

German Guilt Diffusion and the German-Made Holocaust

(50 Books Reviewed by Jan Peczkis)

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Germany Buys the Forgiveness of the Jews

Memory and Political Change (Palgrave Macmillan Memory Studies)

Assmann, Aleida 2011 **German Guilt Diffusion: The Germans Effectively Bought the Favor of the Jews** The author has much to say about German guilt after the Shoah. Perhaps without intending to, she draws attention to the stereotype of Jews being vindictive, as well as the reasoning behind the premise that Jews have been soft-peddling German guilt, and commonly shifting the blame for the Holocaust to Christianity and to Poles, because they had been paid off by the Germans. All this started with the Israeli-German Luxemburg Agreement of 1952. It has since become known as the Holocaust Industry, along

with its ever-increasing set of "perpetrators" (now: Poland) from whom to demand never-ending financial "restitution". GERMANS EFFECTIVELY BUY THE FORGIVENESS OF THE JEWS Let the author speak for herself. She writes, "This emphatic and persistent commitment to the future is illustrated by an episode which occurred in May 1966 when Adenauer was on a visit to Israel. During the course of this visit, he was received by the Israeli Prime Minister Levi Eshkol in Tel Aviv. On this occasion, Eshkol emphasized the long powers of recollection of the Israeli people, a consequence of their protracted history of persecution. [Editorial comment: What about all the times Jews lived in peace and prosperity among the nations? And what about the many other peoples that also had undergone a protracted history of persecution?] Noting that his people remember their enemies just as they remember their friends, Eshkol placed Adenauer amongst his friends, NOT LEAST BECAUSE OF HIS CONTRIBUTION TO THE REPARATION CONTRACTS OF 1952." (p. 59; Emphasis added). Evidently there is no business like Shoah business!

The Decadence of Judaism in Our Time Menuhin, Moshe 1965 **German Guilt Diffusion: The Germans Early Bought Jewish Forgiveness for the Shoah. Anti-Christian Aspects of Judaism** The author generally shares the belief of Zionists that the world is a very unfriendly place for Jews. His understanding of Jewish history is clearly that of the lachrymose viewpoint. Even so, author Moshe Menuhin strongly inveighs against "Jewish nationalism" as a regressive development, and has especial praise for the way that Jews have become integrated into American society. He also has high regard for the "spiritual Zionism" exemplified by the teachings of Ahad Ha-'Am (Asher Ginzberg). (e. g, pp. 54-on, p. 189). Author Menuhin provides the reader with various insights into Judaism. For instance, he characterizes Jewish ritual slaughter, in which the throat of the animal is cut in order to make the meat kosher, an antiquated and barbaric act. (p. 249). [This comes up again and again in various versions of the Schechita Law in many nations]. Menuhin characterizes Israel's wars as ones in which Israelis were the aggressors. [BTW, this book was written before the June 1967 War]. I now examine some topics in some detail. The following, except for the title [IN CAPS] are direct quotations: JEWS "YES": JEWISH POLITICAL NATIONALISM "NO" In the French National Assembly [1791], one liberal deputy, Count Clermont Tounerre, stood up and solemnly made this fundamental assertion: "TO THE INDIVIDUAL JEW EVERYTHING, TO THE JEWS AS A

NATION NOTHING!" (p. 295). CANDOR ABOUT JEWISH PREJUDICES AGAINST NON-JEWS I know whereof I speak, because I was reared in the Hebrew Gymnasia Herzlia. I was one of the first graduates of this unique school of "Jewish" nationalism. And it took me a long time to rid myself of all the hate-filled, asphyxiating xenophobia toward Gentiles, including, of course, the Arabs of Palestine, that was implanted in our young hearts. (p. 50). The time has come for the Jews to discard the absurd and wild prejudices of the East European ghettos against the Gentile world. Take that inveterate and pathetic prejudice against GOYIM--a sort of neuroticism stemming from a twisted superiority complex acquired during the long tortured and hedged-in ghetto life—"GOY BLEIBT A GOY" (A Gentile always remains a Gentile.) It has many connotations and applications. "What can you expect of a GOY? He has no SAYCHEL (wisdom, sense). He has no heart. He has no Torah (Old Testament). He is dumb." Therefore, "A GOY BLEIBT A GOY"; once a GOY, always a GOY. (p. 246). NO TORAH STUDY ON CHRISTMAS EVE, SO AS TO AVOID POTENTIALLY BENEFITTING JESUS As I write these lines, I recall my long-forgotten childhood days, or rather nights, when my HEDER and YESHIVA (elementary and higher Talmudic Hebrew schools) in Jerusalem called a complete halt to the study of the Torah and Talmud one night every winter. It must have been the birthday of Joshua of Nazareth. (p. 269). INVOKING THE TALMUD ON JESUS AS THE ILLEGITIMATE SON OF PANDERA AND MARY The REBBEH (not "rabbi")--the teacher--used to indulge in slighting traditional stories about the ACHER ("Strange One," "Other One"), or YOSHKEH PANDREH, as we kids were made to call the ACHER, Jesus. (p. 269). THE EARLY HOLOCAUST INDUSTRY: GERMANS BOUGHT JEWISH FORGIVENESS FOR THE HOLOCAUST. HENCE GERMAN GUILT DIFFUSION The cynical politician Ben Gurion, in return for the bonanza of German cash indemnities—"reparations" already paid Israel and still going strong--gave complete moral absolution to the German people. "Nazi Germany no longer exists. The children should not be made to suffer for the sins of their fathers." (p. 474). DEIR YASSIN (May 1948), QIBYA (October 1943), KAFR KASSEM (October 1956): ORGANIZED MASSACRES OF ARAB CIVILIANS BY JEWS The village Deir Yassin lies a few miles West of Jerusalem...The inhabitants of the village had lived in an especially friendly relationship with the old Palestinian (Jewish) settlers...The Irgun and the Stern Group were assigned to look after Deir Yassin. When they ran into trouble, they asked Haganah for help. With its help the village was occupied. After the Haganah men had withdrawn, members of the Irgun and

Stern Group perpetrated the most revolting atrocities: 254 Arab men, women, and children were butchered in cold blood and their mutilated bodies were thrown into a well; captured Arab women and girls were brought in lorries to Jerusalem and paraded through the streets, where they were jeered and spat at...Deir Yassin struck panic into the hearts of the Arab villagers, and a large scale exodus began. (p. 119). On October 14, 1953, a 600 man battalion of Israeli regulars, using artillery, rifles, Sten guns, grenades and Balgalore torpedoes made a night attack on the Arab village of Qibya, a mile and a half inside Jordan territory. They shot every man, woman, and child they could find. The grisly slaughter included even the animals. They dynamited the houses, the school, and the church. (p. 166). The Kafr Kassim [Kafr Qasim] massacre of the innocents reminds me automatically of the Kishinev pogrom...At Kafr Kassim, forty-six men, women, and children were brutally massacred by the armed forces of the Israeli army border police, for no reason in the world except lust for murder... (p. 186). Defense Minister Ben Gurion, directly responsible for what his army did, managed to quote the Bible and even shed a few crocodile tears. Let us go into the details of this grisly story. Although Israel is a tiny country and everybody certainly knew about the massacre at Kafr Kassim, silence reigned everywhere... (p. 187). To complete the tragic story of Kafr Kassim as far as Israel's justice is concerned: it took two years for the murderers to be brought to trail and "final" judgment... Most unbelievable is the "end" of Commander-in-Chief of the Kafr Kassim [Kafr Qasim] district, Colonel Aluf Mishne Shadmi. (p. 189).

----End of Direct Quotations----

The Reparations Controversy: The Jewish State and German Money in the Shadow of the Holocaust 1951-1952 Sharett, Yaacov 2011 **Germany Effectively Bought Israel's Forgiveness for the Holocaust** Author Yaakov Sharett discusses the negotiations that led to the Luxembourg Agreement of 1952. In doing so, he makes it obvious how Jewish anger over the Holocaust was gradually shifted away from Germany. GERMANY CHUMS UP TO ISRAEL Sharett writes, "When diplomatic relations between Israel and Germany were established in May 1965, the emotional resistance, which was still fierce, was already much weaker than in 1952." (p. 380). He continues, "Time and again, Germany has supplied Israel with weapons vital to its defense. In the early 1960s Germany delivered tanks, helicopters, artillery and hundreds of other military

items...Economic relations between Germany and Israel are of a major significance as well. The extent of trade, which amounted to \$93 million in 1960, grew to \$4.6 billion in 2004. After the United States, Germany is second in importance for Israeli exports. Israel is Germany's most important trading partner in the Middle East...The extent of relations with Germany in matters of science, education and culture, youth exchanges, twinning of cities, contacts between political parties, trade unions, universities and research institutes, museums and professional associations is unprecedented. German investments in Israeli science are significantly larger than those of any other country except the United States. Relative to the size of its population, no country-including the United States--approaches the extent of German investment in Israeli science." (p. 381).

Jewish Poland Revisited: Heritage Tourism in Unquiet Places Lehrer, Erica T. 2013 **Features Candor on the Depths and the Pathology of Modern Jewish Polonophobia. German Guilt Diffusion is Prevalent Among Jews** This book can be useful for those readers interested in a compendium of Polish-Jewish interactions in modern Poland. Most of it, however, is standard fare (as elaborated in the latter part of my review). The most distinctive part of the book is as follows: NOT GERMANY, POLAND: A UNIQUELY MALEVOLENT PLACE--IN THE JEWISH MIND Lehrer comments, "Jews today do not cast the same kind of aspersions on France (whose Vichy regime officially collaborated with the Nazis), Lithuania (where local institutions and populations participated zealously in murdering Jews), or even Germany itself, the architect of the destruction." (p. 3). The author is close to acknowledging a cult of hatred against Poland that exists among many Jews. She quips, "If Poland became uniquely relevant for Jews as a symbol of evil in the late- and post-Communist eras, it is because the beliefs that many Jews hold about Poland 'serve as supporting pillars of a collective consciousness, identity, and purpose.'" (p. 4). Author Lehrer realizes that Jewish anti-Polonism is very resistant to change, "There is a seemingly infinite Jewish capacity for bad news about Poland, for projects both popular and scholarly imply that--important as they may be--slide seamlessly into this predetermined structure of feeling. The configuration of much Jewish memory culture has seemed unable to assimilate any other news." (p. 4). The author parts ways with those who suppose that increased Polish-Jewish interaction will put an end to prejudices. She candidly states that, "Geographical and logistical accessibility are not necessarily edifying; they also provide fodder to reinforce familiar views, or indeed to create

new myths..." (p. 4). Author Erica T. Lehrer does not put all this in proper context. The Jewish attacks on Poles and Poland did not start with the Holocaust. They began well over a century ago. They flowed out of an overdeveloped sense of victimization among Jews, combined with a state of denial of the wrongs that Jews had done to Poland. ISRAELI VISITORS COME TO POLAND IN ORDER TO REINFORCE THEIR PREJUDICES Lehrer comments, "Embellished versions of ahistorical claims circulate among tour participants, implying, for example, that Polish anti-Semitism was the reason Hitler built the extermination camps in Poland (rather than because the largest concentration of Jews was in Poland)." (p. 69). "Poles are blamed for living today in proximity to Nazi-era atrocity sites, cast as front-row witnesses to Jewish extermination--even if such nearby apartment blocks were postwar constructions." (p. 70). "Poles are offended by Jewish hostility and condescension." (p. 74). [Yeah, No kidding] The Israeli trips to Poland have become so egregious that even Jews have started questioning them. Lehrer quips, "Mission trips have been criticized by Jewish academics, politicians, and public intellectuals--particularly in Israel--for their manipulation of the Holocaust to ideological ends, the radicalization of participants, and the priority by organizers of profit motives over moral reflection." (p. 77). For details on the abject disrespect that visiting Jews show to Poles, please see: *Above the Death Pits, Beneath the Flag: Youth Voyages to Poland and the Performance of Israeli National Identity*. Of course, there have been trips in which Israeli Jews, and Poles, have sincerely tried to overcome prejudices and get to know each other. However, Lehrer stresses the fact that these have been relatively uncommon, and their impact on Polish-Jewish relations has been minimal. (pp. 78-81). JEWS AND HOMOSEXUALS IN POLAND Some Polish traditionalists have been suspecting collusion, between Jews and gays, for the undermining of Poland's Catholic culture. In a roundabout way, author Lehrer acknowledges a basis in fact for this suspicion, as she remarks, "In Poland, Jewish and gay circles often overlap. At Jewish events, gays are a noteworthy presence." (p. 46). SOME OBVIOUS SHORTCOMINGS OF THIS BOOK Much of this book is the standard Judeocentric fare. Thus, for example, we once again hear the standard Holocaustspeak about the need to "come to terms with the past" or its synonym "RACHUNEK SUMIENIA" (e. g, p. 21, 190) [as always, for non-Jews but never for Jews.] Lehrer does not tell the truth about Jedwabne. (p. 191). The bibliography supporting this work is considerable, but conspicuously biased. It is limited to Jewish and Judeo-compliant Polish authors, such as Michael Steinlauf, Joanna Michlic, Michal Bilewicz, and of course Jan T. Gross and Jan Grabowski. There is

deafening silence about the research of Judeo-independent scholars, such as historians Jerzy Robert Nowak and Ewa Kurek. In common with many Jews and leftists, Lehrer mischaracterizes MŁODZIEŻ WSZĘCHPOLSKA and NARODOWE ODRÓDZENIE POLSKI as neofascist. (p. 229). Precisely the opposite is the case. Author Lehrer is in deep denial about the fact and magnitude of the ŻYDOKOMUNA (Judeo-Bolshevism). ARE JEWISH-POLISH RELATIONS NOW ANY DIFFERENT? Much of this book dwells on the revival of interest, among Poles, in Jews and Judaism, as well as a contingent of Jews that has gotten over the "Poland is a vast graveyard for Jews" mentality. Unfortunately, however, none of the information presented by author Erica T. Lehrer rises above the level of anecdote and cosmetic change.

The Seventh Million: The Israelis and the Holocaust Segev, Tom 1991
Open Jewish Support for Shifting Holocaust Blame Away From Germans and Onto Poles! Jewish-Nazi Collaboration Real This one volume focuses on Israel from before its beginnings as a nation until the early 1990's. GERMAN GUILT DIFFUSION OPENLY ADVOCATED IN FAVOR OF JEWISH POLONOPHOBIA! Segev writes: "Teveth attacked the Poles for concealing from visitors to Auschwitz the fact that most of those murdered there had been Jews...Shalmi Barmor tried to explain to the students that the Poles were not guilty of the murder of the Jews. Indeed, the Poles felt they had been defeated in the war---they had traded the Nazi conquest for a Soviet occupation. Anti-Semitism in Poland should not be ignored, Barmor told his students, but he emphasized that the Poles considered the mass murder of the Jews part of their Polish national tragedy. The students argued with him. 'SOMEONE, AFTER ALL, HAS TO BE GUILTY OF THE HOLOCAUST,' one of them said. 'WE HAVE TO HATE SOMEONE, AND WE'VE ALREADY MADE UP WITH THE GERMANS.'" (pp. 491-492; Emphasis added). Priceless! JEWISH-NAZI COLLABORATION WENT FAR BEYOND CHOICELESS CHOICES Segev tackles Jewish passivity as follows: "Yitzhak Gruenbaum said, while the Holocaust was still at its height, that the fact that the Jews of Poland 'had not found in their souls the courage' to defend themselves filled him with a feeling of 'stinging mortification.'" (p. 109). Segev also discusses the Judenrat, and focuses harshly on Jewish collaborators: "The kapos had authority to impose punishments; many were

notorious for their cruelty.” (p. 259). **BLAMING "POLISH SILENCE" OR BLAMING ZIONIST SILENCE?** Segev's book sheds light on the world's reaction to early news of the Holocaust. David Engel has criticized the Polish government-in-exile for allegedly being slow and low-keyed in publicizing the extermination of Polish Jews, and then doing so only within the context of other wartime events (all because of ulterior motives). It is therefore interesting to note that comparable accusations could be made against Jewish sources in Palestine at the time. As Segev writes: "The newspapers generally published such Jewish stories beside the major reports from the war fronts, as if they were only a local angle on the real drama. From a professional point of view, the newspapers missed one of the biggest stories of the century." (p. 73). And, "...the Revisionists charged that the Mapai leadership had known about the extermination of Jews for months and had deliberately kept the public in the dark. Their silence had been intended to conceal their own failure, the Revisionists claimed..." (pp. 78-79). **NO HOLOCAUST UNIQUENESS: NOT EVERY SINGLE JEW HAD TO BE DEAD IF THE NAZIS GOT THEIR WAY** Segev elaborates on efforts to free the Jews from Nazi-ruled Europe, including the unfulfilled Europa Plan (p. 91) and Trucks-for-Blood proposal (p. 93); as well as the successful Kastner-Eichmann deal, in which 1,685 Jews were freed (p. 265) to go to neutral Switzerland. Based on Document D. I 5753, housed in the Bundesarchiv Koblenz (p. 534), Segev comments: "And the idea of trading Jews for ransom was not, apparently, foreign even to Adolf Hitler himself. A memo Heinrich Himmler wrote on December 10, 1942, states that Hitler agreed to the exchange deals, on condition that they bring Germany large amounts of foreign currency." (p. 96). The potential and actual freeing of Jews by Nazis contradicts the claim of Holocaust uniqueness, which posits that, unlike the situation of non-Jews, the killing of EVERY SINGLE Jew was the Nazi goal, and furthermore that this was the very highest of Nazi objectives. Along the same lines, columnist Boaz Evron is mentioned as rejecting the claim that the extermination of Jews had been a unique Nazi crime (p. 402). He cites the non-Jewish victims of the Nazis and the fact that the Germans intended eventually to exterminate other peoples besides the Jews. **ZYDOKOMUNA: NOT ONLY REAL, BUT A ONETIME ISSUE IN ISRAEL** Some recent authors (e. g., Jan T. Gross) would have us believe that the Zydokomuna (Jewish Communism) was something between imaginary and insignificant. Such was emphatically not the attitude of early Israeli leaders: "Thus the Joint Distribution Committee

continually came under attack in the Zionist executive for helping Jews build new lives in Europe. 'I feel the danger of the Communist vermin uniting with the Joint,' Ben Gurion said. He called the Jewish Communists of eastern Europe 'the dregs of Judaism.'" (p. 129). AUSCHWITZ CARMELITE CONVENT CONTROVERSY It turns out that the Carmelite convent controversy had been fueled, in part, by old-fashioned politics: "Riegner said that Auschwitz was not only a national memorial belonging to the Jewish people that should not be taken by anyone else; it was also an important political asset. Among other things, it served the diplomatic efforts of both the World Jewish Congress and Israel." (p. 474). In other words, Holocaust monopoly was the key. And Polish leaders caved.

The Crooked Mirror: A Memoir of Polish-Jewish Reconciliation Steinman, Louise 2013 **Jewish Author Confronts Her Polonophobia. Overt Pole-Blaming German Guilt Diffusion is Entrenched in the Minds of Many Jews!**

This book is not about Polish-Jewish reconciliation per se. It is about the author's discovery of her Jewish roots in Poland, and her overcoming of common anti-Polish notions as she discovers Poland's Jewish past, and interacts with Poles who are also studying Poland's rich Jewish history. BLAME-POLAND GERMAN GUILT DIFFUSION--ENTRENCHED IN THE MINDS OF MANY JEWS! Interestingly Steinman repeats the standard left-wing demonization of RADIO MARYJA (p. 189), and berates RADIO MARYJA, and an elderly woman listener, as "paranoid", for suggesting that the Jews have gotten too cozy with the Germans. Interestingly and ironically, she had earlier said much the same thing in other words, (quote) An estimated 80 percent of American Jews are of Polish Jewish descent. There was scant generosity in their feelings about Poland; always dependable heat. Most harbored more bitterness toward Poland than they did toward Germany, a fact that I never questioned as odd, misplaced. (unquote). (p. xi). NOT ONLY THE JEWS SUFFERED DURING WWII Compared with most other Jewish authors, especially American Jews, Louise Steinman exhibits an unusually detailed understanding, and appreciation, of Polish suffering under both the Nazis and Communists. In addition, Steinman has an atypically lucid understanding of the implications of the German-imposed death penalty. She comments, (quote) Under German occupation, any Pole who sought to save the life of a Jew risked not only his or her own life but the lives of everyone in his or her family as well. Of all the countries in Nazi-occupied Eastern Europe, Poland was

subjected to the most severe and sadistic repression. (unquote) (p. 9). [This is in sharp contrast with the likes of Jan T. Gross, who downplayed the significance of the German-imposed death penalty.]

CRYPTIC GERMAN KILLINGS OF POLISH JEWS The author interviews some Holocaust survivors. She also describes the Nazi German murder of Radomsko's Jews. The Germans marched the Jews off to a secret location, shot them, and then tried long and hard to apprehend some Polish boys that had surreptitiously seen the murders. (pp. 107-108). [This adds to other testimonies about German secrecy in killing Jews, and implicitly contradicts the Polonophobic tales about Poles standing around and cheering as the Germans killed the Jews. Obviously, even if some Poles were so inclined, the Germans would not permit Poles to stand around and watch!]

PROPERTY RESTITUTION--JEWS ARE NOT AUTOMATICALLY OWED Steinman is even-handed about certain problematic issues, such as property restitution. She realizes that the Communists nationalized the properties of former Jews, that there is no simple solution to this problem, and that current owners, many of whom had already suffered a great deal because of the war, understandably fear losing their homes. (pp. 63-64, 149).

ISRAELI STUDENT VISITS TO POLAND. THEIR PREJUDICES The author writes, (quote) Sylwia recalled how the Israeli teens who came to her high school when she was a student brought their own (kosher) good and wouldn't touch any refreshments offered by the Polish students. The Poles experienced this as an insult. The Israelis saw the Polish students as the inheritors of a legacy of anti-Semitism. The Poles saw the Jews as arrogant and standoffish... (unquote). (p. 99). The reader may be astonished to learn that, until four years ago, Poles were not allowed to participate in the March of the Living, and Poles who applied for participation were rejected. Polish survivors of the Nazi camps were also denied participation. (pp. 115-116).

THE DEEP-SEATED NATURE OF JEWISH POLONOPHOBIA Steinman writes, (quote) Tomek and his friends were aggrieved that neither American nor Israeli Jews were able to fathom the risks and stresses of Poles under German occupation...A number of my American Jewish friends who'd see Roman Polanski's film *THE PIANIST* asked me why Polanski (himself a Polish Jewish survivor) had shown the Poles in such a good light. As if that was inconceivable...What most troubled the Polish students was how the Israeli teens clung to their preconceived idea that the Holocaust took place in Poland because the Nazis counted on the Poles' help in exterminating the Jews. Before my first trip to Poland, I also shared these erroneous ideas about Poland... (unquote). (p. 99). Unfortunately, many Jews seem to be not merely ignorant, but openly in denial, about the implications of Polish sufferings.

Steinman quips, (quote) "We tried to tell the Israeli students that during the war, Poland was considered German territory," said Sylwia. "They didn't want to hear ANYTHING we said." (unquote)(emphasis in original)(p. 100). Sounds typical. SOME CORRECTIONS NEEDED Although the author shows depth in much of her thinking, and appears to be sincere in her desire for Polish-Jewish reconciliation, her work also has significant shortcomings. I mention a few of them. Steinman mischaracterizes pre-WWII Polish policies as ones that excluded Jews from universities. (p. 31). They did not. The numerus clausus limited Jews to 10% of the student body of universities--the same level as their share of the general population. The author has a disappointingly superficial understanding of the events at Jedwabne, and she repeats Jan T. Gross in a completely uncritical manner. (p. 43, 140, 153-154, 158-on). Contrary to widespread media spin, the investigative Polish IPN Commission did not "prove Jan T. Gross right" on Jedwabne. Please see the following scholarly volume, *The Massacre in Jedwabne, July 10, 1941: Before, During, After*, and read the detailed Peczkis review. In addition, the Steinman glosses over the strong Jewish over-representation in Communism (p. 80, 159), and how this Zydokomuna disproportionately contributed to the oppression of the Ukrainians and Poles. If genuine Polish-Jewish reconciliation is to take place, the Jewish side must come to terms with the past and its wrongs towards Poles no less than the Polish side must come to terms with the past and its wrongs towards Jews. Unfortunately, Steinman seems to show no inclination in the recognition of any Jewish wrongdoing. Despite these shortcomings, and still others that could be mentioned, Steinman has written a lucid and uplifting account of Polish-Jewish relations. It is hoped that she will correct the misconceptions in a future edition of her work.

De-Germanized Nazis in the Media, Hollywood, and Museums

German Camps, Polish Victims: The Irish Independent and its coverage of German-occupied Poland Niechwiadowicz, Jan 2012 **German Guilt Dilution: A Short History of the Orwellian Redefinitions Behind It. Includes the "Polish Death Camp" Lie.** Jan Niechwiadowicz has produced a series of booklets that examine, in great detail, media portrayals of WWII Poland. This is especially in terms of the Shoah. As with his other works, Niechwiadowicz supports his contentions with hundreds of specific citations. MISLEADING AND

MENDACIOUS PHRASEOLOGY In his *German Camps, Polish Victims: The BBC coverage of German-occupied Poland* (please read the Peczkis review), Niechwiadowicz points out that the BBC (British Broadcasting Corporation) not rarely uses fallacious formulations such as "Polish death camps". (For more on this odious phenomenon as a whole, please see *The PMI Compendium of anti-Polish sentiment (German Camps, Polish Victims)*). The BBC also commonly uses the amorphous term "Nazi" instead of German. Finally, The BBC is proportionately more likely to refer to France as "occupied" than Poland. In this work, Niechwiadowicz shows that the same tendencies exist in the reporting of the IRISH INDEPENDENT. However, the foregoing tendencies are not as pronounced in the IRISH INDEPENDENT as they are in the BBC.

THE ORWELLIAN RE-LABELING THE DEATH CAMPS, AND THE RUNNING AWAY FROM THE GERMANNESS OF THE PERPETRATORS: A HISTORY Dr. Joanna Lubecka describes the terminology, over time, used to refer to the German Nazi death camps in German-occupied Poland. She then analyses the causes behind the changes in terminology. For a few years after the events, Poles referred to the death camps unambiguously as German. A few years after WWII, the Communists changed "German" to "Nazi", because they did not want to offend the East Germans, all the while portraying West Germany as a haven for Nazis. In the western nations, German was changed to Nazi owing to the reasoning behind cliches such as "Not all Germans were Nazis, and not all Nazis were Germans." [This is trivial. It is technically correct, but the vast majority of Germans were Nazis (in thinking, at least), and the overwhelming majority of Nazis were in fact Germans (or Austrians, another German nationality). Note, furthermore, that most Nazi collaborators were opportunists seeking to improve their lot under German rule, and were not Nazis themselves. One must also remember that Nazi-style thinking had deep roots in German thinking, and long preceded Hitler.] Others had objected that calling Auschwitz a German death camp reduces it to a German event. [Who had created and operated the camp--the Martians?] German historian Klaus Bachmann also repeats the "Not all Germans were Nazis..." exculpation. Dr. Joanna Lubecka will have none of it. She comments, (quote) While Klaus Bachmann is factually correct, he ignores one fundamental aspect. An Austrian Nazi, a German clerk working in occupied territories, and a concentration camp guard (even if not a Nazi) all represented the German state - the Third Reich. Their involvement not only legitimised its activities but also its crimes (even though often indirectly). So, 'German crimes' are not ascribed to a nation but to the German Nazi state. So long as the world's press, Germany's included, uses the

description 'Polish Extermination Camps' (polnische Vernichtungslager) Poland cannot afford to call them 'Nazi Camps' because that will blur the responsibility for the crimes. Any and all assertions that this refers just to a geographic location are simply compounding an error because people's knowledge of Europe's WWII history is not that obvious now and will become even weaker over time. (unquote). (pp. 16-17). How much clearer can it be? DEALING WITH THE "POLISH DEATH CAMPS" LIE What should be done about "Polish Death Camps"? Niechwiadowicz comments, (quote) Experts suggest that court proceedings should be pursued against authors using the term 'Polish death camps', a proposal supported by several Polish Ministers for Foreign Affairs, lawyers and other experts (including B. Geremek, S. Hambura, J. Kochanowski, A. Rotfeld, experts from the Foundation for Polish-German Reconciliation). (unquote). (p. 18). UPDATE (2018 EVENTS This issue has been in the news lately. Various media outlets have raised a big stink about a new Polish law that criminalizes the phrase "Polish Death Camps". This is especially ironic in view of the fact that the law is modeled on long-established laws that criminalize Holocaust denial in many nations. Evidently, the standard double standard is in force. SIGNIFICANCE OF THE POLISH DEATH CAMPS MENDACITY "Polish Death Camps" do not have to be believed literally, by the hearer, in order to have an effect. The very term implants a negative prejudice against Poles. Thus, by analogy, Jews rightfully object to the PROTOCOLS OF THE ELDERS OF ZION, even though "nobody believes that", because it instills negative prejudice against Jews. So why is "Polish death camps" supposed to be any more innocent? In addition, "Polish death camps" ever-so-subtly enhances the process of German guilt dilution by forging an emotional connection between the Pole and the German genocidal murderer, and commonly serves as a provocation (a "bait") for further accusations [e. g., "OK, so the death camps weren't Polish. But the Poles were still glad that Hitler did the dirty work for them" (another lie)].

Hollywood and the Holocaust (Film and History) Gonshak, Henry 2015

German Guilt Diffusion: De-Germanized Nazis. Hollywood Promotes Holocaust Supremacy--Almost Completely Ignoring All Other Genocides

This work focuses on questions such as whether or not Holocaust films are historically accurate, whether or not they are primarily entertainment, whether or not they are kitsch, whether or not they adequately teach important lessons, whether or not they trivialize the Holocaust, and whether or not they are explicitly

Jewish or "universal". However, none of these issues/questions is relevant to the inescapable fact that it is the Jews' genocide that constantly basks in the limelight, and that it does so at the expense of the countless genocides of other peoples. That is the focus of my review.

THE MEDIA IN ACTION: HOLOCAUST INDOCTRINATION The author identifies himself as Jewish (p. 18). Henry Gonshak aptly summarizes his book, "Its premise is quite simple: for better or worse, the average American (as well as millions internationally) generally learns about the Holocaust not through history books, documentary films, or "serious" works of literature and cinema but rather through Hollywood portrayals (along with other examples of mass media, such as commercial television, popular fiction, and Broadway plays)." (p. 1). He states in no uncertain terms, that "Holocaust consciousness has saturated American culture". (p. 115). [No kidding!] **THE CULT OF THE HOLOCAUST (HOLOCAUSTIANITY)** Gonshak mystifies the Holocaust, repeating the assertion that "the Holocaust is an event whose horror so defies the limit of the human imagination that it simply cannot be fully artistically represented" (p. 212), and that the Holocaust is "perhaps modern history's most tragic event." (p. 313). Wow! No one speaks of anyone else's genocide in this grandiose fashion. The author also repeats the well-worn claim that Jews were targeted for total annihilation (pp. 316-317). [It does not follow that a comprehensive genocide is worthy of more attention than "only" a partial genocide. Besides, in the case of Jews, it is untrue. See comments.] Finally, the author lapses into the standard anti-Christian trope that would have us believe that putative Jewish responsibility for the Crucifixion of Christ "laid the foundation for the Holocaust." (p. 265). [Haman tried to exterminate the Jews. Oops...that was before Christianity.] As for modern Jews, the Holocaust has become a substitute religion. The author quips, "With a decline in religious practice among many American Jews and with American Jewry fractured over so many issues, such as Israel, it is no surprise that Jewish Americans have decided en masse that the Holocaust should be elevated to this SACRED STATUS, as the one event all Jews can agree is central to Jewish identity. This unfortunate sacralizing of the Shoah has spread from the Jewish American community to the American public at large, as can be seen in so many Hollywood Holocaust films." (p. 4; Emphasis added).

