

Polish Complicity in the Holocaust? No!

By Jan Peczkis

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Polish Anti-Semitism Does Not Equal Murder of Jews

Ordinary Men: Reserve Police Battalion 101 and the Final Solution in Poland

Browning, Christopher R. 1992 **Scholarly Work Effectively Refutes the Media "Polish Complicity in the Holocaust" Spin and the Widely-Mischaracterized New Polish Law** Although this book was now written many years ago, it is very timely in the light of recent events (2019). Poland had passed a

law criminalizing the declarations of Nazi German death camps as "Polish", and criminalized the declarations of the Polish NATION as "complicit in the Holocaust." Note that this new law does not outlaw any research on INDIVIDUAL POLES collaborating with the Nazis, which is very different from the totally-mendacious accusations of the Polish NATION complicit in the Holocaust. Despite endless corrections, the media continues to misrepresent the new Polish law with all kinds of scare tactics, acting as though it was siding with the most strident Jewish accusers of Poland. The fact of individual Polish collaborators is totally unremarkable: Individuals could be found in every nationality and in every war, from the dawn of history, who had collaborated with the enemy. Browning rationally examines why Poles occasionally acted in an untoward manner. INDIVIDUAL POLES DID SOMETIMES ENGAGE IN JEW KILLING--FOR GOOD REASONS All in all, scholar Jason Browning departs from the usual anti-Polish bias of much popular-level Holocaust material. All sorts of fantastic accusations are leveled against Poles, about killing Jews, notably by the likes of neo-Stalinist authors Jan T. Gross, Barbara Engelking, and Jan Grabowski. The media uncritically picks up these accusations, hurling them at Poles with a complete disregard as to their veracity, and in a complete contextual vacuum of the actual events. In contrast, Browning realizes that Poles denounced or killed Jews not out of some primitive bloodlust against those poor, innocent Jews, or out of their deep, "hyper-Catholic" convictions, but for very prosaic and justifiable reasons. He writes, "Many other Poles volunteered information about Jews in the woods who had stolen food from nearby fields, farms, and villages in their desperate attempt to stay alive." (p. 126). Clearly, Poles killed Jews for stealing from them! [Browning could have added that the German occupation policies had reduced the food rations of Polish gentiles to near-starvation levels, so the Poles ALSO faced a "desperate attempt to stay alive." Not surprisingly, Poles saw robbery as a life-and-death matter, and the widely-disseminated German propaganda that portrayed fugitive Jews as bandits (that should be denounced or liquidated) found credibility among parts of the Polish peasantry. In addition, robbery during wartime is commonly a capital crime in any case.] THE MYTH OF "POLISH COMPLICITY IN THE HOLOCAUST": POLISH COLLABORATORS WERE ACTUALLY VERY FEW AND FAR BETWEEN In the wake of the Jedwabne "revelation", Jan T. Gross has misquoted Browning as evidence for the eagerness of Poles to kill Jews. The facts are exactly the opposite. Out of a potential pool of about 25 million ethnic Poles, the Germans found so few Poles willing to kill Jews that they were forced to turn to other eastern European

nationalities and to bring them on German-occupied Polish soil! Browning writes, "Unable to satisfy his manpower needs out of local resources, [Odilo] Globocnik prevailed upon [Heinrich] Himmler to recruit non-Polish auxiliaries from the Soviet border regions. The key person on Globocnik's Operation Reinhard staff for this task was Karl Streibel. He and his men visited the POW camps and recruited Ukrainian, Latvian, and Lithuanian 'volunteers' (HILFSWILLIGE, or HIWIS)..." (p. 52). Also note that: "...large units of murderous auxiliaries--the notorious HIWIS--were not recruited from the Polish population..." (p. 158).

DISALLOWING THE CUSTOMARY DIFFUSION OF RESPONSIBILITY AWAY FROM THE GERMANS This issue goes far beyond the usual media mendacity about "Polish death camps" and the tales of "Polish complicity in the Holocaust". It is often much more subtle than that. Author and scholar Browning is careful to screen-out attempts by the German killers to shift the blame for their criminal actions on the Poles: "...the greater the share of Polish guilt, the less remained on the German side." (p. 155). He is also put off by the newfound self-serving morality among the German defendants relative to wartime Polish conduct: "The same cannot be said for most others who accused the Poles of 'betrayal', never mentioning that it was German policy to recruit such people and reward such behavior." (p. 156). **NOT ONLY JEWS SUFFERED AT THE HANDS OF THE NAZIS** This work is primarily about the role of "ordinary" middle-aged German citizens in the murder of Jews. To his credit, and unlike the case with most educational Holocaust materials, Browning does not limit himself to a purely Judeocentric approach to the Holocaust. He touches on the Polokaust (or Polonokaust). That is, he also discusses the role of Battalion 101 in the murder of considerable numbers of Polish Christians.

The Holocaust and the Crisis of Human Behavior Kren, George M. 1980
Polish Anti-Semitism, Whatever Its Severity, Was NOT the Cause of Germany Succeeding in Murdering Over 95% of Accessible Polish Jews! This work presents many topics, and I discuss a few. **NAZISM WAS NOT RIGHT WING** It is fallacious to consider Nazism as extreme conservatism. In fact, many German conservatives opposed Nazism. (p. 31, 57, 60). **THE SHOAH AS GOD'S WILL** Some Christians believed that the Holocaust was God's will, as punishment for Jewish sins. (p. 171). Then again, some rabbis thought likewise (p. 219), even to this day. (p. 5, 171). But only Christians are blamed for thinking this way. **NO GERMAN GUILT DILUTION HERE** The authors identify the Holocaust as a

uniquely German invention (pp. 30-on), and reject the premise that it was an outgrowth or culmination of previous European anti-Semitism, or that it was something irrational and beyond comprehension. If one dichotomizes the Nazis and Germans, this begs the question why the Nazis were Germans. Apart from the usual-cited factors in the emergence of Nazism, one of the most important factors that led to the Holocaust was the German mentality that separated private from public morality. (p. 35-on). Considering the subsequent dominance of this tendency in modern western thinking, it is a frightening portent for the future.

LOCALS' ANTISEMITISM DOES NOT PREDICT THE DEGREE OF SUCCESS OF THE GERMAN-MADE HOLOCAUST Most interesting of all, Kren and Rappaport debunk the widespread belief that indigenous anti-Semitism, the attitude of the local Church, and collaboration by locals were decisive (or even significant) factors in the percentage of local Jews successfully destroyed by the Germans. (pp. 101-103). Actually, the decisive factor was the degree of control by the SS. In German-occupied Poland, SS control was extreme, and 88-98% of Polish Jews perished. Romania was exceptionally anti-Semitic and had a high rate of Jew-killing local collaboration (p. 102, 217), yet only 46-50% of Romanian Jews perished. This was because SS involvement came late. Notwithstanding the philo-Semitic Dutch population, 70-86% of Dutch Jews perished--all the result of strong SS control. Countries such as Italy, Belgium, and even Vichy-collaborating France had relatively low Jewish death rates as a result of the mildness of the German occupation, where influential locals were free to offer opposition to German policies or the SS. Finally, the German occupation of Denmark was largely nominal. In fact, the authors explicitly reject the usual unfavorable but fallacious comparison of Polish vs. Danish Jews saved. (p. 103).

IGNORANCE ABOUT POLAND AND ABOUT CHRISTIANITY Polonophobic innuendoes lace this work. The authors show abysmal ignorance about such things as the social situation of prewar Polish Jews (p. 99) and the policies of the Polish-Government in exile. (p. 104). They cast slurs against the Polish Home Army (AK)(p. 104, 204, 219), and parrot unsubstantiated allegations about Poles being mostly indifferent, if not gleeful, to the fate of the Jews. (p. 103, 219). Their knowledge of Christianity is little better, and they misrepresent it as teaching the eternal coexistence of God and Satan (actually, see Rev. 20:10).

The Holocaust in History Marrus, Michael R. 1987 **Relative Fairness to Non-Jews. Polish Anti-Semitism is Not Synonymous With Desiring the**

Murder of Jews! No German Guilt Diffusion Here One feature of this book is its Jewish author's obvious attempt to be impartial in controversies, and to present both sides. He also mentions the Nazi genocides of millions of non-Jews, including that of (at least) 3 million gentile Poles. (p. 24, 53). **SELF-REFUTING MEME THAT IS USED TO JUSTIFY HOLOCAUST SUPREMACISM** Marrus supports a Holocaust uniqueness position in the sense of the universality of the Nazis' attempted destruction of the Jews. (pp. 24-25). If true, so what? Whoever decreed that an inferred total planned genocide is one iota more significant than "only" a partial genocide? The author undercuts his own kill-all-Jews position when he mentions the Armenians, and the fact that they were not all exterminated owing to the limited capabilities of the Turks! (p. 22). As for the (alleged) absence of an all-consuming ideological Turkish drive to destroy ALL of the Armenians, this, even if true, and among other things, begs the question about the generation of ideological drives in the absence of the capability of fulfilling them. Marrus inadvertently shoots down his Holocaust uniqueness position when he mentions Yehuda Bauer as an example of a Holocaust scholar who takes seriously the various post-1941 Nazi proposals for bartering Jews in exchange for money or goods. (p. 187). This alone proves that the Nazis did NOT have the goal of exterminating every single possible Jew within reach. They were willing to spare Jews whenever it became convenient for them to do so. **ANTISEMITISM ITSELF IS NOT SYNONYMOUS WITH A DESIRE TO MURDER JEWS** This work includes seldom-mentioned bits of information. For instance, some Dutch anti-Semites had supposedly scrawled this message on a wall: "Hitler, keep your dirty hands off our dirty Jews!" (p. 103). **NO GERMAN GUILT DIFFUSION. NO BLAME-CHRISTIANITY FOILS** The author recognizes the essential difference between traditional religious-based Christian anti-Semitism and the much more virulent newer anti-Christian anti-Semitism. (p. 11). Moreover, he rejects the premise that ANY sort of past European, and even past German, anti-Semitism, were sufficient explanations for the Holocaust. Furthermore, as it turns out, most of the eventual Nazi leaders, in their early careers, were not particularly anti-Semitic in either their personal or professional lives. Thus, Marrus takes a "No Hitler, No Holocaust" position (p. 18), and notes Hitler's fears of his Jewish ancestry--an ancestry that could be neither verified nor discounted. (p. 16). **RELATIVE FAIRNESS TO POLES** When it comes to Polish-Jewish relations, the author is atypically even-handed. He gives a serious hearing to historians Norman Davies and Richard C. Lukas, as well as Israel Shahak, the Polonophile Holocaust-survivor and eventual Israeli human-rights activist. (pp. 94-99, 221-222). For

instance, he quotes Davies relative to complaints about the Polish Underground: "[It] failed to oppose not only the actions against the Jews but equally, until 1943, all the executions and mass deportations of Polish civilians." (p. 222). [It should be noted that the Polish guerrilla Armia Krajowa (A.K.) was not deployed to an appreciable extent until the latter part of 1943, by which time the vast majority of Polish Jews had already been murdered.] WHY POLES DID NOT ARM THE WARSAW GHETTO FIGHTERS MORE FULLY Marrus presents both sides of the "Jewish passivity" debate. He notes that, for a long time, Jewish leaders and councils had strongly opposed violent resistance against the Nazis. (p. 145). [The reader can better understand why the Poles, who had been fighting against the Germans since Day One, did not at first take Jewish claims of wanting to fight, and requests for weaponry, too seriously.] DOES NOT DEMONIZE THE POLES As for comparisons of the attitudes and conduct of different peoples towards the Jewish tragedy, Marrus cites the French Jew, Walter Laqueur, who considered some Danes and Italians more sympathetic to Jews than Poles, but Poles more sympathetic to Jews than other Eastern Europeans, and comparable in this regard to the French. (p. 235). Laqueur also rejected accusations of the Polish Underground holding back the information that it had about the Nazi extermination of Jews in German-occupied Poland. (p. 159). CATHOLIC CHURCH "IN ACTION" DURING THE HOLOCAUST What about the Catholic Church and Pope Pius XII? Again, the author presents both sides. He notes that a more overt Church stance against the Nazis would only have intensified the Nazi persecution of Catholics. Second, and this is rarely mentioned, Marrus points out that the theology of the Catholic Church at the time stressed the salvation of souls, not the saving of lives. (p. 183).

German Scholars and Ethnic Cleansing, 1919-1945 Haar, Ingo 2005

Poles Anti-Nazi Yet Anti-Semitic? Big Deal. Jews Anti-Nazi Yet Anti-Polish! Endeks Not Nazis or Fascists. Operation Zamosc. No Valid

Nazi/German Dualism Consider some salient facts: A POLE CAN BE ANTI-NAZI AND STILL ANTISEMITIC. SO WHAT? A GERMAN JEW CAN BE ANTI-NAZI AND STILL ANTI-POLISH We sometimes hear the complaint was perfectly possible for a Pole to be anti-German and anti-Nazi, yet also anti-Semitic. As usual, the accusation is one-sided. It was also perfectly possible to be Jewish, and suffering from the Nazis, and yet be in active support of Nazi German Slav-oppressing policies! Prominent German-Jewish historian Hans Rothfels promoted

the Nazi position of ethnic expansion in the East despite experiencing progressively greater discrimination from the Nazis owing to his Jewishness. He failed to secure the status of "honorary Aryan" from Joachim von Ribbentrop, and finally had to emigrate from Nazi Germany just before WWII. (Ingo Haar, pp. vii-viii). Even if Rothfels' views fell short of the fullness of Nazi racial ideology relative to the Slavs, they nevertheless, at very least, promoted the elimination of Slavic nation states in favor of German rule and the relegation of Slavs to vassal status. (Karl Heinz Roth, p. 241). No sooner had Rothfels returned to Germany after WWII than he became the first German historian to attack the new Oder-Neisse boundary. (ibid, p. 251).

DO NOT EQUATE THE ENDEKS WITH GERMAN NAZISM OR ITALIAN FASCISM Polish scholar Jan M. Piskorski summarizes a few of the essential differences between the Polish National Democrat (Endeks) and the German Nazis: "They also shared a respect for authoritarian governments and the rules of leadership. It is necessary to stress, though, that nearly all the prominent Polish National Democrats fundamentally rejected the German and often even the Italian model of the state, identifying themselves rather with the Spanish, or more frequently the Portuguese model." (p. 267). The Endeks also rejected biological racism, eugenics, and neo-pagan movement, as well as the militarism, statism, and Fuhrer-cult of Nazism.

THE GERMANS HAD PITTED POLES AGAINST JEWS, AND JEWS HAD EARLIER OBLIGED In his *FEAR*, Jan T. Gross emphasized the Polish acquisitions of post-Jewish properties. It turns out that the Germans had played divide et impera, taking advantage of the Poles' predicament. Ingo Haar comments: "Polish peasants tended to be indebted to Jewish creditors. In order to gain allies in Germany's struggle for Central European predominance, [Nazi German leader Teodor] Oberlander wanted the Polish population to share in the theft of Jewish property." (p. 12).

OPERATION ZAMOSK: WHY POLES AND JEWS BECAME UNEQUAL VICTIMS German scholar Wolfgang Freund discusses the genocidal "Operation Zamosc", and how it was ultimately thwarted by Polish guerilla warfare: "Between November 1942 and August 1943, one hundred thousand Poles were selected and deported. Families of German stock or families able to be Germanized were spared, but Polish families were torn apart. Children together with elderly Poles were abandoned to death by starvation in so-called retirement villages. Poles able to work were deported to the East or into the interior of Germany. A final selected group, which the Germans estimated to be one-fifth of the Zamosc Poles, were sent to certain death at the Auschwitz concentration camp. Knowing what lay in store, the Polish peasants took up armed resistance. In

the Zamosc subdistrict, the attempts at Germanization led to a debacle. Deportations of Polish peasants led to a lack of crucial manpower and in turn a shortage of agricultural products. Himmler had to stop the operation." (p. 166). This has broad-based implications. It is obvious that tactical issues prevented the Germans from treating the Poles with the same exterminatory severity as the Jews. NO VALID DICHOTOMY BETWEEN "ORDINARY" GERMANS AND NAZIS Move over, jack-booted thugs! The reader may be astonished at the depth of broad-based German intellectuals' support for Germano-supremacist attitudes. It began, first of all, in defining what a German is, particularly one who has lived among non-Germans for generations (e. g., Michael Fahlbusch, p. 34). (This work also contains some information of genealogical interest in this regard.) German liberals such as Otto Scheel were in basic agreement with Nazi attitudes against the Slavs. (Eric Kurlander, pp. 204-207). ONE OF THE ROOTS OF MODERN GERMANS-ARE-VICTIMS THINKING Interestingly, the prevalence of post-WWII German revanchism (regarding the end-WWII expellees, or Vertriebene) is partly explained by the following observation of Ingo Haar: "It is one of the most noteworthy problems of postwar German historiography that the same historians who helped plan deportations of Jews and Poles under National Socialism assumed responsibility for researching the deportations of Germans from East-Central Europe after 1945. The result is an apologist historiography that continues to exercise strong influence in German academic and public spheres to this day." (p. 21).

