miscarriage of justice, the still-living BEZPIEKA criminals continue to receive high pensions from the Polish government--moreover pensions that

are considerably higher than those received by most law-abiding Poles. (pp. 14-15). This was notably true of Salomon (Szlomo) Morel. (pp. 408-409). LIBERAL SWEDEN: A HAVEN FOR JEWISH MURDERERS OF POLES Some 2,500 Polish Jews moved to Sweden in 1969-1971. (p. 443). In addition, Sweden, even more than Israel, became the favorite place for Jews evading justice. (p. 401). It became the new home for Maksymilian Litynski (Lifsches) and Jozef Bik-Bukar-Guwarnski, a high-level BEZPIEKA functionary at Gdansk and later Katowice. (p. 399). The most famous person to flee Poland for Sweden was the Stalinist judge Stefan Michnik. (p. 399). He has the blood of at least nine innocent people on his hands. (pp. 436-437). Stefan's exculpation? His past was "his private business", and, besides, he was "young and naive" when he did what he did. (p. 438). [Imagine a Nazi defendant, charged with murdering Jews, trying to get away with such a farcical defense.] Stefan Michnik has never once admitted his guilt, and never has apologized to the families of his victims. (p. 439). Stefan Michnik is the half-brother of Adam Michnik vel Szechter, the editor of the leftist and Judeocentric GAZETA WYBORCZA, which has been funded by George Soros. Surprise: GAZETA WYBORCZA delights in regularly publishing articles that run down Polish patriotic and religious traditions. The only difference between half-brothers Stefan and Adam is that they accomplish their anti-Polish deeds in different ways.

Excuses...excuses...Sweden's excuse for refusing to extradite Stefan Michnik? Polish anti-Semitism (what else?). (p. 439, 444). No Justice, No Peace! THE LEWACTWO MAKES EXCUSES FOR COMMUNIST CRIMINALITY In the Foreword, film-maker Jerzy Zalewski called attention to the fact that the likes of (surprise) GAZETA WYBORCZA and POLITYKA have been relativizing Communist crimes, and blurring the boundary between the Communist perpetrators and the victims of Communism. (p. 12). LEWAKS have compared the Communist and Nazi prisons with the pre-WWII Polish detention center at Bereza Kartuska. This is beyond absurd. Only a literal handful of Communists perished at Bereza Kartuska. (p. 170). If anything, Bereza Kartuska is comparable other nations' run-of-the-mill prisons, such as the one in Dartmoor (England). (p. 170). Remember Helena Wolinski? Surprise...surprise...GAZETA WYBORCZA stuck up for her. (p. 425). When the ultimately-unsuccessful efforts were made, by the Polish government, to extradite Salomon Morel, the LEWACTWO also got in the act. These so-called progressives lectured us that Morel should be left alone because he is elderly. (p. 411). Yeah, right. No such considerations were given to elderly Nazi- and Nazi-collaborating individuals, the most egregious example being that of John Demjanjuk, who was repeatedly prosecuted, moreover despite failed prosecutions, and moreover despite his ill health, well into his nineties until finally relieved by death. In 1999, then-President Kwasniewski awarded Stanislaw Supruniuk, the onetime U. B. butcher of Rzeszow, the prestigious KRZYZ KOMANDORSKI ORDERU ODRODZENIA POLSKI. (p. 15).

The Stars Bear Witness* Goldstein, Bernard 1992 **Warsaw Ghetto Uprising Tainted By Communism, For Which Reason Poles Were Reasonably Disinclined to Fully Support It* Eyewitness Bernard Goldstein presents a variety of interesting information. For example: AMERICAN JEWISH INDIFFERENCE, AND LOCAL