POLES ARE CORRECT ABOUT THE DE-GERMANIZATION OF THE NAZIS German guilt diffusion is very real. With reference to *THE READER* (2009), Gonshak comments, "Rather than being 'unthinkable a decade ago,' such a 'trend' of whitewashing German guilt for Nazism has a long history in Hollywood Holocaust films, dating all the way back to such anti-Nazi propaganda as *Hitler's*

Children* and *Tomorrow the World! Thus, the exculpation of German guilt is no new message in Hollywood but rather the resurrection of a very old message..." (p. 285). **HOLLYWOOD SYSTEMATICALLY AVOIDS NON-JEWISH GENOCIDES** Henry Gonshak astonishes the reader by pointing out that there are only **SINGULAR INSTANCES** of American-viewed films about genocides of non-Jews, and moreover these have not been made solely by American companies. Thus, there is the Cambodian genocide (**THE KILLING FIELDS**: 1984); Armenian genocide (**ARARAT**: 2002); Rwandan genocide (**HOTEL RWANDA**: 2005); and Bosnian genocide (**WELCOME TO SARAJEVO**: 1997). The conclusion is inescapable, and Gonshak unflinchingly says it, "Especially given the plethora of Holocaust films, Hollywood has shown a marked lack of interest in dealing with other atrocities...Clearly, there is a gross imbalance between the plenitude of Hollywood Holocaust films and the **EXTREME DEARTH** of portrayals of other genocides." (pp. 314-315; *Emphasis added*). That's putting it mildly! Hollywood also turns a blind eye to Communist crimes. Gonshak writes, "Amazing as it may seem, Hollywood seems to have ignored Stalin's genocide against his own people...The same is true of Mao Zedong's murder of millions of Chinese..." (p. 315). **VARIOUS EXCULPATIONS FOR HOLLYWOOD'S MONOPOLIZATION OF THE HOLOCAUST** The author speculates that movies about genocides would be of a "feel-bad" nature, and this would be box-office poison. Gonshak also reminds us of America's "culture of victimization", and the way that 20th-century European Jewry had been deemed the consummate victim. (p. 315). But these beg the question why such considerations should lead to a double standard between non-Jewish and Jewish genocides! Then there is the Holocaust-uniqueness argument (p. 316), which begs the question about who said that it was, and then kept promoting this "truth" through endless repetition. [It is also false.] Surveys, when unambiguously worded, show that only at most 2% of the American population denies the Holocaust. (p. 332). So much for the excuse (p. 196) that constant Holocaust education is needed to serve as a bulwark against Holocaust denial. **THE REAL ISSUE: HOLLYWOOD JEWISH INFLUENCE AND THE SYSTEMATIC IGNORING OF OTHER GENOCIDES** Gonshak acknowledges that, in his words, "Hollywood has always been largely a Jewish industry" (p. 315), but then tries to run away from its Holocaust-monopolizing implications by stating that Hollywood Jews, at one time, had largely avoided the Jewish victims of Nazi Germany. This is rather lame. Earlier in his book, Gonshak identified the reason for this, and it was quite simple: It was not then in the Jews' interests to do so! Let us examine why. During at least the first several years of the

Nazi era, leading Jews in Hollywood opposed calling attention to the plight of Jews, as this could cut into their profits. Money talked. Gonshak quips, "Prior to *The Great Dictator* [1940], Hollywood had almost totally ignored the threat posed by Hitler, despite the large number of Jews working in the American film industry. Germany, after all, was an enthusiastic consumer of American movies, and Hollywood had no desire to alienate these customers by making films attacking the nation's leader. In fact, Jewish MGM head Louis B. Mayer had agreed to remove parts of his studio's films that the Nazi authorities had found offensive when the movies were screened in Germany." (p. 20). Later during WWII, Hollywood Jews portrayed the European Jews as just one of many peoples that were suffering under the Nazis. It was the standard common-sense way of thinking at the time, and so they HAD to. (p. 45). As for American Jews, this was the heyday of assimilation, and so Hollywood tended to de-emphasize the Jewishness of even American Jews. (p. 75). Instead, Jews were as "all-American" as any other American.

HOLLYWOOD AND RACISM At one time, Hollywood practically featured only white people, and treated non-whites almost as if they did not exist. Nowadays, Hollywood treats non-Jewish genocides as if they had never existed. Perhaps one day, Americans will recognize Holocaust Supremacism for what it is-- a form of racism.

Probing the Ethics of Holocaust Culture Fogu, Claudio 2016

Holocaust Preeminence: Old and New. Berlin Memorial Promotes German Guilt Diffusion. Consider these salient topics: OLD-FASHIONED FORMS OF HOLOCAUST SUPREMACISM Classically, the elevation of the Holocaust over the genocides of all other people has been justified (rationalized) through the argument that all Jews were targeted for extermination, and never before in history has a state tried to exterminate an entire group using all the resources at its disposal. (Fogu et al. p. 13). But who has decreed that the attempted genocide of an entire targeted group is one iota more worthy of recognition than "only" the attempted genocide of part of targeted group? The argument itself can be refuted by the fact that the Nazis did NOT try to exterminate ALL Jews. In fact, they deliberately spared several classes of Jews. See: Hitler's Jewish Soldiers. Interestingly, Steven Katz, the author of *The Holocaust in Historical Context*, has abandoned his effort to prove the uniqueness of the Holocaust. (Fogu et al., p. 431). **THE NAZIS DID NOT EVEN PRIORITIZE THE KILLINGS OF JEWS** Editors Fogu et al. point out that, far from being some sort of all-consuming Nazi

obsession that required the keenest attention, the destruction of the Jews was a fairly amateurish effort. They comment, "One could, for instance, argue that state-sponsored genocides have occurred in numerous other settings and that the leadership of the Third Reich hardly mobilized all available resources for mass murder. After all, the Nazis committed genocide on a shoestring budget with a handful of mediocre, poorly trained, midlevel bureaucrats; at almost any point during the war, Hitler could have easily assembled a much more sizable and accomplished army of murderers." (p. 13).

SOME SECOND THOUGHTS ON HOLOCAUST EXCEPTIONALISM The editors point out that Tony Judt and Jeffrey Alexander "disavowed notions of Holocaust uniqueness they previously shared." (p. 313). They also state that Omer Bartov changed his position several times, and has now taken distance from some aspects of Holocaust uniqueness that he had previously endorsed. (p. 313). This is how Omer Bartov describes his current views, "One reason why the Holocaust refused to recede into the historical past like most other events was that it became part of a fierce 'competition of victimhood,' in which past victimization was made into a central reference point for identity assertions and restitution claims, and the Holocaust came to be perceived as a measuring rod for all other cases of genocide and crimes against humanity...I found assertions about the uniqueness of the Holocaust unhelpful, indeed harmful, not least because any ranking of victimhood is inherently pernicious and potentially provides license for a vicious cycle of endless retributive violence." (p. 321). How could it possibly be otherwise? The foregoing matter is rather academic. What matters is not what some professor thinks, but what policies are in force--namely policies that continue to relegate all the non-Jewish genocides into (at best) second-class events in history.

NEWFANGLED FORMS OF HOLOCAUST SUPREMACISM. THE ROLE OF POSTMODERNISM The fact that there has been somewhat of a retreat from Holocaust-uniqueness thinking does not mean that the genocides of other peoples will now finally get a fair share of public attention and recognition. Far from it. Instead, the pre-eminence of the Holocaust is now rationalized under a different guise. The editors of this book write of the Holocaust as, in their words, "THE DECISIVE EVENT IN WORLD HISTORY that broke the very instruments (historical or otherwise) for measuring, comprehending, and narrating events themselves." (Emphasis added. p. 15). [For elaboration, see A. Dirk Moses: pp. 335-336). What an expansive mystification of the Holocaust! Where did the Holocaust acquire such amazing, transcendental, magical powers? Who decreed it? When did the world's peoples vote the Holocaust into this supremely privileged position? If one is willing to overlook the magnitude

of Jewish influence in academia and media, the answer can, in part, be found in postmodernism. Editors Fogu et al. quip, "In this regard, Holocaust exceptionality was fundamentally grounded in postmodern theory by both its proponents and its critics." (p. 15). What about the Cult of the Holocaust? Or Holocaustianity? This is affirmed--using other words. The bibliography identifies what the authors, in their words, call "Holocaust memory as civil religion". (p. 435). THE

INSTRUMENTALIZATION OF THE HOLOCAUST: TOO NARROW A FOCUS ON PALESTINIANS

In the past, the Holocaust was criticized, even by some Jews, as an instrument that was used to justify Israeli wrongs against the Palestinians. The editors interviewed Holocaust scholar Saul Friedlander, who challenged Israelis to decouple the Holocaust from what he called nationalist politics, and to enlist it in the aid of human justice and peace. (p. 425). However, there is much, much more to the instrumentalization of the Holocaust than has been considered in this book. The Holocaust elevates the Jews to a perpetual moral high ground, enabling them to criticize others while exempting themselves from any criticism in return. As a vivid example of this in practice, Jewish Polonophobes wield the Holocaust, as a club, to make all sorts of accusations against Poles. They use their influence in the media to make these accusations widely known. When Poles refute these accusations, they are dismissed as (what else?) anti-Semites or "nationalists" that are stuck in a "heroic narrative" or "Jesus Christ of nations". POPULAR NEW GERMAN MEMORIAL ENSHRINES HOLOCAUST SUPREMACISM, AND PROMOTES GERMAN GUILT

DIFFUSION

Author Gavriel D. Rosenfeld describes the Memorial to the Murdered Jews of Europe, located in Berlin and opened in 2005. It is a big tourist attraction. The Memorial's designer, German Jew Peter Eisenman, and the German government, decided that it was right that the other groups victimized in the Holocaust are excluded from this monument. (pp. 295-296). Yet--elsewhere--Eisenman considers himself motivated by universalistic goals. (p. 297). Really. The reader seeking a break from the customary de-Germanization of the Nazis will not find it. Gavriel Rosenfeld writes, "Eisenman had more difficulty, however, reconciling his contradictory views of the perpetrators. On the one hand, he was inclined to minimize the role of Germans in the Holocaust. This was visible in his postmodern view of the Nazi genocide, which, by attributing the killing of the Jews to the abstract forces of reason and technology, shifted attention away from the actual deeds of millions of Germans who were involved in the Holocaust." (p. 296). Peter Eisenman gets creative with his Orwellian thinking: He tries to get us to believe that the museum's abstraction is actually meant to prompt the Germans

to confront their nation's crimes. (p. 298). Gavriel D. Rosenfeld elaborates, "In short, while Eisenman was reluctant for his memorial to didactically compel the Germans to face their guilt as a nation of perpetrators, he hoped it would prompt them to do it themselves." (p. 299). The reader may be as amazed at Eisenman's ability to dissimulate as I was.

German Guilt Diffusion is INTENTIONAL

Lessons and Legacies XII: New Directions in Holocaust Research and Education Lower, Wendy 2017 **UNSERE MÜTTER, UNSERE VÄTER Admittedly Shifts Blame Away From Germans and Onto Poles. Holocaust Not Especially "Irrational". Jan T. Gross Dubious Credibility. Grave Robbery Common, Not Something Done to Jews** I focus on the relevant information in this volume: UNSERE MÜTTER, UNSERE VÄTER IS GERMAN GUILT DIFFUSION PER EXCELLENCE Lukas Meissel is a historian at the ISRAELITISCHE KULTUSGEMEINDE WIEN (Archives of the Jewish Community of Vienna). He candidly writes the following: "Historical guilt is often talked about or portrayed in a somewhat elusive way; making it easy to relativize. UNSERE MÜTTER, UNSERE VÄTER does this in at least three ways: 1. The Poles are shown as even more anti-Semitic than the Germans. Furthermore, they are presented as convinced ideological anti-Semites, whereas the German characters are portrayed mostly as not ideological. 2. Soviet soldiers are presented in a primarily negative light... 3. In the series, the Americans (and not the Germans) use 'former' Nazis to pursue their own interests..." (pp. 418-419). Meissel continues, "These are three COMMON STEREOTYPES sometimes brought up by participants during study trips TO DOWNPLAY NAZI CRIMES. The general argument is that everyone was guilty to some degree and was simultaneously a victim at some point--even if it was only as a 'victim of the circumstances.' The common assumption is that individual Germans and Austrians were not responsible for the situations in which they lived and, therefore, cannot be held responsible for what they did personally." (p. 419. Emphasis added). Well said! IF THE HOLOCAUST WAS IRRATIONAL, THEN SO WAS THE GERMAN MURDER OF MILLIONS OF SOVIET POWS! One canned argument for Holocaust exceptionality (or Holocaust uniqueness) is that of the Holocaust an "irrational" genocide wherein the perpetrators harmed themselves. (This is

supposed to contrast with all the other genocides as "rational" genocides where the perpetrator did not harm himself.). One of the claims of irrationality, as per the Shoah, is the premise that Germans harmed themselves by killing Jews that could have helped the German war effort as forced laborers. However, exactly the same could be said about the systematic German murder of captured mostly-Slavic POWs. Thus, Itit Gil comments, "The war on the Eastern Front transformed from a BLITZKRIEG ('lightning war') into a protracted total war, requiring a huge number of slave laborers to supply the increased demand for armaments. Yet millions of Soviet prisoners of war, who could have served as laborers, were killed or continued to die in German captivity." (p. 382). THE HOLOCAUST AND THE POLOKAUST WERE INTERTWINED Alon Confino writes, "By using comparative genocide studies, scholars have placed the Holocaust within a vast Nazi program of resettlement and extermination that included the genocides not only of Jews but also of Poles, Russians, Ukrainians, and others." (p. 128). JAN T. GROSS ADMITS THAT MUCH OF WHAT HE CLAIMS IS OF DUBIOUS CREDIBILITY Post-Stalinist Jan T. Gross repeats the litany of accusations of Poles, as a whole, torturing and killing fugitive Jews. However, for once he shows a speck of integrity as he candidly acknowledges that, "Much of the evidence about killings or denunciations of Jews by peasants in the Polish countryside consists of uncorroborated personal testimony from survivors, their relatives, or acquaintances. Typically, the account is brief and notes the fact without many details. Much of it is secondhand information, for example, knowledge sought out and acquired after the fact by a concerned family member." (p. 17). Hearsay! GRAVE ROBBERY A COMMON WAR-RELATED EVENT, NOT SOMETHING THAT "POLES DID TO JEWS" Karel C. Berkhoff describes the site of Babi Yar (Babyn Yar), near Kiev, soon after the re-entry of the Red Army. Various presumably-Ukrainian and Russian people looted the dead. They were searching for wedding rings, earrings, gold fillings and bridges, etc. (p. 263). Owing to the fact that a large fraction of the people murdered at Babi Yar had not been Jews, the looters had no way of knowing if they were profaning the body of a Jew or a body of one of their own co-nationals. Yet, oblivious to this consideration, they went ahead and looted anyway.

The Holocaust: Voices of Scholars Ambrosewicz-Jacobs, Jolanta 2009

Smoking-Gun Evidence: Holocaust Establishment Has a Soft-on-Germans Pole-Blaming Agenda, and It Chills Dissent to This Agenda There

are two items of fascinating information in this otherwise-mundane book, and I first focus on these. JEWISH HOLOCAUST SCHOLAR TAKES FLAK FOR HIS FAIRNESS TO THE FACTS, AND TO POLES Shimon Redlich, a Holocaust survivor (p. 105), is Professor Emeritus of History, Ben Gurion University. He was previously Director of the Rabb Center for Holocaust Studies, also at Ben Gurion University. (p. 294). In this volume, he writes a bombshell chapter titled: "Some Remarks on the Holocaust by a Marginal Historian". (pp. 105-109). So why has Redlich been marginalized? It is simple. He told the truth! Let HIM describe what happened,"In the spring of 2008, following my remarks critical of President Peres' speech at the Treblinka Memorial, a colleague, a Professor of History at Haifa University, wrote in the Israeli newspaper HAARETZ: 'Until recently I thought that Prof. Shimon Redlich had been content with his dubious defense of the Ukrainians. Surprisingly, he is spreading now his protective wings over the Poles as well.' What I had stated in respect go Peres' speech was that he, and implicitly Jews in general, weren't doing any favor to the Poles by not blaming them for perpetrating the Holocaust. The quite personal, emotional and sarcastic tone of my Haifa colleague succinctly portrayed prevailing Israeli and Jewish attitudes in respect to Polish and Ukrainian responsibilities for the Holocaust. What is surprising and unnerving at the same time is that the blame for the principal initiators and perpetrators, the Germans, has been somewhat blurred in time in the Israeli/Jewish perception, and that accusatory feelings are being directed increasingly toward evil deeds of close neighbors, particularly Poles and Ukrainians. What I've been attempting for years was not to whitewash Polish and Ukrainian anti-Semitic behavior and acts of violence and terror against Jews during and after the Holocaust. My only aim has been to correct the perspective." (p. 105). Shimon Redlich has courageously called attention to what Poles had been saying for years! It is the shifting of blame for the Holocaust away from Germans--where it belongs--and unto Poles. [We see, for instance, the de-Germanization of the Nazis in Holocaust films, the mentions of the Poles' nationality but not that of the Germans ("Nazis and Poles"), the frequent media "slips of the tongue" about "Polish death camps", and the increasingly Germanless Holocaust in Eastern Europe.] Jewish Polonophobia always meant that more Jewish anger is directed at Poles than where it belongs--at the Germans--as now confirmed by Redlich. The way that Professor Redlich had been treated, by the Holocaust establishment and the Jewish press, speaks volumes by itself! It clearly shows that they have an agenda of diluting the guilt of the Germans, placing blame on the Poles, and chilling dissent from this agenda. Even though Redlich is in no sense Pole-

apologetic, the message is clear: Conform to the standard Holocaust agenda or face unpleasant consequences! HOW MANY JEWS FLED THE GHETTOS? NOBODY KNOWS. STOP BLAMING POLES In recent years, post-Stalinist Jan T. Gross, and his protege, Jan Grabowski (as in JUDENJAGD), have arbitrarily trotted out a fantastically-high figure (250,000) for the number of fugitive Jews. Combined with the "fact" that only 40,000-60,000 Jews survived the German occupation in Poland, this "proved" that very few Poles aided fugitive Jews and that very many Poles denounced them. In actuality, estimates vary widely. Jan Wolenski, Professor of Philosophy at Jagiellonian University, and Vice-President of B'nai B'rit Polin (Poland)(p. 297), repeats the claim of 40,000-60,000 Jewish survivors (even though there are higher estimates--100,000 or more). Interestingly, he adds that, "The number of Jews who went into hiding is estimated at 60,000--120,000." (p. 273). This is a fraction of what is claimed by Jan T. Gross and Jan Grabowski, and uncritically repeated by the media! The implications are stark. The range of plausible estimates, of escapees and survivors, is so great that it is compatible with hardly any fugitive Jews denounced by the Poles. THE REST OF THE BOOK--MORE OF THE SAME OLD, SAME OLD Most of this book is standard fare. It consists of the standard Holocaustspeak, notably the supremacy of the Holocaust over the genocides of all other peoples. For instance, Professor Zdzislaw Mach repeats, for the umpteenth time, the Judeocentric-constructed "problem" of Poles thinking themselves "the Jesus Christ of Nations" (pp. 67-69), as if Poles have some kind of duty to forget their sufferings and to prostrate themselves in obeisance to the Jews. This book also repeats the same old anti-Christian assertions, blaming Christianity for the Holocaust. We are once again told that, even though Nazism itself was not Christian, it could not have enacted its program in the absence of centuries of hostile Christian teachings about Jews. Says who? Anti-Semitism predated Christianity. If Jesus Christ never came, and the gentile world had remained pagan, who can validly say that pagan anti-Semitism would not eventually have morphed into an exterminationist anti-Semitism? In addition, the argument that Christianity was a prerequisite for the Nazi program is refuted by elementary facts: The Nazis proved perfectly capable to targeting identifiable groups (the handicapped) for persecution and destruction, even though there never was Christian teachings directed against them. Finally, the REAL causes of the Nazi movement, and the Holocaust, should be sought in the tensions between Germans and Jews in Weimar Germany.

Holocaust Angst: The Federal Republic of Germany and American Holocaust Memory Since the 1970s Eder, Jacob S 2016 **SMOKING-GUN**

EVIDENCE: Germans Are Trying to Shift the Blame For the Holocaust to Other European Nations! Polish Suspicions Confirmed

The highlight (or lowlight) of this book is the citation (see p. 254 and 271) of Elisabeth Kubler. 2012. EUROPAISCHE ERINNERUNGSPOLITIK. (p. 28 in her work). In doing so, author Jacob S. Eder makes this bombshell statement, "The fact that the Holocaust has become a focal point of European memory beyond Germany has also served to 'SPREAD GUILT EVENLY' across the European continent." (p. 200; Emphasis added). It certainly has! It confirms what Poles had noticed long ago, and which the media is now denying. **HOLOCAUST PRE-EMINENCE NOW PERMEATES EUROPE AS WELL AS THE USA** In discussing the 20th anniversary (2013) of the opening of the USHMM (United States Holocaust Memorial Museum), by which time it had hosted over 34 million visitors (p. 198), Jacob Eder commented on the mystification of the Holocaust and what is sometimes called the cult of the Holocaust, "Of course, the anniversary celebration of the USHMM would have been the wrong occasion to question the political relevance of the Holocaust's legacies, but the ceremony showed how much the engagement with the Holocaust in the West had evolved since the opening of the USHMM in 1993. Top-level representatives of the Federal Republic, Poland, and France joined prominent Americans in affirming the centrality of Holocaust memory for European and North American societies." (p. 198). As for the USA specifically, author Eder leaves nothing to the imagination as he writes, "Textbooks, museums, and even board games made the Holocaust a 'moral compass' for millions of Americans. The Holocaust was transformed into the ultimate benchmark for assessing human behavior, a unique 'moral reference' point for all political strata of American society, and 'the bearer of universal lessons' that rendered it." (pp. 19-20). Clearly, there is no business like Shoah business! **SOME OF THE ORWELLIAN TERMINOLOGY USED TO PROMOTE THE PRIVILEGED STATUS OF THE HOLOCAUST** The Holocaustspeak, and the ever-expanding mystification of the Holocaust, are now coming fast and furious, as alluded to by Eder, "With regard to Holocaust memory more specifically, scholars have explored its dimensions and implications that extend beyond the borders of a single nation-state, such as the 'Europeanization,' 'internationalization,' 'universalization,' or 'globalization' of Holocaust memory." (p. 9). **MODERN GERMANY: MINIMIZING OR IGNORING THE NON-JEWISH GENOCIDES** The victimhood Olympics, started and promoted by the memorialization of the

Shoah, continues with full ferocity in the 21st century. The Monument to the Murdered Jews of Europe, located in Berlin, is instructive, "The monument, only completed in 2005, thus had a long and complex history, which included fierce controversies over the necessity and meaning of such a monument, the question of whether it should be dedicated only to the Jewish or also to other victims of Nazi persecution and extermination policies..." (p. 192). Author Jacob Eder adds that, "Especially Sinti and Roma protested the fact that the monument should only be dedicated to Jewish victims of Nazi persecution." (p. 252). USHMM--A VIRTUAL PALACE OF HOLOCAUST SUPREMACISM Elie Wiesel had set the tone for the United States Holocaust Memorial Museum. He asserted the uniqueness of the Holocaust (while paying the obligatory tribute to its alleged "universal" lessons), and freely engaged in the mystification of the Holocaust. Let Eder tell the story, "This position also contributed to the dominant position of Holocaust survivors on the boards of the Council, who subsequently managed to implement a 'careful hierarchy of victimization' in the museum [Reviewer's comment: Good choice of words], where non-Jewish victims of Nazi persecution are 'situated in relation to the Jewish center.' In particular Wiesel's interpretation of the Holocaust as a 'sacred mystery' increased the survivor's position as a somehow 'holy' interpreter of the event. At the core of these discussions was the question of how the suffering of non-Jewish victims of National Socialism would fit into the Holocaust narrative." (pp. 85-86). That's just it! The Nazi German genocides of non-Jews (for example, the Polokaust or Polonocaust), could be mentioned at the USHMM --but only as long as they "know their place" as second-class genocides. EARLIER GERMAN ATTEMPTS TO DODGE BLAME FOR THE HOLOCAUST The first parts of this book describe prior attempts by the Germans to lessen their guilt for the Holocaust, notably by ultimately-unsuccessful efforts to get the then-new USHMM (United States Holocaust Memorial Museum) to include an exhibit on post-1945 German democracy. In addition, German citizens noted the irony of Americans putting geographically-distant German crimes on exhibit, when they should instead have museums to the enslavement of blacks and the (alleged) genocide of Indians. (p. 100). Another exculpatory line of German thinking surfaced during President Reagan's controversial visit to a cemetery at Bitburg. Jacob Eder quips, "Hence Reagan would support an interpretation of Nazism according to which only a small group of criminals had been responsible for Nazi crimes, with the vast majority of Germans as innocent victims of the dictatorship." (p. 66). This overlooks, among other things, the majority German support for Hitler, and the centuries of antecedent mainstream

German supremacist thinking. The German government had even offered considerable monies, to the USHMM, in order to influence its content, which would include a (greatly exaggerated) featuring of the tiny number of anti-Nazi Germans. (pp. 123-125). (Of course, anti-Nazi does not necessarily mean anti-warlike, but that's another story.)

Babyn Yar Hrynevych, Vladyslav 2016 **BOMBSHELL: German Guilt Diffusion Openly Specified! PEDAGOGIKA WSTYDU (Politics of Shame) in Overdrive. Holocaust Symbols: Auschwitz, Now Babyn Yar Too** My review is based on the English-language edition. The number of people murdered by the Germans at Babyn Yar is in the 70,000--100,000 range (Vitaliy Nakhmanowicz, p. 94), a roughly subequal fraction of them Jews. The victims included Ukrainians, Russians, and Poles. (Vladyslav Hrynevych, p. 115). As far as the Jews were concerned, this was part of what became known as the Holocaust by Bullets, largely conducted by EINSATZGRUPPEN units. The controversies surrounding Babi Yar (Babyn Yar) have broad-based implications, and that is what I emphasize in my review. **GERMAN GUILT DIFFUSION: THE SHIFTING OF BLAME AWAY FROM THE GERMANS IS VERY REAL AND INTENTIONAL** Vitaliy Nakhmanovych gives away the store as he writes, "The Jewish historical myth derives from the concept of a victim nation that has suffered unjustified persecution in all periods of history...In a strange way, this Jewish mythology has given a significant boost to modern-day German mythology about the Holocaust. Its emergence is entirely understandable from the standpoint of mass psychology. Clearly, public awareness cannot be saddled with a permanent historical-guilt complex for an extended period of time. One way of eradicating it is to **REDISTRIBUTE BLAME FOR THE HOLOCAUST**, which is **OCCUPYING AN INCREASINGLY LARGER PLACE** alongside the official position of acknowledging Germany's responsibility for Nazi crimes. This new concept is based on two methods: (1) **PUSHING INTO THE BACKGROUND** the Nazi Reich's leading role in carrying out the Holocaust that took place in the occupied territories; and (2) **SHIFTING THE MAIN BLAME FOR ANTI-JEWISH CRIMES** on Ukrainian, Lithuanian, and other police subunits as well as armed nationalist formations." (p. 297; Emphasis added). So there you have it, in plain language! **GERMAN GUILT DIFFUSION: REMAKING VICTIM NATIONS INTO VIRTUAL ALLIES OF NAZI GERMANY--AGAINST THE JEWS** Vladyslav Hrynevycz comments, "Western Europe, which rests on the

ideological heritage of enlightenment and humanism and the experience of World War II, set out to create a new culture of memory. The Nazi destruction of the Jews, who lived in practically every country in Europe and comprised a significant proportion of these countries' societies, was recognized as a tragedy of ALL the European people. At the same time, this perception included A SENSE OF BLAME, as part of the population of BOTH AGGRESSOR-COUNTRIES AND VICTIM-COUNTRIES WAS IMPLICATED IN THIS CRIME, having contributed to one of the MOST SHAMEFUL pages in European history. These ideas determined the CENTRALITY OF THE HOLOCAUST as a SYMBOL in the historical memory of Western Europe, an important element of whose culture became REPENTANCE." (p. 146; Emphasis added). Notice the Orwellian redefinition of victims so that the nations conquered by Nazi Germany become "not really victims", and Jews become really the only victims that "count". Better yet, the "victim countries", insofar as they are victims at all, now find themselves on the same side as the "aggressor-country"--Germany! Note also the Orwellian redefinition of the Holocaust into a perpetual all-European liability instead of what it really is--a perpetual German-Austrian liability. To top it all off, the Holocaust is crowned with all kinds of superlatives ("centrality", "symbol in the historical memory"), bestowed on no other genocide, and rather typical of the iconization and mystification of the Holocaust. In addition, the phraseology surrounding the Shoah is engorged with the PEDAGOGIKA WSTYDU ("sense of blame", "most shameful"), never said of any other genocide! Finally, notice the Orwellian wrapping of this entire policy in the mantle of age-old European "enlightenment" and "humanism".

LIKE UKRAINIANS LIKE POLES: THEY HAVEN'T MEMORIALIZED THE JEWS "ENOUGH"; THEY CLAIM "TOO MUCH CREDIT" FOR JEW RESCUE; AND THEY MUST ENGAGE IN CONTRITION THAT CAN NEVER END

The Polish reader will find the following statements of Vitaliy Nakhmanovych, relative to Ukrainians and Babyn Yar, all too familiar, "A considerable number of Jewish activists in both Ukraine and other countries hold the view that it is inappropriate to build an Avenue of the Righteous. During the public discussions they have insisted that honoring the Righteous cannot precede the worthy commemoration of the victims (they regard existing memorials, including the Menorah Monument, as inadequate to the scope of the Jewish tragedy). In private conversations they claim that honoring the Righteous will detract attention from those individuals who had a direct role in destroying the Jews or who denounced them to the Germans. THE SACRIFICIAL MODEL OF JEWISH MEMORY THAT THEY ESPOUSE DEMANDS THAT OTHER

NATIONS MUST CONTINUOUSLY ATONE FOR THEIR INVOLVEMENT IN THE HOLOCAUST." (p. 305; Emphasis added). The latter is priceless. It is the PEDAGOGIKA WSTYDU (Politics of Shame) in its purest and sincerest form! What's more, not only isn't the atonement ever over; it isn't ever supposed to be over. It is identity politics and grievance politics honed to perfection. Exactly the same canned Holocaustspeak complaining is done to Poland. For example, we hear that a proposed Monument to Righteous Gentiles in Warsaw would misleadingly credit all of Poland for rescuing Jews and, worse yet, it is an attempt to cover up (what else?) Polish anti-Semitism and the WWII Polish denunciations of fugitive Jews. THE QUALIFICATIONS GAME: HISTORY IS TOO IMPORTANT TO BE LEFT TO THE HISTORIANS We are sometimes informed that only Holocaust specialists are qualified to evaluate the Holocaust. I beg pardon: "Qualified" thinkers can be just as biased as "unqualified" thinkers. Vitaliy Nakhmanowicz recognizes as much, "Because these questions are objects of both scholarly interest and public discussion, they have become the topics of considerable speculation and falsification. At the same time, scholarly studies have no impact on people who, for extra-scholarly or pseudo-scholarly reasons, prefer to cling to a certain myth. HISTORIANS ARE ALSO HOSTAGES TO THEIR CONVICTIONS, which influence the choice of research topic, the selection of historical facts, the treatment of historical events, and, as a result, the formation of ideologemes." (p. 69; Emphasis added). No kidding! In view of the fact that arguably most historians are leftist and Judeocentric, this takes on further significance. THEN AUSCHWITZ; NOW BABYN YAR. EXCLUSIVIST SO-DESIGNATED SYMBOLS OF THE HOLOCAUST Vitaliy Nakhmanovych comments, "Jews, who have always been the natural and recognized guardians of the memory of Babyn Yar, consistently seek to 'appropriate' Babyn Yar as a physical place of memory...The problem lies in the fundamentally different views of the very symbolism of Babyn Yar. The Jewish community and the world beyond Ukraine view Babyn Yar as EXCLUSIVELY a symbol of the Holocaust, whereas for Ukraine it is a symbol of many tragedies that took place during the Nazi occupation." (p. 311; Emphasis added). Deja vu. The same victimhood competition had occurred, between Jews and Poles, over Auschwitz, with the world coming to agree with the Jewish position on Auschwitz just as it now does with the Jewish position on Babyn Yar. However, there were essential differences between Auschwitz and Babyn Yar. We were reminded that the overwhelming majority of the victims of Auschwitz-Birkenau had been Jewish and that it was the largest Jewish cemetery in the world (with 1 million Jewish victims). What's more,

the Carmelite Convent and crosses were painful reminders of past Christian persecutions of Jews, and, worse yet, they had "Christianized" this Jewish ground. None of the foregoing is true of Babyn Yar. But what does it matter? Babyn Yar still gets appropriated as an exclusive symbol of the Jews' Holocaust.