Explaining the Holocaust: How and Why It Happened Schreiber, Mordecai
 2015 **A Strong Indictment of Diaspora Jews and Their Indifference to Jewish Deaths From the Holocaust** Author Mordecai Schreiber is a rabbi. His book raises many topics, including the fact that the Jews of the Yishuv and the USA did very little to try to ameliorate the Holocaust. Neither did the leaders of the largest democracies. Contrary to the standard blame-Poles meme followed by so many Jews today, the facts are clear: HOLOCAUST BLAME: PLENTY OF BLAME TO GO AROUND Schreiber writes, "Unfortunately, there is enough guilt to go around in the case of the Holocaust to incriminate almost everyone--victimizers for what they did; victims for what they failed to do; those who stood by and did nothing; and finally Jewish leaders around the world who could possibly have done more but did not." (p. 109). Let us begin with the glaring faults of the western powers. THE EVIAN CONFERENCE: BRITISH AND

AMERICANS EFFECTIVELY GIVE HITLER THE GREEN LIGHT Rabbi Schreiber comments, "One gets the impression of collusion between the United States and the United Kingdom, as well as the other countries, all of whom were looking to assuage their conscience and to appears to be on the side of justice and fairness, as if they cared about the fate of the hapless victims of Nazi persecution. The truth was different. Hardly ever in the history of the world was there a moment like that day in July 1938, when the Jews of the world found themselves all alone in the world, without hope, as if their fate was sealed. The road to Auschwitz was opened on that day." (p. 40). The British and American indifference was not lost on Hitler. Schreiber quips, "'Nobody wants them,' claimed the German Nazi newspaper VOLKISCHER BEOBACHTER after the Evian Conference. Gloating, Hitler commented, 'It is a shameful spectacle to see how the whole democratic world is oozing sympathy for the poor tormented Jewish people, but remains hard-hearted and obdurate when it comes to helping them.'" (pp. 40-41).

THE INACTION OF JEWISH LEADERSHIP DURING THE HOLOCAUST The author summarizes his main theme, "As we shall see in the next chapter, during the Holocaust the leadership of the entire Jewish world, including the leadership of American and British Jewry, and the leaders of the Zionism movement worldwide and in Palestine, failed to act in any significant way to minimize the catastrophic dimensions of the destruction of European Jewry. Those who could and should have done more did not." (p. 94; See also p. 97).

NO EXCUSES FOR THE INACTION OF JEWISH LEADERSHIP DURING THE HOLOCAUST The standard exculpation is the one about the Jewish leadership of the USA and the Yishuv is the one about their being immobilized by the policies of western political leaders. Schreiber does not buy it. He asks, "When we look back on those years, we cannot help but ask ourselves whether, in spite of the conflict of interests with the British, the Jewish leadership in Palestine could have done more for the Jews of Europe." (p. 98).

UNSTATED POTENTIAL IMPLICATIONS FOR JEWISH POLONOPHOBIA Could it be that the long-term blame-Poland approach, of so many Jews today, is an attempt to deflect from the fact of their forbears doing so little during the Holocaust? It is something worth considering.

Jan Grabowski and Barbara Engelking Debunked

Czy Bracia Hryc byli Polskimi Mordercy Żydów? Gontarczyk, Piotr 2018

Bogus Accusations of Poles Killing Jews: On the Misuse of Archival

Data by Barbara Engelking WERE THE HRYC BROTHERS POLISH MURDERERS OF JEWS? is the title of this Polish-language investigation by Piotr Gontarczyk, a Polish historian. He addresses Barbara Engelking and her portrayal of Polish peasants as “volunteers in the murder of Jews.” The issue surrounds Jan Kaminski and the brothers Joseph and Aleksander Hryc, of Bielski County of the Bialystok Voivodship, who allegedly robbed and killed tens of fugitive Jews. The narratives have been part of trials in Poland, of the accused Polish killers, conducted in the late 1940s and early 1950s. **BLAMING POLES FOR ACTS PERFORMED UNDER DURESS** Jan Kaminski was a night watchman at Chojewo, and he did turn over three captured Jews to the German gendarmes. He did so in fulfillment of a German order (p. 208), which required Polish village leaders to turn-in not only fugitive Jews, but also fugitive forced laborers and escaped POWs. Polish villagers obeyed in fear of the Germans, yet Barbara Engelking, divorcing herself from reality, portrays the Poles as acting voluntarily! **THE ELEMENTARY CONFUSION IN JEWISH ACCUSATORY TESTIMONIES** A Jewish accusation is made, and then there is a flood of “corroborating” Jewish claims. Many of them are based on hearsay. (p. 219). Moreover, they copy each other, even repeating the same mistakes (“Rycz” for Hryc: e. g, p. 208). Jan Kaminski and the Hryc brothers have been conflated in Jewish testimonies, even though they did not even know each other. (p. 209, 211). In fact, this totally-artificial connection is one of the main factors discrediting the Pole-accusing Jewish claims. (pp. 214-215). Contrary to Barbara Engelking’s statement, Jewish accuser Wolf Alpern did not recognize the Hryc brothers at the trial. (p. 209). Neither did the other Jewish accusers. The prosecutor himself withdrew the charges, thus tacitly admitting that they were not credible. (p. 216). Gontarczyk suggests that the Jewish accusations are driven by the trauma of the Holocaust, by vendettas against Poles who opposed them during the period of Jewish-Soviet collaboration (1939-1941), and by vindictiveness towards Poles who refused to help them during Nazi rule. (p. 220). **ACCUSATORY JEWISH CLAIMS: MAJOR INCONSISTENCIES** Kaminski and the Hryc brothers are supposed to have knocked the Jews out with axe blows to the head, and then dumped the unconscious Jews into the Nurzec river to drown. (p. 203). This is contradicted by another version of the story, which insists that the same Jewish victims were tied up and thrown into the river to drown. (p. 207). So which is it? There are allegations of Jewish victims hacked by axes, or beheaded. The Polonophobic tales grow taller and taller. One of them even has a Jew, dead a week in the river, whose head was found, still attached to the body, hanging on a strip of

skin. (p. 204). At the Polish postwar trial, Jewish accusers Lejbko Prybut and Jankiel Rubin insisted that they could locate the burial sites of the supposedly-murdered Jews. Despite being given two hours to do so, they could not. (p. 205). Jewish accuser Lejb Trus has put up a big story wherein he stumbled upon the Hryc brothers, who allegedly tried to rob and strangle him--in a battle lasting two hours. (pp. 205-206). Thanks to his strong swimming skills, Lejb tells us that he managed to shake off his attackers and swim across the Nurec river to safety. (p. 206). His story falls apart when it is realized that, except in spring, the Nurec river is only knee-deep! (p. 208). The Jewish accusers of the Hryc brothers do not even get basic facts straight. They say that the Hryc brothers lived near the Nurec river. The Hryc brothers actually lived two kilometers from it. (p. 208). Moreover, during the German occupation, they stayed with a relative at the village of Swirydy, which is located some 15 kilometers away. (p. 209). **DUPLICATE LISTINGS, AND OTHER DEVICES FOR FABRICATING THE POLISH KILLING OF JEWS** Barbara Engelking goes out of her way to maximize blame on the Poles. In her *JEST PIEKNE SLONECZNY DZIEN (SUCH A BEAUTIFUL SUNNY DAY)*, she lists the very same Jew-killing, only with different details, no less than four different times. (p. 204). This misleads the reader into thinking that this is discussion of four different incidents! In her *DALEJ JEST NOC*, Engelking accuses a Polish rescuer of Jews, Edward Malinowski, of denouncing tens of Jews. Fact is, the court cleared him of the charge. (pp. 217-218). Likewise, in her *DALEJ JEST NOC*, Engelking writes of Jews denounced by Poles in the village of Markowizna. There is only one problem: There is no such village in the area! (p. 217). Finally, Engelking enlists Belarussian Jew-killers as Poles. This is true, for example, of the Hryc brothers themselves. (pp. 223-224). **CONCLUSION** Barbara Engelking is a fraud—or close to it. She plays fast and loose with the archival data, and always does so in a Pole-accusatory direction. As long as the Jewish claimants are the “voices of victims” that fit her narrative, that is all that matters.

Miedzy Nauka a Mystyfikacje Muszynski, Jerzy 2019 **A Brilliant Scholarly Expose, Using Archival Information, of the Distortions and Fake News of the Media-Promoted Holocaust Writers Jan Grabowski and Barbara Engelking** My review is limited to the aptly-named BETWEEN SCHOLARSHIP AND MYSTIFICATIONS section of this 36th issue of the historical monograph GLAUKOPIS. A series of scholars examine the claims of the media-touted DALEJ

JEST NOC (THE NIGHT CONTINUES) and the allegations of Poles killing fugitive Jews under the German occupation in World War II. TRANSFORMING ORDINARY WARTIME POLISH BANDITS INTO POLISH HITLER-LOVING JEW-KILLERS Jan Grabowski and Barbara Engelking have painted Stanislaw Lopinski and Dionizy Ladosz as freely-acting German-serving Polish killers of Jews, especially of the Jewish escapees from nearby Treblinka death camp. (p. 314). Historian Piotr Gontarczyk shows this to be yet another rather creative Polonophobic tall tale. There are, in the archives, numerous conflicting accounts of the exploits of Lopinski and Ladosz. One of the archival accounts, about one or both alleged miscreants, describes the acquisition of German weaponry for defense against escaped Soviet POWs, and not for "hunting and killing Jews." (p. 315). The postwar trial in Communist-ruled Poland, for one or both men, was for robbing a Polish estate that the Germans had earlier torched in reprisal for the hiding of escaped Soviet POWs. (p. 320). [So, even if Lopinski and/or Ladosz actually committed crimes against Jews, they were equal-opportunity criminals that also had committed crimes against Poles. Of course, this does not matter in Holocaust literature: The only thing that matters is that Poles get blamed for this, that, or whatnot, to Jews.] Finally, Grabowski engages in the confabulation of stories and facts. Historian Piotr Gontarczyk points out that no court determination ever found Lopinski or Ladosz denouncing or killing any fugitive Jews! Furthermore, the alleged killings of Jews rest upon hearsay, not eyewitness testimonies. (p. 319). In conclusion, there is no credible archival information that Lopinski or Ladosz were involved in the hunting or killing of fugitive Jews, voluntarily or otherwise. (p. 320).

THE CAPTURE AND TURNING OVER OF 9 FUGITIVE JEWS TO THE GERMANS--ALL IN A CONTEXTUAL VACUUM This concerns the postwar trial of soltys (village mayor) Hipolit Matusik of the village of Miedzyles. He was accused of turning over 9 fugitive Jews to the Nazi German occupation authorities. Consider the much-needed context of the events. The village was regularly raided by Polish bandits that took goods and livestock. (p. 321). The incident involving the 9 turned-over Jews began with yet another robbery--that of the Bartnik homestead. (p. 321). There are various conflicting accounts of precisely what happened, but it is clear that (at least) two of the Jews were involved in the robbery. (p. 322). There is no credible archival evidence that the 9 captured Jews were ever connected with any kind of imagined Polish Jew hunt, or, for that matter, that the Jews were even escapees from Treblinka. (p. 323). Evidently, these exist only in Grabowski's Polonophobic imagination. The falsehoods and fictions of Grabowski grow more and more expansive--including the one about a full-fledged

posse of Miedzyles Poles lying in wait for fugitive Jews that had escaped from Treblinka. (p. 323). What next, a long-unknown virtual Polish twin of Hitler, hiding out in the village, and setting a trap for fugitive Jews? In conclusion, Piotr Gontarczyk states that Jan Grabowski is not engaged in scholarship. He is engaged in the mystification of the Holocaust. (p. 323). (And even that, in my opinion, is excessively charitable.) JAN GRABOWSKI--ONCE AGAIN--MAKES UP

VOODOO NUMBERS In his JUDENJAGD, Grabowski completely mischaracterized Szymon Datner, and made up the sensational media-quoted figure of 200,000 total fugitive Jews killed by Poles. But no matter: If it makes for a better Jewish-victimization, anti-Polish story, why not? That was then and this is now. Grabowski is at it again. He has now conjured up some new fantastic numbers, and these are examined by historian Tomasz Roguski. (pp. 335-356). Jan Grabowski is now alleging that there were 11,000 fugitive Jews in Wegrow County, and, of these, only 195 survived the war. The reader is invited to imagine that those big, bad Catholic Poles denounced or killed all the rest. What are the facts? To begin with, the 11,000 figure is bogus. Archival sources include a 1940 census in which 10,725 Jews are listed, and that after the population transfers. (p. 338). So, unless virtually all the Jews later fled the German-made ghettos and flooded the Polish countryside, Grabowski's 11,000 figure must be much, much greater than the actual number of fugitive Jews. Furthermore, as another document shows, the 11,000 figure includes 6,000-9,000 Poles. (p. 338). The 195 figure is no more realistic. It is the number of Jews that were members of the Wegrow Jewish Committee after WWII. (p. 338). It is NOT an exhaustive number of the Jews that had survived the German occupation in Wegrow County!

UNDEMONIZING THE POLICJA GRANATOWA (POLISH BLUE POLICE) Grabowski portrays the POLICJA GRANATOWA as some kind of eager Jew-killers and (what else?) anti-Semitic, greedy acquisitionists of post-Jewish property. The facts are otherwise. Historian Roguski reminds us that the POLICJA GRANATOWA was under tight German control. (p. 342). In addition, the POLICJA GRANATOWA was very poorly paid by the Germans (p. 346), so it is hardly remarkable that they sometimes took unsavory measures to alleviate their condition, such as making use of the post-Jewish property of German-murdered Jews (p. 346), not to mention taking bribes from Poles. GRABOWSKI

DOGMATICALLY RELIES ON A MEMOIR--WRITTEN ONLY 46 YEARS AFTER WWII Shraga Fievel Bielawski, in 1991, wrote THE LAST JEW OF WEGROW. Jan Grabowski is quite exorcized by the fact that Wegrow historians have so much as questioned the factuality of Bielawski. As Tomasz Roguski

reminds us (p. 348), and evidently needs to remind Grabowski, no source of information is privileged or otherwise exempt from critical analysis by historians! Historian Roguski could have made the case much stronger. Historians have long rejected the automatic acceptance of Holocaust survivor testimony, especially that written so long after the war. It is known that survivors are prone to "graft", into their own memories, things that they had been told by others but had not experienced themselves. In addition, they tend to "remember" things as they wish them to have taken place rather than how they actually took place. Finally, and noted by me (see my review), long before I knew of Grabowski's usage of Bielawski, the memoir contains vicious Polonophobia. The racist anti-Polonism of Shraga Fievel Bielawski does not exactly inspire confidence that he was particularly detached and objective when he wrote about the Poles! Finally, and not mentioned by Roguski, the frequent untruthfulness of Holocaust survivors must be factored. Think of Jerzy Kosinski vel Lewinkopf and his highly-acclaimed and luridly anti-Polish, but demonstrably-fraudulent, *PAINTED BIRD*. Finally, all this must be put in the broader context of the chronic Jewish mendacity about Jewish events in Poland. For example, think of the fantastic newspaper stories of over 10,000 Jews killed by Poles in massive pogroms around 1918.