JEWISH-NAZI COLLABORATION The surviving Polish Jews constantly complained about American Jews not helping them (p. 272). And, in common with many other authors, Goldstein portrays the Jewish ghetto police as Nazi collaborators (pp. 70-71), faulting them for such things as the forcible roundups (including the uncovering of Jews in hiding) for the death trains (p. 106, 116). JEWES WERE NOT EXPECTED TO DIE NEEDLESSLY. SO WHY ARE POLES BLAMED FOR NOT WANTING TO EITHER? The Polish Underground refused to support the eventual Warsaw Ghetto Uprising more substantively owing to fears of its expansion to numerous Polish victims. (p. 194). Interestingly, in the first stage of the deportations of Warsaw's Jews to Treblinka (July 1942; 60,000 initially-slated deportees), many Jews exhibited a comparable attitude, "But we knew that armed resistance would doom the whole ghetto instead of only sixty thousand. And who, no matter how convinced that the whole ghetto was doomed in any case, could take upon himself the responsibility for precipitating such a catastrophe?..." (p. 111). Goldstein continues, "The ghetto had no right to sacrifice sixty thousand human beings so that the survivors might continue their slave existence a little longer...But how would the hundreds of thousands who were not immediately threatened with deportation react to such a proposal? Would they consent to mass suicide?" (p. 111). THE 1943 WARSAW GHETTO UPRISING: THE ZOB TAINTED BY COMMUNISM. SO WHY WOULD POLES WANT TO SUPPORT THEIR COMMUNIST ENEMIES? The Polish suspicion of the leadership of the Warsaw Ghetto Uprising being tainted by Communism (Zydokomuna) finds implicit corroboration in Goldstein's following revealing comments: "On May Day, the ghetto fighters undertook a one-day `offensive'. In the evening they held a roll call of their decimated ranks and sang the `Internationale'." (p. 198). Elsewhere, Goldstein himself has no difficulty referring to Communists as his "good friends" (p. 277). ABOUT THOSE "VERY FEW" POLES THAT AIDED JEWS: A STRONG CORRECTIVE Commonly-voiced complaints about Poles not hiding more Jews ignore the draconian scale of German terror used against Poles, as elaborated by Goldstein, "Each day the terror on the Aryan side increased. There were constant raids, arrests, and executions for the slightest hint of contact with Jews." (p. 183). Also, "The renewed terror on the Aryan side has frightened many Poles whose attitude toward the Jews was friendly. The intensive activity of the Gestapo made hiding a Jew more dangerous each day. Schmaltzovniks were everywhere. Every decent instinct was choked off in the atmosphere of terror, executions, extortion, lawlessness, and complete human demoralization." (p. 201). In addition, "The wave of raids and kidnapping, the great manhunt in the city streets, began all over again. Entire blocks of houses were closed off. Bloodhounds sniffed and snooped everywhere. Nazi gangs dragged people from their homes, from attics and basements, beating and killing them. In the tense atmosphere that descended on the entire city, the few Jews who had escaped from the ghetto experienced the most terrible fears." (p. 208). Finally, "The

raids in and around Warsaw increased the fright not only of Jews but also the handful of non-Jews who were disposed to help them. It became increasingly difficult to find new hiding places and to retain the old ones..." (p. 228). Apart from the obvious ones, there were countless other daunting challenges facing Polish rescuers of Jews, as elaborated by Goldstein. (pp. 213-221). THE SIGNIFICANCE OF POLISH HELP TO JEWS WAS NOT ALWAYS OBVIOUS Goldstein credits Poles for smuggling food into the ghetto (p. 750), for playing the leading role in unmasking Treblinka as a death camp (p. 118), and for warning Jews about the fraudulence of Hotel Polski (p. 203). He points out that the Polish Underground provided several men who, being familiar with Warsaw's sewer system, mapped movement routes within the ghetto and escape routes out of the ghetto (p. 198). JEWS ALSO LOOTED FROM POLES. WHY DON'T WE EVER HEAR ABOUT THAT? The oft-mentioned looting of Jewish valuables by Poles, highlighted by the media-acclaimed Jan T. Gross, has another side. After the German-forced evacuation of Warsaw following the doomed Poles' 1944 Warsaw Uprising, Jews hiding from the Germans amidst the ruins of Warsaw spent time looting the valuables that had been previously buried by the Polish Varsovians (p. 270). Eventually, a theft-and-barter ring developed between the Warsaw-Jewish and the outside-Polish shabrovniks (looters) (p. 271). Unlike Jan T. Gross and his fantastic property-acquisition-guilt-complex notion with which he tries to saddle the Poles, Goldstein has a much more prosaic explanation for the intensity of postwar Polish anti-Semitism, "After so many years of bloodletting and terror, the morale of the liberated people of Poland was at a low ebb. And the conduct of the liberators, the rank-and-file soldiers of the Red Army, who did not shrink from robbery and rape, further demoralized the population. The chaos and anarchy of Polish economic life and the dissatisfaction and disappointment of the Polish population were increased by the economic policies of the new rulers." (p. 278). NO BLACK AND WHITE ON POLES AND JEWS Goldstein follows Polish-Jewish relations, beginning with slaughterhouse workers around 1919: "Jews and Poles worked side by side and the relations between them were good, despite the fact that both were strongly nationalistic, unruly, and impulsive." (p. 8). As for the 1930 anti-Jewish excesses (Goldstein's words) at Minsk-Mazovietsky, he points out that a mentally deranged Jew had killed a Polish Army Sergeant, and certain Polish nationalists retaliated collectively against Jews (pp. 13-14). Now consider WWII and the German-made Shoah. Goldstein paints a complex picture of Polish reactions to Jewish deaths (p. 194) and concludes that Poles had, in effect, been numbed by constant German cruelties: "The four years of Nazi terror, persecution, and anti-Semitic propaganda had poisoned their souls and completely destroyed in many of them any feeling that the Jews were human." (p. 194). The schmaltzovniks (szmalcowniki; blackmailers) were recognized by Goldstein as "...these dregs of Polish morality..." (p. 208). THE BOGEYMAN OF BEREZA KARTUSKA Some Polonophobes and local LEWAKS have equated Bereza Kartuska, an interwar internment camp, with the Nazi and Soviet concentration camps. This is utter nonsense: "In his quiet, deliberate way he [Leon Feiner] told me the story of his experiences during the long months in the Soviet prison at Lida. `I was in the Polish Punishment Camp of Kartuz Berez a long time, but that cannot even be compared to