LIKE POLES LIKE UKRAINIANS: A DESPERATE POSTWAR HOUSING SHORTAGE WAS WHAT DROVE SOME LOCALS TO BE HOSTILE TO HOLOCAUST-SURVIVING JEWS SHOWING UP TO RECLAIM THEIR FORMER PROPERTY The average reader is probably familiar with this topic from the generations-old classroom-used MAUS. There is the scene of the Pole--portrayed as the villain--hanging a victim-Jew merely for wanting his former property back. No scale or context is provided. As long as it promotes the standard Holocaust narrative, it is fine: If it is prejudicial against Poles, then that's just too bad. In contrast, Vladyslaw Hrynevych provides the much-needed context, in a comparable Ukrainian setting, as he writes, "After the war a significant part of Kyiv lay in ruins, and there was a dire lack of suitable housing. A considerable number of homes that were owned by Jews before the war had been looted by their neighbors and now had new owners, who based their right of occupation of these premises on the fact that they had 'survived the occupation here.' [Reviewer's Note: a form of squatter's rights]. Attempts by Jews to regain their houses, after all they had gone through the war, often led to conflicts." (p. 115).

CEMETERY REPURPOSING: NOT ONLY THE CEMETERIES OF JEWS WERE REUSED FOR OTHER PURPOSES In the West, travelling exhibits of MATZEVOT (gravestones) often lead the viewer into the erroneous impression that only the Jews were victims of cemetery desecration and cemetery reuse. This was far from the case. Author Vitaliy Nakhmanovych thus describes the rebuilding in aftermath of the tragic Kurenivka mudslide (March 13, 1961) at Babyn Yar, "In subsequent decades new streets were laid across the filled-in ravine, and the adjacent cemeteries--Jewish, Orthodox Christian, Karaite, and Muslim--were closed, destroyed, and built over to a large degree." (p. 293).

Intimate Violence: Anti-Jewish Pogroms on the Eve of the Holocaust

Kopstein, Jeffrey S. 2018 **SMOKING GUN: German Guilt**

Diffusion. Molehills (Mob Violence), Made Into Mountains, Clumsily Serve

This Purpose The attempt to shift the blame for the Holocaust away from the Germans--where it belongs--has gotten so desperate that the roughing-up and killing of a few Jews, by non-Germans, based largely on archival sources of unclear credibility, is now conflated with the systematic German murder of 6 million Jews! Such are the pathetic depths to which Holocaust scholarship has fallen. VERY SHODDY This book does not even bother to identify how many Jews were purportedly killed in each of the 200 alleged locations in Poland and Ukraine, much less the basis for ascertaining the veracity of the allegations. It also mixes Jedwabne (p. ix), which happened well after the Germans occupied the area, with alleged killings that allegedly happened during the chaotic days following the German invasion of its erstwhile Soviet ally. ORWELLIAN TECHNIQUES OF CONNECTING TRIVIAL AND UNCONCERTED INDIVIDUAL JEW-KILLINGS WITH THE GERMAN-MADE HOLOCAUST More than anything else, this book is a lesson in Holocaustspeak. Kopstein and Wittenberg use the following Orwellian rhetoric to lump all Jews-killings together, "Two tragedies befell the Jews of Eastern Europe after the outbreak of World War II. The first and by far the best known and exhaustively researched is the Holocaust, the Nazi extermination effort. The second is 'the violent explosion of the latent hatred and hostility of local communities' (Zbikowski 1993, p. 174)." Nice, inflammatory words. And, with the "two tragedies" Orwellian wording, trivial alleged Polish-Ukrainian individual killings of Jews are now functionally elevated to the same footage as the German murder of 6 million Jews. SMOKING GUN: THE OVERT AND DELIBERATE DIFFUSION OF GERMAN RESPONSIBILITY But wait. It gets even better. Kopstein and Wittenberg give away the store as they write about recent changes in the understanding of the Holocaust in academia, "This revised view of the Holocaust, one that concentrates on the local and the personal, expanded the focus of research from the death camps to killing fields across Europe, and FROM ALMOST EXCLUSIVE FOCUS ON GERMANS TO THE ROLE OF NON-GERMAN CIVILIANS IN THE PLANNING AND KILLING." (p. 128. Emphasis added). It most certainly does! How nice that, for essential purposes, Poles and Ukrainians now find themselves on the same side as the

Germans during WWII. Hitler must be smiling in his grave. AN OPEN DENIAL OF POLES AND UKRAINIANS EXPERIENCING GENOCIDE Kopstein and Wittenberg remove all doubt, to the reader, as to where they are coming from. They comment, "Contrary to the claims of the nationalists [Reviewer's note: A standard, pejorative editorial buzzword], however, local civilian populations were not victims of the war in the same way as Jews were. [Reviewer's alert: The standard victimhood hierarchy and Holocaust supremacism.] Ordinary Poles and Ukrainians MAY HAVE DIED at the hands of both the Germans and the Soviets, but some also willingly killed Jews, both in collaboration with and independently of the Germans." (pp. 20-21; Emphasis added). How glad that the millions of German-murdered Poles in the Polokaust, and the millions of Ukrainians murdered in the HOLODOMOR, must feel to learn that they only MAY HAVE DIED, or that they did not die in quite exactly the same way as the much-hallowed Jews! Evidently Kopstein and Wittenberg's Judeocentric mindset is so extreme that only Jews matter. It is no more complicated than that.

Holocaust And Memory In The Global Age Levy, Daniel 2005

Newfangled Forms of Holocaust Supremacism, De-Germanized Nazis, and Orwellian Novelties in German Guilt Diffusion This book is divided into two main subjects, and my review is accordingly.-----PART i of ii. THE CONTINUED ELEVATION OF THE HOLOCAUST OVER ALL OTHER GENOCIDES Consider the preeminence of the Judeocentrically-defined Holocaust over the genocides of all other peoples, especially its most modern forms--that of the Holocaust being arrogated the moral lighthouse of all humankind, and the Holocaust being arrogated the gatekeeper to all non-Jewish genocides. BEFORE THE ADVENT OF HOLOCAUST SUPREMACISM After WWII, when common sense still prevailed, all the Nazi German crimes were kept in proper perspective and recognition, and there was no dividing of the dead. The authors thus discuss the Nuremburg trials, "The verdicts total 226 pages, of which only three deal with the annihilation of the Jews..." (p. 58). Now consider the 1950's USA. The authors quip, "Americans cultivated an image of the Holocaust that highlighted the diversity of the victims." (p. 90). What became known as the Holocaust or Shoah did not rule even in the new Jewish state. Levy and Sznajder write, "Through the end of the 1950s, the Holocaust was not acknowledged as a unique historical event in public consciousness or historical thought in Israel." (p. 88). JEWISH INFLUENCE AND HOLOCAUST SUPREMACY Levy and

Sznaider are candid about the origins of the elevation of the Holocaust over all other genocides, "Holocaust remembrance is marked by various taboos in different countries. Nevertheless, it is no coincidence that the memory of the Holocaust is playing an increasingly central role in a transnational, global arena. As we have noted, Jews, or more specifically, their media representations, are the most important carriers--indeed, the very personification--of cosmopolitan memories." (pp. 198-199). Exactly right! HOLOCAUST SUPREMACY BEGAN WITH AN ORWELLIAN PROCESS OF RESHAPING LANGUAGE Those who control the discourse control the narrative, and this begins with the control of language. After all, the control of the language is key to the control of how people think--as shown long ago by George Orwell's 1984. The authors, probably inadvertently, allude to this, "The clearest sign that the Holocaust is unique is that it has its own name. There is the Holocaust, then there are all the other massacres. People can argue all they want about how theoretically this is not true, but as long as they use the word--as long as no other massacre gets its own word--they are designating the Holocaust as unique. THE SOCIAL STRUCTURE THAT IS LANGUAGE CONSTRAINS THEM TO DO SO. If they use another term, they will just have to explain that they are actually referring to the Holocaust. The clearest sign that 'the Holocaust' is sacred is that using that term lightly can give offense...In other words, the Holocaust is surrounded by taboos, and taboos provide insight into the dominant culture of a society." (p. 52; Emphasis added). No kidding! No wonder that Jews fought so furiously against inclusion of the Nazi German murder of Poles or Gypsies under the term "Holocaust"! They successfully monopolized this term in a narrow Judeocentric sense, and that is why we now are stuck with the Orwellian-constructed phrase of "the Holocaust and other victims of the Nazis." Furthermore, the non-Jewish victims of the Nazis generally must use Holocaust-deferential terminology if they hope to be heard (e. g, the Gypsy Holocaust, the Polish Holocaust [sometimes facetiously called the Polocaust or the Polonocaust), and, more recently, the "Kosovocaust" of 1998-1999 (p. 165)]. Of course, having a special name for one's genocide is not enough. We have the Aghet (Armenians), Porajmos (Sinti and Roma), and Holodomor (Ukrainians). However, owing to the fact that non-Jews have lacked the influence to promote these terms, their impact has been even more negligible than public awareness of these genocides themselves. THE MYSTIFICATION OF THE HOLOCAUST--CULMINATING IN HOLOCAUSTIANITY The Holocaust has now assumed the self-appointed role of global moral lighthouse. Levy and Sznajder quip, "The Holocaust has become a moral certainty that now stretches across national borders and unites

Europe and other parts of the world." (p. 18). Wow. Says who? Even more grandiose is the following, "Along the way, the Holocaust is reaffirmed as the touchstone for a disoriented, de-territorialized humanity searching for moral clarity amid constant uncertainty." (p. 24). NEWFANGLED HOLOCAUST SUPREMACISM: NOW AN ORWELLIAN "STAND-IN" FOR ALL OTHER GENOCIDES The Holocaust rules over all other genocides in subtle as well as obvious ways. Authors Levy and Sznajder state that, "At the U. S. Holocaust Museum in Washington, D. C. [USHMM], the Holocaust experience of the Jewish victims serves as a symbol for victims in general." (p. 13). Pretty clever, but who decreed that this is so? The foregoing can be generalized. The authors comment, "The Holocaust is now a concept that been dislocated from space and time, resulting in its inscription into other acts of injustice and other traumatic memories across the globe." (p. 5). Furthermore, according to Levy and Sznajder, we do indeed have a cult of the Holocaust, "Human rights and their violation create a moral space in which there is no longer an uncertainty. The oppressed must be 'innocent' and the oppressors 'evil', A GLOBAL CIVIL RELIGION in which Jews and Nazis serve as the basic prototypes." (p. 193). We certainly live in a very interesting world. When did the human race ever vote its acceptance of this self-appointed privileged genocide-gatekeeper status for the Holocaust? THE SO-CALLED UNIVERSALITY OF THE HOLOCAUST IS A SMOKE SCREEN Orwellian rhetorical disguises aside, nothing has changed. Despite all the talk of universalizing the Holocaust, the same Judeocentric mindset about its peerless nature remains in force. The author's candidly state that, "Often the 'uniqueness' of the Holocaust means that it could and should not be compared to other events." (p. 132). They give away the store by disclosing their own position, "It is correct to insist that the Holocaust is singular and that comparisons to other atrocities need to proceed from this premise." (p. 161). In addition, "Israelis are often admonished not to universalize the Holocaust, and they have treated it as a traumatic event in Jewish history that cannot be used to draw universal lessons." (p. 171). The various Holocaust-related controversies are sideshows. They do not change the foregoing narrative. The authors write, "In contrast to those who abhor the universalizing and commercializing of the Holocaust, we view this process as a vital contribution to the development of a cosmopolitan memory." (p. 137).-----PART ii of ii. INTRODUCTION TO GERMAN GUILT DIFFUSION The displacement of guilt away from the Germans takes on many forms. For instance, the informed reviewer can think of the frequent media mendacity about "Polish death camps" and the increasingly Germanless Holocaust in Eastern Europe (e. g, the much-

ballyhooed Jedwabne "revelation" started by post-Stalinist Jan T. Gross). However, guilt-displacement away from the Germans need not be so overt. Instead, and whether or not done intentionally to benefit the Germans politically and/or to make it easier to blame other nations (notably Poland) for the Holocaust, German-guilt-displacement is often subtle. THE DE-GERMANIZATION OF THE NAZIS IN ACTION The move to whitewash the Germans began with the construction of a contrived dichotomy between Nazis and Germans. Authors Levy and Sznajder allude to this, "In Germany, by contrast, numerous politicians and other public officials recognized that Germany (but, notably, not the Germans) had to take responsibility for the concentration camps. They managed quite well, however, to distance themselves from what had actually happened. Making the distinction between 'regular Germans' and 'Nazis' and using the designation 'crimes in the name of Germany' were useful in this respect." (p. 60). They certainly were! The authors make this German-guilt-evasion even more explicit as they write, "Various distancing mechanisms were disseminated through the language of public discourses (Olick 1993). For one thing, Germans could push responsibility for the Holocaust onto a small group of Nazis who had committed 'criminal acts in the name of Germany.'" (p. 72). DE-GERMANIZATION OF THE NAZIS...AND NOW THE DE-NAZIFICATION OF THE NAZIS! There has been a further initiative to "spread the guilt around" for the Holocaust. The authors summarize it well, "In this view, the mass murder of European Jews by the Nazis is regarded not as a German-Jewish tragedy but as a tragedy of reason or of modernity itself. (Adorno and Horkheimer 1999 [1944]; Arendt 1992 [1963]; Bauman 1989)...Hence it is precisely the ABSTRACT nature of "good and evil" that symbolizes the Holocaust, which contributes to the extraterritorial quality of cosmopolitan memory." (p. 4). The more abstract the Holocaust is, the less the guilt of the Germans! Levy and Sznajder add that, "Memories of the Holocaust revolve around the dichotomy of 'particularism' and 'universalism'. [Reviewer's editorial comment: Note the Orwellian Holocaustspeak.] Was the Holocaust a Jewish catastrophe with German perpetrators, or was it a universal catastrophe, a breakdown of civilization or modernity?" (p. 7). The fact that such an issue is even raised is by itself a soft-peddling of German guilt.

Blaming Christianity and Generic “European Anti-Semitism”

The Holocaust Memorial Museum: Sacred Secular Space

Alba, Avril

2015 At Yad Vashem: German Guilt Diffusion and Blame-Christianity Approach. Norman G. Finkelstein Was Right About Presumed "Holocaust Uniqueness" as a Rationalization for the Holocaust Industry

In this so-so book, I focus on a few relevant issues: SHIFTING THE BLAME FOR THE HOLOCAUST AWAY FROM THE GERMANS--WHERE IT BELONGS--AND ONTO CHRISTIANITY Note that, while never once using the word "German", author Avril Alba writes, "The display then continues to contextualize the experience of Nazi persecution within the long history of Christian anti-Semitism in Europe. The emphasis on anti-Semitism as the precursor and backdrop to Nazi racial anti-Semitism as the precursor and backdrop to Nazi racial anti-Semitism frames the Holocaust in explicitly 'non-universalist' terms. For example, short shrift is given to other factors pertinent to the persecution of Europe's Jews, such as totalitarianism, fascism and Nazi race science. Some members of Yad Vashem's historical theme expressed discomfort with this emphasis, particularly the lack of space dedicated to the radical nature of Nazi race science. While these factors are not totally absent, the display clearly points toward Christian and modern anti-Semitism as constituting the crucible in which the radical nature of Nazi racial anti-Semitism was forged." (p. 114). In other words, the blame-shifting at Yad Vashem not only exists, but is evidently so egregious that even some Jewish scholars have themselves expressed opposition to it! Moreover, whatever the acknowledged German guilt affirmation that takes place at all, even THAT is subsumed within the broader meme of blaming Christianity for the Holocaust! NORMAN G. FINKELSTEIN RIGHT: "UNIQUE SUFFERING CONFERS UNIQUE ENTITLEMENT" [p. 47 of THE HOLOCAUST INDUSTRY] Author Avila Alba, using different words, and with especial reference to the USHMM (United States Holocaust Memorial Museum), almost echoes Norman G. Finkelstein as he writes, "Scholarly debate over Holocaust 'uniqueness' has now largely dissipated. However, at the time of the Commission's deliberations it was an unavoidable question, LINKED AS IT WAS TO THE NEED TO JUSTIFY THE BUILDING ON U.S. FEDERAL LAND A MUSEUM/MEMORIAL

DEDICATED TO A GENOCIDE PERPETRATED ON FOREIGN SOIL." (p. 49; Emphasis added). What could be clearer? ORWELLIAN "METAHISTORY" OR "METAPHYSICALLY TRUE"--OR WHAT DO FACTS MATTER? Elie Wiesel claimed that the Nazis persecuted Jews before they persecuted anybody else. This is incorrect. The Nazis first persecuted the disabled in the "T4" operations. (p. p. 53). But who cares? Author Alba essentially endorses a Holocaustspeak doublethink as he quotes Michael Berenbaum in defense of Wiesel's transparently false statement, "It was historically false but metaphysically true..." (p. 54). Elsewhere, Alba refers to "the metahistorical centrality in the USHMM's vision". (p. 72). One can almost cynically ask, "So long as it benefits the Jews, what does it matter if it is factual or not?" We once again hear the premise that the Shoah was "irrational" in that it was conducted "for neither territorial nor economic advantage." (p. 49). But SO WHAT? And tell this tale to those Nazis that had gotten the contents of trainloads upon trainloads of booty from the murdered Jews. Enter the equally false canned argument about the Nazis seeking the death of every single Jew (tell it to the Jewish Honorary Aryans), which is once again repeated in this book (p. 49, 53, 54), and the more false premise that, even were it valid, it would justify the preeminence of the Jews' Holocaust over the genocides of all other peoples. DESPITE THE DEATH OF ELIE WIESEL, THE MYSTIFICATION OF THE HOLOCAUST REMAINS VERY MUCH IN FORCE Alba writes, "Thirty-five years have passed since Wiesel's chairmanship of the USHMC, but his views on the Holocaust as 'sacred mystery' have remained constant". (p. 55). Funny how we never hear reference to any OTHER genocide as "sacred mystery". Is this racism, or what?

Teaching the Holocaust in School History: Teachers or Preachers? Russell, Lucy 2006 **German Guilt Diffusion at the Holocaust Exhibition at the Imperial War Museum in London** This book mostly says things that have been said many times before. For example: SLIPPERY SLOPE: EITHER THE HOLOCAUST REFERS ONLY TO JEWS, OR ALL VICTIMS OF WWII MUST BE INCLUDED IN THE TERM HOLOCAUST (AND WHY WOULD THAT BE SO BAD?) The author complains that, once you start including non-Jews in the term Holocaust, then anyone left in or out of the definition will be the object of an arbitrary decision. Exactly! But ANY victimhood hierarchy (including the one that places Jews at the top) is inevitably an arbitrary and divisive construct. Russell notes that civilians killed by Nazi bombing would not be placed in the term

Holocaust because they had not been subject to a racial attack. (p. 46). But this only shows the wisdom of the original approach used at the Nuremberg Trials, and one to which we should return. There was no division of the dead. Germany was criminal because of her racial aggression, and Germany was also criminal because of her military aggression (crimes against peace). Hence the Jew and the Pole in the German gas chamber, and the British civilian killed in the Blitz, are all victims of Nazi German criminality and aggression. GERMAN GUILT DIFFUSION: THE ORWELLIAN BLAMING OF "EUROPEAN ANTISEMITISM" Lucy Russell comments, "Our exhibition starts in 1918 at the end of the First World War, then later on in the exhibition you go back even further as well, and see this as a European-wide phenomenon..." (p. 47). Instead of putting the blame for the Holocaust where it belongs--on the Germans and the centuries of German supremacism and barbarism--the blame is shifted to "centuries of antisemitism". The reader should remember that antisemitism was commonplace, and that it waxed and waned over the ages, before the emergence of Nazi Germany, without ever once leading to the extermination of Jews! In addition, this blame-shifting tactic creatively transforms the Holocaust from what it is--a perpetual Austrian-German liability--into a perpetual all-European liability. JEWS CAN BE VICTIMIZERS AS WELL AS VICTIMS. HOLOCAUST SUPREMACISM CHALLENGED AND SLIGHTLY SOFTENED Author Russel writes, "In January 2005, it was reported that the Muslim Council of Britain [MCB] would boycott the 60th anniversary commemoration of the Holocaust in London because, according to the Council's Secretary General Iqbal Sacranie, the event does not acknowledge 'genocide' in the occupied territories of Palestine." (p. 50). In addition, Iqbal Sacranie advocated the term Holocaust be returned to the range of meanings it had until the 1940's. (p. 50). Evidently, to him at least, the customary practice of mentioning non-Jewish genocides, as some kind of ornaments around, or afterthoughts to, the Jews' Holocaust, does not do away with the injustice of Holocaust supremacism. [More recently, U. K. Labour Leader Jeremy Corbyn (who hit the nail on the head when he said, "All lives are valuable") took a lot of flak from Jewish groups for merely suggesting that Holocaust Memorial Day be renamed Genocide Memorial Day. Evidently, there is now a compromise that, while collectively mentioning the genocides of non-Jews, retains a slightly softer form of Holocaust Supremacism. The term to use is now: Holocaust and Genocide Memorial Day.] DOUBLE GENOCIDE (RED=BROWN) This book quotes Deborah Lipstadt and her belittling of the Communist murders of Soviet citizens, "In contrast [to the Jews in Nazi German ruled Europe] no citizen of the Soviet

Union assumed that deportation and death were inevitable consequences of his or her ethnic origins." (p. 54). [Lipstadt forgets that not all Jews assumed this either, and that not a few Jews were either spared by, or ended up surviving, the Nazis.] Let Lipstadt tell what she did to the millions of Ukrainians (and others) who perished in the Holodomor. In rebuttal to Lipstadt, author Russell quotes Kinloch, who points out that the forced collectivization of the inhabitants of Kazakhstan could well have induced its inhabitant "as a deliberate and murderous assault upon their ethnicity." (pp. 53-54). Both sides of this contrived debate forget about classicide: Being targeted for death for belonging to a particular race [in Nazi Germany] is no different from being targeted for death ("enemies of the people") for belonging to a certain social class [under Soviet Communism].

The "We Are All Eichmanns" Canard

Behind the Shock Machine: The Untold Story of the Notorious Milgram

Psychology Experiments Perry, Gina 2012 "We're All Eichmanns".

Implications For German Guilt Diffusion: Sophisticated Deconstruction of Milgram's "Anyone Can Become a Nazi Killer" Experiments Some critics of this book have implied the author is unqualified. Whether in agreement with her or not, the objective reader will quickly realize that she is. The bibliography alone makes it is obvious that Gina Perry has carefully studied the subject, and has done so at great depth and from many angles. Furthermore, she has interviewed leading analysts of Milgram's experiments, such as Don Mixon (pp. 60-on), psychologist Diana Baumrind (pp. 232-on), psychiatrists Martin Orne and Charles Holland (pp. 138-139), and Milgram's research assistant Taketo Morata (pp. 140-on). What's more, the author has done original research: She has studied the archives that contain Milgram's data. (p. 140). Nor is it correct that author Gina Perry ignores the fact that Milgram's experiments have been replicated in other nations. She actually lists them! (p. 336). AMERICAN UNIVERSITIES--AND NOT ONLY POLISH UNIVERSITIES--ONCE DISCRIMINATED AGAINST JEWS Author Perry reminds us that, "Since the mid-1920s, Yale and Harvard, both located in areas with large numbers of Jewish immigrants, had limited the intake of Jewish students by imposing a 10 percent quota. This was relaxed in late 1961..." (p. 99). THE IRRELEVANCE OF MILGRAM'S EXPERIMENTS FOR UNDERSTANDING GERMAN CONDUCT Gina Perry reminds us that Milgram's experiments "have acquired the status of a modern fable, warning of the

perils of obedience to authority" and that "scientists, too, are storytellers." (p. 11). Many of Milgram's subjects stated that they never fully believed that the experiment they were involved in was real. Milgram tried to explain this away by saying that they were just engaging in after-the-fact rationalizations for their unexpected and onerous conduct during the experiments. However, even in this, Milgram was self-serving: He believed the results of his questionnaire when it suited his purposes (p. 141) and disbelieved it when it didn't. Even so, Milgram's position is instructive. He is tacitly admitting that the motives of the shock-administrators (and not just their obedience) are material facts. Milgram's apologetic is refuted by clear facts. Milgram's research-assistant Taketo Murata found a clear relationship between the shock-administrator's belief in the reality of the painful shocks, and his disinclination to obey the order-giver's commands to deliver ever-more-powerful shocks to the "victim". (p. 140). Gina Perry concludes that, "...it's not that inside of all of us there's an Eichmann waiting for the right situation--a commanding authority figure whose destructive orders we will follow blindly. Instead, Taketo's analysis suggests the opposite: that the majority of Milgram's subjects resisted orders when they truly believed they might be hurting someone." (p. 141). Further refutation of Milgram's apologetic comes from an analysis of the tapes of the experiments, as conducted by researcher Andre Modigliana. He observed that both the compliant and non-compliant shock-administrators were showing obvious discomfort in "inflicting pain" upon the subjects. (p. 297). Note that this is the EXACT OPPOSITE conduct of that of the Nazi German torturers and killers. (pp. 232-233). Let us examine the original. Psychologist Dianna Baumrind (1964. Some Thoughts on Ethics of Research. AMERICAN PSYCHOLOGIST 19(6)421-423) commented, "In the former situation the SS man or member of the German Officer Corps, when obeying orders to slaughter, had no reason to think of his superior officer as benignly disposed towards himself or their victims. The victims were perceived as subhuman and not worthy of consideration...It is obvious from Milgram's own descriptions that most of his subjects were concerned about their victims..." (Baumrind, p. 423). MILGRAM'S LABORATORY AND NAZI GERMAN OPERATIONS--TWO DIFFERENT WORLDS For Nazi German genocidal policies (not only against Jews!) to succeed, what was needed was not one-time obedience but sustained obedience. Common sense dictates that it is much easier for the torturing of the victim to continue if the torturer believes that the victim deserves contempt (as in Nazism) than it does when the torturer believes that the victim deserves compassion (as in Milgram's experiments). The central issue is

even more basic. How can a simplistic set of one-time experiments, lasting a day or so (p. 297), be in any way comparable to the repeatedly-premeditated, and repeatedly-performed and sustained murderous behavior of the Germans during WWII? Furthermore, if it is THAT easy to get "ordinary" people to torture and kill others just because some authority tells them to do so, then why have Nazi-style genocides not been much, much more common in history? IMPLICATIONS FOR THE DILUTION OF GERMAN GUILT FOR THE HOLOCAUST Stanley Milgram, who was Jewish (p. 24), stated in unpublished documents that his Jewish background shaped his research. (p. 110). He wanted to find out what made the Nazis "tick". But what he would have us believe is that a Nazi "ticks" in all of us. The fact that the conventionally-interpreted results of Milgram's experiments reduce the culpability of the Germans is obvious. Author Gina Perry quips, "Milgram argued that he had captured both an explanation for the Holocaust and a universal truth about human nature in his lab. All of us, according to him, could have driven the trains, marched the prisoners, or staffed the death camps. It wasn't the case that Nazism sprang from the German character or that Germans had a monopoly on blind obedience--the Holocaust could just as easily have happened in the United States or in fact in any Western country." (pp. 10-11). Revealing! I now move beyond the immediate contents of this book in order to put it in broader context: Although Milgram's influence, on Holocaust studies, has waned (p. 296), one must still consider how it fits-in with the long-term pattern of relativizing German conduct. The diffusion of guilt away from the Germans includes such tactics as the de-Germanization of the Nazis in Holocaust films, the frequent media mendacious remarks about "Polish death camps", and the increasingly German-less Holocaust in eastern Europe (e. g, the big media splash about the Jedwabne "revelation".) So let us refocus the question about Nazi German conduct. Murderous German action, against various European peoples (not only Jews) was the direct outgrowth of centuries of German supremacist thinking. It is no more complicated than that. See, for example, THUS SPAKE GERMANY, by Coole.

The Jewish Writings Arendt, Hannah 2007 **"We're All Eichmanns"**
German Guilt Dilution Construct Repudiated. German Contrition Insincere.
Judenrat Nazi Collaboration Exculpations Rejected Hannah Arendt's Shoah-related statements are unwelcome to many, and, for this reason, she has been delegitimized by being called "only a philosopher". (As if philosophers didn't know anything.) Other critics had been even more desperate, accusing her of being

an anti-Semitic Jew and even of being on the verge of conversion to Catholicism! (p. 472). I couldn't make this up. Perusal of this volume of her writings show that she is a far deeper and more informed thinker than most of her critics. "WE'RE ALL EICHMANNS" NONSENSICAL GERMAN GUILT EVASION Although Hannah Arendt does not mention the then-new experiments of Stanley Milgram, she decisively rejects the German-exculpatory meme that has developed around them. In a conversation with Thilo Koch on the Eichmann case and the Germans, she trenchantly comments, "As I see it, that same category of intolerability includes the recent palaver about the 'Eichmann within us'--as if everyone, simply because he is human, inevitably has an Eichmann inside of him". (p. 489)

GERMAN REPENTANCE OVER NAZISM WAS MORE WORDS AND PROFESSED FEELINGS THAN ACTION A Jewish World Symposium on the destruction of the six million, published in the JEWISH WORLD (September 1964), included statements by Hannah Arendt. In one set of them, she exposes the hollowness of Germany's "coming to terms with the past". She writes, "Or take Germany, where people continue to assure us of how guilty they 'feel' and where surprisingly lenient sentences are handed down in almost all cases of convicted Nazi murderers, while prominent former Nazis are being kept in high public positions. Recent public opinion polls show that about 40 percent of the German population are against all these trials and another 40 percent prefer to know nothing about them." (p. 492).

THE JUDENRAT: NEITHER TOTALLY POWERLESS NOR CONFINED TO "CHOICELESS CHOICES" In a September 1963 interview with Samuel Grafton, for a then-prospective article in LOOK Magazine, Hannah Arendt expanded on some of the themes in her EICHMANN IN JERUSALEM. She was not saying that the Jews should have launched a suicidal uprising. However, she rejected the common exculpatory notion that the Judenraete had only "choiceless choices" in the face of Nazi German demands. Thus, Arendt commented, "But the question of cooperation is indeed bothersome. There certainly was a moment when the Jewish leaders could have said: We shall no longer cooperate, we shall try to disappear. This moment may have come when they, already fully informed of what deportation meant, were asked by the Nazis go prepare the lists for deportation." (p. 481).

PICKING AND CHOOSING SOME JEWS TO TURN OVER TO THE NAZIS IN HOPE THAT THE REMAINING JEWS ARE SPARED--CONDEMNED BY ARENDT [CONFIRMING POLISH HISTORIAN EWA KUREK] Arendt continues her incisive criticisms of the Judenraete and their policies of deciding which Jews to ship to the death camps, "It was common enough to think: (a) If some of us have to

die, it is better that we decide than the Nazis. I disagree. It would have been infinitely better to let the Nazis do their own murderous business." (p. 481)

MAKING A BAD SITUATION LESS BAD--THE SAME EXCULPATION INVOKED BY "ORDINARY" □ GERMANS--REJECTED BY ARENDT

Hannah Arendt goes on, "(b). With a hundred victims we shall save a thousand. This sounds to me like the last version of human sacrifice: pick seven virgins, sacrifice them to placate the wrath of the gods...Finally, the theory of lesser evil: Let us serve in order to prevent worse men from taking these positions: let us do bad things in order to prevent the worst. (There are analogies with 'good people' serving the Nazis in Germany.)" (p. 481). [The "lesser evil" exculpation was also invoked by Vidkun Quisling, whose very name has become synonymous with Nazi collaboration.]

THE JUDENRAT CONDEMNED FOR HABITUALLY WITHHOLDING VITAL INFORMATION FROM THE JEWISH MASSES

This question was emphasized in conjunction with the Kasztner affair. However, this issue was much broader, as expounded by Arendt, "The question of what was known and what was not known is often difficult to decide, but in quite a number of instances it is clear that the Jewish LEADERS knew what the Jewish people at large did not know...The decision in Theresienstadt, for instance, not to tell people what transports meant, resulted in people volunteering for deportation!" (pp. 481-482. Emphasis is Arendt's).

So Now Germans are the Victims

Utopia or Auschwitz: Germany's 1968 Generation and the Holocaust

Kundnani, Hans 2009 **German Guilt Diffusion for the Jews'**

Holocaust: Germans Now Rewrite History By Making Themselves Out to Be "Victims of Nazism" This book is mainly about German political movements, notably the Baader-Meinhof Gang and its successors. I focus instead on Holocaust supremacy and its implications. **LEFTIST CONSTRUCTS AND THE DIFFUSION OF RESPONSIBILITY AWAY FROM THE GERMANS** Kundnani writes, "Firstly, by seeing the explanation for fascism principally in the dynamics and development of capitalism, it tended to downplay the collective responsibility of the German people for Nazism...Secondly, the reduction of Nazism to fascism tended to sideline the specific character of National Socialism as it had developed in Germany as opposed to other countries where fascism had taken hold such as

Italy. In particular, it marginalized the anti-Semitic nature of Nazism and with it the Holocaust." (p. 18). The author could have taken this further. Nowadays, there is a tendency to muddy the waters by the customary focus on anti-Semitism, wherein the anti-Semitism found in many pre-WWII non-German European nations (e. g, Poland) is tacitly accepted as almost the same as the anti-Semitism of Nazi Germany. In addition, the ultimate blaming of Christian anti-Judaism, for the Holocaust, also has the effect, if not the purpose, of reducing German guilt.