Korekta Obrazu? Domanski, Tomasz 2019 ***The Nazi German Occupation of Poland as It Really Was: A Brilliant and Long-Overdue Scholarly Expose of the Falsehoods of Grabowski, Engelking, and Other Media-Touted Poland-Bashing "Authorities"*** A CORRECTION TO THE NARRATIVE? is the title of this research work. It systematically examines and deconstructs the accusatory memes of Barbara Engelking and her *DALEJ JEST NOC* (THE NIGHT CONTINUES), and Jan Grabowski and his *JUDENJAGD* (HUNT FOR THE JEWS). It also addresses some of the errors of Dariusz Libionka and Jean-Charles Surek. I focus on a few salient issues. POLES WERE NOT "SPECTATORS" OR "BYSTANDERS": POLES AND JEWS ALIKE WERE UNDER A BRUTAL NAZI GERMAN OCCUPATION The average westerner who reads Grabowski or Engelking gets no inkling of the fact that a Jew who fled the ghetto, for the Polish countryside, continued to function in a world of unmitigated German terror. (p. 18). A Pole faced the German-imposed death penalty not only for the slightest assistance to the fugitive Jew, but even for failure to report the presence of a fugitive Jew in the area! (p. 23). [Author Tomasz Domanski could have taken this further. Thanks to decades of Holocaust

supremacism, the average westerner thinks only of the lot of the Jews, and has a very difficult time fully grasping the fact that Poles were also victims of Nazi Germany, even when he/she has been informed of this. Various Orwellian Holocaustspeak memes (e. g., the Polish bystander, the Polish spectator) implicitly negate the victimhood of the Poles, and contribute to this problem. The unsuspecting average westerner is led to suppose that Poles led essentially normal lives under the German occupation, and that only Jews were in a desperate struggle for survival.] DO NOT CONFUSE COMPELLED POLISH SERVICE, TO THE GERMAN OVERLORDS, WITH JEW-KILLING NAZI COLLABORATION In the typical Polonophobic Holocaust lore, one almost gets the picture of a bunch of jolly young Polish men going around telling the Germans how they would love to be of assistance in the killing of Jews. That's basically where we are today. Tomasz Domanski does not mince words as he shows us how Jan Grabowski's portrayal of the Polish Blue Police (POLICJA GRANATOWA) has, in Domanski's words, "little in common with reality". (p. 10). That's putting it mildly. Let us elaborate. The POLICJA GRANATOWA was a German-conscripted version of the prewar Polish police. Failure to report for duty meant severe punishment. (p. 10). The internal leadership of the POLICJA GRANATOWA had been gutted, and the Germans were the ones that gave all the commands. The Germans used the POLICJA GRANATOWA for anti-Jewish acts, but it is conveniently forgotten, by the Holocaust establishment and the media, that the Germans also used the POLICJA GRANATOWA for anti-Polish acts. Now consider the BAUDIENST--the German-made construction battalions, also used by the Germans for anti-Jewish acts. Again, this was no Jew-killing Polish-German club. Poles were compelled to be in the BAUDIENST (p. 13), and the Germans commonly murdered any Pole who deserted. (p. 14). The same considerations apply to the volunteer firefighting brigades, also commandeered by the Germans at times for the persecution of Jews. The Germans had militarized them long ago. (pp. 15-16). A Pole in the brigades who disobeyed the German authorities was given the same punishment as a saboteur. (p. 16). Now consider the WOJT and the SOLTYS (village mayors). Jan Grabowski would have us suppose that their involvement in the JUDENJAGD was voluntary. It was not. The Polish village mayors were part of the German-directed lower-level administration. They were under tight German control, and were forced to report any presence of strangers (including fugitive Jews) in the Polish countryside. (p. 17). [Domanski does not go far enough. He could have pointed out that the German retention of part of the lower-level Polish administration had nothing to do with any German hope that Poles would

collaborate. It had everything to do with the fact that the German conquerors of Poland lacked the manpower to directly rule over the Poles down to the lowest level of government.] DO NOT CONFUSE VOLKSDEUTSCHE (POLISH-SPEAKING GERMANS) WITH ETHNIC POLES The Zloczow "Poles" accused of helping the Germans in their crimes against Jews, as part of the KRIPO [KRIMINALPOLIZEI] were likely VOLKSDEUTSCHE, not ethnic Poles. (p. 31). But if it adds to the standard Pole-blaming narrative, why not? POLES STEALING FROM JEWS? NO. POLES "STEALING" FROM THE THIRD REICH AND POLES STEALING FROM OTHER POLES The meme of the greedy and (what else?) anti-Semitic villainous Catholic Pole helping himself to Jewish property, with its obvious Poles-owe-Jews undercurrent as per the Holocaust Industry, was popularized by post-Stalinist Jan T. Gross, especially in his GOLDEN HARVEST. Scholar Tomasz Domanski takes up this oft-repeated subject. He once again reminds us that this was a brutal, de-moralizing wartime situation, extending to the breakdown of normal norms of moral behavior, including the emergence of widespread stealing. (p. 21). He also informs us that Poles also stole from other Poles (p. 21) [and Jews stole from other Jews], but the media has no interest in any of that. The media is only interested that Poles stole from Jews. Strictly speaking, Poles did not steal from Jews. The post-Jewish properties of the German-deported and German-murdered Jews were now the property of the Third Reich---lock, stock, and barrel. (p. 21). So Poles, under German occupation, were merely alleviating their crushing poverty by taking back just a little of what the Germans had stolen from them and the Jews. COUNTLESS DISTORTIONS AND OMISSIONS BY GRABOWSKI AND ENGELKING This book is dense with technical detail. It shows the many ways that Grabowski and Engelking falsify history as part of their Poles-are-horrible storytelling. Owing to the fact that there are so many accusations debunked by Domanski, and most readers are probably not interested in wading through innumerable technical details, I consider one example--that of the Nazi German liquidation of the Jews of Stoczek. (p. 41). Grabowski writes that a Pole, Tomasz F., raped a 16 year-old Jewish girl. There is only one little problem: Tomasz F. was cleared of this charge. (p. 41). Grabowski conveniently does not mention this. CONCLUSION For the longest time, Polish governmental and educational institutions have scrupulously avoided responding to Jewish accusations against Poland. This has led some Poles to suspect that Jews are the real rulers of Poland. This work of the IPN (INSTYTUT PAMIĘCI NARODOWEJ) is an exception, albeit an exotically-rare one. Not surprisingly, certain Jewish groups have already tried to delegitimize the IPN by raising the

accusation that the IPN has become "politicized" at the hands of Poland's (leftist-demonized) PiS government. And no wonder. The IPN no longer unilaterally promotes the standard Holocaust narrative quite the way it used to. Scholar Tomasz Domanski has performed an invaluable work. But will the lies about Poland stop? Fat chance. The same lies will continue to be repeated, just as if nothing had happened [remember Jerzy Kosinski Lewinkopf and his PAINTED BIRD?] New lies will join the old ones. That, unfortunately, is part and parcel of the standard Holocaust narrative, which saturates much of Western thinking, and which serves various geopolitical agendas, one of which is anti-Polonism.

Krwawe upiory. Dzieje powiatu Dabrowa Tarnowska w okresie okupacji hitlerowskiej Musial, Adam Kazimierz 1993 **A Superb, Detailed, and Objective WWII History of Dabrowa Tarnowska County. Is Head and Shoulders Above JUDENJAGD (Jan Grabowski).** THE BLOODY GHOSTS is the title of this Polish-language book. The geographic setting of this work is the same as that of Jan Grabowski anti-Polish book, JUDENJAGD (THE HUNT FOR THE JEWS), which distorts events in a contextual vacuum. Adam Kazimierz Musial's work, which preceded JUDENJAGD, is incomparably better. It tells the full story of what happened in Dabrowa County, to Jews AND Poles, under the German occupation. Unlike JUDENJAGD, Musial's work includes information derived from the archives of the A. K. (ARMIA KRAJOWA). (p. 10, 27). The media frequently has frequently portrayed Poles as so imbued with the "heroic narrative" of fighting the Nazis and that, were in not for the likes of Jan T. Gross, Poles would never confront the "dark side" of their past. Adam Kazimierz Musial's work, which is but one of many ones that feature, in considerable detail, Poles who collaborated with the Nazis, is yet another refutation of that canard. CONSIDERING ALL THE FACTORS IN THE SURVIVORSHIP OF FUGITIVE JEWS Musial introduces the reader to the rural population of Dabrowa County. It was poverty-stricken, largely illiterate, and overcrowded. (p. 11). This situation only became aggravated under the brutalities of the German occupation. In addition, the countryside was frequently visited by Germans, who wreaked their murderous, destructive conduct on the population (e. g, p. 88), and showed no respect for Polish life, Polish property, or Polish culture. (p. 176). The Germans also threatened entire villages with "pacification" (destruction). (p. 60). For these and other reasons, demoralization and lawlessness reigned. (p. 30). Small wonder, then, that Dabrowa County became a less-than-hospitable environment for fugitive

Jews during the war. Rural Poles commonly hid their livestock in secret pigsties in order to protect them from German registration and confiscation (p. 115), or else slaughtered them secretly indoors (p. 40, 50, 52). This adds implicit refutation to the silly argument, advanced by the likes of Jan T. Gross, that Poles, while afraid of incurring the German-imposed death penalty for aiding Jews, were unafraid of the same for the unauthorized possession or slaughter of livestock. In addition, the Germans did not impose the death penalty for unauthorized slaughter of livestock until late in the war. (p. 40). Ironical to Gross' fallacious argument, Poles hid Jews in their secret pigsties. (p. 159).

NON-COLLABORATIVE POLISH ACTS THAT FURTHERED NAZI POLICIES An unknown fraction of the damaging information that Germans got from Poles came about unintentionally. The loose tongues of Poles, in various contexts, definitely led to the apprehension of fugitive Jews. (p. 152). In addition, the Germans tricked simple peasant Poles into divulging sensitive information about other Poles (and presumably Jews). (p. 66). The Germans promoted the destruction of the Polish nation by encouraging alcoholism among Poles, as by paying them partly in vodka for farm produce. (p. 63, 66). The loose tongues of the inebriated Poles became a security problem. (p. 64). To combat all this, the Polish Underground destroyed moonshine stills, and tarred and feathered those Poles engaged in the distribution of alcohol. (p. 63). The loose tongues of Polish women who consorted with the Germans also presented a security problem. (p. 64). To counter this overall situation, the Polish Underground flogged those Polish women, sheared their hair, and warned them to stay away from Germans. (p. 64).

COOPERATION WITH GERMANS UNDER EXTREME DURESS The Germans extracted information from Poles through torture (p. 160), and they "broke" other Poles in custody, getting them to turn informant. (p. 37). They also got captured Jews to divulge the identities of Poles that had helped them. (p. 161). Onerous Polish conduct driven by extreme circumstances is not synonymous with collaboration or of joining Hitler's efforts against the Jews. For instance, Musial points out that Blue Police (POLICJA GRANATOWA) would sometimes kill fugitive Jews on their own in order to prevent the Germans from discovering these Jews and destroying the village, with its Poles, in reprisal. (p. 197). It was a life-and-death decision that meant a few lives taken would cause the sparing of many more lives. [The informed reader may compare this with Jews, in hiding, strangling a crying infant in order to save all the others from doom.] It was not rare for Poles, oppressed as they were by the Germans, to try to protect their livestock, goods, and family members by informing on their neighbors. (p. 67). [This also explains Poles telling on their neighbors'

hiding of Jews.] The A. K. would cure such neighbors by flogging. (p. 67). Fugitive Jews commonly stole Polish feedstuffs. (p. 151). Not surprisingly, Poles denounced Jews to protect themselves. Compulsory service to the Germans should not be confused with collaboration. For instance, Poles in the Baudienst were forced into it, and they fled and hid to avoid serving in it. (p. 97, 196). As for the Judenjagd, Musial does not use this term, but makes it obvious that Poles were forced by the Germans to assist in the searches for fugitive Jews. (e. g, pp. 186-187). POLES AND "POLES" WHO SERVED THE NAZIS Author Musial has a chapter (pp. 32-on) specifically devoted to the A. K.'s initiatives in liquidating Polish collaborators. It is instructive. In JUDENJAGD, Polish-Nazi collaboration is essentially presented as something Polish aimed at Jews. It was not. For instance, the same spirit of sordid personal gain that motivated some Poles to denounce fugitive Jews for a bag of sugar also motivated some Poles to denounce other Poles for German rewards of land (p. 34), money (p. 41), various privileges (p. 53), etc. Polish denouncers and bandits could be sadistic not only to Jews, as featured in JUDENJAGD, but also to fellow Poles. (p. 44). For example, the notorious bandit leader Stanislaw Kosienski tortured his victims for pleasure (p. 138), and sliced up his wife. (p. 93). However, the Germans set the example for various creative cruelties. (p. 167). Members of the same elements of Polish society, singled out for denouncing fugitive Jews in JUDENJAGD, also denounced Poles. These elements included peasants, forester officials (p. 36, 40), village mayors (SOLTYS)(p. 49, 51), town mayors (p. 55) and notably members of the Polish Blue Police (POLICJA GRANATOWA)(p. 35, 38, 45, 53, 56). In many cases, Poles executed by the A. K. for denouncing or killing Poles had also done the same to Jews. (p. 37, 38-39, 44, 53, 55-56, 61, 77). How many other Polish denouncers/murderers of Jews were equal-opportunity denouncers/murderers of Poles as well? The asymmetry between denouncers and denounced is revealing. Musial gives the number of people betrayed, by respective specifically named denouncers, as many (p. 36), forty (by two denouncers: p. 37), sixty (p. 41), several (p. 42), eight (p. 45), twenty-four (p. 49), and thirty-five (pp. 99-100). Clearly, there were fewer (likely far fewer) denouncers than denounced. This, in turn, supports the premise that denouncers were a vanishing fraction of Poland's population. Some Poles in the A. K. were overzealous in accusing and shooting suspected collaborators (p. 59), and Musial, who himself was in the A. K., now thinks that many of those shot for collaboration were innocent. (p. 253). (This, of course, also explains Jews wrongly accused, and shot, for collaboration with the Communist GL-AL bands, especially as an outcome of what is now called ethnic

profiling.) It is imperative that the reader not assume that all, or even most, of those Jews who had been denounced (e. g, those featured in JUDENJAGD) to the Nazis had been betrayed by ethnic Poles. In fact, the A. K.'s efforts unmasked and executed denouncers who were Ukrainian (p. 33, 37, 56, 57, 62). There were quite a few pro-German Ukrainians from the Kresy. (p. 62). The A. K. also executed many collaborationist Polish-speaking Germans (Volksdeutsche)(p. 35-36, 37, 39, 41, 47, 51, 55-56). Some of the latter had signed the Volksliste shortly after Germany's 1939 conquest of Poland. In addition, a large number of escaped Russian POWs joined bandit bands in Dabrowa County (pp. 119-120), and they undoubtedly took their own toll on fugitive Jews.

DULCZA FOREST: WHAT ACTUALLY HAPPENED? Both Musial (pp. 99-100) and Jan Grabowski (p. 88 of *THE HUNT FOR THE JEWS*, the English translation of *JUDENJAGD*) describe about 35 Jews fleeing from Radomysl Wielki and hiding in the Dulcza forest. Both authors rely on the testimony of a then fourteen-year-old Jewish survivor, Amsterdam Jochannan (Herman Amsterdam), who was from Malec. Both authors repeat the allegation that the denouncer was a forester, whom Musial identifies as Jan Fijala. There the similarity ends. Grabowski accepts the Jewish testimony without question, while Musial leaves the manner of how the Germans found out about these Jews, in Dulcza forest, an open question.

ENGELBERT GUZDEK--A GERMAN, NOT POLISH, VILLAIN In *JUDENJAGD*, the reader is misled into thinking that Guzdek was Polish. He was not. Regardless of his exact pedigree, his functioning was unreservedly German. He did not collaborate with the Germans: He WAS a German, in every practical sense of the word. Musial has traced Engelbert Guzdek's roots to Silesia. He was a Wasserpole. (p. 8). Guzdek also attended a German school, the Buerger Schule, before the war. (p. 233; see also Photo 49). After conquering Poland, the Germans recognized Guzdek as a fellow German, as evidenced by the fact that they not only allowed him to become a Volksdeutsche, but also readily accepted him into the German gendarmes. (p. 240). [The gendarmes were German (p. 60, 68), and any Pole who collaborated with the gendarmes got the death penalty from the A. K. (p. 31).] Guzdek's rank was oberwachtmeister (staff sergeant). (p. 146). Engelbert Guzdek's parents had a bad marriage--one afflicted by alcoholism and adulterous affairs. (pp. 239-240). Guzdek's conduct against Jews is well known, and he killed Gypsies (pp. 199-on). Guzdek also murdered Poles (e. g, p. 147, 296), and was widely hated by them. (p. 186).

RAMPANT BANDITRY Musial describes large, well-armed bandit gangs operating in Dabrowa County, especially the one headed by the greatly feared Stanislaw Kosienski. He freely murdered Jews (p. 77) as well as Poles. When

Koseniak fell to an axe-bearing Pole, the Poles rejoiced. (pp. 131-on). Although not described in this fashion, the severe banditry problem in Dabrowa County undoubtedly made Poles suspicious of, and hostile to, strangers on or near their farmsteads. This could only encourage them to denounce fugitive Jews. Bandits commonly pretended to be A. K. when robbing Poles. (p. 65). How many incidents of "the A. K. killing Jews" were actually the deeds of such A. K. impersonators?