what I lived through under our "comrades"...It is hard for me to say it, but what saved us is that the Nazis drew close to Lida." (p. 99).

Rare Jewish Contrition for the Zydokomuna

Night Voices: Heard in the Shadow of Hitler and Stalin Laskey, Heather 2003

Unusual Zydokomuna Candor: Modern Jews Confront the Jewish Over-Involvement in the Bezpieka (U. B.), the Dreaded Communist Secret Police! The Jewish interviewees in this book were Jewish Communists whose lives began in pre-WWII Poland. Mention is made of the fact that, according to the numerus clausus rule, Jews were allowed to take only 10% of places in medical school (p. 27), but not the fact that Jews constituted 10% of Poland's prewar population. So why was that supposed to be so terrible? POLISH ANTISEMITISM WAS SPORADIC IN TIME AND SPACE Some of the interviewees mention frequent incidents with Polish anti-Semitism, even describing anti-Semitism as something inherently Polish (p. 199, 219), and Polish benefactors as exceptions. (p. 105). In contrast, Stasia, an assimilated Polish Jew, reports that she never had been confronted by anti-Semitism. (p. 27). As for Alina: "Her family were observant Jews, and as Alina says, she would not use the word 'assimilated' because she did not think in those terms. She insisted that she had no recollection of anti-Semitism when she was growing up and stressed that her father had many Polish friends." (p. 118). POLISH AND JEWISH COLLABORATION WITH THE NAZIS Now consider the German occupation. Laskey describes the Jewish ghetto police as "corrupt and hated." (p. 47). As for the Polish Blue Police (Policja Granatowa), both collaborationist and anti-collaborationist behaviors were encountered. Stasia was denounced by one of the police, and then delivered from the clutches of the Gestapo because of the actions of another Polish policeman. (pp. 69-70). Stasia visited Maidanek (Majdanek) soon after the retreat of the Germans, noted the fact that many Poles along with Jews died there, and quoted a wide range of estimates of its Jewish victims (200,000 to 1,500,000). (p. 91). NO EXCULPATIONS: JEWS ACCEPTING SOME JEWISH LIABILITY FOR THE ZYDOKOMUNA Most accounts of Jews involved, to a very disproportionate degree, in Poland's postwar Soviet-imposed Communist puppet government, and especially in the Communist terror apparatus (U.B., or Bezpieka), tend to picture the Jews as unwitting tools of Stalin, and of the Jews as scapegoats for the Polish reaction that followed. In contrast, some of the critical reflections of the Jewish Communists in this book come close to acknowledging the fact that Poland's Jewish Communists knowingly and willingly placed themselves in a position that made them enemies of Poland, and knowingly brought discredit to the Jews in the eyes of the Poles. One of the participants noted that: "I used to argue with Mietek and Stasia about it, saying that it was foolish to have let a situation arise in which Poles could see Jews as the instruments of what they hated--Russia and Communism." (p. 199). [Note that this coincides with Cardinal August Hlond's much-criticized

statement (pp. 154-155) in the wake of the Kielce Pogrom, in which he spoke of the animosity that Jews were bringing upon themselves by collaborating with the Soviets.] The discussion continues as follows: "The truth is that in those first years many Jews were involved in the apparatus of oppression, and Jacek Rozanski [Goldberg] is remarkable only because we knew him. I cannot make up my mind whether I share Mietek's or Peter's opinion about this. Mietek thinks that Jews did it because they were true Communists and so took on themselves the jobs that Poles could not or would not do...Peter, on the contrary, feels that Jews absolutely should not have become involved in the Security forces, either in the oppression or in any part of its machinery." (p. 219). [Note that all this points to the largely-voluntary nature of Jewish-Soviet collaboration against Poland.] YES, VIRGINIA, JEWISH COMMUNISTS WERE REAL JEWS The book concludes with discussion of such topics as disillusionment with Communism, the belief that Communism was something good that eventually got taken over by anti-Semites, etc. It has often been argued (e. g., by Jan T. Gross and his fans) that Jews who were Communists were not really Jews. Against this silliness, it is noteworthy that the State of Israel (along with Denmark and Sweden) were the only countries that accepted the Jewish Communists thrown out of Poland in 1968. (p. 175). A number of the family members converted to Christianity, including some that had shown no previous inclination towards religion.