HOLOCAUST SUPREMACY TAKES OVER GERMAN, AS WELL AS

AMERICAN, THINKING At one time, Germans, and westerners in general, thought of repentance for Nazism in terms of German crimes against Poles, and others, as well as German crimes against Jews. This all came to a screeching halt, as described by Kundnani, "The New Left's renewed focus on the Holocaust was in fact part of a wider transformation in Germany's attitude to the Nazi past that had taken place since the 1970s. The transformation paralleled the emergence of the Holocaust as a concept in the West in general. In the United States, for example, the Holocaust had become an increasingly important collective memory since the Six-Day War in 1967 and in particular since the Yom Kippur War in 1973."

DOUBLETHINK IN ACTION: TRYING TO MAKE THE JEWS' HOLOCAUST JEWISH-SPECIFIC AND UNIVERSAL AT THE SAME TIME

Kundnani comments, "The Holocaust seemed to impose on mankind a moral responsibility to do everything in its power to prevent something similar ever occurring again anywhere in the world. But, how was it possible to do so without comparing Auschwitz with other terrible events taking place at other times and in other places around the world and thereby implicitly relativizing it? To put it in a different way, was it possible to 'historicize' the Nazi past? As the children of those responsible for the Final Solution, Germany's generation of 1968 faced these questions in such an intensified form that they became, for many of them, an existential dilemma." (p. 4). This dilemma, of course, presupposes the validity of the Jewish

monopolization of the Holocaust. Had Genocide Equality reigned, no such dilemma or question would have arisen in the first place.

21ST CENTURY: GERMANS NOW MAKE THEMSELVES OUT TO BE VICTIMS OF NAZISM

While focusing on German thinking after 911, Kundnani quips, "In terms of the two currents of the thinking of the post-war generation that had emerged out of the student movement in the sixties, Germans had come to think of themselves much less as perpetrators and much more as victims." (p. 296). No kidding!

The Polish Death Camp Lie

The PMI Compendium of anti-Polish sentiment (German Camps, Polish Victims) Niechwiadowicz, Jan 2012 **The "Polish Death Camp" Lie is Disturbingly Common in the Media. Who Has an Interest in Promoting This Polonophobia?** This issue has been in the news lately. Various media outlets have raised a big stink about a new Polish law that criminalizes the phrase "Polish Death Camps". This is especially ironic in view of the fact that the law is modeled on long-established laws that criminalize Holocaust denial in many nations. Evidently, the standard double standard is in force. INTRODUCTION: SIGNIFICANCE OF THE POLISH DEATH CAMPS MENDACITY "Polish Death Camps" do not have to be believed literally, by the hearer, in order to have to implant a negative prejudice against Poles! That's the whole idea. Thus, by analogy, Jews rightfully object to the PROTOCOLS OF THE ELDERS OF ZION, even though "nobody believes that", because it instills negative prejudice against Jews. So why is "Polish death camps" supposed to be any more innocent? In addition, "Polish death camps" ever-so-subtly enhances the process of German guilt dilution by forging an emotional connection between the Pole and the German genocidal murderer, and commonly serves as a provocation (a "bait") for further accusations [e. g, "OK, so the death camps weren't Polish. But the Poles were still glad that Hitler did the dirty work for them" (another lie)]. DEALING WITH POLONOPHOBIA: SCOPE OF THIS WORK Anti-Polonism is surprisingly common in much of the media of the English-speaking nations. Niechwiadowicz especially focuses on British, German, Jewish, and Russian Polonophobia. This work, after the introduction, consists of alphabetized entries that list misleading phraseology, media outlets, personages, and organizations. Additional information, such as the history of Jews in Poland, is included in the back of the book. THE HARMFUL EFFECTS OF THE POLISH DEATH CAMP MENDACITY The alphabetized listing that comprises this work specifies misleading or mendacious phraseology such as "Nazi Poland", "Polish concentration camp", "Polish death camp", "Nazi-era Poland", "Nazi Poland", "Poland's Auschwitz...Poland's Treblinka...etc., and many others. In addition, there is widespread confusion, among the public as to who the Nazis were, and who the perpetrators of the genocide of 5-6 million Jews were. This fact has been serious enough to be mentioned as a concern by Laurence Weinbaum (p. 69) and Rabbi Byron Sherwin (p. 77). MANY SPECIFICS PROVIDED The alphabetized listing

that comprises this work features major news outlets. It identifies the specific ways that they had mischaracterized Poles and Poland, and corrected or refused to correct the same. Some of the outlets listed are the Australian Broadcasting Corporation, American Broadcasting Corporation, Associated Press, British Broadcasting Corporation (BBC), Boston Globe, CNN (Cable News Network), Daily Express, Daily Mail, Die Welt, The Guardian, Ha'aretz, Los Angeles Times, Wall Street Journal, and others. The alphabetized listing that comprises this work includes major organizations, such as American Jewish Committee, AMOPOD, and the Anti-Defamation League (ADL). It also lists major personages in this issue, such as Timothy Garton Ash, Norman Davies, Marek Edelman, Abraham Foxman, Danusha Goska, David A. Harris, Laurence Weinbaum, Simon Wiesenthal, and others. THE ACTIVISM POLISH MEDIA ISSUES (PMI) Author Jan Niechwiadowicz summarizes the history of the organized activity, centered in the UK, to fight Polonophobia, "The actions of five individuals who set out to try to make a difference have had major results. Since the founding of the Polish Media Issues (PMI) group in July 2005, we have grown to almost seventy members, have over 530 followers on Facebook, produced two booklets on the German camp issue in English plus one in Polish, and have fought over 1,200 incorrect claims in the media about Poles and Poland." (p. 14).

The Jews and the Poles in World War II Korbonski, Stefan 1989 **The "Polish Death Camp" Mendacity is a Jewish Meme That is Now Several Decades Old!**
Jews and 1968: Little-Known Facts Although this book was written 30 years ago, it retains its significance--very much so. Its author, Stefan Korbonski, was one of the last surviving leaders of the Polish Underground state under German Nazi occupation, and was honored at Yad Vashem for his aid to Jews (p. 104). He not only gives a firsthand account of Polish-Jewish relations during WWII, but also traces many mischaracterizations of this history in the American press through about 1989. The informed reader can also appreciate how little has changed since then. **THOSE ETERNAL POLISH DEATH CAMPS** Already since the 1960's, Korbonski had been writing letters to newspapers and magazines protesting the use of misleading terms such as "Polish death camps" (p. 117), "Polish gas chambers" (p. 91), etc. Again, how little has changed since then! Although some Jewish organizations, to their credit, have since repudiated the "Polish death camps" formulation, other influential Jews persist in using it as a means of generating prejudice against Poles. Otherwise, they use it as a

provocation. That is, the "Polish death camps" statement is uttered in order to provoke an attention-grabbing correction, which then serves as a platform for new bait-and-switch Polonophobic accusations, such as: "OK, OK, So the death camps weren't Polish. But Poles were still complicit in the Holocaust." [whatever that means] or "OK, OK, So the death camps weren't Polish. But Poles were glad that Hitler did the dirty work for them." [another canard] or "OK, OK, So the death camps weren't Polish. But Poles were generally anti-Semitic." [Of course, nothing is ever the Jews' fault] Now consider the 2018 Polish law that criminalized "Polish Death Camps", which only paralleled the long-preexisting Holocaust Denial laws, in many nations, that criminalize the questioning of 6 million Jewish deaths. The media made a big fuss over the former but never the latter. Double standards are just fine with them.

JEWS AND 1968: JEWISH COMMUNISTS, SOME GUILTY OF CRIMES, REPAINT THEMSELVES AS VICTIMS OF COMMUNISM AND (WHAT ELSE?) POLISH ANTISEMITISM After WWII, a very disproportionate share of the Communist government forced on Poland was Jewish. In time, many of these Jews emigrated to the US and misrepresented themselves as victims: "The ten years of Jewish rule in Poland could not be easily forgotten. It was an era of the midnight knock at the door, arbitrary arrests, torture, and sometimes secret execution. Most of those responsible for that reign of terror left Poland and upon arrival in the West represented themselves as victims of Communism and anti-Semitism--a claim which was readily believed in the West and earned them the full support of their hosts." (p. 86). A brilliant move. Stefan Korbonski attributes the 1968 purge of Jews from the Polish Communist Party to a Soviet reaction to the Israeli victory in the June 1967 war and to popular Polish support for the Jewish side at the time (p. 85). Polish cardinal Stefan Wyszyński offered a prayer for Israel on June 5, 1967 (p. 92). Among leading Polish emigres, General Władysław Anders sent a letter of congratulations to Israeli General Moshe Dayan for his brilliant victory, to which Dayan responded favorably (p. 92).

PROGRESS IN POLISH-JEWISH RELATIONS? WHAT PROGRESS?

ASSORTED POLAND-ACCUSING MEMES (1989; Same in 2019) Poles have at times been unfairly blamed for segregating Jews into ghettos. In actuality, before WWII, most Jews chose to live apart from Poles. Nor does this self-segregation necessarily imply discrimination by the majority. Korbonski cites the Zionist Jabotinsky (Jabotinski), who compared the self-segregation of Polish Jews to that of Europeans living in Shanghai, China (p. 8). Before WWII, the Endeks (National Democrats) believed that Poland's Jews were an inimical factor in Polish life owing to the non-assimilated state of most of them, along with their dominance of

the economy. But whether or not in agreement with them, one has to recognize that the Endeks, contrary to common portrayals, didn't represent the majority of Polish opinion. Korbonski estimates that less than 20% of the Polish population supported them (p. 19). Many recurrent Polonophobic themes, which first started emanating from certain sectors of the American Jewish population decades ago, are addressed and refuted by Korbonski. These include accusations of Polish collaboration with the Germans in the extermination of Poland's Jews, universal Polish indifference to Jews, etc. Again, how disappointingly little has changed since then! Korbonski shows that there was much more Polish aid to the Warsaw Ghetto Uprising than commonly believed (and infinitely more than shown in Holocaust films!). The Polish Underground not only supplied scarce firearms to the Jewish fighters, but also fought alongside them (p. 59). There were also two unsuccessful attempts by the Polish Underground to blow holes in the walls surrounding the Warsaw Ghetto, both of which ended in the deaths of the attacking Poles. The Polish Underground was responsible for evacuating the Jewish combatants through a tunnel after the fall of the Uprising. One may also be surprised to learn that Mordecai Anieliewicz did not have to commit suicide: An open escape route still existed. In full candor, Korbonski discusses the rare cases where Poles killed fugitive Jews, and even killed two Jewish commanders in the AK. The perpetrators were a tiny extremist faction within the NSZ (p. 66). More recent evidence suggests that the perpetrators were not the NSZ, and that many fugitive Jews were killed by bandits, some of whom had earlier been recruited by Communist bands (the AL and GL). Korbonski elaborates on the 1985 anti-Polish film SHOAH, by Claude Lanzmann. Lanzmann used only 9.5 hours out of 350 (p. 115), choosing the scenes that fit his transparent anti-Polish agenda. Following this film, there was a formal Polish-Jewish dialogue (p. 118-on). It is obvious that little of lasting value was accomplished by it. In fact, what passes today for Polish-Jewish "dialogue" is a grouping of LEWAKS and Jews agreeing on some premise that blames everything on the Poles. LIKE 1989 LIKE 2018 Korbonski also answered the anti-Polish attacks of Abraham Brumberg (pp. 93-96), Elie Wiesel (p. 117), and others. But so what? We now (30 years later) we have a new generation of Abraham Brumbergs and Elie Wiesels. Decades ago, arch-Polonophobe Jan Tomasz Gross (Jan T. Gross) had already been writing mendacious attacks on Poland. In his book, THE POLISH SOCIETY UNDER GERMAN OCCUPATION, Jan T. Gross made sweeping accusations of the Polish Home Army (AK) being (what else?) anti-Semitic, to which Korbonski retorted: "Yet he knew very well that many Jews fought in the ranks of the Home Army, including several officers at its headquarters. Stefan Korbonski responded to that

unfounded accusation in his review of Gross' book in the ZESZYTE HISTORYCZNE publication." (p. 93). But what's the use? The same attacks get recycled and embellished, along with some new ones. In fact, the informed reader can also appreciate how little has changed in the 30 years since 1989, as seen in the media's lionization of Jan Gross and his scurrilous attacks on Poland, as exemplified in his NEIGHBORS, followed by that in FEAR and GOLDEN HARVEST. On top of that, we now (2019) have Gross wannabees such as, for example, Jan Grabowski, Anna Bikont, and Barbara Engelking. What's more, the media and academia treat their pronouncements as gospel truth, and Poles are called "nationalists" if they try to correct the falsehoods.

Rescue Attempts During The Holocaust; Proceedings Of The Second Yad Vashem International Historical Conference, Jerusalem, April 8 11, 1974

Gutman, Israel 1978 **The Earth is Round, and the Death**

Camps Were German, Not Polish. Nazi Utilitarian Motives for Jews as Well as Poles

One malicious Polonophobic Holocaust myth is the one about the Nazis' choice of Poland as the site of the death camps because Poles welcomed them or at least wouldn't object much to them. No doubt, this libelous canard is facilitated by the countless misleading accounts in the western press of "Polish death camps". At the risk of belaboring the obvious (e. g., the spherical Earth), one must consider the anti-Polish Israeli Holocaust historian Yisrael Gutman, who nevertheless repudiates this malignancy: "It is indeed true that the Poles were not granted any form of autonomy--even within the reduced boundaries of the General Government--as was the case in other occupied countries such as Belgium and Holland. Consequently, they were not asked to express their consent--in one form or another--to the various decrees enacted by the Germans, nor were they consulted regarding the establishment of the extermination camps on Polish soil and the initiation of the murder campaign against Polish Jewry and the Jews of other countries, which was carried out in these places." (p. 400). Hear that, Polonophobes! DANISH RESCUERS OF JEWS HAD IT EASY Author Sijes shows that the virtual nonexistence of prewar Dutch anti-Semitism is a myth (p. 528). Leni Yahil alludes to the unbelievable degree of freedom in "German-occupied" Denmark that permitted the much-romanticized October 1943 shipments of Danish Jews to safety in Sweden: "After the escape of a group of Jewish fishermen to Sweden in the spring of 1943, the Germans threatened the Danish authorities, and the latter in turn warned the Jewish community against a repetition

of such acts. Yet, at a later date, it was the ambivalent nature of the relations between the Germans and Poles which made the existence of the rescue organization possible. The Germans did not make a serious attempt to suppress it." (p. 621). (In German-occupied Poland, such a situation would have been unimaginable in the least!) **THE NAZIS KEPT JEWS, AS WELL AS SLAVS, ALIVE ONLY AS LONG AS NEEDED** Henry Feingold (p. 168) defends the genuineness of Nazi plans, from 1938 through (at least) mid-1941, to massively resettle European Jews instead of exterminating them. Yehuda Bauer, a proponent of Holocaust uniqueness, unwittingly undermines his position when he admits that Jews (just as Slavs) had a "right" to live—but only as long they had utilitarian value to the Nazis: "One part indicates that the Nazi policy was the total annihilation of the Jewish people, while another part views the Jews as an object, which can be exchanged for merchandise." (p. 120). **THE SAME OLD HOLOCAUST-RELATED POLONOPHOBIC MEMES** A better title for this volume is: "Disparaging Polish Rescue Attempts During the Holocaust", as the two articles dealing with Poles carry a pronounced Polonophobic bias. Indeed, the informed reader may be amazed at the creativity of the pseudo-reasoning used by Joseph Kermish (Kermisz) and Yisrael Gutman in their belittling of Polish rescue attempts at every turn and the impugning of Polish motives behind aid to Jews. Not surprisingly, they offer no constructive counterproposals as to what Poles were presumably able to do, considering their situation. Interestingly, during WWII, Stanislaw Kot reportedly hinted that, if Jews didn't stop portraying Poles as anti-Semites, the Poles would respond by publishing details about the ignominious deeds of the Jewish ghetto police (p. 457). Ironically, Gutman is exhibiting the same mentality towards Poles as Hitler did towards Jews. In **HITLER'S TABLE TALK**, the Fuhrer rejected the idea that there are some good Jews. He contended that, whenever Jews (such as Jewish philanthropists) do something good, it is always for some ulterior motive, such as positive publicity for Jewry. In a similar vein, Gutman and Krakowski disparage Zegota, insinuating, among other things, that Poles helped Jews for public relations purposes. In a published discussion, Miriam Peleg (p. 455) soundly rejects this insinuation. In a similar manner to David Engel, Yisrael Gutman accuses the Polish government-in-exile in London of deliberately delaying, and then understating, its knowledge of the spring-summer 1942 gassings of millions of Polish Jews (pp. 408-409, 461), allegedly to escape responsibility for saving Jews. But if the Polish government-in-exile couldn't lessen the German murders of 2-3 million Polish gentiles, how was it supposed to have lessened the murders of 3 million Polish Jews? Consider the fact that

Germans usually murdered Poles openly, but gassed Jews secretly. Note also that observations of Jews being deported is not yet proof of them all being murdered, and such things as odors of burning flesh emanating from the death camps don't lend themselves to a close approximation of the number of victims. So why invoke nefarious motives to explain the fact that the Polish government-in-exile knew much more about the extent of Polish deaths than Jewish ones, and did so much sooner? Also, recall the incredulity which had already greeted its June 1942 report of the murders of 700,000 mostly-Soviet Jews. Does it not make sense that the Polish government-in-exile, to protect its credibility, would prolong its collection of evidence? And then it would present, in November 1942, a death toll of Polish Jews based only on the most incontrovertible evidence it had? Given these factors, and still others that could be mentioned, is it surprising that it undercounted the actual Jewish death toll by a factor of two?

Jewish Studies and Holocaust Education in Poland Zimmerman, Lynn W
2013 **The Earth is Not Flat: "Poles Did Not Plan or Carry Out**

the Holocaust". Well said! The Rest? All the Standard Judeocentric Pole-Accusing Memes Although this book is free of the strident Polonophobic formulations of many Jewish authors, it consistently repeats the well-worn standard narrative of the innocent victim Jew and the villainous Catholic Pole. It therefore has little to offer beyond an overview of Jewish events in today's Poland. I have provided a list of books, in the comments section, as corrective for the biases of this book, for the interested reader. INTRODUCTION: DO NOT BLAME THE HOLOCAUST ON POLES! Author Lynn W. Zimmerman, to her credit, repudiates the "Polish death camps" canard as she comments that, "Poles did not plan and carry out the Holocaust." (p. 23). She mentions a Jew from Chmielnik who was shot by the Polish Underground for collaborating with the Nazis. (p. 172). These are about the only manifestations of objectivity in this book. Otherwise, all the reader gets is the standard blame-everything-on-Poles and blame-everything-on-Christianity approach (e. g, p. 18). He or she gets no idea that it was Jews that, first and foremost, had thought of themselves as "the Other", and had perfected it to a fine art, at least to very recent times. The reader gets no inkling of the fact that, until recent times, Jews themselves accepted responsibility (took credit for) the Crucifixion of Christ (as a false messiah), that Jewish-Christian religious hostilities had always been fully reciprocal, and that there was (and sometimes still is) a pronounced streak of racism in the Jewish religion.

REWRITING POLISH HISTORY AND POLISH CULTURE IN JEWISH TERMS There are the standard attempts to Judaize Polish history: To horn in on Polish self-understanding, to instill in Poles some kind of mythical duty to remember and reverence their past and present Jews, to get Poles to pay obeisance to the Holocaust above the Poles' own genocide at the hands of the Germans (Nazis), to instill in Poles a perpetual shame for not doing "enough" for Jews during the SHOA and to get Poles to feel guilty [the classic PEGAGOGIKA WSTYDU] for the rare, completely-normal wartime Polish-nonspecific acts of collaboration with the Nazis. This manifestation of PEDAGOGIKA WSTYDU includes the rather silly, but commonly-repeated, implied equation of the conduct of Vichy France with that of the individual traumatized Poles under the brutal German occupation. (p. 122). The reader quickly learns that unwelcome opinions are not tolerated in this book. There is the defamation of RADIO MARYJA (p. 63), which is quite common among the LEWACTWO (leftists) and Jews, all because its message is not always compatible with the standard LEWAK (leftist) or Jewish narratives. Everything in this book is one-sided. There is a survey (Jolanta Ambrosewicz-Jacobs, p. 126) about how concerned and ashamed Poles are about anti-Jewish graffiti in Poland. Needless to say, there are no surveys about how concerned and ashamed Jews [if any] are of the many calumnies that Jewish authors have long been writing about Poland. Predictably, Polish responsibility for Jedwabne is presented as established fact. It most certainly is not. (See comments). As always, Jewish acts against Poland are airbrushed out of history in an Orwellian fashion. There is not a word about the Jewish mass-murder of Poles at Koniuchy. Click on, and see my review, of *Intermarium: The Land Between the Black and Baltic Seas*. HOLOCAUST SUPREMACY AND THE MYSTIFICATION OF THE HOLOCAUST Jolanta Ambrosewicz-Jacobs writes of the Holocaust, in her own rather grandiose words, as "the most traumatic event in world history". (p. 122). Says who? There have been scores of genocides, of many different peoples, in just the 20th century. Isn't it just a bit racist to seriously think of the genocide of one's own people as "the most traumatic" of all genocides? We hear once again that, until recent times, Poles just ignored Jewish deaths or just mixed them up with the Nazi German murders of Poles. (p. 35, 86, 95). This canned complaint is manifestly untrue. It has grown legs through frequent retelling. There is also the well-worn lament that Poles generally are not falling in line with the uniqueness of the Holocaust (pp. 97-98; 108-109). And why should they? For what rational reason do they need to bow before the dictates of Holocaust Supremacism? The

Holocaust was not unique. All humans are equal. No genocide is above any other genocide. Genocide-Recognition Equality Now!

'Final Solution': Nazi Population Policy and the Murder of the European Jew

Aly, Gotz 1995

"Polish Death Camp" Lie--An Irony. Tactical Reasons Made Poles and Jews "Unequal Victims". Irony to "Polish Death Camp" Lie, They Were Initially To Be Built Further East!

This scholarly work makes it obvious, from many cited German documents that, not only was there no intentionalist Nazi strategy for exterminating Europe's Jews, but actual Nazi WWII-era ideas for "solving the Jewish problem" were a mass of contradictions. The Nazis variously proposed the relocation of Jews to the Krakow area, Lublin area, Madagascar, the Pripet marshes, and northern Russia. When systematic killings of Jews were mentioned at all, they were for the liquidation of nonproductive Jews, not all Jews. (e. g., p. 215). THE JEWS' HOLOCAUST DEVELOPED INCREMENTALLY The Einsatzgruppen shootings of Jews, in the wake of Operation Barbarossa [later known as the Holocaust by Bullets], were, with some exceptions, limited to Jewish military-age men for a full eight weeks, claiming 50,000 Jewish victims. After the August 15-16, 1941, visit by Himmler, the killings were vastly expanded in scope and scale, to encompass all Jews, and to claim 500,000 victims within the next four months. (p. 217). [Owing to the long duration of the selectivity of the killings (8 weeks), and huge difference in their scale before and after the 8-week initial period, it is difficult to accept the intentionalists' conjecture that the selectivity of the killings had simply been a trick to fool the Jews.] Looking at the whole picture, the reader can see that the plans for the actual mass extermination of Jews developed gradually: "...as my results show, one can discern clear leaps in development in March, July, and October 1941...the extermination program was at first experimental, until sometime in May 1942." (pp. 258-259). GAS CHAMBERS NOT ONLY FOR THE JEWS It is fallacious to think of the massive gas chambers as ones developed specifically for Jews. In fact, as tabulated by Aly (pp. 70-71), nearly 11,000 mentally ill Germans, Poles, and Jews were gassed in 1939-1940 alone. THE POLISH DEATH CAMP LIE--AN IRONY The facts serve to spite the recurrent media mendacious remarks about "Polish death camps" (for camps, built and staffed by Germans, in German-occupied Poland). The original idea was for the extermination camps to be built in the German-occupied USSR! Plans, in Fall 1941, called for one such camp to be built in Mogilev (Mogilov), 200 km. east of Minsk, and for it to have the then-

unheard-of capability of cremating 2,000 corpses per day. Mass access to the camp owed not primarily to railroads but to the easily-navigable Dnieper River. (pp. 223-225). **WHY THE DEATH-CAMP IDEA WAS MOVED WESTWARD--TO GERMAN-OCCUPIED POLAND** According to many cited German officials, the strength of the Red Army had been underestimated. (p. 201). The failure of the USSR to collapse as expected, in 1941, put a screeching halt to all of the plans to "settle the Jewish problem" deep in the USSR. Instead, the mass killings of Jews would have to be conducted on German-occupied territories well west of the German-Soviet front. Hence the continued non-selective Einsatzgruppen shootings of Jews in the western USSR and the eventual mass gassings of Jews on Polish soil. **THE GERMANS TREATED POLES AND JEWS DIFFERENTLY--FOR TACTICAL REASONS ONLY** During many Nazi actions, Poles were not treated as severely as Jews owing to fears of inflaming Polish resistance, as noted in a German document. (p. 271). Or, Jews were to be killed directly, and Poles allowed to die a [faked] natural death, as in the case of the Zamosc deportees to Auschwitz. (p. 249). Now consider the Slavs. There were the mass expulsions of Poles and Jews from Wartheland (Reich-annexed northwest Poland)(e. g., p. 5, 8-9, 146; which the Poles notably resisted: p. 143, 145, 178), the genocidal extermination of the Polish intelligentsia (p. 23), use of mass deportations for forced labor as a tool to weaken the Poles biologically (p. 40), plans for the removal of all Poles (e. g., p. 161) and tentatively all Slavs (p. 4), the planned intentional starvation of 20-30 million Soviet citizens (p. 186, 192), etc. Gotz Aly doesn't elaborate on **GENERALPLAN OST**, the eventual German plan to resettle around 100 million Slavs to Siberia. The resettlement would've been a genocidal act, comparable, if not deadlier, to the proposed mass resettlement of Jews to Siberia. Aly writes: "Heydrich's March [1941] plan provided for extermination of the Jews through the 'natural' means of hunger, cold, and slave labor--in the northeastern regions to be conquered in the Soviet Union...Heydrich's plan in the spring 1941 was inextricably linked to a successful blitzkrieg against the Soviet Union." (pp. 255--256). Also, Aly cites Zamecnik, who comments: "'Deportation to the northern territories of the USSR would have been the simplest form of genocide. Under the murderous working and climatic conditions, the Jews would have died en masse, just like the millions who were deported under Bolshevik rule. None of the deportees were supposed to survive.'" (p. 184). Finally, note Aly's own conclusion: "Nazi ideology gained its effectiveness not from isolated, government-controlled hatred of Jews or the mentally ill, Gypsies or Slavs, but from the totalitarian unity of so-called negative and positive population policies." (p. 245).

***The Hell Called Treblinka* Grossman, Vasily 1944 "Polish Death Camp" Lie--An Irony. Early (1944) Report on Treblinka. No German Guilt Diffusion. No Blame-Christianity Accusations. Inflated Death-Camp**

Mortality Figures Not Polish Inventions Author Vasily Grossman was a Soviet Jew, and this book is one of the first, if not the first, account of Treblinka. His refreshingly-candid treatment provides a lasting testimony not only to the horrors of Treblinka, but perhaps--even more so--a diagnosis on how Holocaust memory had since been manipulated. Author Grossman points out the Jews were not the only victims of Treblinka. So were Poles and Gypsies. (p. 15). "POLISH DEATH CAMP" IRONY. NO GERMAN GUILT DIFFUSION Nowadays, there is customary de-Germanization of the Nazis and the attempt to shift the blame onto the Poles through such frequently-repeated media constructs such as the "Polish complicity in the Holocaust" and "Polish death camps" canards. Failing that, we instead hear vague insinuations about the Germans seeking the approval of the Poles for the German siting of the death camps. Let's get real. The very notion that the German Master Race would seek the permission, or consent, from the conquered and despised Polish UNTERMENSCHEN (subhumans) is absurd to the point of the macabre. As if this was common-sense fact was not enough, Grossman makes it clear that Treblinka was a top-secret facility, unknown to ANYBODY who lacked an absolute need of awareness of it. Grossman writes, "And not a single person--not even a field marshal--was allowed near it. Anyone who happened to come within a kilometer of the camp was shot without warning. German planes were forbidden to fly over the area. The victims brought by train along the spur from Treblinka village did not know what lay in wait for them until the very last moment. The guards who had accompanied the prisoners during the journey were not allowed into the camp; they were not allowed even to cross its outer perimeter. When the trains arrived, SS men took over from the previous guards. The trains, which were usually made up of sixty freight wagons, were divided into three sections while they were still in the forest, and the locomotive would push twenty wagons at a time up to the camp platform. The locomotive always pushed from behind and stopped by the perimeter fence, and so neither the driver nor the fireman ever crossed the camp boundary." (pp. 11-12). NO BLAME ON "EUROPEAN ANTISEMITISM" Grossman does not even try to blame the Holocaust on centuries of antecedent anti-Semitism. Instead, he puts the blame for the Holocaust squarely where it belongs--on the Germans and the Germans alone.

That is, the German qualities of thrift, precision, calculation, and pedantic cleanliness were harnessed by Hitler to deadly effect at places such as Treblinka. (p. 7). Grossman also mentions the "traditional German chauvinism" as floridly exhibited at Treblinka (p. 10), and the German sense of superiority over other peoples (notably--but by no means only--the Jews, Poles, and Russians).(p. 62). As a parting shot against German guilt-diffusion tendencies, the editor suggests what Hitler would have said as a defendant: "The German people knew, what my plans, my ideas, my programme were. They approved them and gave me a mandate for their realization. Consequently I acted on behalf of the German people. I don't admit my guilt." (p. 217). DOES NOT BLAME CHRISTIANITY In contrast to the modern Holocaust meme that blames past Christian teachings on Jews (deicide) as the ultimate cause of the Holocaust, Grossman does not, notwithstanding the fact that, as a Communist, it would be to his advantage to do so. Perhaps ironically, Grossman blames Islam. He contends that the Germans learned genocide from the Turks (against the Armenians), and the Turks, in turn, had earlier learned it from the Arabs: "They killed and annihilated without mercy the peoples subjected to them...All the 100,000 inhabitants of the Christian city Ani--the capital of the long-suffering Armenia, were massacred in one night. In one night they cruelly slaughtered 96,000 Georgians...Tbilisi." (p. 233). HOW THE GERMAN DEATH CAMP OF TREBLINKA FUNCTIONED The first part of this book describes what had been learned about the modus operandi of the Treblinka death camp soon after the Red Army had driven the Germans out of eastern Poland. Details are given about the transports, the deceptions, the "showers" (gas chambers), mass burials, and then the cremations. The latter took place in open pits, 250-300 m. long, 20-25 m. wide, and 6 m. deep. Each such pit contained a stack of several thousand corpses per session. At night, the flaming pyres could be seen up to 40 km (25 miles) away (p. 47). Polish peasants, toiling from spring 1943 to summer 1944, were forced to scatter the cremains over a 3 km road. Twenty carts, each carrying 100-125 kg of ashes and charred bone fragments, made 6-8 trips per day. (p. 53) HOW MANY HUMAN BEINGS LOST THEIR LIVES AT TREBLINKA? Jewish author Grossman estimates a Treblinka death toll of 3 million. (p. 39). This is almost 4 times the currently-accepted figure. (So much for the myth that the once-believed inflated figures, for death-camp victims, had been some kind of postwar Polish invention designed to hide the Jewishness of most of the deaths by "padding" them with millions of nonexistent Polish deaths.)