Diary from the Years of Occupation 1939-44 Klukowski, Zygmunt 1993

Correcting the Misquotes of Jan T. Gross and Jan Grabowski Poles Started Killing Jews in Order to Protect Themselves From Jewish Banditry. Otherwise, Some Poles Denounced and Killed Fugitive Jews Just Like They Denounced or Killed Other Poles This diary, centered on Szczeczeszyn/Zamosc and environs, touches on daily life during the 1939 German-Soviet conquest of Poland, the German occupation, German preparations for Operation Barbarossa, Odilo Globocnik's de-Polonization project and Polish guerrilla resistance against it (e. g., pp. 229-233, 253-254), etc. **JEWISH-SOVIET COLLABORATION AGAINST POLES** What about the Zydokomuna (Bolshevized Judaism)? During the 1939 Soviet/German transfer of territory, "Many Jews left Szczeczeszyn with the Soviet army, especially those who were part of the Red militia." (p. 38). **NO "SPECTATORS": POLES SYSTEMATICALLY BRUTALIZED BY THE GERMAN ENEMY** The German occupation was characterized by: Confiscation of educational materials (p. 72, 106), mass murders-especially of the Polish intelligentsia (p. 140), the destruction of youth (p. 87), destruction of churches (p. 112), destruction of national culture (p. 140), mass deportations for forced labor (p. 137), promotion of alcoholism (p. 132), etc. For all the current emphasis on Jews and Poles being unequal victims, their experiences overlapped considerably: "It is legal for Germans to shoot Poles and Jews." (p. 101). "The Germans are beating the workers for no reason, Poles as well as Jews." (p. 121). "The Germans are taking good furniture, carpets, and paintings from private homes, not only Jewish but Polish also." (p. 125). "...the court building...a sign reading, 'Jews and Poles Not Allowed'." (p. 134). **NO DIALECTIC OF THE VILLAINOUS POLISH CATHOLIC AND THE INNOCENT-VICTIM JEW** Klukowski's diary has been twisted by professional Polonophobe Jan T. Gross, and more recently by his colleague Jan Grabowski vel Abrahamer, into an indictment of Polish conduct against Jews. Ironically, Klukowski himself warned against this: "Yesterday, a general destruction and

looting of the stores took place, Polish and Jewish. But since there are more Jewish establishments than Polish, the common statement was, 'They are plundering the Jews'." (p. 28). Did Poles have some kind of primitive drive to exploit and murder Jews? Hardly. It was a matter of severe wartime demoralization. Throughout this diary, there is frequent mention of mostly Pole-on-Pole robbery and banditry (including murder) (p.28,30,128,137,163,181,187,195,198, 201, 212, 216, 217, 244). In fact, "Approximately 30 robberies take place each day [at Zamosc]".(p. 199).

THE FULL CONTEXT OF A COMMONLY-MISQUOTED VERSE BY JAN T. GROSS AND JAN GRABOWSKI VEL ABRAHAMER: POLES KILLED JEWS BECAUSE OF JEWISH BANDITRY, NOT SOME SPONTANEOUS BLOODLUST AGAINST JEWS

The following is a statement that has been taken out of context. It is now quoted with the proper context: "There are several Jews active with the bandits. The villages have turned against the Jews because of this and try to find them in the fields and forests. It is hard to believe but the attitude toward Jews is changing. There are many people who see the Jews not as human beings but as animals that must be destroyed." (p. 227). The rampant banditry is what explains eventual Polish anti-Jewish attitudes, not the Poles starting to imitate the Nazis by de-humanizing the Jews. Gross and Grabowski ignore the first two sentences in the quote, misleading the reader to believe that Poles were spontaneously waxing evil and treating Jews as objects of legitimate destruction. They were not. They were growing weary of Jewish banditry, and were now reacting in accordance with their need for self-protection. Two entirely different things.

WARTIME DEMORALIZATION: NOT ONLY FUGITIVE JEWS WERE DENOUNCED BY POLES!

Now consider Pole-on-Pole denunciations:(p. 57,77,85,87,89,110,136,205,232,249,256,257,258,335). These stemmed from such things as social de-moralization (p. 77), simple meanness (p. 87), etc. Klukowski's obvious inclination towards recording ignoble Pole-on-Pole conduct explains the frequency of his references to comparable ignoble Pole-on-Jew conduct. Finally, all the Polish misdeeds must be placed in proper geographical and numerical context, so as not to appear more common than they actually were. They occurred not in one small village, but over a large geographic area, out of a sampled population base of many thousands (if not tens of thousands) of Poles.

THE GERMAN, NOT POLISH, IDENTITY OF THE GENDARMES

Jan T. Gross and Jan Grabowski (in his *JUDENJAGD, THE HUNT FOR THE JEWS*) both misrepresent "our own gendarmes" and "Blue Police" killing Jews. (p. 219). Actually, the gendarmes and part of the "Blue Police" (*POLICJA GRANATOWA*) were *VOLKSDEUTSCHE* (p. 222), and the ethnic Poles in the

"Blue Police", usually not collaborators, were often forced by the Germans to perform collaborative deeds. Also, not mentioned is the fact that: "...the Jewish police are very active in hunting the Jews. They know the hiding places..." (p. 223). It is also forgotten that fugitive Jews turning themselves in was a "common occurrence". (pp. 225-226). All of this reminds us that the much-mentioned alleged low survivorship of fugitive Jews does not necessarily mean that the Poles were primarily at fault. NO MONOLITHIC POLISH ATTITUDES TOWARDS FUGITIVE JEWS Poles hid and aided Jews. (p. 237,247,256). Ridicule of suffering Jews was true of SOME Poles (p. 102,197), as were expressions of sympathy by "the whole [Polish] population" (pp. 163-164) in other instances. The Gross-emphasized Polish "acquisitiveness" of post-Jewish properties was hardly aimed specifically at Jews. It was also true of German-abandoned properties. (pp. 161-162). LOCAL UKRAINIAN NAZI COLLABORATORS On another subject, mention is made of the local administrative and other privileges of Ukrainian collaborators (p. 83,106,114,159,269), their settling at the expense of Poles (p. 272), and of their assassinations by Poles (p. 273,293,304). The latter has been misrepresented by past and present OUN-UPA apologists as an ethnic cleansing of Ukrainians, and made into a pretext for the OUN-UPA genocide of Poles further east, and in the area. (p. 259,286,310,316-317).

Niemcy w Krakowie: Dziennik 1.IX.1939-18.I.1945 Kubalski, Edward

2010 **Has a Diary Entry Misused by Jan Grabowski, in JUDENJAGD, To Demonize Endeks and To Falsely Accuse Poles of Denouncing Fugitive Jews**

Edward Kubalski was a long-term secretary to the Krakow magistrate. During WWII, the author had an amazing amount of insight into developments not only in Krakow, but also in the world at large. He correctly foresaw, already in September 1939, days after the Soviet invasion of eastern Poland, that the western allies would likely not recognize the Kresy as rightfully part of Poland. (p. 31). GERMAN CULTURAL GENOCIDE AGAINST POLES The reader learns detailed specifics on the ongoing German confiscation and destruction of Krakow's cultural treasures. (See especially p. 185). Kubalski also cites figures on the scale of the German terror that had befallen the Poles. Through the end of 1942, 6.5 million Poles had variously been murdered, incarcerated, deported, or kidnapped for forced labor. (p. 257). Polish food rations for various feedstuffs, elaborated numerically by Kubalski, were a fraction of the food rations for Germans. (pp. 149-150). He also alludes to the starvation genocide of Russian POWs in German

captivity. (p. 179). HIGH-LEVEL UKRAINIAN COLLABORATION WITH THE NAZIS Kubalski discusses Ukrainian-Nazi collaboration. He characterizes Volodymyr Kubiyovych (Włodzimierz Kubijowicz) as a vicious Polonophobe. (p. 93, 189). He also discusses the OUN-UPA genocide of Poles when it was at its height (July 1943) (p. 287). THE DEMONIZATION OF THE AUTHOR JUST BECAUSE HE WAS AN ENDEK Editors Jan Grabowski and Zbigniew R. Grabowski describe Kubalski as an Endek who disliked Jews, and who only belatedly came to be sympathetic to them in the light of the unfolding Holocaust. (p. 12). However, Kubalski hardly ever refers to Jews at all in his huge diary, and the two (2!) negative statements refer to opined excessive Jewish status. The editors have taken the two statements out of context. (See p. 12). Thus, the January 12, 1940 statement, when read in its entirety (p. 47), refers to the degree of representation of Poland's minorities in the Polish Government in Exile in London. Likewise, the May 1, 1940 statement suggests that Jews, unlike Ruthenians (Ukrainians), were claiming an excessive share of Red Cross provisions. (p. 64). By themselves, they do not indicate a blanket antipathy towards Jews, at least not necessarily. As for the Holocaust-related statement, Kubalski, in his June 6, 1942 entry, harshly condemns the Germans for their barbarous cruelties against Jews. (p. 215). [This adds to the refutation of the canard that Endeks supported, or at least admired, the Nazi German extermination of the Jews.] In addition to all this, Kubalski repudiates Nazi propaganda about Jews, notably the one that characterizes Jews as all-powerful and malevolent. For instance, the April 3, 1944 entry dismisses the Nazi propaganda that portrays Roosevelt as part of the brood of the Jews. (p. 321). THE POLICJA GRANATOWA WAS NOT FREE TO REFUSE GERMAN ORDERS AGAINST POLES ANY MORE THAN IT WAS FREE TO DO SO AGAINST JEWS! On another subject, the author was eyewitness to a September 22, 1943, massive LAPANKA ("catching" of Poles), off the streets of Krakow, by the Germans, in this case ostensibly for forced labor. The Polish Blue Police (POLICJA GRANATOWA) took part alongside the Germans. (p. 298). [This reminds the reader that the Germans forced this police to take part in operations in Poles, and not only against Jews as described in Grabowski's JUDENJAGT, THE HUNT FOR THE JEWS.] -----

-THE MISUSED DIARY ENTRY ABOUT POLISH DENUNCIATIONS (May 23, 1941): By way of introduction, I translate this entry, found on page 134. It is as follows: "The court system in Krakow is functioning in a relatively normal manner. The civilian courts have little to do, because the dreaded WOHNUNGSAMT handles the most important housing matters. As for the penal

ones, they are, in the main, experiencing mutual denunciations, in the towns and in the villages--and later investigations of slander. These denunciations are so common that even the German governors are turning to the priests about the need to educate the people. Human hatred and wickedness knows no bounds!" However, Kubalski does not indicate how he got this information. Is it something that somebody told him (hearsay)? No specific German official is quoted, and no German document is cited that could be traced. Clearly, the veracity of Kubalski's assertion cannot be verified. Let us, for the sake of argument, assume that the information is valid. Neo-Stalinist Jan Grabowski, in his book on the JUDENJAGD (HUNT FOR THE JEWS) (pp. 266-267), cites the foregoing entry. This is misleading--intentionally or unintentionally. The reader (especially the average, low-information one) is led to believe that these acts of Polish denunciation were connected with the Nazi German extermination of Jews. They were not. They had NOTHING to do with the Holocaust. [The May 23, 1941 entry PREDATES the Holocaust. The systematic mass shootings of Jews, by Germans, did not start until late June 1941, and then much further east, in the wake of Operation Barbarossa. Systematic Nazi mass gassings of Jews did not begin until very late 1941 (at Chelmno, in German-occupied northwest Poland), and not until Spring or Summer 1942 in the General Government (German-occupied central Poland).] Clearly and obviously, Kubalski's entry had nothing even to do with Jews! It clearly refers to POLES reciprocally denouncing EACH OTHER. Not only is this entry not some kind of moral indictment of the way that Poles were treating Jews: It is not even some kind of moral indictment of the way that Poles were treating other Poles. Instead, as Kubalski points out, it is a testimony to human depravity in general. Taking this further, let us consider the all-important context of the events. The Poles were simply acting like an oppressed people stripped of their dignity (as were Jews, who were acting in similar fashion in the ghettos). In addition, Polish morale was at its lowest at about this time (May 1941). Contrary to earlier hopes, the war would have no quick end. Germany had rolled over Europe. Poland's ally France had fallen, and Poland's ally Britain seemed on the verge of being knocked out of the war. Germany had not yet turned against its erstwhile Soviet ally. Germany's victory in the war seemed inevitable, and a resurrected Poland looked all but impossible. There was little hope for an improvement in the Poles' horrible conditions under the German occupation in the near future, if ever. THE POLES' "FAILURE OF HUMANITY" PEDAGOGOKA WSTYDU (POLITICS OF SHAME)--DEBUNKED Instead of supporting Grabowski's thesis about the Poles' "failure of humanity" towards the Jews, the

entry of May 23, 1941, if anything, does the exact opposite. It shows that denunciation was a long-standing, broad-based problem involving a brutalized people (Poles), and not an act of ingrained Polish villainy that was aimed specifically at Jews.

Szanowny Panie Gestapo: Donosy Do Wadz Niemieckich W Warszawie I Okolicach W Latach 1940-1941 Engelking, Barbara 2014

Denunciations of Polish Citizens by Other Polish Citizens BEFORE the German-Made Holocaust. Used Misleadingly by Jan Grabowski in His JUDENJAGD DEAR MR. GESTIPO [GESTAPO] is the title of this Polish-language book. It features some surviving anonymous denunciation letters written to the Gestapo, from 1940-1941, in the Warsaw area. THESE DENUNCIATION LETTERS HAD NOTHING TO DO WITH THE GERMAN-MADE HOLOCAUST--WHICH CAME LATER! Neo Stalinist Jan Grabowski, in his book on the JUDENJAGD (HUNT FOR THE JEWS, pp. 266-267), cites this book. This is misleading--at least to the average, low-information reader, who is led to believe that these acts of Polish denunciation were connected with the Nazi German extermination of Jews. They were not. They had NOTHING to do with the Holocaust because they PREDATED the Holocaust! Note that the very LAST entry in this book is from June 23, 1941. (p. 5). The systematic mass shootings of Jews, by Germans, did not start until late June 1941, and then much further east, on the new Russian front, and with news arriving in Poland much later. Systematic Nazi mass gassings of Jews did not begin until very late 1941 (at Chelmno, in German-occupied northwest Poland), and not until Spring or Summer 1942 in the General Government (German-occupied central Poland). There is more. The German death penalty for Jews caught beyond the Warsaw Ghetto did not begin until November 10, 1941 (p. 46), long after the most recent entry cited in this book. Consequently, Poles who denounced Jews could not possibly, before this date, been unknowingly or knowingly sending these Jews to their deaths! But what do the facts matter? So long as it makes for a better Jewish-victimization, Polish-villainy story, that is all that counts. POLISH DENOUNCERS? OR THE WORK OF VOLKSDEUTSCHE? A major shortcoming of this work is that it admittedly cannot differentiate betrayals coming from ethnic Poles, and those coming from non-Poles (such as VOLKSDEUTSCHE). (p. 62). HOLOCAUST SUPREMACISM SPAWNS BELITTLING OF POLISH SUFFERING--YET AGAIN In common with other like-minded authors, Barbara Engelking departs

from objectivity in that she downplays the severity of the German occupation against Poles. She soft-pedals the Gestapo, and cites their "low" numbers. (p. 53). Tell the swimmer in shark-infested waters that there are "only a few sharks". Finally, the German terror against Poles was wreaked by Germans of ALL affiliations, and not only the Gestapo! **THE DENUNCIATION LETTERS TO THE GESTAPO IN PERSPECTIVE** The scale of the denunciations should be kept in perspective. Only a few denunciation letters have survived. On the other hand, the letters came from a huge population base (Warsaw and environs). Over 90% of the denunciation letters show obvious errors in spelling or grammar. (p. 64). This is consistent with the premise that most (though not all) Poles who collaborated with the Nazis were low-character or marginal members of Polish society. Author Barbara Engelking places collaboration in a broader context. For instance, in German-occupied France, there were an estimated 3-5 million denunciatory letters written to the Germans and the French collaborationist police. (p. 14). Quite a few. How much harm did the Polish denunciations actually cause? Against anecdotal claims of half (or more) German arrests stemming from denunciations, actual estimates are much less (17% down to 2%: p. 27).

DENUNCIATIONS WERE GENERALLY MOTIVATED BY SELFISH PERSONAL GAIN, NOT AGREEMENT WITH NAZI GERMAN IDEOLOGY OR POLICIES! Few of the denunciations were potentially motivated by ideological conformity to German Nazism, as opposed to servile obedience. (See p. 61, 105). The denunciation letters tended to revolve around personal matters, such as wanting to get to get rid of an unwanted spouse, lover, rival, etc. (p. 17). The denunciations addressed various offenses, such as possessing weaponry, concealing escaped Soviet POWs and Jews, and Poles conducting surreptitious commerce, as with Jews, etc. (p. 20, 30). They also included trivial statements, by someone, against Germans. (p. 35). Engelking elaborates on these categories in some detail. Bogus denunciations were apparently common enough to hamper the Gestapo. (p. 25). [Could at least some of the bogus letters have been written by the Underground as decoys intended to tie-up or mislead the Gestapo in order to protect the secrecy of Polish Underground operations?] Some figures on denunciation letters are instructive. Of the collection available to the author, 107 revolved around political matters, 57 were property-related ones, and 86 involved Jews. The latter was not only for Jews living beyond the ghetto, but also for Jews failing to wear the Star, and for Jews engaged in illegal speculation or smuggling. (p. 29. For comparable figures, showing that only a minority of the denounced were Jews, see p. 100). The foregoing figures, if representative, demonstrate that

Poles did not exhibit any tendency to target Jews preferentially for denunciation. In fact, few denunciatory letters show obvious anti-Semitic sentiments (p. 100-on), as Barbara Engelking defines the term, and anti-Semites were not the only ones denouncing Jews. Furthermore, as candidly pointed out by Engelking, some of the denouncers of Jews (and of Poles) were themselves Jews. (pp. 48-51).