Insiders and Outsiders: Dilemmas of East European Jewry Cohen, Richard I.

2010 **An Exotic Rarity: Jewish Scholar Accepts Collective Jewish Accountability for the Crimes of the ZYDOKOMUNA (Judeo-Bolshevism)!** In typical discourse, everything negative in past Polish-Jewish relations is reflexively blamed on the Poles. This book is a refreshing exception. JEWISH COMMUNISTS WERE CERTAINLY JEWS Author Ruth R. Wisse comments, "True believers in applied Marxism resembled the early Christians in claiming to be BETTER Jews or better THAN Jews by transposing the merely parochial and limited ethical teachings of Judaism into a universal and practical system." (p. 197; Emphasis in original). LASTING IMPLICATIONS OF JEWS IN LEADERSHIP POSITIONS IN COMMUNISM No one is suggesting collective guilt, or that the sons are responsible for the deeds of their fathers. However, all nations are a community, and the community must accept collective accountability for the deeds of its members, be they good or bad. In nearly all of the discourse that takes place in academia and media, the well-worn phrase, "coming to terms with the past", is one-sided. It is almost always applied to something that a non-Jew did to a Jew, and never to something that a Jew did to the GOY. This book contains a rare exception: It is a chapter by Jonathan Frankel, which evaluates the famous Russian author Solzhenitsyn's claims in his 200 YEARS TOGETHER [See my review]. Whether or not Jewish Communists are, according to somebody's opinion, "real" Jews, is irrelevant. Author Jonathan Frankel is brutally frank as he writes, "In the light of these developments, Solzhenitsyn's insistence that the Jewish people cannot simply shrug off the Trotskys, Uritskys, and Yagodas as 'non-Jewish' or outsiders, is

certainly persuasive. If Jews take pride in Heinrich Heine, Felix Mendelssohn, Benjamin Disraeli, and Boris Pasternak, who were Jews by birth but were baptized into the Christian faith, can it be logical--as distinct from comfortable--to disown the 'non-Jewish Jews' who as Bolsheviks participated in destroying Russia's emergent democracy in 1917; in establishing a brutal (albeit 'proletarian') dictatorship; and in provoking a ferocious civil war across the length and breadth of that vast country?' (p. 185). Frankel makes this conclusion even stronger as he continues, "This point was made by Daniil Pasmanik in the early 1920s when he wrote: 'Does the Jewish people [EVREISTVO] bear responsibility for Trotsky? Without a doubt, it does. As a rule, nationally minded Jews choose to include within the fold not only the Einsteins and the Ehrlichs, but also Borne and Heine, who opted for baptism. In that case, though, they do not have the right to dissociate themselves from Trotsky and Zinoviev.'" (p. 185).

CONFRONTING TALMUDIC RACISM AND DISOWNING IT Author Rachel Manekin evaluates the AGUDAT AHIM (AGUDAS ACHIM), a Jewish organization, in late 19th-century Austrian-ruled Galicia, that sought to integrate the Galician Jews into Polish-ness. She focuses on the efforts of Baerish Godenberg, a Galician maskil (enlightened Jew): "In an effort to counter the most popular anti-Semitic accusations of his day, Goldenberg proposed that the government convene a rabbinical synod that would offer a 'canonical interpretation' of those passages in the Talmud and other rabbinic works that pertained to non-Jews. The synod would see to it that the proper norms of behavior, as well as correct attitudes toward the state and the non-Jewish population, would be written down in a book available in Yiddish and the language of the country, which would become required reading in all the HEDERS and TALMUD TORAHS (lower-level religious schools) and other Jewish schools." (p. 123).

ASSIMILATION DOES NOT NECESSARILY TRANSFORM A JEW INTO A MEMBER OF THE POLISH NATION The Endeks nowadays are often condemned for once suggesting that a Jew who assimilates into Polish culture and society is less interested in "becoming a Pole", and is more interested in escaping the confines of the ghetto and functioning effectively in broader Polish society--for his own ends. Author Rachel Makekin indirectly touches on these issues. To begin with, "assimilation" is itself an amorphous term, and much of what passed for assimilation was a superficial and outward Polonization. Rachel Manekin comments, "Goldenberg considered that, with regard to Jews, assimilation should be limited to the spheres of language and dress." (p. 123). Manekin writes about how the maskil Goldenberg assessed the assimilation of Galicia's Jews, "On the face of it, the intelligentsia's god was assimilation, but what they were really looking for was influence, status, and opportunities. The simple Jew was satisfied if the legal restrictions against him were lifted; he left his political representation to the country's nobility." (p. 123).