The Holocaust: Memories and History

Khiterer, Victoria 2014

Bombshell: The "Polish Death Camp" Lie--a Serious Matter--Incisively Examined and Soundly Refuted in All Its Manifestations

Of all the essays in this anthology, one is eye-opening, and deep in scholarship. I focus on it: (REAL OR IMAGINED) PRE-WWII POLISH ANTISEMITISM HAD ABSOLUTELY NOTHING TO DO WITH THE NAZI GERMAN SITING OF THE DEATH CAMPS! Author Peter Black, a senior historian at the USHMM (United States Holocaust Memorial Museum), makes the issue very clear, "This still begs the question, however: why did the Germans build stationary gassing centers? And why did they build them in German-occupied Poland? The answer is not that they expected killing centers for Jews to be more acceptable in a land known for its interwar political anti-Semitism, A NOTION THAT CONTINUES TO SURVIVE IN THE POPULAR IMAGINATION. The answer involves demographics, logistics, strategy, and situational context." (p. 12; Emphasis added). So there are the facts, loud and clear. Hear that, mainstream media? In addition, scholar Peter Black's statement about the "notion that continues to survive in the popular imagination" serves as a rebuttal to the LEWAKS (Polish leftists) who would have us think that "Polish death camps" is much ado about nothing because, after all, "no one believes any of that". The general public most certainly does--to one degree or another! POLES WERE NOT GLAD THAT THE GERMANS WERE EXTERMINATING THE JEWS. IF ANYTHING, THE OPPOSITE! The media canard about "Polish death camps" is not an end in itself. It exists to create negative overall impressions of Poles, one way or another. It also serves as a "bait", or provocation, for further insinuations. For instance, we commonly hear a variant of this Polonophobic meme, "OK, OK, so the death camps weren't Polish. But Poles were grateful to Hitler for doing the dirty work for them." Holocaust historian Peter Black totally upends this narrative. The Germans feared that, far from approving the genocidal murders of the Jews, Poles could actually become more inclined to help the Jews in the event of large-scale overt mass killings of Jews! (That is, if the Germans were generally to employ semi-public mass shootings, as done in the German-occupied western Soviet Union [the Holocaust by Bullets], instead of hidden-away death camps). Thus, he writes, "Nearly half of the Jewish civilians, who were to die in the Holocaust, lived in the region; the incremental movement of Jews from larger communities in numerous transports to killings centers in rural areas served to reduce German fears both that the Jews would successfully organize resistance and that non-Jewish Poles would become sufficiently uneasy to increase parallel resistance efforts or, WORSE

STILL, TO COME TO THE AID OF POLISH JEWS." (p. 13. Emphasis added). The foregoing game-changing fact should be expanded to other considerations that involve the gratuitous accusations routinely directed at Poles. Consider the meme of "complicity in the Holocaust". Now, if a rural Pole denounced a fugitive Jew, as for known or suspected banditry, how much did the Polish villager even "know" (beyond the level of unverified rumor) that the Germans (Nazis) were in the process of exterminating all of Poland's Jews, much less that he would one day be held responsible for "being complicit in the Holocaust"? MULTIFACETED TRANSPORTATION LOGISTICS BEHIND THE NAZI GERMAN CHOICE OF DEATH CAMPS OVER LOCAL MASS SHOOTINGS As noted earlier (p. 13), nearly half of all the Jews, targeted for extermination in Nazi-German occupied Europe, lived in Poland, making it the most logical place to establish death camps. But that is not the whole story. Jews in Poland, unlike in Ukraine, for example, lived in massive urban concentrations that were close to railroads. Peter Black explains the significance of this fact, with reference to German-occupied Poland, "Put simply: wherever the Jewish population was dense and numerous (as in Gau Wartheland, the Government General, and the Bialystok District), the Germans constructed stationary killing centers and, if rolling stock were available, transported Jews to these facilities to kill them. Where rolling stock was not available or where the location of the Jewish community precluded easy access to a rail line, German SS and police, supported by auxiliaries, shot entire Jewish communities where they lived or where their residents had been concentrated." (p. 13). MASS SHOOTINGS AND MASS GASSINGS COEXISTED, AND EACH TOOK AN OVERALL SUBEQUAL TOLL OF JEWS Historian Peter Black rejects the common Holocaust myth which states that the Germans switched, from mass shootings to mass gassings, because mass shootings of civilians were causing psychological problems for "good" Germans. In actuality, there was no "switch" at all. Mass shootings of Jews (the Holocaust by Bullets) freely coexisted with mass gassings of Jews after the latter came into widespread use. In fact, of the 6 million Jews who perished in the German-made Shoah, 2.4 million were murdered by shooting (including at least 1.3 million Jews in the German-occupied USSR in her pre-1939 borders), against only relatively few more (perhaps 2.55 million) in the gas chambers of the stationary killing centers, to which must be added about 800,000 Jews who died in the ghettos and concentration camps. (p. 16). The "Holocaust by Bullets" coexisted with mass-gassing of Jews even in German-occupied Poland. Peter Black (p. 12) estimates that as many as 200,000 Polish Jews were murdered in mass shootings, even as most Polish Jews were perishing in

the Operation Reinhard death camps (Belzec, Sobibor, and Treblinka). ANOTHER HOLOCAUST UNIQUENESS MYTH UPENDED: THE JEWS' HOLOCAUST WAS NO IRRATIONAL SELF-HARMING GENOCIDE

Part of the mystification of the Holocaust, and its elevation over the genocides of all other peoples (Holocaust supremacism), is the one that all genocides were rational and of benefit to the perpetrators, except for the Jews' Holocaust, in which the Germans only harmed themselves by conducting it. Not so! Scholar Peter Black writes, "Another misleading notion has the Germans losing World War II because they devoted critical resources at crucial times to their war against defenseless Jewish communities. In fact, the Germans generally did not deploy human, material, or transport resources suitable for or needed at the front for implementing 'final solution' operations...The devotion of resources to the Final Solution was not the reason that Nazi Germany lost World War II." (pp. 36-37). Nor is it true that, forced to make the choice, the Germans would rather lose on the front than pass up the opportunity to kill more Jews. Just the opposite. Black quips, "Whenever disaster threatened on the Eastern Front and rolling stock was needed desperately to supply German troops, the German authorities halted most and sometimes all deportations of Jews from Central and Western Europe to the East." (p. 37).

"GOLD-DIGGING" AT THE FORMER SITE OF TREBLINKA: SOVIETS DID IT FIRST Post-Stalinist Jan T. Gross, especially in his *GOLDEN HARVEST*, and supported by adulatory media coverage, has called attention to Poles sifting through the cremains for valuables of the Jewish victims. This, as intended, made the Poles out to be some kind of villains. In actuality, grave robbery knows no nationality in terms of either looter or looted. It is as old as human history itself!

Moreover, it is not limited to wartime or to episodes of desperate poverty. Author Tomas Vojta, relying on Polish and Israeli archives, confirms the involvement of the Red Army in the initial blasting of holes at the site in order to expose any valuables to looters. (pp. 55-56).

ACTIVE HOLOCAUST SUPREMACISM IN ACTION: BELITTling THE CAMBODIAN GENOCIDE Most of the time, Holocaust supremacism functions passively. That is, the Jews' Holocaust gets so much attention, in the West, that all other genocides are reduced to sideshows, if even that. At other times, however, Holocaust supremacism is overt. That is, non-Jewish genocides are actively delegitimized in order to make the Jews' Holocaust "bigger". Author Dan MacMillan engages in this in relation to the Cambodian Holocaust. He writes, "The famine which directly or indirectly carried off most of the Cambodian victims resulted from economic dislocation and a shortfall in rice imports, as opposed to the Germans' deliberate policy of murder by malnutrition.

Although urban dwellers of peasants living outside zones previously controlled by the Khmer Rouge were clearly disfavored in the Cambodian genocide (Kierman [THE POL POT REGIME] estimates that 33% of them perished, versus 15% of the 'old people' from KR-controlled rural areas), they were not condemned to death at the outset, whereas every Jew, without exception, would inevitably be murdered, and both victims and killers understood this awful truth." (pp. 328-329.)

Considering all the complaints about victimhood competition, note that it is MacMillan that is engaging in victim competition. He has turned genocide into a competitive event (win-lose situation), pitting the Cambodians against the Jews. He has set up arbitrary (and rather dubious) criteria by which the Jews' Holocaust would win and the Cambodian Holocaust would lose. The informed reader realizes that the very same arguments are used to delegitimize the Ukrainian Holocaust [the Holodomor, or Great Famine]. Thus, we are assured that the catastrophic food shortage was variously unintentional, not aimed at the Ukrainians as a people, and that--in any case--Stalin sought the deaths of "only" some Ukrainians, not all Ukrainians. Let us examine MacMillan's criteria. The Nazis said lots of things, and Jews believed a lot of things, but Hitler neither intended nor achieved the killing of all Jews. And, even if he did, who says that a partial genocide [Cambodian Holocaust or Holodomor] is one iota more worthy of recognition than a total genocide [the Jews' Holocaust]? Now consider genocide by starvation. The sophistry about "unintentional" versus intentional starvation policies, among other things, overlooks the practical equivalence of murder by oblique intent and murder by direct intent. [Thus, for example, an arsonist who torches a building "only" to collect the insurance, and the arsonist who torches a building in order to kill someone inside, can both be found guilty of murder if in fact someone dies in the fire that was set.]

And Now, the Germanless Holocaust, and "Many Local Holocausts"

Nazi/Soviet Disinformation about the Holocaust in Latvia: Daugavas vanagi Who are they? Revisited Ezergailis, Andrew 2005 **THE**

GERMANLESS HOLOCAUST: A Definitive Work on the German Guilt

Diffusion Blame-Others Strategies. Example: So-Called Jedwabne Massacre

Holocaust scholar Andrew Ezergailis has written an eye-opening book. He focuses on the blame-the-locals memes energetically and successively promoted by Nazi

Germany, the Soviet Union, and modern Germany. (And now as well by the Holocaust Industry--as part of its extortionist demands [so-called property restitution] from Poland.) THE JEDWABNE "VERDICT" IS BASED ON A STALINIST-ERA TRIAL OF DUBIOUS CREDIBILITY Ezergailis considers the 1949 Lomza trials, of the Polish Jedwabne defendants, as Stalin-era show trials. (p. xv). Show trials are characterized by the following: Consideration of the status (social class) of the accuser and defendant, the presumption of guilt, and the emphasis on suspicions, scripted confessions, and self-incrimination (PEDAGOGIKA WSTYDU in Polish)--all backed up by duress, if not torture. (p. 55, 118). THE DOUBLE STANDARD: COLLECTIVE GUILT ON EASTERN EUROPEANS; NO COLLECTIVE GUILT ON GERMANS Ezergailis, a Latvian-American, inveighs against the way Poles have been treated over the Jedwabne affair, "Although by now it is established that the Holocaust was Hitler's project, it is asserted even today, by both historians and prosecutors, that there were also numerous other local Holocausts, where Jews were killed by 'neighbors' without German orders and guidance. The concept of collective guilt in general is rejected, except when it comes to East Europeans. For example, when Daniel Goldhagen accused the German nation of collective guilt, numerous historians rose to defend the Germans. However, the reverse happened concerning Poland when Jan Gross' book NEIGHBORS implicated the Poles in collective guilt." (p. 3). LINGERING PREJUDICES AGAINST EASTERN EUROPEANS. NOW PART OF HOLOCAUSTIANITY? The author also suggests that too many western intellectuals have a condescending attitude toward Eastern Europeans, and this facilitates the blame-shifting strategy that is exemplified by Jedwabne. He comments, "Especially among historians the independence of the new Europe was resented, the people of Eastern Europe were portrayed as near barbarians who did not deserve their liberation and who had mishandled their independence." (p. 5). [Now the same attitude is exhibited by LEWAKS, Euracrats, globalists, cultural Marxists, etc.] GERMAN GUILT DIFFUSION STRATEGY: "MANY LOCAL HOLOCAUSTS" (ALL MADE UP) THAT DILUTE THE (REAL) GERMAN-MADE HOLOCAUST Even before the actual start of Operation Barbarossa (June 1941), there was a very real and concerted Nazi German strategy of trying to pass off German crimes as the spontaneous pogroms of the Zydokomuna-oppressed locals. (pp. 7-on). Ezergailis shows that this was true even of Hitler and Heydrich. (pp. 9-on). This Germanless Holocaust strategy was energetically pursued by Brigadefuher Franz Walter Stahlecker, the Commander of Einsatzgruppe A. (pp. 12-on; p. 116). German photographers purposely made the

massacres appear to be the spontaneous acts of locals. (pp. 79-80; 88). In fact, Ezergailis has compared the deceptiveness of this German propaganda photography with the classic photo of Polish cavalry charging German tanks in 1939. (p. 79). Holocaust scholar Ezergailis points out that there is no evidence of Latvian-led pogroms, against Jews, in the period between Soviet rule and Nazi German rule in mid-1941. (p. 129). From the Nazis, the Germanless Holocaust became the tool of the Soviet Stalinists (and their successors), followed by the aptly-named neo-Stalinists in the West (e. g., Jan T. Gross, Jan Grabowski). Ezergailis notes that "The KGB men were not the first ones to invent the idea of a Germanless Holocaust in occupied Latvia, but they were the first ones who managed to bring the idea to the attention of the world, to scholars and to prosecutors hunting Nazis." (p. 73). The German blame-shifting has been very successful. Ezergailis quips, "Although the Nazis in general were unsuccessful in hiding the murder of the Jews, the Nazi point of view about the Holocaust in Eastern Europe, as evidenced in Jan Gross's NEIGHBORS and the [Latvian-accusing KGB] pamphlet under discussion in this study, has managed to prevail to a surprising degree." (p. xv).

GERMAN GUILT DIFFUSION STRATEGY: INVENTING DE NOVO SUDDENLY-DEVELOPED GENOCIDAL IMPULSES IN EAST EUROPEANS: THE CASE OF JEDWABNE Ezergailis: "East Europeans had lived next to Jews for centuries and nothing like this [Holocaust] had happened while they were in power...The pogroms of Tsarist Russia were pin-pricks in comparison. There is nothing in the history of Poland to anticipate the purported Jedwabne massacre as described by Jan Gross." (p. 88).

GERMAN GUILT DIFFUSION STRATEGY: MISREPRESENTING COMPELLED SERVICE TO THE GERMANS AS VOLUNTARY COLLABORATION The following facts fall under the media-promoted meme of "complicity in the Holocaust"--an amorphous, all-purpose, Orwellian construct. The author stresses that, "Everything that happened in Latvia was organized by the German occupation forces, but it was important for the Nazis to proclaim that everything was done voluntarily." (pp. 128-129). Ezergailis takes a middle view between the extremes of complete duress and total free will. With reference to the German-made police or militia units, he writes, "The Germans called their organizations 'volunteer', but in most cases the membership was by invitation, order, or draft. It would be wrong to call these formations entirely coerced, but the situation was not fully free of blackmail." (p. 138).

GERMAN GUILT DIFFUSION STRATEGY: CHANGING THE SUBJECT FROM GERMAN CRIMES TO ALLEGED ACCOMPLICES OF GERMAN CRIMES The Germans love to talk about collaborators, all the while

confusing the likes of Quisling and Petain with the totally-subjugated East Europeans. Ezergailis comments, "In reference to the Holocaust literature on Eastern Europe, especially that from Germany, there is an overuse of the concept of collaboration, which had its origins in Western Europe and Scandinavia. Every second article written by a German scholar about Eastern Europe has the word collaboration in it. In Eastern Europe, the population of which the Nazis considered to be UNTERMENSCHEN, collaboration could not but have different modalities from those in the West." (pp. 38-39). GERMAN GUILT DIFFUSION STRATEGY: TRANSFORMING THE HOLOCAUST FROM WHAT IT IS--A PERPETUAL GERMAN LIABILITY--INTO A PERPETUAL ALL-EUROPEAN OR WORLDWIDE LIABILITY Ezergailis: "It may be correct to say that anti-Semitism was a European problem, yet to say that the Holocaust is also a European or world problem is historically and sociologically inexact." (p. 22). GERMAN GUILT DIFFUSION STRATEGY: A SMOKE SCREEN OF ORWELLIAN BUZZWORDS Holocaustianity has many tentacles. Ezergailis presents a whole list of naughty words--as determined by the standard leftspeak and Holocaustspeak. For example: NATIONALISM: Ezergailis: "The concept of 'nationalism', instead of serving as an analytical tool, has become a potent hate-mongering weapon in historical, sociological, and general discourse...This concept fails to distinguish between the evils of empires and those of small nations. It is applied to states that conquer as well as it is to those that defend." (p. 20). FASCISM: Ezergailis: "Fascism, if possible, has suffered a worse etymological contortion than nationalism...a portmanteau hate-mongering concept...This profligate use of 'fascism' is a reductionism that leads to a simplistic view of history and politics, especially those of Eastern Europe. To call all non-democratic non-laissez-faire governments fascist leads to a confusion of political systems and ultimately to misreading the world." (p. 21). REVISIONISM: This can be good or bad (e. g, Holocaust denial). Ezergailis concludes, "Overemphasis on East Europeans as perpetrators of the Holocaust is a form of 'revisionism'" (p. 21). ANTISEMITISM (what else?): Elaborated separately below. GERMAN GUILT DIFFUSION STRATEGY: CONFUSING EXTERMINATORY GERMAN ANTISEMITISM WITH THE ORDINARY ANTISEMITISM THAT HAD EXISTED SINCE TIME IMMEMORIAL It all boils down to anti-Semitism, huh? Ezergailis: "If that were so, then since the Middle Ages there would have been an uninterrupted massacre of the Jews. European history is proof that anti-Semitism and Jews can coexist...Even the Christian-induced attacks on Jews during the Middle Ages or the pogroms within the confines of the Russian Empire were

pinpricks in comparison to the Holocaust." (p. 22). "German anti-Semitism was a unique cocktail that no other people of the world imbibed." (p. 23; See also p. 88). Well said!

Blurring Profound German and Trivial Non-German anti-Jewish Acts

On the Threshold of the Holocaust: Anti-Jewish Riots and Pogroms in Occupied Europe: Warsaw - Paris - The Hague - Amsterdam - Antwerp - Kaunas

Szarota, Tomasz 2015 **Over-Attention, to Comparatively Trivial Events, Wittingly or Unwittingly Reduces German Holocaust Guilt** This book dwells on civil disturbances, including those in which Jews were targets, in such places as Warsaw, The Hague, Amsterdam, Paris, and Kaunas. This alone is problematic. It soon becomes obvious that the events in Poland were minor compared with those in some other countries--yet they are all lumped together. In addition to all this, no context is provided. The reader is not even told that riots are common and unremarkable events in times of the breakdown of civil authority, such as occurs during wars. I focus on the events of 1939-1940 in German-occupied Poland. Regardless of the actual intentions of the author, this book reinforces the standard Jews-are-victims standard narrative, now extending it even to comparatively-trivial civil disturbances. The fact of a few Jews beaten up by Poles, for example, now becomes mixed-up, in the public mind, with the later Nazi-German murder of 5-6 million Jews. The mystification of the Holocaust is what allows this to happen. WHODONIT? UNPROVEN INDEPENDENCE OF RIOTOUS ACTIONS FROM GERMAN INSTIGATION Author Tomasz Szarota candidly acknowledges that, "It has proven impossible to determine the connections and contacts of local fascist and anti-Semitic formations with the persons acting on behalf of occupational authorities (of whatever sort) in Warsaw, between autumn 1939 and spring 1940; in Paris, in the summer of 1940; in The Hague and Amsterdam, in February 1941; and in Antwerp, in April 1941. Either the relevant documents have been destroyed, or the connections and contacts have left no trace in writing." (p. 13). RELATIVIZING NAZI GERMAN CONDUCT Legitimate questions about the dilution of German guilt can be contemplated by imagining a scene, from the theater of the absurd, wherein the traffic-light-violator is conflated with the mass murderer. After all, they are both lawbreakers. Although, to be sure, the distinction between the mass murderer and the traffic-

light-violator is never formally denied, it does not have to be. Simply the constant over-attention and opprobrium, to the traffic-light-violator, are sufficient to reduce, in the public mind, the guilt of the mass murderer. So also occurs when the anti-Jewish rioter is conflated with the genocidal Jewish killer. The perceptive reader's suspicions can be heightened by the fact that this study was supported by a number of western European research facilities, including the ZENTRUM FÜR ANTISEMITISMUSFORSCHUNG in Berlin. (p. 16). Moreover, the publisher of this book is a German one--Peter Lang GmbH at Frankfurt am Main. The informed reader knows that Peter Lang GmbH has published many anti-Polish books.

ORWELLIAN REDUCING OF THE GUILT OF THE GERMANS--THE SMOKING GUN Any doubt about what this book is all about is settled by author Tomasz Szarota, who writes, "The anti-Jewish incidents and, to a much greater degree, the pogroms carried out in the East of Europe show the capacity of human nature--what man is capable of doing to his fellow man...The Germans were not, after all, the only participants in the beatings and killings of Europe's Jews--which should serve as additional proof that there are no 'criminal' nations, or nations that are incapable of committing such crimes." (p. 15). In other words, the Nazi German genocidal mass murderer is not so bad after all. This is because, assuredly, what they did is just part of "human nature", and, moreover, "we are all capable of doing such things." We're all Eichmanns. The diffusion of responsibility away from the Germans has other implications. If "all of Europe is guilty", it means that "all Europeans owe the Jews something". Enter the Holocaust Industry.

CONFLATING UNIMPORTANT AND IMPORTANT EVENTS Imagine the journalist who pays as much attention to the fire truck that is "disturbing the neighborhood peace with its siren" as to the fire that is destroying buildings and taking human lives. This farcical situation is exactly what is exhibited by books of this type. It focuses on a small number of Jews bruised in riots, and so, by its very nature, thereby diverts attention from much more important events of the same time, such as the hundreds of thousands of Poles already murdered by the Germans. What's more, Szarota's research (pp. 36-39) greatly exaggerates movements that had insignificant following among Poles. Other than those who read this book, whoever even heard of GOSPODARCZA ORGANIZUJMY JEDNOSC and its symbol, the TOPORZEL, or of other decidedly fringe-element neo-pagan-Slavic thinking among a few Poles?

Chauvinism, Polish Style: The Case of Roman Dmowski (Beginnings: 1886-1905) Krzywiec, Grzegorz 2016 **LEWACTWO BREDNIE**

(Absurdities): German Guilt Diffusion by Openly Equating Polish Patriots

With German Nazis To the unsuspecting reader, this LEWAK (leftist) book at first looks like impressive scholarship. It is loaded with mostly-obscure and unavailable references. However, as the informed reader soon learns, this volume is a mile wide and inch deep. Author Krzywiec flits from topic to topic, and is very superficial in his reasoning. His mindset, already revealed by the insulting title, becomes more and more obvious as one reads this book. ALL THAT AWFUL ENDEK "BIGOTRY". ONLY ONE PROBLEM: IT WAS HELD BY LEADING JEWS THEMSELVES! The author laments that Endeks thought that Jews were "eternally alien" (p. 107), Asiatics (p. 124), incapable of having Polish national feeling even if fully assimilated (p. 288), and constituting a separate nation (p. 305). On and on...What terrible people the Endeks must have been for thinking such hateful things! The reader would never guess this by reading Krzywiec, but virtually all the naughty teachings of Roman Dmowski and the other National Democrats had mirror-image counterparts in the mainstream Jewish thinking of the time! Examples (See my reviews where available):

Eminent Jewish philosopher Martin Buber: Even after centuries of assimilation, Jews remain a distinctive, Oriental people. [THE JEWISH DARK CONTINENT, by Nathaniel Deutsch]

Martin Buber: Jews are a "community of blood". Jews are a VOLK. Jews are a STAMM (community of common descent). [THE RENAISSANCE OF JEWISH CULTURE IN WEIMAR GERMANY, by Michael Brenner]

Prominent Yiddishist Noah Prylucki: Jews are the inevitable OTHER. Jews are their own VOLK. Jews are in RASSENKAMPF (racial struggle) with other peoples. Jews in Poland were not, are not, and never will be, Poles. Even a fully-assimilated Jew retains an indelible "Jewish spirit" that remains alien to the culture in which he lives. [JEWISH PEOPLE, YIDDISH NATION, by Kalman Weiser]

Leading Cultural-Zionist Asher Hirsch Ginsberg (Ahad Ha'Am): When Jews assimilate, they do not, and should not, fully join the gentile culture. Instead, they do express, and should express, their Jewishness in terms of that gentile culture--all the while retaining their separatist identity. [AHAD HA-AM ESSAYS-LETTERS-MEMOIRS (Amazon: B000TQGQDA)]

ABOUT THIS BOOK: GERMAN GUILT DIFFUSION--PROMOTED BY GERMANY The usual suspects are behind the English-language version of this book: The German publisher Peter Lang GmbH of Frankfurt am Main, which has already cranked out quite a few anti-Polish books. If it serves German goals, why not? More on this later. In addition, the author is identified (back cover) as a research fellow at Tel Aviv University and Vrije Universiteit (Brussels)[remember Guy Verhofstadt and his pearls of wisdom about Polish patriots being Nazis?]. It figures. The content of this book is nothing more than the standard Judeocentric fare, with the perpetual-victim Jew and the villainous Catholic Pole. The double standard is palpable. If a Jew is harmed by a Polish act, such as a boycott for economic self-defense, it is something unspeakably terrible. But if a Pole is harmed by a Jewish act, such as profiteering, then it means nothing. For the truth about Roman Dmowski and the Endeks, see my many reviews on this subject.

SELECTIVE PRESENTATION AND OMISSION OF EVIDENCE The authors whom LEWAK Grzegorz Krzywiec admires or cites are instructive. They consist of old Communist-ideologue authors, and "winners" such as Zygmunt Baumann, Robert Blobaum, Alina Cala, Feliks Tych, Joanna B. Michlic, Adam Michnik vel Schechter, Brian Porter-Szucs, and Genevieve Zubrzycki. Note that Porter-Szucs wrote the irresponsible Endek-demonizing *WHEN NATIONALISM BEGAN TO HATE*. [See my review]. Furthermore, Brian Porter-Szucs is much further to the left politically than is apparent from the books he writes. Check out his blogspot [I did], in which he engages in anti-PiS messages. Just as significant are top-quality scholars of Polish nationalism that Grzegorz Krzywiec ignores completely: Marek Jan Chodakiewicz, Leszek Zebrowski, Jolanta Mysiakowska-Muszynski, and Wojciech J. Muszynski. Their scholarship does not fit the left-wing template, so therefore it does not exist. They are Orwellian unpersons. Some of the author's thinking is especially telling. Krzywiec reports that the young Dmowski had "a certain arrogance towards his Russian teachers." (p. 32). Really. So here is Poland under the lash of tsarist Russian oppression; the Russian-run schools are teaching contempt for all things Polish; and it turns out that the teenaged Dmowski is the

one who is arrogant. I just love it! AUTHOR GRZEGORZ KRZYWIEC PLAYS THE REDUCTIO AD HITLERUM CARD

When all else fails, drag Hitler into the mix. Krzywiec does this when he quotes 1 (ONE!) Endek paper that spoke positively of Hitler as an idealist. (p. 180). That was back in 1934, when Nazi rule over Germany was new. Evidently, according to Krzywiec's logic, Winston Churchill was a Nazi because, after all, Churchill had once praised Hitler as a dynamic leader. In making his anti-Polish insinuation, Krzywiec completely ignores dozens of Endek publications that unambiguously and consistently condemned both Italian fascism and German Nazism, and had done so long before Nazi Germany had become an imminent threat to Poland. WHY THIS BOOK?

CULTURAL MARXISM AT THE UNIVERSITY Leftists are masters at manipulating emotions and symbols. Roman Dmowski has thus become a convenient demon-symbol for leftist hate, and author Grzegorz Krzywiec is playing the same game. This LEWAK (leftist) author is just one of quite a few Poles who can advance his career in academia by ingratiating his leftist and Jewish colleagues, notably by casting aspersions on Poland. It fits-in perfectly with the cultural Marxism (KULTUROWE MARKSIZM) in academia, which always tends towards the undermining and discrediting of the religious and patriotic traditions of nations (of white, Christian-majority ones, that is). WHY THIS BOOK?

REDUCING GERMAN GUILT FOR THE HOLOCAUST The relativization of anti-Semitism, as exemplified by this book (moreover printed by a German publisher), is part of the overall strategy of muddying the waters and thereby slowly-but-surely retreating from the reality of the solitary guilt of the Germans for the Holocaust. It is like surrounding a mass-murderer with pickpockets and traffic-light violators, and constantly parading them around as "that horde of lawbreakers". Even though the difference between a mass-murderer and pickpocket is never formally denied, it is still to the mass murderer's advantage for his action to be constantly framed in terms of just one of many forms of lawbreaking. Such are the subtleties of German guilt diffusion in action. That is what happens when the German Nazis are conflated with Polish Endeks. The Nazis now become just one of many constituents of "that horde of anti-Semites". The Holocaust becomes just one of many different manifestations of European anti-Semitism, and the solely-deserved German guilt for the Holocaust is thereby blurred. Owing to the fact that we live in a time of historical illiteracy, postmodernism, and moral relativism (actually, moral confusion), this German-guilt-reducing strategy is more effective than it would have been in an earlier day

and age. Finally, the focus on anti-Semitism diverts attention away from the REAL cause of the Holocaust, which is centuries of German supremacist thinking.

Confronting German Guilt Dilution: No Equivocations

Soldaten: On Fighting, Killing, and Dying Neitzel, Sonke 2011

German Guilt Diffusion Fails: No Valid Dichotomy Between Nazis and "Ordinary" German Soldiers. The Near-Myth of German Soldiers Saving Jews. Nazi-Led Germans Just as Anti-Slavic as Anti-Semitic The Allied interviews of captured German soldiers are revealing. There are already many useful reviews of this book. Instead of repeating other reviewers, I primarily focus on unmentioned or undeveloped content. PRE-NAZI GERMAN MILITARISM

The authors do not elaborate upon the centuries of German chauvinism and militarism. However, they briefly touch upon these matters as they write, "The Prussian-led wars from 1864 to 1871 that created the unified German nation had rooted military values deep within German society, and even many of those critical of the state shared them." (p. 35). ORDINARY GERMANS WERE NOT PARTICULARLY FOCUSED ON JEWS Considering all the attention given to the Nazi animus against Jews, and of the presumed extent of Nazi indoctrination of German society, the reader may be surprised at the fact that politics or Nazi ideology was seldom the focus of the thinking of the German POWs, and even that was a patchwork of diverse and contradictory statements. (p. 234). In fact, the vast majority of topics, among the captured Germans, had centered upon mundane and soldier-related matters. (p. 319). 17 MILLION WEHRMACHT SOLDIERS: ONLY 100 CASES OF WEHRMACHT SOLDIERS SAVING JEWS! The Wehrmacht was actively involved in the murders of Jews not only in individual cases, but also in virtually all large-scale Jew-killing operations, such as that at Babi Yar. (p. 100). In addition, Neitzel and Welzer cite historian Wolfram Wette, who estimated that, among the 17 million members of the Wehrmacht, there were only 100 attempts to rescue Jews. (p. 100). ROOTS OF THE POLOKAUST: GERMAN SOLDIERS WERE AS ANTI-SLAVIC AS THEY WERE ANTI-SEMITIC When German racism was verbalized by the German POWs, it was directed not only against Jews. The Germans consistently looked down on Slavs as beneath them. (p. 90; 379, #351). One German POW regretted that the Germans and the English were fighting each other instead of jointly fighting the Slavs. (p.

237). Not mentioned is the fact that, in his earlier years, Hitler had entertained similar thoughts. German racism against Slavs was very relevant to murderous and genocidal German acts against Slavs. (p. 90). One German, Pohl, involved in the bombing and strafing of Polish civilians in 1939, expressed regret only over the death of horses. (p. 45). The Germans demonized and murdered Polish POWs (p. 304), systematically murdered Polish intelligentsia (p. 148), killed individual Poles for the most trivial of offenses (pp. 150-151), and destroyed entire villages (with all their people) in massive, collective reprisals. (p. 147). GENOCIDAL STARVATION OF SOVIET POWS Unlike the Holocaust of Jews, the Nazi German genocide of Slavs was often indirect. About 2.5 million to 3.3 million of the 5.3-5.7 million Soviet POWs, (that is, 45-57%), in Nazi German captivity, died because of deliberate genocidal starvation. (p. 90). To put the foregoing figures in perspective, only about 1-3% of Anglo-American POWs died in German captivity. (p. 332). The genocide of Russian POWs was ameliorated only by the later German need of workers for forced labor. (p. 96). [The same, of course, held in the case of the genocide of Jews.] RASSENSCHANDE WAS RAMPANT Let us now consider another topic. In a surprising number of cases, German soldiers exploited Jewish and non-Jewish women sexually before murdering them. (p. 118, 165-175). This is in spite of the Nazi concept of RASSENSCHANDE (racial shame), or perhaps out of fear of being exposed for engaging in it. DESERTION RATES During WWII, only 146 American soldiers were put to death for desertion as against some 20,000 German soldiers and approximately 150,000 Soviet soldiers. (p. 272). ATTEMPTS AT DIFFUSING GERMAN RESPONSIBILITY FOR THE HOLOCAUST The authors clarify Milgram's famous experiment. This experiment has been used to prove that "ordinary" people are liable to commit the most heinous acts if some authority figure tells them that it serves some higher good. However, it turns out that subjects are much less likely to be unilaterally obedient to authority figures if these figures are close to them socially. (p. 357).