DENUNCIATIONS AN UNREMARKABLE PRODUCT OF POLISH

DEMORALIZATION AND HOPELESSNESS The date of the entries in this book, ending in mid-1941, is important for at least two reasons. To begin with, the Poles ratting on their neighbors to the Gestapo were functioning just when Polish morale was at its lowest. Contrary to earlier hopes, the war would have no quick end. Germany had rolled over Europe. Poland's "ally" France had fallen, and Poland's "ally" Britain seemed on the verge of being knocked out of the war. The German-Soviet alliance appeared to be permanent. Germany victory in the war seemed inevitable, and a resurrected Poland looked all but impossible. There was no hope for an improvement in the Poles' horrible conditions under German occupation in the near future, if ever. The Poles were simply acting like an oppressed people stripped of their dignity (as were Jews, who were acted in similar fashion in the ghettos).

Unreliability of Holocaust Survivor Testimony

Hidden: A Sister and Brother in Nazi Poland Walker, Fay 2002 **The Malevolent Pole: Admitted Fugitive Jews' Imagination. Jews Themselves Affirm Zydokomuna. Canned Fear-of-Nazis Zydokomuna Exculpation Fails**
The title, unfortunately, has Orwellian Polonophobic connotations. There was no such thing as Nazi Poland. It was Poland conquered and brutally occupied by Nazi Germany! The protagonists of this account lived in SE Poland (as defined by her post-WWII boundaries), especially in the town of Kanczuga. They were well to do, and the father dealt with leather. Oddly enough, for some reason, the authors of this book persist in using the German name Lemberg for the Polish city of Lwow. (p. 17). Does this imply a veiled contempt for Poland? ZYDOKOMUNA FEAR OF NAZIS EXCULPATION FAILS. JEWS THEMSELVES AFFIRM THE REALITY AND RELEVANCE OF THE ZYDOKOMUNA! Now consider the fact that the 1939 Zydokomuna is often reflexively excused as a fear of the Nazis, and the mortal fear of falling in their hands. This is backwards-running thinking. The systematic Nazi mass murders of Jews were not to begin for nearly another

two years. The attitudes and actions of the Kanczuga Jews add to the refutation of this canned exculpatory argument. After the 1939 German-Soviet conquest of Poland, the line of demarcation between German-occupied and USSR-occupied Poland passed close to Kanczuga. Far from having a deadly fear of the Nazis, and believing that anything is self-evidently better than being under the Nazis, the local Jews actually debated on which side of the new border they would be safer! The conversations went as follows: "The Russians have never been our friends." "YES, BUT THE LEADERS OF THE RUSSIAN REVOLUTION WERE JEWISH." "They've arrested people." "True, but what will the Nazis do to us?" "Our mayor will keep us safe." (p. 58; Emphasis added). [Note also the irony of these Jews affirming the fact and relevance of the Zydokomuna, while today's Jews usually do their best to deny it.]

THE MALEVOLENT POLE: COMMON POLONOPHOBIC ARCHETYPES FROM JEWISH SURVIVORS'

IMAGINATIONS The years of fear and hiding took their toll. Fay comments: "But then I started hearing whispers in the village about me. Or maybe they were the rattlings in my own head..." (p. 193). Now consider the fact that a common archetype of Holocaust memoirs is that of fugitive Jews overhearing Poles plotting to betray or kill them. How many of these are based on the imaginations of hunted human beings?

THE GERMAN-IMPOSED DEATH PENALTY WAS DECISIVE After the Holocaust began, the Germans rounded up and shot most of the family. The brother and sister, Leo and Fay, kept hiding with Poles. Fay reflects on her experiences: "Many wonderful people in the Polish villages helped my brother, myself, and others like us live through the years in hiding." (p. 226). Poles would often share the risk successively, housing Jews for a time and then making arrangements from them to stay with a succession of other benefactors. (e. g., p. 161).

ANTISEMITISM IS NO NECESSARY HINDRANCE TO AIDING JEWS Sweeping accusations against Poles are often made in Holocaust materials, accusing them of anti-Semitism and overall disinclination to help Jews. In actuality, the ranks of Poles who helped Jews included those having various degrees of antipathy towards Jews. Such was also Fay's experience who, thinking that she was on the verge of being murdered, thought: "No more farmers who told me that they hated Jews but that, as good Christians, they were honor-bound to help me." (p. 177).

ANGER AGAINST JEWS IS NOT SYNONYMOUS WITH MURDER OF JEWS Poles in general are cited as blaming Jews for their poverty. (p. 218). However, the authors do not tell the reader that the pre-WWII Polish peasants were trapped on the bottom of the socioeconomic scale in large part because the next higher niche on the ladder (the shopkeepers, tailors, shoemakers,

etc.) was largely pre-occupied by Jews. Not surprisingly, ordinary buyer-seller conflicts took on nationality overtones. While attempting to hide in a barn from the Nazis, Fay ran across a Pole who had a grudge against her father. He told her: "It's you! You will never get out of her alive, you dirty Jew. Your father took everything we had because we couldn't afford to pay him for his stinking Jew leather. We'll fix you! We're calling the police!" (p. 176). However, he did not harm her, call the police, or even lock the barn door. (p. 180). [The reader should know that pre-WWII Jews often engaged in onerous usury that left Poles in crushing poverty, and had almost a monopoly on Poland's leather industry.] POLISH BETRAYERS OF FUGITIVE JEWS WERE RARE In time, various fugitive Jews became widely known in specific villages (p. 176), and, despite fears that it could happen, no one betrayed them. So much for the myth, propounded by the likes of Jan Grabowski and his JUDENJAGD, that fugitive Jews, once widely known to local Poles, were almost certain to be denounced to the Germans.

Collected Memories: Holocaust History and Postwar Testimony Browning, Christopher R. 2003 **Holocaust Survivor Testimony Unreliable. It Needs to Be Subject to the Same Vetting Process, For Accuracy, as Is All Other's Testimony** This work contains very timely information. For example: UNCRITICALLY-BELIEVED HOLOCAUST SURVIVOR TESTIMONIES--NOT THE HOLOCAUST DENIERS--ARE THE MAIN THREAT TO HOLOCAUST MEMORY! Scholar Christopher R. Browning, after repudiating the Holocaust deniers and their summary rejection of Holocaust-survivor testimonies, cautions against the more-harmful opposite extreme: "Paradoxically, perhaps the most serious challenge in the use of survivor testimony as historical evidence is posed not by those who are inherently hostile to it but by those who embrace it too uncritically and emotionally." (p. 40). Pointedly, Browning explicitly rejects the methodology of Jan T. Gross [as well as Jan Grabowski and Barbara Engelking], in which survivor testimony is afforded privileged status, and accepted as the default-correct one. (pp. 42-44, 84). He concludes that: "They will merely discredit and undermine the reputation and integrity of Holocaust scholarship itself." (p. 44). No kidding. But it is more than that. Saying that the testimony of a Jewish victim is automatically credible just because he/she is a Jew, is racist on its face. Gross' other notion (that Jews wouldn't falsely blame Poles for German crimes) is equally ridiculous. It flies in the face of evidence that wrongs done by neighbors are more intensely remembered than those of faceless

foreigners. (p. 43). [Browning doesn't go far enough. Polish Jews had a deep-seated Germanophilia, and, if anything, were very slow to realize that the Nazis could be "that bad".] SELF-IMPLANTED FALSE MEMORIES--IN HOLOCAUST SURVIVORS Browning shows how Holocaust survivors often internalize what they heard about the Holocaust, especially commonly-repeated themes, and graft into their memories events that they never personally experienced. (p. 67, 82-84). [How many Pole-accusing events in Holocaust testimonies are actually the products of self-implanted memories derived from Polonophobic archetypical themes that exist in the Jewish community?] For more on the fact that Holocaust survivor testimony is not automatically credible, see my reviews of ERA OF THE WITNESS, by Annette Wieviorka, and EICHMANN BEFORE JERUSALEM, by Bettina Stangneth. POLES DID RETURN JEWISH PROPERTIES, AND DID SO VOLUNTARILY Unlike the media-hyped tales of "greedy" Poles unwilling to return Jewish properties, the local Poles returned Jewish valuables entrusted to them. (p. 56, 58). This furthermore enabled their use in the often-successful bribing of the "corrupt" Germans. JEWISH NAZI COLLABORATION: MOTIVATED BY THE PERKS RATHER THAN BY FEAR OF DEATH At Starochovice, there existed a Judenrat-equivalent group of privileged Jews consisting of the Wilczek coterie. (pp. 56-57). They enjoyed noticeably better food, clothing and housing than other Jews, were free to travel to nearby towns, sold borrowed Jewish goods to Poles on the black market, and perhaps helped the Germans choose who was to die. Later, while on the train to Auschwitz, members of the Wilczek coterie were killed by other Jews in a vendetta (pp. 78-81; which was ironic in the sense that the Jews on this particular transport were not gassed: p. 83). THE BRUTAL GERMAN OCCUPATION BROUGHT OUT THE WORST IN BOTH THE JEW AND THE POLE Analyzing all this, Browning remarked: "One of the saddest 'lessons' of the Holocaust is confirmation that terrible persecution does not ennoble victims. A few magnificent exceptions notwithstanding, persecution, enslavement, starvation, and mass murder do not make ordinary people into saints and heroic martyrs." (p. 85). [This exculpation of negative Jewish conduct against fellow Jews should be used consistently, exculpating negative Polish conduct against Jews. (And don't forget: Poles were also victims!)] It should also silence those who armchair-moralize about "so few Poles" rescuing Jews and "so many Poles" denouncing fugitive Jews. Will reason now prevail? Fat chance.] ADOLPH EICHMANN'S OFT-QUOTED "BANALITY OF EVIL"--A CON JOB Jason Browning suggests that Eichmann's

impersonal-passive-role self-portrayal had been nothing more than one of his self-serving lies. (p. 10).

The Holocaust and the Historians Dawidowicz, Lucy S. 1981 **No Polish Death Camps. Holocaust Survivor Testimony Unreliable. Jewish Nazi Collaboration a Legitimate Issue (But To Be Postponed For Another Generation!)** THE POLISH DEATH CAMP CANARD REPUDIATED Lucy Dawidowicz comments, (quote) The Germans used Poland as their gigantic laboratory for mass murder, not (as has sometimes been wrongly charged) because the Nazis counted on Polish anti-Semitism, but because that was where most of Europe's Jews were concentrated and where the Germans expected to settle for a long time. (unquote). (pp. 92-93). HOLOCAUST SURVIVOR TESTIMONY IS UNRELIABLE Davidowicz is frank as she addresses this subject, (quote) Many thousands of oral histories by survivors recounting their experiences exist in libraries and archives around the world. Their quality and usefulness vary significantly according to the informant's memory, grasp of events, insights, and of course accuracy...The longer the time elapsed, the less likely that the informant has retained freshness of recollection or can offer new information. The transcribed testimonies I have examined have been full of errors in dates, names of participants, and places, and there are evident misunderstandings of the events themselves. (unquote). (pp. 176-177). Lucy Dawidowicz's cautionary statements are especially relevant today. Neo-Stalinist authors such as Jan T. Gross, Jan Grabowski, and Barbara Engelking, have openly stated that Jewish Holocaust testimonies be accepted automatically as valid, because, after all, they are "the voices of victims", which magically is supposed to make them right. In contrast, Dawidowicz, notwithstanding her anti-Polish bias, realizes that no one's testimony is privileged, and that the normal processes of historical scrutiny of information must always be in force. For more on the fact that Holocaust survivor testimony is not inherently reliable, see my reviews of: Christopher R. Browning COLLECTED MEMORIES, Annette Wieviorka ERA OF THE WITNESS, and Bettina Stangneth EICHMANN BEFORE JERUSALEM. JEWISH NAZI COLLABORATION--A VALID ISSUE THAT IS NOT BEING ADDRESSED!

The author discusses the Judenrat controversy. Although she tries to belittle Hannah Arendt and her conclusion in EICHMANN IN JERUSALEM,

Dawidowicz tacitly admits that the role of the Judenrat and the Jewish ghetto police are legitimate issues, (quote) Perhaps in another generation, when the suppurating wounds which the Holocaust inflicted on all Jews will have closed, it will be possible for Jews to confront Holocaust history. (unquote). (p. 139).

HOLOCAUST SUPREMACISM AGAIN--THIS TIME TAKEN TO EXTREMES

The author goes beyond the usual attempt to portray the Holocaust as something qualitatively different from, and above, all other genocides. She repeatedly tries to depreciate Polish suffering under the Nazis (e. g, p. 10, 13, 103, 119).

FALSIFICATIONS OF HOLOCAUST HISTORY Dawidowicz has a chapter on the treatment of the Holocaust in Communist-ruled Poland. She realizes that Jewish Communist author Bernard Mark falsified history, in order to glorify the Communists. (pp. 101-102, 106, 170).

Into That Darkness: An Examination of Conscience Sereny, Gitta 1974

Holocaust Survivor Testimony Unreliable. Holocaust to Follow

Holocaust. Ukrainians Searched the Countryside for Fugitive Jews, So Don't Automatically Blame Betrayals on the Poles Consider some interesting information: **UNRELIABILITY OF HOLOCAUST SURVIVOR TESTIMONY--AND THAT OF OTHERS IN WWII** Sereny interviews Franz Stangl and other Nazis such as Franz Suchomel, Jewish escapees from Treblinka, and a member of the Polish Underground. There are many contradictions between different accounts, which she explains as follows: "This is less the result of failing memories or deliberate manipulation, than because most people now represent these events and their part in them with a view to seeming--to themselves even more than to others--what they would have liked to have been, rather than what they were. And this applies to Germans as well as Poles, Christians as well as Jews, West as well as East Europeans." (p. 171). All of this is in striking contrast to the musings of the likes of Jan T. Gross, Jan Grabowski, and Barbara Engelking, all of whom would have us accept that Holocaust survivor testimonies must automatically be believed because, after all, they are the "voice of victims"! **THE OTHERIZATION AND SELF-OTHERIZATION OF THE JEW** Polish authors have commonly been criticized for not portraying Polish Jews as Poles. But the shoe is also on the other foot. Sereny comments: "Polish Jews always refer to non-Jewish Poles as 'Poles' and to themselves as 'we' or 'Jews'." (p. 121; see also p. 199). **NO POLISH DEATH CAMPS** To her credit, Sereny recognizes the fact that Poles had nothing to do with the German death camps built on their soil (p. 100), and that Poles faced

the death penalty for the slightest form of aid to Jews (p. 117). **POLES MONITOR THE UNFOLDING GERMAN-MADE HOLOCAUST** There is a fascinating interview (pp. 149-156) with Franciszek Zabecki, a member of the Polish Underground who was also the traffic superintendent at the Treblinka railroad station. He points out that there was limited Underground communication between different regions of German-occupied Poland (p. 151). Consequently, the events unfolding at Treblinka were not immediately related to those at Belzec and Sobibor. (This may address David Engel's accusation of the Polish Government in exile's "tardy" report on Jewish deaths). Zabecki kept a tally of all the trains arriving at Treblinka along with the numbers written on each train. From this, he arrived at a death toll of 1.2 million (p. 250) which, if correct, would cause Treblinka to surpass Auschwitz-Birkenau as the world's largest Jewish cemetery. [The currently-accepted Treblinka death toll is closer to 800,000.]

COLLABORATION--INCLUDING JEWISH NAZI COLLABORATION

Ukrainian collaborators played a central role in the operation of Sobibor (p. 122, 124) and Treblinka (e. g., p. 148, 166; see especially p. 224). Lithuanians (p. 155) and Russians (p. 164) were also involved. So were Jewish Kapos (p. 123, 158-159)--the depravity of some of whom rivaled that of the Germans and Ukrainians (p. 188). **DO NOT ASSUME THAT DENUNCIATIONS AND KILLINGS OF FUGITIVE JEWS WERE NECESSARILY DONE BY POLES** Treblinka-escapee Berek Rojzman commented: "We got to know from people around that the Germans were sending Ukrainians who pretended to be partisans, into the woods to look for Jews." (p. 243). How often was the JUDENJAGD, attributed to Poles, actually the work of Polish-speaking Ukrainian collaborators (not only around Treblinka, but also elsewhere--even in otherwise Ukrainian-free regions of Poland)? **HONORARY ARYANS: THE NAZI AUTHORITIES**

DELIBERATELY SPARED SOME GERMAN JEWS Franz Stangl rebuts Holocaust-uniqueness arguments (that posit that ALL Jews were targeted for extermination) when he alludes to certain deliberately-protected Mischlinge and full-blooded German Jews: "That racial business," said Stangl, "was just secondary. Otherwise, how could they have had all those 'honorary Aryans'? They used to say that General Milch was a Jew, you know." (p. 232). **THE ROLE OF THE CHURCH** Had the Vatican had been "silent" on Jews? If so, it had also been "ineffectual" in its occasional statements on murdered Poles (pp. 278-279). After Nazi Germany's defeat, German war criminals tried to evade justice. Against the blanket condemnation of the Catholic Church, Sereny shows that aid to fleeing Nazis was given almost exclusively by German and Austrian clergy (pp. 285-286).