Jews in Poland and Russia: A Short History Polonsky, Antony 2013

"Bystander" is a Widely-Used Orwellian Holocaustspeak Term That Admittedly Serves the Purpose of German Guilt Diffusion! Understanding Collaboration. 1912 Duma Elections Refreshing Objectivity. Jewish Anti-Assimilation Had Many Reasons. Not Only Endeks Objected to Jewish Separatist Conduct This encyclopedic work covers a wide range of topics.

Owing to the breadth of the information presented, I focus only on a few topics.

HOLOCAUSTSPEAK TERMS (E. G., "BYSTANDER") SERVE THE PURPOSE OF GERMAN GUILT DIFFUSION Polonsky objects to the widely used term bystander because of the brutalities of the German occupation. In addition, bystander implies free choice, and furthermore serves to lessen German guilt, even if unintentionally. (p. 331). Well said!

LOCALS' DENUNCIATIONS AND KILLINGS OF JEWS WERE DONE UNDER BRUTAL GERMAN OCCUPATION During the early part of Operation Barbarossa, some Slavs and Balts joined in the murders of Jews. While not exonerating people of responsibility for their actions (p. 332), Polonsky appreciates the fact that these peoples were under very brutal German rule. (p. 331). Going further, Polonsky has a lucid and detailed analysis of Nazi collaboration. Collaboration could variously be motivated by agreement with Nazi racial goals, by an outworking of fascist sympathies, by an attempt to make the best of a bad situation, or by an attempt to alleviate the sufferings of one's people until there is an Allied victory. Applying this, he then focuses on the conduct of the Judenrate in considerable detail. (pp. 357-on). However, the most important thing is not to create a double standard for Jewish collaboration and non-Jewish collaboration. In addition, one must derive a clear definition of what it is to be "complicit in the Holocaust", whatever that means. ----

---EXCUSES FOR JEWISH ANTI-ASSIMILATION DO NOT HOLD Owing to the fact that assimilation is an amorphous term, integration is probably the better term to use. Polonsky repeats the usual explanations (or exculpations) for Jews not integrating with Poland: The Catholic-majoritarian atmosphere and absence of pluralism, the persistence of anti-Semitism, the non-granting of full civil rights, etc. Not quite. Was the granting of full rights to Jews a condition for Jews agreeing to join Poland, or should it be the other way around? (p. 67). As for continued anti-Semitism, some integrationist-oriented Jews, such as Samuel Hirsch Peltyn, the editor of *IZRAELITA*, contended that no nation is perfect. Jews should not think that their loyalty to, and unity with, a nation should occur towards a nation that exists only in dreams. (p. 108). Other factors inhibited the integration of Jews into Polish society. The Jewish community was very slow to change. (p. 75, 109). Polish positivists had long believed that socio-economic progress and secular public schooling would break down the barriers between Poles and Jews. (p. 75, 109). However, economic progress was slow, and the tsarist Russian authorities forbade the establishment of public schools. (p. 109). In 1900, the vast majority of Poland's Jews were still being educated in the *HEDER*. (p. 109). [In 1918, with the impending resurrection of the Polish state, Jews demanded special government-

funded Jewish schools as part of the minority rights of Jews.] Finally, many/most Jews, notably the nationalist-oriented ones, opposed integration into Polish society for a very simple reason. They felt that they would have to give up essential aspects of Jewishness in doing so! (p. 100). Conclusion: Do not blame the Jewish resistance to assimilation only on Poles.

1912 DUMA ELECTIONS: NO JEWISH GOOD GUYS AND POLISH BAD GUYS One of the most interesting aspects of this work is Polonski's relatively balanced treatment of these elections, and the ensuing retaliatory Endek-led boycott of Jews. This is instead of the usual one-sided demonization of Roman Dmowski. The Jewish electorate, most of which was unassimilated, had this platform: One seat for the Duma, from the Russian-ruled Kingdom of Poland (preferably from Lodz, but, if necessarily from Warsaw), would be held by a Jew. Otherwise, in Warsaw, the Pole elected would be one who supports "equal rights for Jews" (as they defined it). (p. 115). It is fascinating to note that assimilationist Jews, writing in *IZRAELITA*, saw through this seemingly reasonable demand (and tacitly agreed with the Endek condemnation of it)! Polonsky comments, (quote) *IZRAELITA* rejected this platform as unnecessarily provocative. "Warsaw is a Polish city. The Jews must not take advantage of their accidental voting majority...they must vote for a man of tested civic virtues, for a fervent Polish patriot. A manifestation of Jewish separatism must not be allowed to take place." (unquote). (p. 115). One common reason (or exculpation) for the Jews supporting the socialist Jagiello, instead of Jan Kucharzewski, in the 1912 elections to the Duma, was the alleged anti-Semitism of the latter. In actuality, Kucharzewski publicly declared his support of the principle of Jewish equal rights, although he also felt that some restrictions on Jewish political and economic power would have to exist, and that Jewish aloofness to the Polish cause was factual. (p. 115). Then again, the anti-Semitism accusation is always a very handy one to make.

JEWS AS SCAPEGOATS--YET AGAIN I dispute Polonsky's contention that Dmowski, as suggested by Kucharzewski, was too conciliatory to the Russians, and that Dmowski made anti-Jewish appeals because he felt the need to shore up his credentials with the Polish electorate. Dmowski was in no sense pro-Russian, and his standing with the Polish population was unambiguous. So Dmowski had no need for any kind of Jewish scapegoat in order to protect his standing with the Poles. In addition, there was no need for making Jews into scapegoats when, unfortunately, Jews had already made themselves into scapegoats through their offensive, anti-Polish behavior.

ANTI-POLISH JEWISH SEPARATISM WAS OBJECTIONABLE NOT ONLY TO THE ENDEKS The Endek-led boycott of the Jews, conducted in retaliation for Jewish conduct in the

1912 Duma elections, was only the beginning. Polonsky realizes that it was not only Endeks, political reactionaries, and devout Catholics, that came to see Jews as fundamentally incompatible with essential Polishness. (pp. 116-117). He thus concludes, (quote) The emergence of political anti-Semitism as a significant force in the Kingdom of Poland was primarily a consequence of the fear and anger provoked in Polish political circles by the growing strength of ethnic concepts of Jewish self-definition within the Jewish community of Poland. This view was succinctly put by Swietochowski himself. In his memoirs, he explained: "I admit only to the name of evolutionist in philosophy and national humanist in sociology. Because of my views, I defended the Jews fifty years ago, when they wished to be Poles, and because of the same views, I do not defend them today, when they wish to be Jews, enemies of the Poles." (unquote)(p. 117). JEWISH FREETHOUGHT: CARDINAL HLOND WAS RIGHT Now consider the resurrected Poland (1918-1939). As is true of almost every work on Polish-Jewish relations, this one mentions Polish Cardinal August Hlond and his much-condemned 1936 statement on "Jews as freethinkers." (pp. 226-227). Interestingly, however, the self-atheization of Poland's Jews was an active concern not only to Polish Christians, but also to many Jews. Citing a Hebrew-language source, Polonsky writes, (quote) The impact of secularization was deeply worrying to the leaders of the Hasidic movement in Poland, both religious and lay, and they made great efforts to devise educational institutions that would protect their young people from what they regarded as the corrosive impact of the modern world and of secular Jewish ideologies, above all Bundism and Zionism. (unquote). (p. 246). THE BUND: COMMUNISM, SEMANTICS, AND THE ZYDOKOMUNA The author elaborates on Jewish political parties and movements. Consider the Bund. For a time, the Bund had effectively isolated itself from Jewish public opinion, in interwar Poland, because of what Polonsky calls its "resolutely anti-religious and anti-Zionist attitude". (p. 232). By the late 1930's, the Bund had grown into a widely supported Jewish political party in Poland. (pp. 232-233). The author portrays the Bund as anti-Communist, notably in the light of onerous Soviet conduct (p. 216, 232), as well as advocating what Polonsky calls revolutionary socialism. (p. 232). But, semantics aside, what exactly is supposed to be the difference between "revolutionary socialism" and Communism? So, is the distinction between the Bund and Communism one of degree, anti-Stalinism, tactics, semantics, or some combination thereof? JEWISH GERMANOPHILIA AT POLAND'S EXPENSE The author elaborates on the strongly pro-German orientation of those Polish Jews that had fallen under Prussian rule because of the

Partitions. (p. 2, 47, 54-55, 130). THE ROOTS OF A POTENTIAL JEWISH-RULED POLAND Although Polonsky does not mention Judeopolonia, he touches on it. The United Jewish Socialist Workers' Party had been formed in 1917 by the merger of two parties, one of which called for the establishment of an autonomous Jewish territory, though not necessarily in Palestine. (p. 174). [Considering the large Jewish population in Poland, and the huge Jewish infrastructure already in place in Poland, why not make this Jewish province or state on Polish territory?] THE JEDWABNE TRAP--YET AGAIN Unfortunately, Antony Polonsky departs from his earlier relative objectivity, and veers to an outright Judeocentric bias, when he discusses such things as the events at Ejszyszki and the Jedwabne "revelation" of neo-Stalinist Jan T. Gross. Furthermore, Polonsky's extensive bibliography conspicuously omits every single one of the scholarly works of historian Marek Jan Chodakiewicz. For instance, see: *Intermarium: The Land between the Black and Baltic Seas*, and read the detailed Peczkis review.

The Myths of Liberal Zionism Laor, Yitzhak 2009 **Jewish**
Author Confronts Holocaust Supremacism and Subtle Pole-Blaming German Guilt Diffusion Author Yitzhak Laor has been lauded as one of Israel's most prominent dissidents and poets. Much of his work focuses on what he considers the injustices of Israel against the Palestinians. There is even censorship in action. For example, Laor comments, "In today's Israel, it is not that easy to research the atrocities committed by Israeli soldiers in the war of 1948. People have lost their jobs in Israeli universities for less than that." (p. 57). HOLOCAUST SUPREMACY IS FUNDAMENTALLY UNFAIR TO THE GENOCIDES OF OTHER PEOPLES Author Yitzhak Laor, alluding to the Memorial to the Murdered Jews of Europe, in Berlin, and the fact that 24 million Soviet citizens lost their lives during WWII, makes a statement and then asks a pointed question, "Official remembrance of those deaths seems to follow the USSR into oblivion; there is scant place for them on Holocaust Day. The same question might be asked of the vast monument to the Jews constructed in the center of Berlin: Would it not count for more if the tens of millions of non-Jews who perished were also honored, in due proportion? ARE THEIR DEATHS OF LESS SIGNIFICANCE THAN THE OTHERS?" (pp. 26-27; Emphasis added.) THE HOLOCAUST AS A WEAPON TO SILENCE EUROPEAN CRITICISMS OF ISRAEL The author also elaborates on how the Holocaust has assumed a dominant position in the

thinking of western Europeans. For instance, he writes, "In Europe, the Shoah has duly become the image of everything that the Europe of today is not: dictatorship, intolerance, and hatred of Israel." (pp. 23-24). Laor stresses the fact that the Holocaust is not only used to build and maintain support for Israel, but also to stake out a perpetual moral high ground over Europeans. He relates how this moral bullying works, "'We are here to remind you that evil at its worst did take place, and took place against us. The least you can do now is to not identify with the victims of our forty-year-old occupation. You owe us that much at least.'" (p. 61). [Laor's point is well-taken. I recall an Israeli spokesman openly telling the Germans, "Exterminators, and the sons of exterminators, have no right to pass moral judgment upon Israel."]

THE SUBTLE WAYS THAT HOLOCAUST REMEMBRANCE IS MANIPULATED IN A GERMAN-WHITEWASHING, ANTI-POLISH MANNER

The author's salient point has unmentioned implications, which I discuss in this paragraph. The Germans try to relieve the moral pressure they feel from Jews by "passing on" their Holocaust guilt to others. For example, Germans accuse Poles of being "complicit in the Holocaust", and, citing the lamest examples as proof of this, call on Poles to "come to terms with the past." The Germans, having seen their patriotic and nationalistic traditions discredited by Nazism and the Holocaust, as analogous to the Fox That Lost Its Tail (Aesop's fable), try to persuade the Poles that "tails" (patriotic and nationalistic traditions) are negative things, and so Poles should give up their "heroic narrative" of fighting the Nazis and their "Jesus Christ of Nations" mindset. No thanks! We see such things as the chronic media mendacity about "Polish death camps", the systematic de-Germanization of the Nazis in Holocaust films, the increasingly German-less Holocaust in Eastern Europe (e. g, neo-Stalinist Jan T. Gross and Jedwabne), etc. However, this process is also much more subtle, as explained by Laor, "Again, why choose Auschwitz in particular; why not Bergen-Belsen, for example, which is at least in Germany? Even if the worst atrocities were concentrated in the former camp, doesn't the choice of the site nevertheless repeat what the Nazis' did--relegating the horror to 'over there', outside the homeland, far away to the east among the 'inferior Slavs?' (The school trips to Poland organized by Israel's Ministry of Education also serve to relegate the Jewish genocide to the margins of Europe; it is harder to imagine these visits taking place in Dachau, Bergen-Belsen or Buchenwald, in the heart of Germany.) Lanzmann's SHOAH participates in the same distancing process; the horror took place in the east." (p. 27).

And We Are Not Saved Wdowinski, David 1985

Zydokomuna Not Marginal. Jewish-Nazi Collaboration Faced. German Guilt Diffusion Confronted David Wdowinski and Chaim Lazar cite several sources that describe the Warsaw Ghetto Uprising. This book emphasizes the ZZW (rather than the ZOB) and, to a lesser but still notable extent, the role of Poles in support of the Uprising. (see esp. pp. 188-191). However, this book is much more than the much-neglected role of the ZZW in the Warsaw Ghetto Uprising. It also features insights into Jewish attitudes on many subjects. ZYDOKOMUNA: COMMUNISM WAS not SOMETHING MARGINAL TO JEWISH THINKING In tracing the development of a Jewish philosophy of militant resistance, Wdowinski is candid about the fact that the Jewish pro-Communist political orientation went far beyond the small membership of the CP and its fellow travelers: "The second, the confused political orientation, was largely due to the fact that many Jewish leaders were reared in the spirit of the Russian Revolution, and they thought they could translate the ideas of the class struggle into Zionist terms." (p. 5). JEWISH COLLABORATION WITH THE NAZIS NOT EXCUSED BY THE "ALL JEWS WERE VICTIMS OF THE NAZIS" OR "CHOICELESS CHOICE" MEMES When describing the Warsaw Ghetto, Wdowinski had scathing words for the Jewish Ghetto police: "A veritable army of Jewish men from all walks of life, university graduates, business people, and, of course, characters from the underworld--all of them men who looked for personal safety, a little more comfort, a little more food, and others who were degenerates and psychopaths--took advantage of the situation and joined the force which handed over to the Germans hundreds of thousands of their brothers to be sent to labor camps, to Treblinka for extermination, to prisons for torture. I am convinced that aside from total annihilation of the Ghetto by the Germans, the Jewish police was the single institution in the Ghetto that was responsible for the needless murder of thousands of Jews who would not have been found by the Germans without their help. This was one of the darkest chapters in the life of the Ghetto, and one of which the Jewish people were most ashamed." (pp. 32-33). As for Jewish Gestapo agents, Wdowinski comments: "Amongst the Jewish population there were some deluded individuals who, for the sake of personal immunity from arrest, a better labor card, or a bigger ration would gladly turn informers." (p. 42).

GERMAN GUILT DIFFUSION: THE DE-GERMANIZATION OF THE NAZIS FACED SQUARELY, AND CONDEMNED Testifying at the

Eichmann trial, Wdowinski repudiated the casualness with which the German-ness of the Holocaust had already by then been glossed over. He commented: "I am prepared myself with data and references to scientific treatises on the mystique of the German people, pointing to the fact that such a phenomenon could happen only in Germany; that for hundreds of years the German people had been psychologically prepared for Hitler and Nazism; that this was the only country in the world that had brought in a totalitarian regime through a popular election..." (p. 102). "It is curious that Jewish leaders and Jewish intellectuals should be at the forefront of the legion that is defending Germany with such ardor...They refuse to heed the voice of those who have made studies of it, that Nazism was NOT an accident in Germany; that it was the historical culmination of a process engendered by the elite of German culture for hundreds of years; that such conditioning is not eradicated by wishful thinking; and that it can rear its ugly head again in a totally unfamiliar, but equally destructive form again and again." (p. 109)(emphasis is original). LIKE THEN LIKE NOW Wdowinski wrote the forgoing over 50 years ago. What would he think of today's Holocaust films and educational materials, which almost invariably de-Germanize the Nazis? Or of the modern tendency to treat the Holocaust as something "incomprehensible"? And what would he think of the European Union and the possibilities of German hegemony over Europe because of it?

The Martyrdom of Jewish Physicians in Poland Falstein, Louis 1963

Early German Guilt Diffusion (The DeGermanization of the Nazis)

Confronted. Zionists Tried to "Tame" the Nazis. Holocaust Survivor

Testimonies Contradictory. Jewish-Nazi Collaboration The book begins with the various medical specialties practiced by the Jewish physicians of pre-WWII Poland. This included psychiatry, which was dominated by Freudianism. (pp. 73-on). [The informed reader may recall that many Polish Catholics opposed Jewish influence through Freudianism, owing to its hostility to morality and religion, its tendency to lessen human responsibility for conduct, and for its rather expansive pansexualism.] WHO WERE THE NAZIS? GERMAN GUILT DIFFUSION

BY THE 1960's The nowadays-customary de-Germanization of the Nazis, and contrived dichotomy between Germans and Nazis, is nothing new. Fifty-five years ago, when this book was written, Germans (and some Jews) were already treating the Nazis as if they had been, in the authors' words, some kind of jack-booted Martians that had magically descended upon Germany, ruled for a while, and then

magically departed. (p. 129). **GERMAN JEWS ON HITLER AND ZIONISM: REVEALING ATTITUDES** The most interesting part of this work is Tennenbaum's experience with German Jews who were trying to fit Hitler into a Zionist framework. He writes, (quote) If a personal reference may be permitted, I would like to recall that at a preliminary World Jewish Conference held in Geneva in August, 1932, I, an American citizen not of German descent, prepared a paper entitled "The Menace of Hitlerism". In it the basic idea was stressed that Hitlerism was a menace not merely to German Jews but to world Jewry as well. It appealed to the world not to lose sight of the fact that "German anti-Semitism [is] an international danger signal, a prelude to social upheaval, revolution and war," and it called upon the whole world "to unite in defense of civilization". The incident is mentioned not so much for its contents, but for the reaction it elicited among the Jewish delegates from Germany, two of them outstanding personalities and Zionists. First they strongly objected that a "foreigner" dared to trespass upon an area that was of purely German-Jewish concern. Unable to stop the reading of the paper, they countered with a show of confidence that even "were Hitler to succeed in government," a thing they vehemently discounted, "Hitler in office will be quite tame in comparison with Hitler on the Party platform." And anyhow, there were "National Socialists with whom Zionists maintain friendly relations and with whom one could come to terms, if and when the most unexpected should happen." All this occurred (lest we forget) not years but less than six months before Hitler was summoned by the aged von Hindenburg to become chancellor of Germany, "with all the safeguards" that the wily von Papen could suggest. The rest is history. (unquote). (p. 129). **THE JUDENRAT AND JEWISH GHETTO POLICE: NOT ALL CHOICELESS CHOICES** Consider Jewish-Nazi collaboration. The authors implicitly reject the contention that the conduct of the Jewish ghetto police was completely excused by the extremity of the circumstances. They comment, (quote) One of the blackest taints in ghetto life was exemplified by the Jewish ghetto police...The Jewish police constituted the immediate guardians of "law and order" according to the Gestapo code. Their record is tinged with shame. Their actions in seizing Jewish victims, retrieving them from their hiding places during the so-called actions, beating and harassing them and surrendering them to the Nazi henchmen is so harrowing as to make one's blood boil in indignation. (unquote). (p. 171). **HOW MANY FUGITIVE JEWS WERE IN GERMAN-OCCUPIED WARSAW?** The authors claim that 20,000 to 25,000 Jews were living, in Aryan Warsaw, on "Aryan" papers. (p. 263). However, they venture no estimate on how many additional fugitive Jews were hiding in Warsaw without

such fake identification as gentiles. **COMPREHENSIVE REGISTRY OF DEATHS** The heart of this book is a name-by-name catalogue of 2,500 Jewish physicians who perished at the hands of the Nazis. One striking fact is the many physicians who committed suicide once their fate became apparent. Was it because, being physicians, they had access to, and experience with the handling of, toxic substances? **POLONOPHOBIC ALLEGATION, OF THE DEATHS OF JEWS, COMONLY LACK CREDIBILITY** The data on the fate of Jewish physicians is of uncertain veracity, and there often are contradictory versions of their deaths. For instance, consider Jecheskiel Wohl (p. 488). He is described as variously having perished in Treblinka, died in the Warsaw ghetto, and been murdered after being betrayed by a Pole while in the Aryan sector of Warsaw. The contradictory fates of Dr. Wohl remind the reader not to believe anti-Polish tales unless their veracity is independently verified, which is rarely the case. In fact, the testimonies of Holocaust survivors should be subject to the same skeptical vetting as are all other testimonies. **ONE GROUP'S DISCRIMINATION IS ANOTHER GROUP'S AFFIRMATIVE ACTION** The authors complain about the discrimination that Jewish physicians faced in prewar Poland. However, they never tell the reader that Jewish physicians were grossly over-represented in Poland, and that Poles had enacted "affirmative action" policies to create more opportunities for nascent Polish physicians. One of the Jewish physicians featured in this book is the famous Ludwig Hirszfeld, who is categorized as a microbiologist. (pp. 61-62). For his reasonable perspective on the Polish discriminatory acts against Jewish physicians, please read my detailed review, of: *Ludwik Hirszfeld: The Story of One Life* (Rochester Studies in Medical History).

***Escaping Hell In Treblinka* Cymlich, Israel 2007 Jewish Nazi Collaboration at Treblinka. German Guilt Dilution Soundly Rejected**

Cymlich's account begins with the German-Soviet conquest of Poland in 1939. He witnessed an aerial dogfight between German and Polish planes (p. 6), adding refutation to the perennial myth of the Polish Air Force getting destroyed on the ground on the first day of the war. Compared with other accounts of Jews who survived Treblinka, this one emphasizes the interpersonal relationships there. It also gives details about Treblinka-1, the labor camp situated about two km from Treblinka-2, the extermination camp. It turns out that there were more Jews relative to Poles incarcerated in Treblinka-1, and more contact between the two sub-camps, proceeding in both directions, than previously described. (p. 36).

JEWISH NAZI COLLABORATION AT TREBLINKA Cymlich notes the cruelties of both the Polish and Jewish kapos in Treblinka-1, but believes that the Jewish kapos were worse than the Polish ones, and worse than the German and Ukrainian guards. (p. 38). In Treblinka-2, there was a group of Jewish collaborators called "Reds", as described by Strawczynski. (pp. 131-132). Among other deeds, they deceived incoming Jews as to the purpose of their arrivals, facilitating their procession into the "showers". (pp. 140-141). As for those Jews who arrived at Treblinka-2 and who weren't immediately gassed upon arrival, they had to contend with eager Jewish informers such as Kuba and Chaskiel in their everyday battle for survival and possible eventual escape. (p. 149, 152-153).

DOOM AND SURVIVAL OF THE TREBLINKA ESCAPEES The deaths of Jews who had successfully escaped Treblinka were caused not only by betrayers and by the German dragnet cast for them, but also by fugitive Jews who turned themselves in to the Germans. (p. 43). Unlike Jan T. Gross and his fans, who pooh-poo the German-imposed death penalty for the slightest aid to Jews, Cymlich does not. (p. 43). Treblinka escapees were aided by Poles. The Polish Kobos family aided Cymlich (p. 66), and the Roguszewski family aided Strawczynski (p. 188). Both were nominated as Righteous Gentiles at Yad Vashem. **GERMAN**

GUILT DIFFUSION SOUNDLY REJECTED The modern practice of de-Germanizing the Nazis was totally foreign to Cymlich's thinking: "The souls of the innocent, murdered victims cannot go to heaven. They keep wandering through the camps, around the graves scattered throughout Poland, awaiting retribution for this bloody and well-organized crime. Only the bestial desire to destroy and torment the uninvolved, the desire that is in the blood of most Germans, could conceive the realization of this Satanic plan with such deadly precision." (p. 53). Cymlich continues: "This organized crime, which has been planned down to the last detail, must be avenged in blood. The German people must be taught a 'lesson' that would burn out its thuggish nature for centuries to come." (p. 62).

War and Genocide: A Concise History of the Holocaust Bergen, Doris L.

2002

Unequivocally Identifies and Repudiates the De-Germanization of the Nazis; Includes the German Genocide of Poles (Polokaust or Polonocaust).

Author Doris L. Bergen is Professor of Holocaust Studies at the University of Toronto. This book is excellent in terms of its relative de-emphasis of Holocaust supremacism. That is, it avoids Holocaustspeak and the mystification of the Holocaust, and it gives nontrivial coverage to the long-

neglected non-Jewish victims of the Nazis, notably the Poles. I focus on a few salient subjects in this comprehensive introductory book. **NO GERMAN GUILT DIFFUSION: AVOIDING THE INTELLECTUALLY-DISHONEST DEGERMANIZATION OF THE NAZIS** Bergen writes, "Should we say 'Nazis' or 'Germans' when referring to the people of Hitler's Germany? On the one hand, using the term 'Nazis' in this general way is misleading. [No kidding]. It implies that Hitler's supporters were not themselves Germans or that the 'real Germans' were somehow untouched by Nazism. On the other hand, simply saying 'Germans' suggests that all Germans marched in step behind Hitler. That was not the case either." (p. 5). [Still too much equivocation here: There is no escaping the fact that Nazism was a German movement, that Nazism had the support of the vast majority of Germans, and that WWII and the Holocaust were German initiatives and German acts. In addition, Nazism was preceded by centuries of German supremacist thinking.] **THE POLONOCAUST OR POLOKAUST: THE NAZI GERMAN GENOCIDE OF ETHNIC POLES** The author (pp. 39-40) realizes that the Germans had engaged in centuries of racist thinking about the "inferior" Slavic peoples. Given the confines of WWII, the Germans murdered 3 million Poles along with 3 million Polish Jews. (p. 155). However, the death toll of the Polonocaust may, instead of lower, be actually substantially greater. Moreover, Germans were prevented from killing Poles on a vastly larger scale--tens of millions--owing to practical wartime impediments. Plans for **LEBENSRAUM** called for the removal of Slavic peoples. In fact, **GENERALPLAN OST** called for the eventual murder of most ethnic Poles. Bergen comments, "Tens of millions of Poles, Ukrainians, Russians, and others were to be forced into less desirable areas, allowed to die of starvation or disease, or killed. A small percentage would be kept as slaves for the German empire". (p. 213). **NO GAY HOLOCAUST--EITHER IN PRACTICE OR IN THEORY** The Nazis were ambivalent about homosexuality, that is, about whether homosexuality was biological or acquired, and whether homosexuals were racial enemies or merely in need of re-education. (p. 222). In any case, only a vanishing fraction of gays were persecuted by the Nazis. Five- to seven-thousand homosexuals perished at the hands of the Germans. But this is a drop in the ocean. Bergen quips, "In 1933 Himmler had estimated there were between one and four million homosexually inclined men in Germany [Reviewer's note: 1.25%--5% of the population, which is in line with modern estimates of homosexual inclination], but even the homophobic Himmler never mounted a systematic effort to wipe out homosexuality as such. Instead, police made arrests on the basis of denunciations and raids." (p. 222).

The Echo of the Nazi Holocaust in Rabbinic Literature

Zimmels, H. J.

1977

Unequivocal German Guilt. Jewish-Nazi Collaboration.

Polish Scholar Ewa Kurek Inadvertently Validated. Jewish Law Permits Re-Purposed Christian Tombstones

This book presents a great deal of arcane information related to the Shoah. Much of it is directly-relevant to issues in modern Polish-Jewish relations, and that is the focus of my review. FANTASTIC POGROM ACCOUNTS It is common for Jewish authors to inflate, often by many multiples, the number of Jews killed in pogroms. This work does also. It cites some Hebrew or Yiddish sources that claim an amazing 650,000 Jews murdered by the hordes of the Ukrainian Khmelnytsky (Chmielnicki) in 1648-1649. (Ref. 18 on p. xix). (It would have been physically impossible, as there were only 70,000 Jews living in Ukraine at the time. The actual Jewish death toll was 10,000-15,000.) NO DEGERMANIZATION OF THE NAZIS. NO SOFT--PEDALLING OF GERMAN GUILT

This book has a very different tone from the nowadays-customary tendency of diffusing responsibility, for the Holocaust, away from where it belongs--the Germans. Rabbi Zimmels will have none of that. He writes, "When Sir Hartley Shawcross, British Attorney-General and Chief Prosecutor at the Nuremberg Trial, saw on his visit to Poland the ghastly exhibits in the Polish National Museum, of Nazi torture of the Jews, he is reported to have said that 'it is the most horrible and convincing testimony of German degradation and should be shown in every country as a reminder of what the Germans did and would do again if ever they were allowed to re-arm.'" (p. xiii). POLISH HISTORIAN EWA KUREK IS CORRECT: JEWS DID SACRIFICE SOME JEWS IN ORDER TO TRY TO SAVE OTHER JEWS

Ewa Kurek, a Polish expert on Polish-Jewish relations, has been in the news lately. The so-called Polish-Jewish Dialogue outfit withdrew its scheduled annual award to her just because, as it turned out, she had been speaking some well-supported but unflattering truths about Jewish conduct. The experience of Ewa Kurek serves as an object lesson (chilling effect) for any scholar who might be inclined to deviate from the standard Judeocentric narrative. Rabbi Zimmels sheds some light on the issues raised by Kurek. (pp. 50-51). In October 1941, Gestapo officer Rauke decreed that all Jews of the Kovno ghetto must publically assemble at the town square at a specified time. Anyone hiding would be shot. At this assembly, those Jews unfit to work would be "relocated" [actually, put to death]. The Kovno JUDENRAT, well aware of Nazi intentions, wrestled with the question of whether

it should comply with the order in the hope that the remainder of the Jews would possibly be spared by the Germans. The Kovno JUDENRAT consulted the venerable R. Abraham Dob Beer Shapira. Zimmels writes, "On the following morning the Rabbi gave his decision as follows: if--God forbid--a decree is issued to destroy a Jewish community and means exist by which a part of the congregation could be saved the heads of the community must have the courage and take the responsibility upon themselves to comply with the order and save what is possible." (p. 51). JEWISH COLLABORATION WITH THE NAZIS: NO "SAVE ONE'S OWN LIFE" EXCULPATION Author Rabbi Zimmels shows how the Jewish KAPOS acted in repulsive ways that went far beyond any perceived desperate need for self-preservation. In fact, the criminality of the Jewish KAPO continued to the very last hours of Nazi Germany--at which time the placation of the Germans was no longer even a theoretical consideration. He thus writes of the Jewish KAPOS, "They were cruel towards their own brethren, robbed them, beat them without mercy. They kidnapped young people for gain and acted like slave-dealers. Even in the last hours before the liberation, the KAPOS did not want to give up their role as overlords. They robbed their fellow men and treated them badly..." (p. 121). Rabbi Zimmels continues, "During the transports, the KAPOS used to search the prisoners for anything valuable which, if found, was confiscated. In that way, they robbed the prisoners of their shoes and garments, the last things they possessed. When the Rabbi was searched and nothing, except the TALLITH KATAN, was found, KAPO 'Willi' became very angry, tore it off and threw it into the fire. This act caused the Rabbi great consternation. He burst into tears crying continuously..." (pp. 121-122). The implications are clear. Those readers who are apt to excuse the Jewish KAPOS, on the basis of the debasement caused by Nazi German brutality, should afford the much-media-hyped Polish SZMALCOWNIKI (blackmailers), and denouncers of fugitive Jews, the same consideration.

THE REPURPOSING OF MATZEVA (JEWISH TOMBSTONES) IS TERRIBLE, BUT THE REPURPOSING OF CHRISTIAN TOMBSTONES IS JUST FINE

In recent years, there have been travelling exhibits of MATSEVA in the USA, as from Poland. These--by design--create negative images of Poles as a primitive people that could and did repurpose the MATZEVOT as a paving stone, building block, etc. The viewer is never told that, in Europe in general, cemeteries are not eternal, and that it is common for tombstones to be repurposed. Ironical to this MATZEVOT-repurposing anti-Polish propaganda, author Rabbi Zimmels describes the following revealing incident--that of a fugitive Jew who had perfectly disguised himself as a Christian, and who

unexpectedly died and was buried as one. The decision was made by the famous Rabbi Emphraim Oshry (1914-2003). Zimmels comments, "When he died he was buried in the non-Jewish cemetery and a tombstone with a cross was put over his grave. After the liberation his brother, without first consulting a Rabbi, removed the corpse to a Jewish cemetery. He intended to erect a tombstone over his brother's grave, particularly has he intended to emigrate from Lithuania where his whole family had been exterminated, thus no opportunity might again occur of erecting a tombstone. However, as he was poor and could not afford to pay for a tombstone he asked whether he could use the tombstone which the non-Jews had erected over his brother's grave and remove the cross and engrave his name in its place. The decision was in the affirmative." (p. 292). In other words, Rabbi Ephraim Oshry had ruled that it was all right to desecrate and repurpose a Christian tombstone! And yet we keep hearing complaints about this-and-that repurposed MATZEVOT. The double standard is palpable.

Zemsta Ofiar: Niemcy W Obozach W Polsce 1944-1950 Hirsch, Helga
1999 **1939 German Fifth Column. VOLKSDEUTSCHE. Not**

**Only Jews Were Gassed: Poles Were Too. Postwar German Revanchist
German-Loss Claims Debunked. THE REVENGE OF THE VICTIMS:**

GERMANS IN POLISH CAMPS 1944-1950, is the title of this book, whose author is a German (p. 199) and whose own father was a German expellee. (p. 5).

The title is misleading, as the perpetrators were not random Poles but the Soviet-installed Jewish Communists and Polish Communists. In fact, the Soviet-imposed Communist authorities, well aware of their own unpopularity, commonly fanned hatred of Germans for political purposes (p. 93-94). (See also the Afterword, by Andrzej Paczkowski: p. 198).

**THE 1939 WAR: REBUTTING GERMAN
GREUELPROPAGANDA (HORROR PROPAGANDA)**

Soon after the 1939 German attack on Poland, some 10,000 local Germans, according to German estimates, were deported by Polish authorities further into Poland. (p. 37). This comprised a tiny fraction of Poland's German population, and was done for security purposes. Hirsch's treatment of the events of Bloody Sunday (Blut Sonntag) at Bydgoszcz (Bromberg) is rather naive. She repeats the absurdity about the Poles imagining a German fifth column and shooting at each other. She suggests that Polish forces tearing-up German properties in search for weapons were engaging in irrational acts of desperation. Actually, the fifth column is proved by many local specific-named Germans identified among the captured snipers, and

the need for destructive searches is proved by the sophisticated nature of the hiding places used for weaponry, and sometimes the snipers themselves. (See: *Dywiersja niemiecka i zbrodnie hitlerowskie w Bydgoszczy na tle wydarzen w dniu 3 IX 1939* (Polish and German Edition)). Otherwise, Hirsch cites German scholar Hugo Rasmus, who cites a figure of 422 German civilian dead in Bydgoszcz itself, 518 total including all Bydgoszcz province, and a grand total of 5,000 in all of Poland. (p. 46). This is nowhere near the 58,000 of Goebbels' Nazi propaganda, and is a drop in the ocean compared with the numbers of Poles killed by the Germans. [I knew an eyewitness, Mr. Stefan Marcinkowski, whom I knew since childhood and with whom my adult self had endless discussions. He rejected the propagandized existence of any massacre of German civilians by Poles in Bydgoszcz. The German dead were active fifth-columnists].

NAZI RACIAL HIERARCHIES AND THE VOLKSDEUTSCHE There were 4 classes of Volksdeutsche recognized by the Nazi occupants. The first two were obviously German. The third consisted of German-descent Poles bearing some pro-German orientation, as well as entire peoples bearing transitional Polish-German characteristics (Silesians, Masurians, and Kashubians). The fourth class, a small one, consisted of strongly Polonized Germans and Poles of German descent. They could only become candidates for German citizenship. (p. 170). Unlike Warthegau Gauleiter Arthur Greiser, Danzig Gauleiter Albert Forster was willing to go beyond Masurians in unilaterally accepting as Volksdeutsche those East Prussians who had been Germanophones and culturally German for many generations. (p. 50). Otherwise, prospective Volksdeutsche had to possess and prove at least 3 of the following 5 to qualify: German ancestry, Reich relatives, good work habits, an absence of criminality, evident German characteristics (e. g., cleanliness of the home). (pp. 50-51). Those qualified Polish citizens who lived in the Reich-annexed provinces but who did not become Volksdeutsche joined ethnic Poles in getting expelled to the General Government (p. 50), and were henceforth to be punished after the war as "the worst enemies of the Reich". (p. 51). Not surprisingly, this terrorized many qualified Polish citizens into protecting themselves by becoming Volksdeutsche.

NOT ONLY JEWS: POLES WERE ALSO GASED It has been argued that the Nazi gas chambers had been reserved exclusively for Jews. This is incorrect. Some 35,000 Poles suffering from T.B. were gassed in the Warthegau area alone. (p. 92).

THE CONSEQUENCES OF THE HOLOCAUST AND THE POLOKAUST Hirsch avoids attempting to relativize Nazi German crimes. She notes (pp. 7-8) that 6.03 million Polish citizens, half of them Jews, perished at the hands of the Germans. 100 out of every 108 Polish families lost at least one family

member. 640,000 Polish soldiers died. There were about 500,000 crippled Poles, 2.5 million Poles sent to the Reich for forced labor, 900,000 Poles expelled from their homes, 860,000 Poles in prisons and concentration camps, and up to 150,000 Polish civilian dead in the Warsaw Uprising. NAZI GERMAN CAMPS REOPEN-UNDER NEW MANAGEMENT (SOVIET COMMUNIST MANAGEMENT) After the Red Army had driven out the Germans out of Poland, the Soviet NKVD set up concentration camps, and later turned the authority over to the Polish Communist security forces (UB, U.B., known as the hated Bezpieka). The Communist camps included Zimna Woda, Legnow, Makla, Potulice, Swietochlowice, Sztum, Jaworzno, Auschwitz, and Birkenau (p. 178, 185). Yes, the Communists re-used former Nazi concentration camps. The Germans incarcerated in these camps were primarily Reichsdeutsche and Volksdeutsche from Poland as defined by her pre-1939 borders. (p. 165). (Those Germans living in East Prussia, Pomerania, and Silesia were mostly expelled directly.) The Communist camps were commonly staffed by sadistic Communist Poles and sadistic Communist Jews (Zydokomuna). The latter included Isidore Cederbaum (Ignacy Cedrowski) of Zimna Woda (p. 83-on) and Solomon Morel of Swietochlowice. (p. 157-on). Morel's work was described by American Jack Sack in his AN EYE FOR AN EYE. For his part, Morel, hiding in Israel, dismissed Sack as an American Jew out to make some money. (p. 158). Interestingly, the Communist authorities themselves sometimes arrested camp leaders for mistreatment of the prisoners. (e. g., p. 154). POSTWAR GERMAN REVANCHIST FALSEHOODS DEBUNKED The total number of victims of the Communist camps, mostly victims of starvation, is on the order of 25,000. (p. 185). Note that this is only two orders of magnitude smaller than German revisionist claims. A caution: Hirsch mentions Poles incarcerated in the camps (p. 74), but it is unclear how many of the victims were actually Poles.

***The Question of German Guilt* Jaspers, Karl 1946 Collective German Guilt Rejected. Collective German Liability Accepted. The Long and Deep Nazi Roots, in Centuries of German Thinking, Completely Ignored**

The following review is based on the original (1947) English-language edition. Karl Jaspers has, correctly or incorrectly, been considered an existentialist. In either case, his work includes a considerable emphasis on personal moral reflection. IN NO SENSE ARE GERMANS A "BAD PEOPLE": JASPERS Oddly enough, Jaspers has been accused of advocating collective German guilt. This is

manifestly incorrect. He writes: "It is nonsensical, however, to charge a whole people with a crime. The criminal is always only an individual. It is nonsensical, too, to lay moral guilt to a people as a whole. There is no such thing as a national character extending to every single member of a nation...Morally one can judge the individual only, never a group...A people cannot perish heroically, cannot be a criminal, cannot act morally or immorally; only its individuals can do so. A people as a whole can be neither guilty nor innocent..." (pp. 40-41) Going further, Jaspers comments: "Lastly, the phrase [You are the guilty] may mean: 'You are inferior as a nation, ignoble, criminal, the scum of the earth, different from all other nations.' This is the collective type of thought and appraisal, classifying every individual under these generalizations. It is radically false and itself inhuman, whether done for good or evil ends." (p. 50) **GERMAN COLLECTIVE LIABILITY**

EMBRACED Valid "collective guilt", according to Jaspers, is actually collective liability: "Every German is made to share in the blame for the crimes committed in the name of the Reich. We are collectively liable. The question is in what sense each of us must feel co-responsible." (p. 61) Notions of collective liability also originate from within: "We feel something like a co-responsibility for the acts of members of our family...because of our consanguinity we are inclined to feel concerned whenever something wrong is done by someone in the family...Thus the German--that is, the German speaking individual--feels concerned by everything growing from German roots." (p. 79). **A MAJOR IGNORED ISSUE: PEOPLES CAUSE A CULTURE, AND THE GERMAN CULTURE GAVE RISE TO NAZISM** Jaspers completely ignores the fact that Nazism did not arise in a vacuum. It was an outcome of centuries of German chauvinistic and racist thinking. Large numbers of Germans always thought themselves superior to all others, and when Hitler came along, he only had to harness something that the Germans had long already believed. The long-term Nazi-like antecedent German thinking introduces an unavoidable dimension to the question of German guilt.

The Deep Roots of Nazism in Centuries of German Thinking

The Kaiser's Holocaust: Germany's Forgotten Genocide and the Colonial Roots of Nazism Olusoga, David 2009 **A Practice Holocaust and Polokaust: German Exterminatory Nazi-Like Conduct Long Before Hitler. Later, Poles**

Were Below Blacks in Nazi German Thinking! The events described in this work occurred in a German colony in present-day Namibia in the early 1900's. Unlike most indigenous peoples experiencing colonialism, the Nama (Hottentots) and Herero had not retreated into the hinterland or died-off from diseases. (p. 75). Nor were they impoverished in their dealings with the colonists. (p. 116). Despite a severe recent wave of rinderpest and other maladies, most Herrero peoples had bounced back into their pastoralist lifestyle. (p. 101). As the 20th century began, intermarriages between Germans and locals were increasingly scorned as forms of RASSENSCHANDE (racial shame). (p. 244). Based largely on Social Darwinism, the old idea of "white man's burden" was replaced by a concept of ruthless exploitation. The destruction or enslavement of the lower races was converted into an aim, rather than effect, of colonialism. (p. 113). General Lothar von Trotha sought to exterminate the Herrero people by surrounding 50,000 of them, in an area 20 miles by 30 miles, with his military forces. (p. 142). No distinction was to be made between civilians and soldiers. Some of the Herrero survived by breaking out of encirclement and then enduring life in the desert. Others agreed to serve the Germans as laborers. **DO NOT EXCUSE GERMAN CONCENTRATION CAMPS BY INVOKING BRITISH CONCENTRATION CAMPS** In all the German concentration camps put together, the mortality rate was 40%-60%. (p. 220). For comparison, the death rates in the British concentration camps of the Boer War amounted to about 30% of those incarcerated: 39,000/130,000+ (p. 160)[Other sources indicate 25% or less]. The crucial difference, as the authors call it (p. 194), was that Kitchener's camps functioned to deprive the Boer fighters of support from the civilian population. The German camps were established AFTER the Herrero were already defeated, and had no ability or desire to resume fighting. (pp. 194-195). Shark Island may be considered the world's first death camp. By early 1907, 70% of the German-incarcerated Nama were dead, and a third of the remainder were reckoned close to death. (p. 217). The deaths were deliberate, and not from simple negligence (p. 219), and the closing of the camp was for political, not ethical, considerations. (p. 226). The prisoners' labor was an objective secondary to their extermination. (p. 220). Although Goering, during the Nuremberg trials, tried to relativize the Nazi camps by comparing them to the British concentration camps during the Boer war, the comparison was patently ridiculous. All of the colonial camps were dwarfed by the later Nazi concentration camps, which would result in the death of 11 million people and the enslaving of an additional 6 million. (p. 342). **PRACTICAL GERMAN RACISM APPLIED TO 19TH-CENTURY POLES IN PRUSSIAN-RULED NORTHWESTERN**

POLAND Expanding the context beyond South-West Africa, the authors allude to the HAKATA: "As old antipathies towards the ethnic Polish population of Prussia...became increasingly racialized in the later nineteenth century, schemes to strengthen the 'German element' of the population and prevent the 'Polonization' of Prussia were proposed." (p. 89). The eventual Hitlerian dream of a de-Polonized German Poland was seriously considered in the late nineteenth century: "...the Pan-Germans also breathed new life into old concepts and began privately to debate the idea that Poland and the Baltic states might be 'acquired' by Germany and colonized...Extreme as their policies were, the men of the Pan-Germanic League were not figures of the lunatic fringe. The league was a highly respectable, even intellectual organization. Its leading members held seats in the Reichstag; others were academics at the nation's most respected universities." (p. 90).

WWI LOCAL JEWS COMMONLY SIDED WITH GERMANS AGAINST POLES In contrast, the WWI and WWII German conduct towards eastern Jews was very different: "The OSTJUDEN, the Eastern Jews who were the main translators for Ludendorff's army, were the same communities who were systematically murdered in their villages and town squares by the Nazi EINSATZGRUPPEN twenty-six years later." (p. 270). [This confirms Polish complaints that the WWI-era local Jews were active agents of the German enemy.]

THE GERMANS CALLED THEMSELVES HUNS. THE TERM LEAKED OUT, AND STUCK In 1900, the Kaiser travelled to China to exhort the German troops fighting against the Boxer Rebellion. Thinking that no one in the west would learn about it, he incited the German troops to kill mercilessly, take no prisoners, and make themselves a reputation as fearsome as the Huns of long ago. The Germans, though never even facing serious opposition, massacred thousands of innocent Chinese peasants. Word did get out, and thus the term 'Hun' became synonymous for German. (pp. 105-10). In 1914, the German Army systematically murdered 6,000 Belgian civilians in reprisal for sniper fire. (p. 273).

NAZI GERMAN POLICIES AGAINST THE POLISH UNTERMENSCHEN By the time of WWII, the "white man's burden" had become a distant memory: "In the Nazi East, there were to be no missionaries and no schools. The Russians, Poles, Ukrainians and others permitted to remain would be slaves with no hope of manumission or education. The only technological advances made available to them would be abortion and contraception, in an effort to keep their populations down to acceptable levels." (pp. 337-338). [How ironic that Polish liberals today are causing a "self-genocide" among Poles by advocating abortion "rights"].

NAZIS SAW JEWS AND POLES SIMILARLY, AND BELOW EVEN BLACKS! The authors conclude that, "By

the summer of 1941 the Nazis, and millions of their followers, had come to regard the Jews, Gypsies and Slavic peoples of the East in ways that were little different from how the SCHUTZTRUPPE and settlers of German South-West Africa had regarded the Herrero and Nama four decades earlier." (p. 328). Actually, and not considered by the authors, German racism against Slavs exceeded that against the Herrero and Nama. Africans guilty of killing whites were hanged; whites guilty of killing blacks were sentenced to only months in prison. (p. 119). In contrast, a German could kill a Pole with complete impunity. In addition, Hitler said that, if forced to choose between them, he would rather rule over Negroes than Poles! See the Peczkis review of *Prelude to the Final Solution: The Nazi Program for Deporting Ethnic Poles, 1939-1941* (Modern War Studies).

Mein Kampf: My Struggle - The Official 1939 English Edition (Third Reich from Original Sources) Hitler, Adolf **1922 German Guilt Diffusion Fails: Hitler Speaks (1923), and the German People Know That He Plans to Start a New World War. Polokaust in Outline. Jedwabne and PROTOCOLS: Jews Today Copy Hitler's Argument, and Use It Against Poles!** My review is based on the 1939 English-language edition of MEIN KAMPF, published by Reynal & Hitchcock, New York. Perusal of this unfortunate classic allows one to clear up many misconceptions about Nazism. For instance, we sometimes hear the exculpatory notion that the German people came to support Hitler without really understanding his positions. MEIN KAMPF lays this myth soundly to rest! YES, VIRGINIA. NATIONAL SOCIALISM WAS A FORM OF SOCIALISM Some commentators doubt if National Socialism had actually been a form of socialism. It is therefore instructive that Hitler supported trade unions (pp. 874-876), and that the annotators of MEIN KAMPF recognized the fact that the Nazi economy had been a PLANSWIRTSCHAFT (planned economy; p. 880). DO NOT BLAME CHRISTIANITY FOR THE EVENTUAL GERMAN-MADE HOLOCAUST

Traditional Christian theology, about Jews and deicide, is often blamed for the Holocaust. We learn instead that Hitler's pathological hatred of Jews had NOTHING to do with Christian theology. In fact, the only time that Hitler even touched on this issue was when he asserted that Jews crucified Christ, not for claiming to be God and the Jewish messiah, but for having opposed their commercialization of the Temple (p. 423). HITLER'S HATRED FOR THE JEWS HAD NOTHING TO DO WITH THE NEGATIVE ASPECTS OF CHRISTIAN THEOLOGY ON JEWS The eventual Fuhrer saw Jews as a

parasitic element that takes the hard-earned wealth of others. They did this through such things as becoming intermediaries in trade, and through usury (pp. 419-on). When the masses rebel against this exploitation (as through pogroms), the Jews ingratiate themselves to the rulers for protection. No matter how many times they are persecuted, Jews will always return to their ingrained exploitative ways (p. 427). Furthermore, Jews will, according to Hitler, resort to all forms of mendacity and slander in order to protect their privileged, exploitative positions. Such things as Jewish assimilation, philanthropy, and conversions to Christianity are nothing but disguises to further Jewish ends. Hitler also inveighed against what he considered the harmful effects of the Jews on German culture. For example: "Was there any form of filth or profligacy, above all in cultural life, in which at least one Jew did not participate?" (p. 75). "The fact was not to be denied that ninety percent of all literary and artistic rubbish and of the theatrical humbug was due to a race which hardly amounted to one-hundredth of all inhabitants of the country. Yet it was so." (p. 77). With reference to Jews in prostitution, Hitler said, "An icy shudder ran down my spine when seeing for the first time the Jew as a cool, shameless, and calculating manager of this shocking vice, the outcome of the scum of the big city." (p. 78). "Religion is ridiculed, customs and morality are presented as outlived, until the last supports of a nationality in the fight for human existence in this world have fallen." (p. 450). (Clearly, Hitler was not defending religion per se: He was defending morality and religion insofar as they were essential elements of German culture.)

WHEN JEWS TODAY SAY THAT POLISH ANGER ABOUT JEDWABNE IS A TACIT ADMISSION OF POLISH GUILT, THEY ARE COPYING HITLER'S LINE OF ARGUMENTATION! Hitler was unfazed by the fact that the **PROTOCOLS OF THE ELDERS OF ZION** were inauthentic. To him, the angry Jewish reaction against this publication was itself proof of its authenticity. (pp. 423-424). Finally, whether themselves authentic or not, the **PROTOCOLS** were supposed to constitute a valid appraisal of Jewish attitudes and goals. Nowadays, many Jews say that the angry Polish reaction to the Jedwabne "revelation" only proves that Poles are guilty. In doing so, they are only copying the same Nazi argument, wherein Jewish anger over the **PROTOCOLS** only proves that the **PROTOCOLS** are genuine, or at least are valid indictments of Jewish conduct.

GERMANOCENTRIC SUPREMACISM: SLAVS AS WELL AS JEWS THE OBJECTS OF UNMITIGATED GERMAN CONTEMPT Although Hitler was an Austrian, he was a thoroughgoing Germanocentric chauvinist. Hitler unambiguously believed that only Germanic peoples invent things (pp. 397-398). The creativity of a society is directly proportional to the Germanic content of its

stock and inversely proportional to the degree of "bastardization" with inferior races. The Fuhrer made countless racist statements against Slavs. Hitler repeatedly lamented the fact that the admixture of Jews and Slavs had polluted the Germanic element of his native Austria (e. g., pp. 138-140). The Fuhrer also contended that Slavs have no capability of self-government--their rulers must all be of Germanic origin (p. 951). Hitler was no white supremacist; he was a German supremacist par excellence! THE EMBRYONIC POLOKAUST: SLAVS, JUST AS JEWS, ARE INNATELY IRREDEEMABLE IN GERMAN EYES Proponents of Holocaust exceptionality sometimes claim that, whereas there was nothing that Jews could do to change their standing in the eyes of the Nazis, Poles could redeem themselves by undergoing Germanization. This is fallacious. Hitler said, "Here too one believed that one could bring about a Germanization of the Polish element by a purely linguistic integration into the German nationality. Here too the result would have been an unfortunate one: people of an alien race, expressing its alien thoughts in the German language, compromising the height and the dignity of our own nationality by its own inferiority." (p. 590). (During the later German occupation of Poland, the "Germanization" of selected Poles was actually a very limited re-Germanization of ethnic Germans that had previously become Polonized.) NO VALID GERMAN EXCUSE FOR SUPPORTING HITLER: HITLER UNAMBIGUOUSLY ADVERTISED HIS WARLIKE AND GENOCIDAL AMBITIONS We commonly hear the canned exculpatory memes, such as the one about the German being hopping mad about hyperinflation [never mind that other nations, such as Poland, had also suffered through hyperinflation]. We are also led to imagine that the German people voted for Hitler, in free elections, without realizing the fact that he would start a major war. Perhaps, some say, Hitler would be, at most, content with a little war to rectify the "injustices" of Versailles. In actuality, there is much more to MEIN KAMPF than the customary German self-pity regarding WWI and Versailles. Clear proof that the Fuhrer had long planned a war of massive conquest and extermination, against the Slavic peoples, is provided by his following "blood and soil" statements regarding the Slavic East and LEBENSRAUM: "Neither eastern nor western orientation should be the future goal of our foreign policy, but an eastern policy signifying the acquisition of the necessary soil for our German people." (pp. 965-966). (Later, the Nazis spoke of "resettlement" of Jews and Slavs. The latter was exemplified in GENERALPLAN OST. In time, "resettlement" evolved into a euphemism for extermination.)

**Gems (?) of German Thought Archer, William 1917 Leading
German Thinkers: the Hitlerian Drive to Control Others Long Preceded Him.
Antecedents to the European Union**

This work has numerous quotations from leading Germans. It is profusely indexed, giving the source of the quote and a brief biographical blurb about every person quoted. Major themes in this work include German expansionism, the pursuit of war as a legitimate policy, the will to power, and related concepts. The informed reader will probably be struck as to how many of the ideas presented in this century-old book are now fulfilled in terms of German hegemony over Europe through the modern European Union. **THE SIGNIFICANCE OF NIETZSCHE, BERNHARDI, AND TREITSCHKE** Some German commentators have complained that Friedrich Wilhelm Nietzsche, Friedrich A. J. Bernhardi, and Heinrich v. Treitschke, are not nearly as important as they are made out by non-Germans. Archer soundly rejects this exculpation, and comments, (quote) For whatever the Germans may say, they are the major prophets of the new-German spirit. Treitschke is the prophet of tribalism, Nietzsche of ruthlessness, Bernhardi of ambition. It is absurd to say that they are not influential. Treitschke may have fallen somewhat out of fashion in the years immediately preceding the war (WWI), but his spirit had permeated the political thought of a whole generation. To the living influence of Nietzsche there is a host of witnesses. [Archer lists specific names.]...As for Bernhardi...his "Germany and the Next War,"...ran through five editions... (unquote). (pp. 20-23). Archer adds that, (quote) It is an error, however, to suppose that a writer's importance is to be measured solely by the influence he can be show to have exerted. A book or pamphlet may have had little or no active influence, and may yet be a very illuminating symptom of the national frame of mind. Every book must be an effect before it can become a cause. (unquote). (p. 23). The author also rejects the argument that Nietzsche's ideas were not intended as a literal guide to behavior. Literal or not, they definitely animated German conduct. (p. 22). Finally, the author goes far beyond the likes of Nietzsche-Treitschke-Bernhardi. In fact, as if to show that belligerent and self-adulatory German statements are not rare, author Archer presents no less than 501 quotations from prominent Germans. These are profusely indexed. Those who say that the quotes are out of context are employing a standard ploy, and only showing that they have already lost the argument.

GERMAN SELF-ADORATION AND GERMAN SUPREMACIST THINKING
The following paragraphs are examples, and are direct quotes from this book:

The Germans let the primitive Prussian tribes decide whether they should be put to the sword or thoroughly Germanized. Cruel as these processes of transformation may be, they are a blessing for humanity. It makes for health that the nobler race should absorb the inferior stock.---Heinrich v. Treitschke (1834-1896). (pp. 169-170).

We Germans represent the latest and the highest achievement of European Kultur.--Professor Adolf Lasson. (b. 1832). (p. 64).

We are indubitably the most martial nation in the world...We are the most gifted of nations in all the domains of science and art. We are the best colonists, the best sailors, and even the best traders!---Fritz Bley (b. 1835), journalist and author. (p. 111)

...the German soul is God's soul: it shall and will rule over mankind.---Pastor W. Lehmann. (p. 73).

We want to become a world people.---Professor Friedrich Meinecki. (b. 1862). (p. 83).

For the will of the State, no other principle exists, but that of EXPEDIENCY (ZWECKMASSIGKEIT), which is at the same time SELFISHNESS; not, however, the short-sighted selfishness commended by Machiavelli, but FAR-SEEING, SHREWDLY-CALCULATING selfishness.---EIN DEUTSCHER. (p. 192). (Emphasis in original.)

The German people must rise as a master-folk above the inferior peoples of Europe and the primitive peoples of the colonies.---GROSSDEUTCHLAND UND MITTELEUROPA UM DAS JAHRE 1950... (p. 31).

Our Kultur-mission has in view some hundred millions of Slavs, and draws its geographical frontier-line at the Ural Mountains.--Karl A. Kuhn. [Dozent in Military History, Charlottenburg]. (p. 65).

Let us bravely organize great FORCED MIGRATIONS of the inferior peoples. Posterity will be grateful to us. We must coerce them!---Klaus Wagner. (pp. 109-110). (Emphasis in the original.)

Germany will be the schoolmaster of all the world, as every German has a bit of the schoolmaster in him.--Professor Wilhelm Blume. (b. 1867). (p. 126).

-----End of direct quotes-----

Thus Spake Germany Coole, W.W. 1941 **A Sound Rebuke to the Nowadays-Customary German Guilt Dilution. Nazism and Nazi Criminality Were Thoroughly German Through and Through** Nowadays, most Holocaust materials treat the Nazis as if they were faceless aliens from another planet that landed in the 1930s and departed in 1945. In contrast, this gem of a book shows the deep roots of Nazism in centuries of German thinking. Citing hundreds of prominent Germans, it clearly shows that "Nazi" themes (such as German supremacism, imperialism, racism, genocide, drive for expansionism, anti-Semitism, etc.) were in fact held by hundreds of respected German thinkers long before Hitler. This work is not only of historical interest. Many of the themes related to German hegemony are embodied today, albeit in non-military form, in the European Union. It can be thought of as the Fourth Reich. For details, see: **THE TAINTED SOURCE**, by John Laughland. **NAZISM WAS FUNDAMENTALLY AND ESSENTIALLY GERMAN** The fact that Nazis and Germans can in no sense be dichotomized is made obvious by Coole and Potter, "Hitler did not create this soul, for it would be impossible for any one man within a few brief years to fashion the soul of a nation from nothing. The conceptions, principles and plans at the base of National Socialism are but a new and ampler expression of the German soul...Again and again we come upon the one LEITMOTIV: Pangermanism. The Nazi revolution is no more than the fruition of inherited conceptions which find expression in varying forms in the works of Fichte, Hegel, Dietrich von Bulow, Arndt, Jahn, Friedrich List, Friedrich Ratzel, Karl Lamprecht, Prince Bismarck, Treitschke, Langbehn, Konstantin Franz, Ludwig Woltmann, Josef Ludwig Reimer, Albrecht Wirth, Friedrich Lange, Albert Ballin, Hugo von Stinnes, Kardorff, Thyssen, and hundreds of others. In their speeches and writings these men elaborated many conceptions which are today part of National Socialism, such as the racial theory, the lust for world hegemony, the HERRENVOLK thesis, the fight against Anglo-Saxon influences, the desire to create an essentially German religion, the ethic of ruthlessness and cruelty, the right of the superior German race to LEBENSRAUM ("Living-Space"), the principle of exterminating the native populations of conquered territories and colonizing them with Germans." (pp. xxxi-xxxii). **HITLER IS DIRECTLY**

ANTICIPATED The following statements by the authors are almost chilling, "In his work *GERMANIEN UND EUROPA*, the notorious Pangermanist Ernst Moritz Arndt wrote in 1802 that Germany, then vacillating between Prussia and Austria, ought to be molded into one whole, and that this could be achieved if a Deliverer were to be found, 'a great tyrant and military genius who would conquer and exterminate nations' (*EROBERND UND VERDERBEND*). Hitler is this Messiah: Arndt's dream given its practical fulfillment 140 years later." (p. xxxii).

ANTECEDENTS TO THE HOLOCAUST: PRE-NAZI GERMAN RACISM AND GENOCIDAL IDEATION Interestingly, for all the nowadays-tendencies to blame the Shoah on Christianity, and to treat Nazi hatred of Jews as something special or even mystical, pre-Nazi German racial theories often linked the Slavs and the Jews together as objects of contempt: In 1903, Ludwig Woltmann said that, (quote) "It is susceptible of anthropological proof that all European civilization, even in the Slavonic and Latin lands, is a product of the German race." (unquote). (p. 144). In 1907, Captain Eberhard Meinhold commented, (quote) "Not until racial consciousness has revived within us, not until we have conquered our national incompleteness and lack of dignity, will we energetically overcome racial and mixed race questions, such as Ultramontanism, Socialism, Jews, Poles, and the Negro question." (unquote). (p. 145). In 1912, Wilhelm Schwaner warned, (quote) "And if the Germans do not soon protect their blood against Latin, Jewish and Slav importations--of blood and the spirit--then Europe will produce nothing but a racial and cultural mob." (unquote). (p. 145). The authors then quote this 1905 statement by Joseph Ludwig Reimer, (quote)"It would be decidedly the simplest thing in the area of the Reich's territory, if the expansion of the Germans could be balanced by the extinction of the non-Germans." (unquote). (p. 123). **"GOD" IN TERMS OF NAZI RACIAL REDEFINITION** In their section on religion, the authors make it obvious that the Nazis tried to co-opt Christianity in accordance with their ideology. It is sometimes argued that the Nazis were not atheists because they frequently referred to God. However, it is obvious that they did not mean a traditionally-believed transcendent Supreme Being! For example, Baldur von Schirach, in a speech in April 1939, said, (quote) "We serve God by being loyal to our Fuhrer and fulfilling our duty towards the Fatherland. We are a God-believing youth, since we serve the divine hand which is Germany." (unquote).(p. 18). In another instance, Martin Hieronimi, writing in *VOLK IM WERDEN* (September 1935) stated, (quote) The Front refuses to call itself Christian. It presents itself especially to the German youth as the German Faith Front, and claims that the knowledge of God based on Blood and Race is the only form which is truly suited

to the German people." (unquote). (p. 14). At other times, the Nazis were more explicit in their enmity towards Christianity. For instance, an article in *NORDLAND* (March 1939) stated that German acts must be in service to their own people. Furthermore, (quote) "There is no need to give such acts any religious foundation, based on belief in the hereafter." (unquote)(p. 14). In 1938, Alfred Rosenberg said that both the Catholic and Evangelical Churches, as they exist in present form, must vanish from the lives of the German people. (p. 18). In May 1936, there were a series of destructions of wayside crucifixes and statues, in the German countryside, done by neo-Pagans. These acts also included various profanations of religious objects. (p. 15).

GERMAN GOALS AND THE EVENTUAL EUROPEAN UNION The belligerent aspects of German rule over Europe, during WWI and WWII, have tended to obscure the fact that such German rule need not be realized with military force. Back in 1914, Erich Marks remarked, (quote) "A new Central Europe under German leadership rises before us, as an image, as a picture, as a possibility; not one dominated by Germany, but overtopped and protected by Germany, with Germany, the German National State, which will remain such, as its core and mainstay..." (unquote). (p. 126). Also in 1914, Maximilian Harden commented, (quote) "Germany has the right to extend her area of sovereignty according to her requirements, and the might to enforce that right against all opposition." (unquote). (p. 127). In 1915, Fritz Bruggemann wrote, (quote) "A federative union of Europe, through a free economic link-up under German leadership, such as that of the Middle Ages--this ought at some future time to be a goal that should not appear too high to the German people in return for the enormous sacrifices in blood and treasure which it is obliged to make in the present war." (unquote). (p. 126). In 1916, Karl Kumpmann opined that, (quote) "Germany, more than any other country, is predestined to be the bearer of the idea of federation (Central European Federation); it is the duty of all nations who are interested in the free development of the world to join us." (unquote). (p. 134). The authors provide a map (p. 339) of the "MITTELEUROPA" Economic Space. It encompasses Germany and Austria, the Netherlands, southern Scandinavia, the Baltic States, Poland, the western USSR, and southeast Europe. Shades of the modern European Union!