NOT JUST THE HOLOCAUST. THE IMPENDING POLOKAUST Not content with maintaining an exclusively Judeocentric focus, Sereny examines the planned extermination of Slavs: "Historical records in the public domain prove beyond any doubt that the Nazi extermination of the Jews, and concurrently of large numbers of Gypsies, was intended as only the first step in a gigantic programme of genocide of all so-called 'inferior races' of Europe. A beginning was made both in Russia...and in Poland..." (p. 93). Treblinka-escapee Richard Glazer adds: "This is something, you know, the world has never understood; how perfect the machine was. It was only lack of transport because of the Germans' war requirements that prevented them from dealing with far vaster numbers than they did; Treblinka alone could have dealt with the 6,000,000 Jews and more besides. Given adequate rail transport, the German extermination camps in Poland could have killed all the Poles, Russians, and other East Europeans the Nazis planned eventually to kill." (p. 214). ODESSA WAS A MYTH--WELL, ALMOST Finally, Sereny discusses Stangl's flight to Brazil. She contends that few Nazis escaping from postwar Europe benefited from the aid of conspiratorial organizations such as Odessa, whose effectiveness had been greatly exaggerated to begin with (p. 276).

Eichmann Before Jerusalem: The Unexamined Life of a Mass Murderer

Stangneth, Bettina 2011 **The Vast Majority of Jewish Accusations Against Poles Are Unverified. Holocaust Survivor Memories are**

UNRELIABLE Nowadays, some anti-Polish Holocaust spokespersons (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.

The Era of the Witness Wieviorka, Annette 1998 **Jewish Holocaust Testimonies Are Unreliable. They Should Be Subject to the Same Skeptical Vetting Process As Are All Other Testimonies.** This French author, a Holocaust historian, surveys the history of Shoah-related memorial writing, beginning during

WWII. This includes Jewish diarists and chroniclers. She then surveys the early postwar attempts of Jews to write down the events of the Shoah. From then, she moves on to the Eichmann trial, and numerous other events related to the publicizing of the Holocaust. Author Wieviorka includes fascinating statistics in her book. For instance, in 1949, one third of Israel's population consisted of Holocaust survivors--350,000 of them. (pp. 72-73). The HOLOCAUST series, televised in 1978, reached an audience of 120 million television viewers. (p. 98).

SHOULD HOLOCAUST-SURVIVOR TESTIMONIES BE PRIVILEGED? NO

Annette Wieviorka, the author, treats Holocaust-survivor accounts with some skepticism, (quote) Lucy Dawidowicz expressed an opinion shared by most of her colleagues: "The transcribed testimonies I have examined have been full of errors in dates, names of participants, and places, and there are evident misunderstandings of the events themselves." Thus, for Dawidowicz, nothing can be salvaged from testimony, which is seen as incapable of reporting facts in a pure positivist mode and, above all, incapable of generating a historically accurate narrative. (unquote). (pp. xiii-xiv). [To see the original quote from Dawidowicz, and in more detail, please see: *The Holocaust and the Historians*.] Evidently, the assessment of survivor testimonies by Dawidowicz, and even more that of Wieviorka, is diametrically opposite of that of the likes of Jan T. Gross and Jan Grabowski. The latter two seriously state that Jewish Holocaust survivor testimonies should automatically be accepted as factual, as they are the voice of victims. [As if this fact automatically conferred reliability, or as if Poles under the Nazi occupation were not ALSO victims.] Clearly, historic objectivity requires that no one group's testimonies should be privileged, or otherwise exempt from the normal processes of historical scrutiny. For more on the lack of automatic credibility of Holocaust survivor testimonies, see my reviews of Christopher R. Browning *COLLECTED MEMORIES*, and Bettina Stangneth *EICHMANN BEFORE JERUSALEM. WHY JEWISH CHILDREN WERE ALSO SYSTEMATICALLY MURDERED* The Holocaust came about when Hitler took collective revenge on Europe's Jews for "international Jewry starting another war". Wieviorka cites a German-language source that quotes Heinrich Himmler (spoken October 6, 1943) for an additional reason that Jewish women and children were targeted for destruction, (quote) "I did not feel I had the right to exterminate the men--that is, to kill them or have them killed--while allowing their children to grow up and take revenge upon our children and grandchildren. The difficult decision had to be taken of making this nation vanish from the face of the earth..." (unquote).(p. 2).

The Last Jew From Wegrow: The Memoirs Of A Survivor Bielawski, Shraga Feivel 1991 **Holocaust Survivor Testimony Unreliable. Jewish Economic Privileges in Pre-WWII Poland. Rare Candor on the Danger of Jumping to Blame-Poles Conclusions, Despite the Author's Vindictive Polonophobic Mindset!** Bielawski grew up in Wegrow, which is located well north of Warsaw. At Wegrow, 75% of the businesses were owned by Jews before WWII. (p. 3). During the Great Depression, Bielawski converted most of his assets into gold, worth a then-considerable \$4,000. (p. 14). [Privilege is relative. Thus, while most Polish Jews were not wealthy, let us not forget that, even more so, most ethnic Poles were not wealthy either!] **ASPECTS OF JEWISH RELIGION** This memoir mentions some Jewish beliefs and practices. For instance, the Jews believed that the world was created out of nothing. (p. 55). Also, the rabbi had taught that: "...every Jew must perform good deeds, MITSVOS, and that if he did he would go to the Garden of Eden after he died. If he did evil, he would go to GEHINOM (hell). He explained that hell was a great, hot oven." (p. 118). **NAZI GERMAN OCCUPATION: POLISH-SPEAKING GERMAN (VOLKSDEUTSCHE) MAYORS TAKE OVER THE TOWNS** After the Germans conquered Poland, they began oppressing the Jews immediately. As was the case in countless other towns and villages, they appointed a Volksdeutsch mayor for Wegrow. (p. 17). (The Germans appointed a Volksdeutsche Mayor of Jedwabne, and yet this is disregarded in the customary headlong rush to blame Poles for the Jedwabne massacre.) **POLISH AID AND JEWISH BANDITRY** During the Holocaust, a series of Poles helped and hid author Bielawski. He stayed a long time with the farmer Bujalski, hiding in an ingenious hideout in a barn, and stole some of Bujalski's food to supplement that which he had been given. (p. 142). [How many cases of Jews denounced or killed, even by their erstwhile Polish benefactors, had been provoked by Jews engaging in such conduct? And let us not forget that Poles ALSO had to eat.] **DO NOT ASSUME THAT SLAIN FUGITIVE JEWS HAD BEEN KILLED BY POLES** At one time, however, Bielawski was told that Russian POWs in the area had escaped from the Germans, and were robbing and killing Jews in the forest. (p. 73). Members of other non-Polish nationalities also engaged in such acts, but nowadays only Poles are blamed for it. **AN INADVERTENT WARNING TO HOLOCAUST SURVIVORS: DO NOT JUMP TO CONCLUSIONS ABOUT THE PRESUMED MALEVOLENCE OF POLES** In spite of the Polonophobic tone that permeates his memoir,

Bielawski had to common decency to admit when he was wrong in accusing the Poles. He had gotten help from Mrs. Rowicki, who told him to return the next day. Upon doing so, he heard Germans in the house, and concluded that Rowicki had set a trap for him by inviting the Germans to lie in wait for their unsuspecting prey. It turned out that the Germans had invited themselves coincidentally, and had stayed long into the night. (pp. 70-71). This incident reinforces the dubious credibility of Holocaust survivors. In this particular instance, the survivor realized that he was wrong, and admitted it. But, how many other examples, of alleged Polish malevolence, are nothing of the sort, because the Holocaust survivor either did not know all the facts, or chose not to mention them? Thus, had Bielawski not known or admitted the truth, his testimony would have gone down in history as yet another example of (what else?) Polish anti-Semitism, as well as the eagerness of Poles to help "the Nazis" kill Jews, and, most of all, Polish complicity in the Holocaust. THE JEWISH VINDICTIVE SPIRIT DIRECTED AT POLES In the end, Bielawski evidently forgot that he owed his very life to Poles, and exuded venom against them. He wrote: "I prayed that the land would split and swallow up the Poles as Korach's followers were swallowed by the earth in the days of Moses." (p. 159). Nice way to go. And people wonder why some Poles hate Jews. UPDATE (MARCH 2019) Jan Grabowski, the author of JUDENJAGD, has become all excited about the fact that some scholars in Wegrow have questioned the veracity of this memoir by Shraga Feivel Bielawski. This, actually, is quite standard. Historians critically evaluate ALL sources of information, and no one is privileged. Incidentally, the vicious (even racist) Polonophobia exhibited by Bielawski does not inspire confidence in the detachment and objectivity of his memoir on Polish-related matters.

Jewish Religion Teaches to Assume Pogroms

Jewish Resistance During the Holocaust Grubsztein, Meir 1971

BOMBSHELL: Jewish Religion Teaches to ASSUME Pogroms Even When There is a Lack of Evidence. Polokaust To Destroy Polish Population. Polish Aid to Warsaw Ghetto Uprising Was Sincere and Substantial This book, based on a conference in 1968 and published back in 1971, clarifies much anti-Polonism. But to no avail: The same falsehoods about Poles and Poland keep getting repeated now 50 years later. This work also contains some little-known

information, with which I begin my review: JEWISH THINKING DRIVES JEWS BEING MADE INTO POGROM VICTIMS WITHOUT EVIDENCE!

Maimonides is quoted as saying that, if the body of a slain Jew is found by the wayside, it shall be assumed that he was slain because of his Jewishness, and he shall be called martyr. (p. 470). Rabbi Huberband went even further, quoting the Hatam Sofer, wherein if a Jew is slain by a gentile for whatever reason, as during a robbery, he is a martyr. (p. 471). The foregoing thinking helps explain why occasional Polish killings of Jews, as during 1918-1920 and again during and immediately after WWII (e. g. Jan T. Gross, Jan Grabowski, and Barbara Engelking), are mystified and sensationalized as pogroms and anti-Semitic acts when most of them were probably ordinary crimes. In other words, Jews are prone to assume that they are the objects of anti-Semitic violence even when they are not.

THE UNFOLDING POLOKAUST: POLES WERE NEXT IN LINE FOR THE GAS CHAMBERS During WWII, not only Jews but also Poles faced a grim fate. Erich Kulka quotes Steinmetz, a senior SS official at Auschwitz, who insisted that Hitler will still win the war, and then do to the Poles and Czechs what was done to the Jews--only more efficiently, at 50,000 victims per day. (p. 493). JEWS BAND TOGETHER Simon Wiesenthal criticized the lack of unity among WWII-era Jews, and compared them unfavorably with the Jews of the Middle Ages. During that time, when pirates seized a ship containing priests, merchants, and Jews, the Jews were invariably the first ones to be ransomed. (p. 97). [Perhaps such successes contributed to the notion of Jews being overly clannish, influential and powerful.] THE PERENNIAL POLONOPHOBIC ACCUSATIONS OF THE POLISH UNDERGROUND AK (ARMIA KRAJOWA) AND NSZ KILLING FUGITIVE JEWS Yisrael Gutman, later with Yad Vashem, levels a particularly odious Polonophobic accusation, without a shred of supporting evidence. He says that the Polish Underground had "more than a few" members who looked with satisfaction upon the Nazi destruction of the Jews. (p. 274). In contrast, Michal Borwicz, a Jewish member of the AK and Warsaw Ghetto fighter, repudiates as "distorted generalizations" accusations of the AK (A. K.) being anti-Semitic and significantly prone to kill Jews--something which, incidentally, the Communist AL (A. L) did also. (pp. 360-361). He mischaracterizes the NSZ as fascist, though he admits the fact that it had openly Jewish members (p. 350), and that the National Democrats (Endeks) had members that were sympathetic to Jews. (p. 360). Indeed. [Here we are over 50 years after the publication of this book, and the same anti-Polish rubbish, about the A. K. and NSZ killing fugitive Jews, still emanates from some Jewish circles.] DO NOT BLAME THE POLES FOR "NOT DOING

ENOUGH" TO ARM THE JEWS DURING THE WARSAW GHETTO UPRISING (1943) Michal Borwicz is candid about the fact that the Jews themselves made little effort to open and maintain channels of communication with the Poles. (p. 345). He realizes that NO gentile European nationality under German occupation would have launched, or significantly participated, in a suicidal uprising at the height of the German occupation. (p. 335). As for the Polish arming of the Ghetto combatants, Borwicz comments: "It should be noted, incidentally, that (contrary to the belief of the Jewish fighters then) the A.K., too, had few weapons. From my own experience in the ranks of the Polish Underground I well knew that even at a later date the matter of the distribution of arms among the various units was one of the most difficult problems." (p. 362). He concludes: "The cooperation of the A.K. was real and substantial even though it did not measure up to the enormity of the events." (p. 347). DOES NOT BELITTLE POLISH RESCUE EFFORTS ON BEHALF OF FUGITIVE JEWS Borwicz also rejects those who try to marginalize ZEGOTA as merely the work of a handful of altruistic individuals. He notes that it couldn't possibly have attained the ramified activities it did without active Underground support. (p. 361).

"Poles are Jew-Killers" is Recycled Nazi Propaganda

The Holocaust Kingdom Donat, Alexander 1978 **Modern Jew-Killing Accusations Against Poles a Repetition of Nazi Propaganda. Looting and Grave Robbery Done By Jews as Well as Poles** Author Alexander Donat recounts his experiences in the Warsaw Ghetto, the Warsaw Ghetto Uprising (notably the role of the Z.Z.W.; pp. 107-108 and 143), Maidanek (including its cruel Jewish kapos; p. 193), other locations, and finally Germany not long before the time of liberation. Donat doesn't think much of German "repentance" following the Nazi defeat (p. 291). IRONY: NAZI GERMAN PROPAGANDA IS NOW BEING REPEATED BY POLE-ACCUSING JEWS Interestingly, a "different" kind of German told Donat that Polish nationalist guerillas ostensibly fight Germans but actually go around killing fugitive Jews. (pp. 225-226). Evidently, these oft-repeated tales originate from German propaganda--intended in part to discourage Jewish escapes. Now we get very much the same message from too many Holocaust materials! So Holocaust educators are making common cause with the Nazis against Poles. For shame! LOOTING, GRAVE ROBBERY

CONDUCTED BY JEWS AS WELL AS POLES In contrast to the one-sided attention devoted, in modern Holocaust materials, to Polish informers, blackmailers, and looters, Donat broadens this to include Jews, as in the Ghetto: "Many highly-placed occupation authorities...were officially and unofficially involved in looting. So were some Jewish criminals who tipped Germans off about the best places to plunder, or threatened Jews that they would do so in order to blackmail them." (p. 9). "Gentile Poles were among the looters, and last, but not least, was the looting done by the employees of the Ghetto undertaker, Pinkiert, who robbed the corpses of the slain. Since more than 10,000 people were killed or died during the Resettlement Operation, the undertakers' haul was rich." (p. 72)

JEWISH-NAZI COLLABORATION As for the infamous Jewish police, Donat comments: "Actual power was now in the hands of the Jewish Ghetto police who roamed the streets like wild beasts, seizing men, women, and children with increasing brutality." (p. 61)

AN IRONY TO THE AUSCHWITZ CARMELITE CONVENT CONTROVERSY For all the talk, in the wake of the Auschwitz Carmelite Convent controversy, of the Cross being absolutely foreign, if not offensive, to Judaism, Donat and his fellow Jews have no problem juxtaposing Jewish suffering with Golgotha (p. 83, 103), Calvary (p. 152), and the Crucifixion of the Christ inside us (pp. 230-231).

JEWISH GERMANOPHILIA AND JEWISH PASSIVITY: WHY POLES OFTEN DID NOT THINK MUCH OF EVENTUAL JEWISH RESISTANCE In focusing on "Jewish passivity", Donat recounts the entrenched pro-German mindset of most Jews: "For generations, East European Jews had looked to Berlin as the symbol of law, order, and culture. We could not now believe that the Third Reich was a government of gangsters embarked on a program of genocide 'to solve the Jewish problem in Europe'." (p. 103).

JEWS IN DENIAL ABOUT THE UNFOLDING HOLOCAUST Donat admits that the Poles had a better grasp of German intentions than the Jews. He recounts how a Pole tried to buy a coat from the Jew, but the Jew insisted that he'd still need it, prompting the Pole to respond: "They're going to make soap out of you anyway. Sell the coat to me. Why should a nice coat like that go to waste?" (p. 123). Donat comments: "Such things were said neither as a taunt nor in hatred. The facts were all too evident: the Jews were too stupid to understand their situation and it was necessary to hammer it home to them. After the January [1943] resistance, however, we occasionally heard Poles say things like, 'Bravo, little Yids! That's the way. Stand right up to them!' Or, 'They're eating you for lunch and saving us for dinner!' Or, 'As soon as those sons-of-bitches have finished you off, it'll be our turn.'" (pp. 123-124). The foregoing alone refutes the claim that the

Poles generally felt "friendly neutrality" towards the Germans' extermination of the Jews. We also see that seemingly-callous Polish remarks weren't necessarily that and, in any case, Poles used comparable remarks to refer to themselves. THE GERMAN-IMPOSED DEATH PENALTY AND THEN THE GERMAN-IMPOSED DEATH PENALTY Donat makes the ridiculous argument (echoed more recently by Jan T. Gross) that the Poles weren't afraid of the German-imposed death penalty when it came to such things as the possession of radios, but were only afraid of the death penalty when it came to hiding Jews (p. 230). Common sense alone teaches that hiding a verboten object (radio) was much less risky than hiding a verboten human being! Furthermore the risk-taking Pole knew that, if caught, he had a good chance of being freed with a well-placed bribe for radio-possession, but not for housing a Jew.

The Pavement of Hell: 3 Leaders of the Judenrat Tushnet, Leonard 1973 **Poles Indifferent to Jews? Dig This: Jews Indifferent to Gypsies! Jewish-Nazi Collaboration Odious. Karaites Spared. Nazi Propaganda: "Nazis Protect Jews". Endecks and Jews Had Agreed That Most Jews Must Leave Poland**

This three-part book focuses on the lives of three top JUDENRAT leaders: Chaim Rumkowski (Rumkovsky) of the Lodz (Litzmannstadt) Ghetto, Adam Czerniakow of the Warsaw Ghetto, and Jacob Gens of the Vilna (Wilno, Vilnius) Ghetto. Tushnet consistently brings up examples of behaviors in these men that were variously harmful and at other times helpful towards fellow Jews facing the unfolding Holocaust. He also cites a selection of Jewish opinions on the character of these Judenrat leaders. For example, Czerniakow's suicide has been interpreted as a heroic refusal to have any part in the shipping of Warsaw's Jews to their deaths at Treblinka, and as a cowardly act of abandoning the Jewish community without so much as a warning about their impending fate. (pp. 130-133). POLES WERE GENERALLY INDIFFERENT TO JEWS? SO WHAT? JEWS WERE GENERALLY INDIFFERENT TO GYPSIES Tushnet writes: "The Jews shut their eyes to the fate of the Gypsies. Rumkowski was ordered to set up special barracks for the, to provide food and medical services, and to see that the dead were buried in the Jewish cemetery. A typhus epidemic, in which several Jewish doctors lost their lives, broke out in the Gypsies' quarters. They were strictly quarantined during their short-lived existence in the ghetto. In December, 1941, they were deported. The Jews neither knew where nor cared. The Gypsies ended at the death camp of Chelmno. [Kulm]. (p. 44). JEWISH-NAZI

COLLABORATION WAS REAL AND EXCEPTIONALLY ODIOUS Leonard Tushnet pulls no punches as he comments, "The Jewish Ordnungsdienst, the O.D., imitated the corrupt Polish police they were so familiar with." (p. 97). Tushnet adds that the Jewish Ghetto Police was generally crueler to Jews than the Polish police (Policja Granatowa). (p. 97). He refers to western European Jews as ones with "...their traditional denigration of the Polish Jews..." (p. 38).

NAZI PROPAGANDA: PROTECTING JEWS FROM POLES The Nazis had put Jews into ghettos ostensibly to protect them from the Poles (p. 93) as well as to protect Poles from "Jewish diseases." (p. 110). (Ironically, those Jews today who accuse Poles, of being "complicit in the Holocaust" and being prone to denounce or kill fugitive Jews, are repeating Nazi propaganda and making common cause with the Nazis!)

SOME PRE-WWII JEWS, JUST LIKE ENDEKS, CALLED FOR THE MASS EMIGRATION OF POLAND'S JEWS Before WWII, Jacob Gens had been a member of Jabotinsky's Revisionists. This Zionism-in-a-hurry called for immediate Jewish settlement of Palestine regardless of British opposition, including the shipment of 1.5 million Polish Jews to Palestine. Such "distractions" as religion, socialism, and labor-union membership should not divide Jews in their prioritized pursuit of a Jewish state. (pp. 152-153).

SOME CANDOR ABOUT THE CAUSES OF ANTI-SEMITISM While elaborating on Gens, Tushnet candidly touches on Jewish conduct that had provoked Lithuanian (and Polish) anti-Semitism. He comments: "Jacob Gens...had always been a man with noble ideals--ideals of a free and independent Lithuania, ideals of a Palestine conquered by the Jews to be their national homeland. He saw no contradiction between the two. While the Jews were in the Diaspora they should be strong supporters of the nations that sheltered them, not separatists demanding special privileges nor cosmopolitans denying patriotic bonds." (p. 198).

NO HOLOCAUST UNIQUENESS (EVERY SINGLE JEW MUST DIE): NAZIS DEFINE-AWAY THE KARAITES AS NON-JEWS, AND LEAVE THEM ALONE In Vilna, the Karaites, a Jewish sect, were declared non-Jews by the Nazis and spared. (p. 148-149). Obviously, the Nazis were not obsessively concerned with destroying everything even remotely Jewish.

JEWS DISREGARD POLISH WARNINGS ABOUT THE UNFOLDING HOLOCAUST The Poles had helped smuggle food into the ghettos. (e. g., p. 28). They also helped warn Warsaw's Jews about the unfolding German mass murders of Jews (the Holocaust by Bullets), which began further east: "The Polish scout, Henyek, and various Zionist messengers came from Vilna with the dreadful news of the massacre of 30,000 Jews. Some believed the tales of mass executions; some did not. Czerniakow was one of those who did not."

(p. 109). GERMANS REFRAINED FROM USING THE POLISH POLICE TO HELP LIQUIDATE THE WARSAW GHETTO Now consider the beginning of the end of the Warsaw Ghetto: "The German mechanism for 'the final solution of the Jewish problem' went into full gear. Starting on July 15 [1942], Estonians, Letts, Lithuanians, and Ukrainians reinforced and gradually replaced the Polish guards around the ghetto walls." (p. 125).

The Holocaust in Latvia, 1941-1944 : The Missing Center Ezergailis, Andrew 1996 **German Guilt Diffusion: The Nazi and Soviet (Now Jewish) Blame-the-Locals Holocaust Tactic. A Germanless Holocaust. Implications for Jedwabne. No Significant Polish Collaboration in the Holocaust** Author

Andrew Ezergailis is a Holocaust scholar. Owing to the fact that I know very little on the subject of Latvians in the Holocaust, my review is limited to the implications of Ezergailis's findings relevant to Poland. Owing to the fact that the "complicity in the Holocaust" meme has been so overused, all this is of broad-based significance. A word of caution. Ezergailis' treatment of the Zydokomuna (Judeo-Bolshevism), as a reality, and as a factor motivating revenge collaboration with the Nazis, is--to put it diplomatically--very inadequate. GERMAN GUILT DIFFUSION AND THE GERMANLESS HOLOCAUST: THE NAZIS AND SOVIETS DID IT, AND NOW MUCH OF THE HOLOCAUST ESTABLISHMENT DOES TOO With reference to Latvians, Ezergailis comments, "The general tendency of the Soviet works on the Holocaust has been to minimize, sometimes even eliminate, the German role in the killings, and attribute the responsibility for the murders to 'nationalists'. The Soviets picked up and continued the Nazi theme of the spontaneity of 'native' forces in the killing of the Jews. The cornerstone of Soviet historiography was to divide the Latvian people into communists and nationalists. In Soviet usage the term 'nationalist' more often than not meant non-communist." (p. 14). Nowadays the tendency in Holocaust circles, LEWAKS, and well-named neo-Stalinists such as Jan T. Gross and Jan Grabowski, is to shift blame for the Holocaust away from the Germans and onto Poles. Once again, the blame is put on Polish "nationalists" (and "devout Catholics"). Once again, we are entering the Orwellian world of the Germanless Holocaust. The LEWACTWO follows the old Soviet model, dividing Poles into the good-guy "progressives" and the bad-guy "nationalists". Judeo-independent thinkers are also labeled "nationalists". If you are not a "progressive", then you are a "nationalist". Naughty, naughty you. JEDWABNE PROBABLE CAUSE:

GERMANS AT FIRST DELIBERATELY HID THEIR JEW-KILLING ATROCITIES BY FRAMING THE LOCALS Holocaust scholar Ezergailis comments, "HIMMLER-HEYDRICH PLANS: Although we do not have any documents ordering the killing of the Jews of Latvia, we have a set of Heydrich's instructions to General Walter Stahlecker and other Einsatzgruppen leaders to conceal the killings and to make it appear that the 'natives' were doing it. The unambiguous plan was to induce 'spontaneous' anti-Jewish pogroms in the local peoples...Another part of the concealment was to film and photograph the killing actions performed by the 'natives' but to avoid doing the same when Germans were involved...The photographing of the 'native' killing squads went on for the whole of the killing period." (p. 51). [The media-acclaimed Jan T. Gross has alleged that the Germans had filmed the Poles in their "spontaneous" killing of Jedwabne's Jews, even though this alleged film has never been found. Yet, even if it were, it would be nothing more than a German propaganda blame-the-Poles contrivance.] MANY JEWS ARE NOW MAKING COMMON CAUSE WITH THE NAZIS IN BLAMING POLAND Ironically, the many Jews, that nowadays treat Polish responsibility for Jedwabne as fact, are copying old Nazi propaganda! So is nearly all of the mainstream media. Himmler, Stahlecker, and Heydrich [ironically, probably a Jew himself] would have been very pleased. NO ORGANIZED POLISH COLLABORATION AGAINST JEWS, and STOP RATTLING ABOUT POLISH ANTISEMITISM Ezergailis parts ways with those who automatically connect anti-Semitism with any tendency to collaborate with the Nazis in the killings of Jews. He comments, "When does anti-Semitism become a motive for murder? Is anti-Semitism by itself ever a cause for killing?...The case of Poland is perhaps the best example that undermines stereotypical thinking on this question. Though Poland is reputed to have been rife with anti-Semitism prior to 1939, the historical record tells us that Poles had no commandos killing Jews." (p. 94).

Jewish Betrayers More Common Than Polish Betrayers!

Zagłada Żydów W Krakowie Bieberstein, Aleksander 1985 **Holocaust Eyewitness: Polish Denouncers of Jews Were Uncommon. Jewish Denouncers Were More Common Than Polish Denouncers! Jan T. Gross Falsehoods Debunked** THE DESTRUCTION OF THE JEWS OF KRAKOW. This Polish-language book is a gem. [I thank courageous Polish historian Jerzy Robert Nowak

for bringing this excellent book to public attention on a RADIO MARYJA audition.] Owing to the richness of this work, I can comment only on a fraction of its content.

THE GERMANS--NOT THE POLES--FORCED JEWS INTO GHETTOS German propaganda portrayed the forced confinement of Jews in ghettos as a protective measure against typhus. When typhus epidemics did not break out, the Germans changed their story. They now said that Jews had a natural symbiosis with lice, which was why they could easily spread typhus while not becoming ill themselves, and for which reason they still had to be isolated. (p. 43). Although the ghettoization of the Jews failed to starve and sicken them out of existence, the mortality rate was nevertheless 13 times that of the natural prewar rate. (p. 50).

POLISH DENOUNCERS OF FUGITIVE JEWS WERE UNCOMMON Nowadays, we hear a lot of bilge about the so-called "Polish complicity in the Holocaust." Ironical to this calumny, and as shown in this and succeeding section of my review, one would be on stronger grounds in leveling the accusation of "Jewish complicity in the Holocaust." No nation is all angels or all demons. The Germans learned about some of activities in the ghetto owing to both Polish and Jewish informers, which Bieberstein describes as members of the darkest, most demoralized elements of their respective societies. (p. 30). A number of Jews fled the Krakow ghetto and hid in the Aryan part of town. Polish denouncers of these fugitive Jews are described by Bieberstein as "FORTUNATELY RARE." (p. 85; Emphasis added). Some Jews fled through a canal system, and Polish onlookers were described as sympathetic. (pp. 85-86). (This further contradicts common accusations of Poles mocking suffering Jews, or cheering at the Jews being sent to their deaths. For example, think of the anti-Polish propaganda scene in the widely-viewed highly-acclaimed movie, *SCHINDLER'S LIST*, of the Polish girl giving a sarcastic farewell to the Jews being escorted by the Germans to their deaths.)

JEWSH GESTAPO AGENTS: JEWSH BETRAYERS MORE COMMON THAN POLISH BETRAYERS! Jewish denouncers and Jewish Gestapo agents played a major role in the unmasking of fugitive Jews. (p. 86). In fact, Bieberstein described them as the "most dangerous element" facing Jews, and one that was totally unscrupulous. (p. 171). Bieberstein contended that Jewish informers were more common than Polish ones! (p. 220). The author listed over a dozen Jewish Nazi collaborators by name (pp. 171-174), although he realized that any such list cannot be complete.

ANTI-CATHOLIC HOLOCAUST MEMES EXAMINED AND REFUTED We keep hearing over and over again the accusation that the Catholic Church did not do "enough" to help the Jews [whatever that is supposed to mean]. To top it all off,

Jan T. Gross has repeatedly accused the Catholic Church in general, and Cardinal Adam Sapieha in particular, of being indifferent to the fate of the Jews under the German occupation. The facts don't matter to those who defame Poland, but the truth is otherwise. Leading Krakow rabbis Szmelkes Kornitzer, Szabse Rappaport, and Majer Friedrich perished in Auschwitz, already in 1940, for seeking the intervention of Cardinal Sapieha on behalf of the Jews. (p. 223). Sapieha did intervene on behalf of the Jews, but it was futile. (pp. 38-39). [I thank historian Jerzy Robert Nowak for bringing the foregoing information to light, and for mentioning it repeatedly on RADIO MARYJA auditions.] **JEWS AND POLES IMPRISONED BY THE GERMANS AT PLASZOW** About 10,000 of Krakow's Jews were sent to the Nazi German concentration camp at Plaszow. Some 35,000 humans passed through the camp, of which about 5,000 were Poles. Only about 2,000 Jews came out of this camp alive at the end of the war. (p. 146). Plaszow camp was guarded by Nazi-collaborating Ukrainians. (p. 111). The Polish and Jewish inmates of the camp got along well, and helped each other. (p. 107). Later, in July 1943, separate barracks were built for the Poles. The Poles were treated worse than the Jews, being subject to an inferior sanitary system, and relegated by the Germans to the most arduous forced labor. (p. 133). Bieberstein discusses Oskar Schindler. He portrays Schindler as one who was free of racial hatred against Jews, who did not believe that Germany would win the war, and one who was clever in his dealings with other Germans. Countless foreign-language Holocaust books have been translated into English, but not this one. Why not? Could it be because of its fair and objective portrayal of both Polish and Jewish conduct?

Jewish Betrayers and Polish Betrayers Expose Jews and Poles

From Miracle to Miracle: A Story of Survival Magal, Alicia Fleissig 2011

Good Poles, Bad Poles, Good Jews, Bad Jews This short book is written in an unusual format. It involves an adult daughter eventually acquiring an interest in her mother's experiences, and then, upon interviewing her, comparing the two lives side-by-side. For instance, the daughter, Alicia, described learning how to ride a bike when she was six with that of her mother, Nika, learning how to ride a bike when she was fifteen. The latter fell, broke her hip, and had to endure decades of a skeletal deformity before its correction by surgery. The family originates from Wieliczka (near Krakow, Poland), famous for its salt mines. The book has a

moving account, complete with a photo, of a family heirloom (a late 19th century silver Kiddush cup) brought from Poland. It had been buried, eventually recovered by a cousin, and brought to America, where it is now used by the family for Shabbat and holidays. This book is biographically oriented. Not more than a month after the 1939 German-Soviet conquest of Poland, the Germans were already forcing Jews to wear the Star, and barring both Poles and Jews from attending the theater, where an opera was being conducted. (p. 9). In time, Nika endured hunger during the Poles' 1944 Warsaw Uprising, about which she comments, "The Poles were too proud to allow others to liberate their city, their people." (p. 43). It is unclear if she means pride in a positive or negative (vainglorious) sense. Later, using historical sources, Alicia clarifies the nature and goals of the Warsaw Uprising. (pp. 103-104). NO DIALECTIC BETWEEN POLES AND JEWS When asked what people could learn from her experiences, the mother offered an answer that repudiates the polarization commonly seen in current Holocaust-related thinking. She commented, "I learned that one cannot generalize: I was once endangered by a nasty Jewish woman, who sent a policeman to arrest me to free herself. I met a number of Christians who saved my life when they could have turned away. So there were good people and bad ones. In tough times, one discovers the truth about people, and it has nothing to do with religion." (p. 93).