THE DRANG NACH OSTEN Let us go back further in time. The authors write, (quote) The Germans of the Nibelungen legends, the Eastern Germans of medieval times who put the Slavonic peoples east of the Elbe to fire and sword and created the province of Brandenburg out of the land which they had reduced to an enormous graveyard, the Teutonic Knights, the Germans of the Sack of Rome, of Frederick the Great, of Bismarck, of Wilhelm II

and Stesemann--these are the true ancestors of the Third Reich. Let them speak for themselves! (unquote). (p. xxi).

***Germany Must Perish!* Kaufman, Theodore N. 1941 **No German Guilt Diffusion Here! The Deep Roots of Nazism in German Thinking: The Popularity (Not Marginalization) of Warmonger Treitschke Among the German Intellectuals and the German Masses** Author Theodore N. Kaufman**

was an American Jewish businessman. He conducted research on Treitschke and other German thinkers. In contrast to many of today's Jews, who tend to engage in German guilt dilution, to blame Christianity for the Holocaust, and to dwell on trivial Polish misdeeds (Jedwabne), Kaufman put the blame squarely where it belongs--on the Germans. The following are some quotes from Kaufman [Titles (IN CAPS) are Mine]: BROAD-BASED GERMAN INTELLECTUAL ENDORSEMENT OF WHAT LATER BECAME NAZISM "Germanism -- the theory of a master race of Germans destined to enslave a weak world by force and brutality -- had been an unvoiced doctrine of German belief since tribal days until the latter part of the last century when it reached its maturity by becoming fashioned into a vast and well-organized movement. Its astounding and ambitious program amalgamated all the major doctrines and beliefs of such German teachers, writers, statesmen and philosophers as Kant, Nietzsche, Hegel, von Bernhardt, Rohrbach, Treitschke and Spengler. And because the doctrine which it preached touched upon the very roots of the German soul, and embraced the fundamental tenets of the German intellect, the movement met with immediate and tremendously popular response. In fact its program was so popular with the Germans that within ten years after its inception its malignant dogma was already spread throughout the entire world." (p. 13). "During the interval in which the Pan-German League was organized, a German professor, Heinrich von Treitschke was being hailed throughout Germany as a new prophet. For years he had been spreading the fiery message of Germanism; it was a rabid admixture of war, hate, anti-Christism and destruction. It was the preaching of such doctrines which today has earned for Treitschke the great 'honor' of being recognized by the Germans as the apostle of their ideology." (p. 13). CONTRARY TO GERMAN APOLOGISTS, TREITSCHKE WAS NOT MARGINAL. JUST THE OPPOSITE! "Treitschke was a war-monger and a 'might makes right' advocate of the first rank. Possessing a natural gift of eloquence he held his students spellbound during his lectures on 'conquer at all costs' for, according to his interpretation of Germany's

development and history, it had to pursue such a course in order to spread itself beyond its boundaries. At first he set Europe as the area of Germany's LEBENSRAUM but, after the success of the German army in 1870 he enlarged and expanded upon his original declaration by stating that the world was Germany's to conquer and dominate; that through foisting war upon the world the German nation was destined to become the "super-state" of the universe, and to hold its people in thralldom. These teachings so appealed to the German character that Treitschke, like Hitler, soon captured the intellectuals as well as the masses of his day. His doctrines were spread throughout Germany by his many pupils until, eventually, practically every educated German of that day fell under his influence. Conceivably, he could not have inspired such a profound belief in such monstrous doctrines unless, in substance, they embraced aims and ideas already very definitely existing as inherent in the German character and innate in his soul. Many of those beliefs explain much of Germany's present actions." (p. 13). Well said!

Conquest and Kultur Notestein, Wallace 1918 **The Systematic German Drive for Domination Over Other Peoples. European Union**

Anticipated! This work consists of a series of quotes from prominent Germans. The quotes include those in which Germans affirm the use of power, and warfare, as acceptable and even desirable tactics to further German goals. (pp. 29-46, 106-110). The following paragraphs [except the content in brackets] are direct quotes from this book:

GERMAN MILITARISM AND THE WILL TO POWER

Again, what men are most honored in the history of the nation? What names fire the German heart with the deepest passion? Not Goethe, Schiller, Wagner, Marx. No. It is Barbarossa, Frederick the Great, Blucher, Moltke, Bismarck, the men of blood and iron--it is they, who have sacrificed thousands of lives, for whom the German people cherish their tenderest feelings and a gratitude which almost amounts to worship.--Dr. W. Fuchs, 1912. (p. 123). [Fuchs was a distinguished physician.]

A SAMPLE OF GERMAN SUPREMACIST THINKING

We feel ourselves to be the bearers of a superior kultur. We have no doubt that a defeat of our people would retard by centuries the development of mankind.--Dr. Paul Conard, 1915. [Dr. Conrad was the pastor of a church in Berlin.] (p. 14).

There are races which are incapable of attaining a high humanity, incapable of influencing the world. Such nations are destined to hew wood and draw water for dominant nations. If they cannot fill this inferior office, they must perish.-- Professor Rudolph Huch, 1917. (p. 16). [The informed reader may realize that Hans Frank made exactly the same "wood hewers and water bearers" statement, in reference to Poles, in the early years of the Nazi German occupation of Poland in WWII.]

As the German Eagle soars high above the beasts of the earth, so must the German feel exalted above all surrounding peoples, and must look down upon them in their bottomless depths...But noblesse oblige. The thought that we are the chosen people lays heavy obligations upon us.---Werner Sombart, 1915. (p. 145).

AGE-OLD GERMAN IMPERIALIST AMBITIONS AGAINST SLAVS

On the eastern frontier, too, where the strength of the modern German Empire grew up in centuries of war against the Slavs, the possessions of Germany are menaced.--F. von Bernardi, 1911. (p. 75).

With all necessary prudence, but also with inflexible determination, a process of expropriation should be inaugurated, by which the Poles and the Alsatians and Lorrainers would be gradually transported to the interior of the Empire, while Germans would replace them at the frontiers.--Friedrich Lange, 1904. (p. 81).

GERMAN HEGEMONY: SHADES OF THE MODERN EUROPEAN UNION

The strongest Germanic State on the Continent must take over the hegemony; the smaller ones must sacrifice as much of their independence and their language as is necessary to the permanent insurance of a new imperial unity. The question whether military force would become requisite is secondary...--Joseph L. Reimer, 1905. ((p. 53).

Not to live and let live, but to direct the lives of others, that is power. To bring people under our rational influence in order to put their affairs on a better footing, that is more refined power.--Dr. Carl Peters, 1915. [Peters was an eminent German traveler and writer.] (p. 17).

The German race is called to bind the earth under its control, to exploit the natural resources and the physical powers of man, to use the passive races in subordinate capacity for the development of its Kultur.--Ludwig Woltmann, POLITISCHE ANTHROPOLOGIE, 1913. (p. 17).

Only a Germany that reaches from the Ems to the Danube, from Memel to Trieste, to about the Bug [Reviewer's Note: Including Poland], can compel peace in Europe without imposing a lasting burden on her inhabitants.--Paul de Lagarde (vel Boetticher), DEUTSCHE SCHRIFTEN 1878, 1891. [Lagarde was a theologian and professor at Gottingen.]. (p. 52).

-----End of direct quotes-----

Know Your Enemy Tetens, T.H. 1944 **No German Guilt**
Diffusion for the Holocaust Here: Priceless Insights into Centuries-Old
German Supremacism, Militarism, and Departure From Christianity! The author, Friedrich Tete Harens Tetens, was a German Jew and a journalist. He came to the USA in time. Nowadays, we see the customary de-Germanization of the Nazis, even a contrived dichotomy between Germans and Nazis. The Holocaust is arbitrarily blamed on centuries of adverse Christian teachings about Jews. The long history of pre-Nazi German thinking is ignored. The WWII conduct of Germany, and that of other European nations, is blurred. All these are relatively recent inventions, as is obvious from this eye-opening book. This work is an extensive collection of quotes from prominent Germans. I reproduce a few of them below [with themes in CAPS]: GERMAN CONCEIT: THE WARLIKE HUN--EVEN BEFORE WWI The German people is always right, because it is the German people and numbers 87 million souls." (Otto Richard Tannenbergs, Pan-German Propagandist,"Grossdeutschland", (Greater Germany), 1911, page 231). [p. 40 in this book].

We teach that if the welfare of our Fatherland should require conquest, subjugation, dispossession, extermination of foreign nations, we must not be deterred by Christian or humanitarian qualms. (Editorial of the "Grenzboten", (Messenger from the Border), No. 48, 1896). [p. 39].

Martial force is the basis of all the political virtues; in the rich treasure of Germany's glories the Prussian military glory is a jewel...Our military organization remains a glorious manifestation of German political idealism. (Heinrich von Treitschke, in "Das konstitutionelle Koenigtum in Deutschland 1869-71.")(The Constitutional Monarchy in Germany, 1869-71). [p. 26].

We Germans must, once again, learn to think of War as our savior and healer; without war no cure is possible. ("Taegliche Rundschau," Berlin, November 1912). [p. 27].

GERMANS (NOT JEWS) ARE THE CHOSEN PEOPLE

The Germans are the chosen people of the Earth. They will accomplish their destiny, which is to direct the world and to govern other nations for the good of humanity. (Professor von Seyden, "Frankfurter Zeitung," 1914). [p. 34].

Our race, with its culture, is superior to all the other nations and races of the earth... (Professor Joseph Ludwig Reimer, "Ein Pangermanisches Deutschland," (A Pan-German Germany), 1905, page 32). [p. 32. sic].

We are the salt of the earth...God has created us so that we should civilize the world." (Kaiser Wilhelm II in his Tangier-Speech, 1905). [p. 32].

"GOD" REDEFINED IN PRE-NAZI AND NAZI-GERMAN THINKING

Just as God has revealed himself in the German people, so He now reveals himself in the German Army. ("Volkserzieher," (The Educator of the People), 1915, No. 10). [p. 51].

God Almighty stands and falls with Germany's mighty armies... ("Deutscher Weckruf," official organ of the Nazi Bund in New York, October 10, 1940). [p. 51].

We want no God except Germany itself. (Adolf Hitler, as quoted by the Catholic newspaper "Bayrischer Kurier," (Bavarian Courier) for May 25, 1923). [p. 52].

I am tempted to believe in a Germanic God than a Christian one. (Dr. Goebbels..., speech in Cologne, May 19, 1939). [p. 51].

PRE-NAZISM AND NAZISM VERSUS CHRISTIANITY

We have no place for a symbol of gentleness (the Christian Cross), but only for a symbol calling us to war, to defense; and I know of no better symbol than that of our Teutonic divinity Thor: the Hammer! (Pan-German Magazine "Heimdall," 1898, page 123). [p. 48].

I think our decline has come because we have followed Christ and because we have lost our German soul, while trying to gain a Christian one. (Ernst Wiechert, "Totenwolf," 1924). [p. 49].

It is only on one or two exceptional points that Christ and Hitler stand comparison, for Hitler is far too big a man to be compared with one so petty. (District Governor Julius Streicher, in a speech before the German Academy of Education in Munich, July, 1935). [p. 55].

LOOKING BEYOND WWI AND WWII: THE EUROPEAN UNION (FOURTH REICH) PREFIGURED

Greater Germany will be the aim and the task of the twentieth century! We will extend over all of central Europe as an empire of colossal national power. We shall then be in a position to meet all emergencies and contingencies that may arise thereafter. (Otto Richard Tannenberg, "Grossdeutschland die Arbeit des 20ten Jahrhunderts,")(Greater Germany--The Task of the 20th Century), Leipzig, 1911, page 87) [p. 35].

We Germans have always been a nation of masters and rulers. (Wilhelm Schwaner, "Volkeserzieher," 1916, page 16). [p. 33].

-----End of direct quotes-----

Finally, author Friedrich Tetens concludes that. "The German people lack completely the necessary respect for the rights of other nations. They have not shown any signs that they are willing to give up their overbearing claim of being the master race and are willing to take their place in a peaceful community of nations." [p. 109]. Hear that, Angela Merkel? [For details on the astonishing similarities between the political and economic policies of the Third Reich, and those of the European Union (Fourth Reich), please read my review of *A Tainted Source*, by John Laughland.]

Black record: Germans past and present Vansittart, Robert Gilbert 1941

Prominent WWII British Author With an Excellent Understanding of the Oft-Repeated German Rapacity Against Poland, and the Anti-Christian Character of Nazism This small book packs a punch, and discusses many unpleasant truths about Germany. Agree with Vansittart or not, but do not dismiss him, as he was no lightweight. He held many high-level offices, including that of Chief Diplomatic Advisor to the British Government. But why remind ourselves of the long history of German villainy? In this day and age of postmodernism and

moral relativism, and of German guilt diffusion, especially in relation to the German-made Holocaust and the forgetting of the German-made Holocaust, it is once again relevant and necessary. The following [except the titles IN CAPS] are direct quotes from Lord Vansittart: NOT ALL GERMANS WERE BAD. BUT THERE WERE MORE THAN ENOUGH TO CAUSE DISASTROUS SUFFERING TO OTHERS. AND THAT'S WHAT COUNTS "I have observed that some critics of them have suggested that I have lumped all Germans together as bad. I have said explicitly the opposite. I have said that the good exist, but that they have hitherto not been numerous enough to turn the scale. That, one would have thought, was obvious." (p. viii). "Of course, there have been potential reformers in Germany, but they have always been a weak minority, and have never been able to impede the iniquitous habits and courses of the majority." (p. 15). GERMAN CRUELITIES AND THE PARTITIONS OF POLAND "And Frederick was the precursor of Hitler in partitioning poor Poland with the help of another Prussian, a ruthless and promiscuous woman known to history as Catherine the Great of Russia. Be careful, by the way, how far you swallow these historical labels of 'the Great'. Frederick 'the Great' was a Prussian pervert with a bent for killing and dominating people. And Catherine 'the Great', the Prussian with the morals of a street-walker, also had a bent for killing and dominating people. That is not greatness." (p. 23). GERMAN BARBARISM AND PERFIDY, THEN AND NOW. HITLER PROMISED HE WOULD NEVER HARM AUSTRIA, THEN WOULD NEVER HARM CZECHOSLOVAKIA, THEN WOULD NEVER HARM POLAND "You will remember Bismarck's saying that all problems must be solved by 'blood and iron'. That has been the German view throughout the ages; and by that they mean German iron and other people's blood. And a further observation of Tacitus on their habit of murdering their slaves would be endorsed by the poor Czechs and Poles of our day. Within a short while from the time of Tacitus two further facts about the Germans became notorious and have never varied since. The first was that they were out for ever more and more living space-the unlimited LEBENSRAUM that they claim today. For example, seventeen hundred years ago they were busy occupying Rumania [ROMAN EMPIRE?]. The second fact early and universally recognized was that Germans were not only very dirty fighters but they never kept a pledge or treaty. Gibbon has commented on this characteristic." (p. 20). FIRST THE HERRERO, AND NOW THE POLES AND JEWS "I am not, however, going to harrow you here with the detailed catalogue of horrors, under which many prisoners, Jews, Czechs, Poles, and Germans too, have slowly expired. We are fighting to defend

the world from suffering them in its own riven flesh. But it must be realized that in Poland, for example, the Brazen Horde is carrying out a policy of racial extermination as systematically as Imperial Germany exterminated the Herreros, and the Poles have been, and are being, deliberately caused to die by the thousands of exposure. The Brazen Horde and its apologists will deny this; but it is true. And it is true because the Brazen Horde has not changed down the ages. The torturers and assassins and exterminators of the Gestapo are the lineal descendants of that imperial butcher-bird, General von Trotha, who, in the Kaiser's hey-day, deliberately wiped out whole tribes in Africa: wiped them out, women and children, in every circumstance of horror and calculated brutality, score upon score of thousands of them-just what his people are doing in Europe today." (p. 47). [For a recent study on the pre-Nazi German-made genocide of the peoples of southwest Africa, see (and read my review) of THE KAISER'S HOLOCAUST, by Olosuga.]

QUIT BLAMING CHRISTIANITY FOR THE HOLOCAUST: NAZISM WAS FUNDAMENTALLY ANTI-CHRISTIAN "Listen to the Proclamation of the German Faith Movement : 'The Cross must fall to make Germany live. . . . The Christian religion must be destroyed Jesus is the enemy of all Germany.' Or to Hitler himself, speaking to Mussolini: 'Christianity is the Bolshevism of Antiquity.' What a precious pair of scholars! Or to Herr Kerr, the Minister for Ecclesiastical Affairs: 'The Fuehrer is the carrier of a new Revelation. . . . Adolf Hitler is the true Holy Ghost.' I need not multiply these blasphemies. There are millions of them. They admit of no doubt or argument as to the anti-Christian nature of the Nazi regime." (p. 10). "Today the official 'League of German Maidens' is singing: 'We've given up the Christian line, For Christ was just a Jewish swine. As for his Mother-what a shame-Cohn was the lady's real name.'" (p. 17).

Dubious German Repentance For Nazism

Heydrich: The Face of Evil Dederichs, Mario R. 2005 **Was Nazi Heydrich Jewish? Modern Feminists Repeat Nazi Propaganda. German Guilt Dilution Spurned: Dubious Postwar German Repentance** Mario Dederich traces Heydrich's life from his early years in the Nazi Party, through his views on resettlement of Jews (p. 100) which evolved into extermination of the same, his assassination by Czech partisans, the ghastly German reprisals, and postwar issues.

Heydrich is described as a man who was ruthless even by Nazi standards. Certain neo-Nazis have hailed him as "the Naziest of the Nazis." (p. 177). **HEYDRICH THE JEWISH NAZI?** Was Heydrich of Jewish ancestry? Dederich shows that he was commonly regarded, in Nazi circles, in that light (p. 37, 54-55). The evidence itself is inconclusive. The ancestral list, used by the SS to prove Aryan ancestry at least as far back as 1648, was "very superficial". (p. 54). The Suss (Suess) lineage, according to the ancestral list, was Lutheran (p. 37). But does this eliminate the possibility of conversion from Judaism? Furthermore, one of Heydrich's great-great grandmothers, Johanna Birnbaum, may have been Jewish, and, significantly, her name doesn't appear in the documentation (p. 56). **MODERN FEMINISTS REPEATING NAZI PROPAGANDA** Heydrich held very strong anti-Christian views (p. 72, 74-75). "As did Heydrich, [Professor Alfred] Six identified the main enemies of the Reich as being the freemasonry, the Jews, and the Churches." (p. 99). In addition, Dederich notes: "...Himmler's allegation that medieval witchcraft trials were actually an attack by Roman Catholicism on German womanhood." (p. 100). Interestingly, some modern feminists have followed in Himmler's footsteps by leveling a similar accusation against the Church and calling it gynocide. **GERMANS WERE GERMANS: NO VALID DICHOTOMY BETWEEN NAZI AND NON-NAZI GERMANS** Not only the Einsatzgruppen but also the Wehrmacht had been involved in shootings of large numbers of civilians (p. 111). Dederich puts the subsequent Wannsee conference in perspective: "The Wannsee conference was not the beginning of the genocide; Heydrich had initiated that with the Einsatzgruppen in Poland in 1939 and in the Soviet Union in 1941. The death camps...had been in existence for some time." (p. 134). **NO GERMAN GUILT DIFFUSION: DUBIOUSLY-GENUINE POSTWAR GERMAN REPENTANCE OVER NAZISM** As for the postwar war-crimes trials in West Germany, Dederich discusses how Pole-killers and Jew-killers such as Werner Best and Bruno Streckenbach escaped justice through various medical-related technicalities. Furthermore, he adds: "Not a single head of the RSHA Polish Division IVD2 ever came before a court." (p. 183). Finally, Dederich concludes: "It is clear that of all the direct Heydrich descendants, not one has ever uttered publicly a word of regret about the crimes committed by their ancestor. Never have they furnished a gesture towards the Jews, Poles, or the survivors of Lidice." (p. 189).

Eichmann Before Jerusalem: The Unexamined Life of a Mass Murderer

Stangneth, Bettina

2011

German "Repentance" Forced and

Insincere. Holocaust Survivor Testimony Unreliable. Nazism Anti-Christian and Against Traditional Sexual Morality

This work is about much more than Adolf Eichmann. The student of WWII may be astonished by the degree of boldness shown by postwar Nazis. DUBIOUS GERMAN "REPENTANCE" OVER NAZISM Nowadays, we see the Orwellian construct, in Holocaust-related politics, in which mere words of repentance are reckoned more important than the gravity of the crime! Thus, Germans are treated as occupying a higher moral ground than Poles because, according to the spin, the Germans repented over killing 6 million Jews, while the Poles "have not repented" (over comparatively trivial wrongs done to Jews). We live in an interesting world. In addition, and ironic to this Holocaustspeak, the author does not think much of postwar Germany's confrontation of her Nazi past. It was a matter of external compulsion, and of tactics. She comments, (quote) Pressure from the Western Allies on the issue of reparations had made it impossible to remain silent any longer. West Germany had to acknowledge the past; otherwise it would be impossible to rejoin the international community. (unquote). (p. 143). Actions speak louder than words. The postwar West German trials of Nazis resulted in lenient sentences. This was so much so that Eichmann could believe that, were he to return to Germany and get caught, his prison term would be short. (p. 198, 213). What's more, large numbers of Nazis were not even brought to trial. (p. 199). One of these was Ludolf von Alvensleben (d. 1970), who was responsible for the murder of tens of thousands of Poles, notably Polish intellectuals (p. xx, pp. 287-on), as part of the Polokaust. Despite the efforts of Polish and German authorities, he evaded justice, and died a natural death. (p. 294). Why? Could it be, at least in part, because the murders of Poles are not treated with the same moral gravity as the murders of Jews? HOLOCAUST SURVIVOR MEMORIES ARE UNRELIABLE

Nowadays, some anti-Polish Holocaust researchers (e. g, Jan T. Gross and Barbara Engelking) would have us believe that Holocaust survivors must automatically be believed because "these are the voices of victims". This is nonsense. Author Bettina Stangneth realizes that Holocaust survivors are subject to false memories. For instance, many survivors claim to have seen Adolf Eichmann in places to which he never went. (p. 33). For more on the fact that Holocaust survivor testimonies are not necessarily credible, see my reviews of Christopher R. Browning *Collected Memories*, and Annette Wieviorka *Era of the Witness*. SS, EICHMANN ANTI-CHRISTIAN Nowadays, Christianity is blamed for the Holocaust. Ironic to this, even though Hitler eventually sought the support of the German Church, Nazism was fundamentally anti-Christian. Author Stangneth

touches on this fact: (Quote) He [Eichmann] agreed to go through with a church ceremony at the request of his deeply religious bride, even though the SS frowned upon it. (unquote). (p. 168). (quote) In National Socialist criticism of the church, the Bible itself is considered "Jewish"--a reason for Eichmann to tear apart his wife's Bible. (unquote). (p. 506). (quote) In spite of the Bible incident, Eichmann was largely accepting of his wife's religious nature, even though the SS regarded it with disdain. (unquote). (p. 254). Eichmann's relationship to religion was as follows, (quote). The Western world still didn't understand; for Eichmann, Christianity was corrupted by Jews from the bottom up. (unquote). (p. 228). In addition, (quote) Eichmann became GOTTGLAUBIG, an adherent to the racially based religion based on National Socialism. However, he left the church for good only at the start of 1938, three years after his wedding. When Eichmann married Vera Liebl, he agreed to a church ceremony against the wishes of the SS and repeatedly defended his wife's decision not to give up her faith. (unquote). (p. 255).

SEXUAL MORALITY SPURNED Eichmann was relatively traditional, while Heinrich Himmler espoused sexual libertinism, (quote) Himmler believed that his SS men were the very people who should overcome "the prevailing moral outlook," because it was founded on "supposed moral laws built up by Christianity." (unquote). (p. 171). [This counters those who equate the American religious right with the Nazis.] **"BANALITY OF EVIL": EICHMANN'S SELF-REFUTING DISSEMBLING** Stangneth points out that Eichmann's alibis were hopelessly contradictory. She comments, (quote) On the one hand, he [Eichmann] claims that the Fuhrer expressly ordered the complete extermination of the Jews in the German-occupied territories; on the other, he claims a very low murder rate. In order to do both at once, he has to explain how the head of a totalitarian state could give an order that had so little effect. Either the Fuhrer's word was not as binding as Eichmann suggests (which weakens his "just obeying orders" argument as a justification for his own actions), or his figures are too low (meaning his own crime was greater than he was trying to claim). (unquote). (p. 210). **THE MYTH OF ODESSA** Odessa was a myth. This myth existed for two reasons: It served the needs of the postwar Nazis in exaggerating their power and it served the needs of the Nazi hunters in dealing with their frustration in not being able to apprehend more Nazis. (p. 89).

Hitler's Legacy: West Germany Confronts the Aftermath of the Third Reich

Teschke, John P. 1998

Dubious German Contrition for Nazism.

Numerous Former Nazis in the Highest Positions in the Adenauer

Government! There are several noteworthy themes in this book: ADMITTED

LENIENCY ON NAZI GERMANY DEFENDANTS The author devotes a significant amount of attention to the trials of Nazis. He realizes that, in many cases, the sentences given the murderers were, in his words, lenient (p. 313), and even "scandalously lenient". (p. 314). He also acknowledges the reality of what may be called the German "pass-the-buck" mentality, as follows, "German legal doctrine, however, continued to hold dead people such as Hitler and Himmler to be legally responsible for the murders." (p. 313). **KONRAD ADENAUER**

WELCOMES FORMER NAZIS Author Teschke identifies many specific ex-Nazis that became part of Germany's post-WWII government. This fact can be generalized. Teschke writes, "At the end of the 1950's, 72 of the 83 ambassadors appointed by West Germany were veterans of the Nazi foreign office." (p. 87).

COMMUNIST HYPOCRISY East Germany used the prevalence of ex-Nazis, in high positions in Adenauer's government, for propaganda purposes. However, East Germany also used ex-Nazis in various positions, though only in "minor" ones. (p. 89). In fact, differences, between the two Germanys in this regard, were largely cosmetic, "Though the DDR, as compared with West Germany, reemployed a similar proportion of Nazis, there were subtle pressures which tended to keep notorious Nazis out of the more visible positions." (p. 90). **THE KARAITES: A JEWISH SECT DELIBERATELY SPARED BY THE NAZIS** Teschke thus describes Otto Brautigam (1895-1992), "As an administrator, he defined racial "Judaism" in a way which preserved certain Russian Jews from the extermination program by characterizing them as members of ethnically 'tatar' 'tribes'." (p. 87). [However, this was arbitrary, as "racial" origin of the Jews were irrelevant in other contexts. Thus, it did not matter, to the Nazis, if they were dealing with Ashkenazi or Sephardic Jews, and it did not matter if Jews were descended from the Khazars or if they were descended from the Israelites of Biblical times.]

The New Germany and the Old Nazis Tetens, T.H. 1961 **No German Guilt Diffusion. German Repentance Was Forced and Insincere. The**

Hollowness of De-Nazification. Includes the Polokaust The author, Friedrich Tete Harens Tetens, was a German Jew and a journalist who came to the USA in time. He does not engage in the nowadays-usual mystification of the Holocaust. He recognizes the Polokaust as well as the Shoah. I now focus on some topics in some detail **GERMAN CONTRITION WAS EXTERNALLY COMPELLED, AND**

WAS ONLY PARTLY GENUINE Nowadays, Germany is held up as some kind of model of repentance, while Poland is blamed for not "repenting" for its comparatively minor acts against Jews. The mass murderer is complaining that the pickpocket has not sufficiently apologized for his pickpocketing. So now the mass murderer gets to occupy a higher moral ground than the pickpocket! The facts are otherwise. Author Tetens repeatedly shows that everyday Germany, long after the war and in the late 1950's, was still very much permeated with Nazi-style thinking and Nazi-style anti-Semitism, especially in the small towns. In addition, Tetens shows that a considerable number of Nazis, including ones with definite criminal backgrounds, returned to positions of authority by the late 1950's, and thus challenges the notion that Konrad Adenauer's policies represented a decisive--as opposed to cosmetic--break with Nazism. This book challenges the notion that the Nazis who had conducted the Holocaust had been brought to justice. Such an erroneous view is, for example, promoted by the well-read book by Peter Hayes, **WHY? EXPLAINING THE HOLOCAUST**. Author Tetens documents dozens of examples of unpunished high-level German war criminals. This included Heinz Reinefarth, who led the mass murder of Polish civilians during the Soviet-betrayed Warsaw Uprising (1944). (pp. 190-191). (He went on to escape justice and live to a ripe old age.) **THE REAL CAUSE OF THE HOLOCAUST: CENTURIES OF SUPREMACIST GERMAN THINKING** Nowadays, we see the customary de-Germanization of the Nazis, even a contrived dichotomy between Germans and Nazis. The Holocaust is reflexively blamed on centuries of adverse Christian teachings about Jews. All this, too, is a relatively recent invention, as is obvious from this eye-opening book. Author Friedrich Tete Harens Tetens identifies the **REAL** cause of Nazi barbarity--and not only that against Jews. He writes, (quote) Long before Hitler came on the scene, they [the Germans] had worshipped General Count von Haeseler, who declared in a speech in 1893: "It is necessary that our civilization build its temple on mountains of corpses, on an ocean of tears and on the death cries of men without number." (unquote). (p. 108). To show that the foregoing was no fluke, Tetens provides further evidence of the abject supremacism of Nazi-antecedent German thinking. He writes, (quote) A few years later the Pan-German paper **GRENZBOTE** (No. 48, 1896) stated in an editorial: "We teach that if the welfare of our Fatherland should require conquest, subjugation, dispossession, extermination of foreign nations, we must not be deterred by Christian or humanitarian qualms." (unquote). (p. 108). Clearly, German crimes were not committed because of Christianity: They were committed **IN SPITE** of Christianity. Finally, Tetens concludes, (quote) Hitler brought nothing

new to the Germans. When Otto Richard Tannenbergh published his famous book **GROSS DEUTSCHLAND** in 1911, he proclaimed: "War must leave nothing to the vanquished but their eyes to weep with. Modesty on our part would be pure madness." (unquote). (p. 108). For further quotes documentation of pre-Nazi German thinking, Tetens refers to his 1944 booklet, **KNOW YOUR ENEMY**. (p. 109). It was published in New York. See my review. **NOT ONLY JEWS AND THEIR HOLOCAUST: POLES WERE ALSO SLATED FOR THEIR OWN POLOKAUST** Author Tetens alludes, in part, to the WWII German **GENERALPLAN OST**, as he writes, (quote) Yet it is too often forgotten in the West that the extermination of the Jews in Europe was only to be a prelude for much more drastic action, a contemplated crime many times greater than that committed against the Jews. Hitler's long-range aim was the total destruction of the almost 300,000,000 people belonging to the Slavic race...Had the Germans succeeded with their plans they would have carried out a diabolical scheme of "resettlement" and of "special treatment" which would have caused the death of a couple of hundred million Poles, Czechs, Ukrainians, and Russians (unquote). (pp. 94-95). **THE MATERIAL BENEFITS, TO THE GERMANS, OF THE SHOAH** Nowadays, we hear the curious argument that the Holocaust was special, and more worthy of recognition than other genocides, just because it, unlike all other genocides, was "irrational" in that it provided no benefits to the perpetrator. Who decrees such a meritocracy of genocides? And think again. The "rational", material-gain aspect, of the Holocaust, for the Nazi Germans, is unmistakable. Tetens quips, (quote) It is estimated that the SS, by stealing the property of the Jews and by plundering Europe, acquired billions of dollars' worth of valuables, of which a large part was brought to neutral countries for safekeeping. (unquote). (p. 97). **NAZI GERMANY DID NOT CONSISTENTLY SUPPORT FAMILY VALUES** Nowadays, there is an effort to besmirch the current supporters of family values by creating a guilt-by-association with the "traditional marriage" values of the Nazis. This is a completely specious argument, as not only the Nazis, but virtually EVERYONE at the time, generally supported family values and what now is called traditional marriage. As it turns out, the Nazis did NOT unilaterally promote the traditional, monogamous, one-man/one-woman marriage as the sole proper norm in society. Tetens writes, (quote) Girls in the female Hitler Youth (**BMD [BUND DEUTSCHER MADEL]**) were encouraged to bear as many children as possible out of wedlock to contribute "to a German biological victory on the baby front." (unquote). (p. 96).