Holocaust and Memory Engelking, Barbara 2002 **Jewish as Well as Polish Denouncers: Various Motives** This 2001 book harkens back to a time before author Barbara Engelking had taken a hard turn to the neo-Stalinism of the likes of Jan T. Gross and Jan Grabowski. A CATEGORIZATION OF JEWISH AS WELL AS POLISH BETRAYERS OF FUGITIVE JEWS The one strength of this book is its treatment of Polish szmalcowniki (extortionists of Jews). Unlike those who try to deny the marginal background of szmalcowniki, Engelking does not. In fact, she (pp. 51-52) divides the szmalcowniki into six types: 1). Poles indeed from socially disadvantaged or criminal backgrounds, 2). Poles of low character who normally would not commit crimes, but would do so on an opportunistic basis, 3). Poles who agreed with the Nazis about the need to destroy the Jews, 4). Poles fearful of the German-imposed death penalty by manifesting their fear by obedience to German directives, 5). Poles (and Jews) who had earlier fallen into German hands and who had been promised to be spared in exchange for cooperation/collaboration, and 6). Poles nursing a grudge against Polish neighbors, and now in a position to hurt them and acquire their property. This was no Polish

disease. Similar considerations applied to both Polish and Jewish informers! (p. 78). DO NOT ASSUME THAT FUGITIVE JEWS THAT DID NOT SURVIVE THE WAR HAD BEEN DENOUNCED OR KILLED BY LOCALS To her credit, Engelking does not overdue it regarding collaborationism. She acknowledges the fact that the Germans often found Jews without outside support, as by frequent searches of Polish properties--sometimes of as many as 10,000 households during one sweep. (p. 78). LUDWIK HIRSZFELD SCORNE BY HIS FELLOW JEWS FOR POINTING OUT UNWELCOME TRUTHS ABOUT JEWISH RACISM Engelking interviews Jerzy, a Holocaust survivor, about Ludwik Hirszfeld. (p. 198). Jerzy states that Hirszfeld was disliked by fellow Jews not because he was assimilated, identifying as a Pole, and a convert to Christianity, but for other reasons. Jerzy alleges that Hirszfeld had been speaking of Jews engaging in racist terms reminiscent of that of the Nazis. Jerzy also alleges that Hirszfeld had earlier failed to protest such things as the quota system imposed by Poles against Jews at universities [the numerus clausus]. (However, Hirszfeld did condemn it in some of his writings, though he softened his criticism by pointing out that the Poles had done it while the Jews had power, and had turned to sympathy towards Jews after the latter had been deprived of all power by the Nazis. See my review of Hirszfeld's HISTORY OF ONE LIFE). THE STANDARD JUDEOCENTRIC NARRATIVE Although it includes some novel information, this book repeats most of the same themes found in literature of this sort. There is the customary stress on differences between the persecutions of Jews and Poles, thus reinforcing the standard Holocaust supremacist victimhood hierarchy Emphasis is placed on interviews with Jews. No attempt, however, is made to account for the fact that Holocaust survivors often graft what they heard from others, but did not actually experience themselves, into their personal memories. Engelking's emphasis on the distinctness of the Jewish experience leads her to make inane and incorrect generalizations. For instance, she stresses the premise that the Jewish experience was triadic (Germans as well as Poles as enemies), while that of the Poles was dyadic (Germans as the enemies). In actuality, the Poles faced TWO main enemies--the Nazi Germans (1939-1945) and the Soviet Communists (1939-1941 and 1944-on). In addition, Poles ALSO had to contend with collaborationists of various nationalities--working for either or both main enemies. POLISH ANTISEMITISM (WHAT ELSE?) Barbara Engelking cites Ludwik Landau (p. 35), who recognized the fact that the wartime anti-Semitism among Poles was not natural. The Germans had imposed it and fanned it as part of their strategy of dividing Poles and Jews. He criticizes Poles for being

"too easily drawn" into such thinking, and for the prewar Polish authorities not having done enough to resist such thinking. However, Poles can make exactly the same complaint about Jewish-Soviet collaboration against Poles--notwithstanding the power of Communist propaganda and the allure of utopian promises for poverty-stricken people.

Zycie Codzienne Warszawskiego Getta Bednarczyk, Tadeusz 1995 **Do Not Make Sweeping Accusations of Poles Betraying Jews When Many Betrayers Were Jews Themselves, as Well as VOLKSDEUTSCHE (Polish-Speaking Germans)** EVERYDAY LIFE IN THE WARSAW GHETTO is the title of this Polish-language book. The author grew up with Jews in pre-WWII Poland, and was an eyewitness to many of the events near and in the Warsaw Ghetto. (e. g, p. 39). DON'T WORRY: THE AUTHOR CRITICIZES POLES AS WELL AS JEWS Although the objectivity of this author has been impugned, and he has--surprise--been called an anti-Semite for criticizing Jews, his work shows obvious hallmarks of objectivity. These include the inclusion of information that is unfavorable to Poles, and especially information that is favorable to Germans. Thus, he mentions the fact that a small number of the Polish Blue Police (POLICJA GRANATOWA), acting alongside 200 German gendarmes and 800 Baltic collaborators, was complicit in the January 1943 German "action" against the remnant of the Warsaw Ghetto. (p. 56). Earlier, some members of the Blue Police had been involved in the unmasking of fugitive Jews. (p. 89). As for righteous Germans, Bednarczyk (p. 51) candidly reports knowing a German official who cried when recounting the order to deport the Jews, and of knowing some Jews who had been protected, by German officials, from deportation to the death camps. A BRIEF CATALOGUE OF JEWISH POLONOPHOBIA The author presents a very comprehensive survey of influential Jews who have maliciously attacked Poland (pp. 6-7, pp. 121-on), and even the informed reader may be struck at their numbers, as I was. This is not to say that Bednarczyk's work is comprehensive. Since Bednarczyk wrote this book, there has been much more, including the much-publicized successive works of the likes of Jan T. Gross, Jan Grabowski, Barbara Engelking, and others. Bednarczyk takes Emmanuel Ringelblum to task for insinuating that Poles rescued Jews to make money, and only helped Jews as long as the money kept flowing. (p. 88). The Poles hid Ringelblum gratis and, when the Germans discovered his hideout, they shot his Polish benefactors. (p. 88). [Now, decades after the war, neo-Stalinists such as Jan

T. Gross and Jan Grabowski have dusted off this old help-only-when-paid anti-Polish accusation, and even presented it as some kind of new "revelation".]

TODAY'S ACCUSATIONS OF "POLISH COMPLICITY IN THE HOLOCAUST" ARE A RECYCLING OF NAZI GERMAN PROPAGANDA

For the longest time, Germans had been portraying their anti-Jewish activities as ones that the Poles supported, or at least approved of. (p. 21). In fact, Bednarczyk (p. 89) remembers seeing German propaganda films in which Poles were conducting pogroms against Jews, when the perpetrators were actually VOLKSDEUTSCHE (Polish-speaking Germans). [Years after Bednarczyk wrote this book, this blame-Poles German theme resurfaced in the Jedwabne "revelation", which has since been endlessly repeated.]

NOT ONLY POLES BETRAYED JEWS. SO DID OTHER JEWS

One common line of blame against Poles is directed against SZMALCOWNIKI (blackmailers) and denouncers of fugitive Jews. However, Bednarczyk reminds us that the SZMALCOWNIKI were not only Poles, but also other local nationalities such as the Polish-speaking Germans (VOLKSDEUTSCHE), Ukrainians, and Jews themselves. The author points out that the greatest danger to the survival of fugitive Jews came from Jewish SZMALCOWNIKI. They were the ones who knew many of the addresses of fugitive Jews (p. 89), and they specialized in uncovering Jews in the Aryan part of Warsaw (p. 103), the Aryan part of Krakow (p. 105), and throughout the General Government. (p. 105). They posed a major danger to Poles because they would pretend to be Jews in need, and later report to the Germans those Poles who offered to help them, with fatal consequences to the Poles. (p. 105). Jews collaborating with the Germans led to the deaths of large numbers of fellow Jews in other contexts in the Warsaw Ghetto. For a long time, Jewish agents spread false assurances, from the Germans, that Warsaw's Jewish population would not be resettled. (p. 64). Jewish agents also played a major role in the infamous Hotel Polski affair, in which thousands of fugitive Jews were lured out of hiding, in Aryan Warsaw, through a mostly-false promise of German amnesty. (p. 104). In this work, Bednarczyk identifies many Jewish Gestapo agents by name. He also elaborates on the Jewish-Nazi collaborationist ZAGIEW. He estimates that, in the Warsaw Ghetto, there were over 1,000 special Jewish Gestapo agents and ZAGIEW members, along with 6,000 other Jewish collaborators, in 1941/1942. (p. 107).

THE VOLKSDEUTSCHEN AS A MAJOR SOURCE OF BETRAYERS AND BLACKMAILERS OF JEWS

Notwithstanding the fact that Warsaw was in an ethnographically entirely-Polish part of prewar Poland, there were plenty of Polish-speaking Germans available to be potential SZMALCOWNIKI.

Bednarczyk cites the 1963 work of Mirosław Cyganski, in which he estimated that there were at least 70,000 VOLKSDEUTSCHE living in the Warsaw area alone. (p. 89). THE MYTH OF POLISH UNDERGROUND INACTION ON BEHALF OF JEWS Bednarczyk disputes those who say that the Polish Underground did almost nothing to combat the SZMALCOWNIKI. In the Warsaw area, 300 sentences were pronounced, and 80 executions carried out. The number was modest only because of the limited capabilities of the Underground in acting against SZMALCOWNIKI. (pp. 89-90).

Anatomy of a Genocide: The Life and Death of a Town Called Buczacz

Bartov, Omer 2018 **Author Identifies Alleged Ukrainian**

Backwardness. During the Holocaust, Jews Betrayed Other Jews Since most readers likely lack specialized knowledge on Polish-Ukrainian-Jewish relations in the Kresy, I instead focus on a few broad-based themes, beginning with the positive. SELF-IMPOSED UKRAINIAN BACKWARDNESS AND ITS IMPLICATIONS In the interwar period, Poles argued that Ukrainians tended to blame Poland for everything instead of bettering themselves, and that the dearth of Ukrainians, in high positions in Eastern Galicia, owed less to Polish "hegemony" and more to the dearth of educated Ukrainians. Although Bartov, of course, does not promote this view, he presents evidence that supports it. Consider the state of the Prosvita in Buczacz. Bartov writes, "...Prosvita's self-perception through the 1930s was of an association struggling both for funds and for greater support from the people it hoped to enlighten. Father Vasyl Melnik complained as early as 1930 that the general 'decline and inertness of the reading clubs' reflected 'the aversion shown by citizens and Prosvita members to popular education'. Instead people preferred to indulge in reckless drinking...Most reading club members chose not to read any books...People had forgotten they could 'overcome ignorance, gain consciousness, and become a civilized nation only through books and periodicals.'" (pp. 107-108). DURING THE SHOAH: JEWS BETRAYED OTHER JEWS IN HIDING There are many accounts of Jews giving away the locations of fugitive Jews, to the Germans, if only in a (futile) attempt to save their own lives. Bartov adds to this, "Children's extraordinary will to survive could also lead them to betray others. While hiding in a bunker, six-year-old Aliza Griffel heard a Jewish boy saying to a Ukrainian policeman, 'I'll show you where there are Jews, will you let me live?'" (p. 241). The implications of this is clear: The overall low survivorship of fugitive Jews does not necessarily mean that fugitive Jews were

betrayed by non-Jews. Considerable numbers of fugitive Jews met their deaths as a result of information provided by other Jews. THIS BOOK OVEREMPHASIZES CIRCUMSTANCES, WHEN IT SHOULD FOCUS ON GENOCIDAL CRIMES AS A CHOICE Bartov treats the Second Republic of Poland as one that was doomed to failure from the start. He tacitly supposes that a stable Polish state, that encompasses territories in which ethnic Poles are a minority, was an impossibility. To the contrary: There are many stable multiethnic states in the world today. Consider Switzerland. The French and the Italians, each of which enjoy ethnographic majorities in parts of Switzerland, do not engage in separatism. They do not resent the "hegemony" of Switzerland's Germans, and are loyal to Switzerland. Although portrayed by Omer Bartov as such, genocide does not follow from resentments. It is a deliberate choice. Thus, for example, the Poles of the Cieszyn (Teschen) region found themselves under forced and resented Czech rule in 1919, yet they did not resort to genocide against the local Czechs at any time after the dismemberment of Czechoslovakia (1938). For centuries, Eastern Galicia had been part of Poland and most of its Ukrainian population had been loyal to Poland (GENTE RUTHENUS, NATIONE POLONUS). Genocidal Ukrainian separatism (OUN-UPA) was a very recent development. It did not have to happen! Omer Bartov engages in moral relativism. He tacitly equates the (presumed) Polish injustices against Ukrainians with the Ukrainians' genocide of the Poles. In actuality, garden-variety injustices, and genocide, belong in two different moral universes. VICTIMHOOD COMPETITION: BARTOV COMPLAINS, BUT FORGETS ITS ORIGINS The author inveighs against Poles and Ukrainians for engaging in victim competition. (pp. 289-290). He seems to conveniently forget that, in the West (especially in media, academia, and the entertainment industry), the Jews' Holocaust gets 95% of the attention, and all of the non-Jewish genocides in history have to collectively settle for the remaining 5%. It is the Jews, and not the Poles or Ukrainians, who started "victim competition", and who have subsequently made it into a fine art. So the Poles and Ukrainians are simply pushing back a bit. CANNED EXCULPATORY MEMES FOR JEWISH CONDUCT Although Bartov, at times, is even-handed, he mainly blames Poles and Ukrainians while consistently exempting Jews of any criticism for their conduct. As an example, he cites the maskil Moriz Bernstein (1850), "After all, 'it is not the Jew who is a swindler, a usurer, as he is often called,' but the legal restrictions that compel him to become that 'profit-seeking salesman' detested by his neighbors." (p. 19). Now consider some modern-day high-profile financial scandals in the USA. Under which "legal restrictions" were

Andrew Fastow, Jack Abramoff, and Bernie Madoff suffering under? What is their excuse? Bartov also repeats the "Jews had it bad" exculpation for Jews supporting Communism. (p. 133). Yet, by his own admission (p. 28), the Jews of poverty-stricken Galicia were better off than the peasants, meaning that Jews were better off than most Poles and Ukrainians. In addition, the "We had it bad" alibi is a convenient one that anyone can use. It is the very same excuse used by the Germans for supporting Hitler! THE AUTHOR GLOSSES OVER JEWISH CRIMES IN COMMUNISM Omer Bartov does mention Poland's Jews collaborating with the Soviets in 1939-on (pp. 130-131; 151-152). In doing so, he does not begin to do justice to this subject, much less its magnitude.

Who are you Mr. Grymek? Gross, Natan 2001 **On Polish Blackmailers (Szmalcowniki) of Jews. Some Semitic-Looking Fugitive Jews Lived Openly Without Threat of Denunciation** This autobiographically-centered book focuses on the experiences of Grymek, the false gentile name of Natan Gross, a fugitive Jew in German-occupied Poland. Grymek begins with a detailed account of the flourishing Jewish community of prewar Krakow (Cracow), and mentions such cultural treasures as the Hejnal. He then moves on to Warsaw. LAUDATORY TREATMENT OF POLISH RESCUERS OF JEWS Grymek repeatedly credits Poles with helping him (p. 136, 156, 160, 171). He generalizes as follows: "I can say with a clear conscience that I met no finer people in Warsaw, and few anywhere who were equally decent. (p. 192)...Warsaw tram drivers showed great patriotism, devotion to the resistance movement, and loyalty to Jews who were in hiding." (p. 206). NOT TRUE THAT POLES READILY INCURRED THE DEATH PENALTY FOR UNDERGROUND ACTIVITY BUT NOT FOR HELPING JEWS Grymek gives examples of Poles being deterred by the German-imposed death penalty for helping Jews (p. 67). But Poles also were reluctant to rent apartments to young Polish men because they may be in the resistance movement (p. 237)! This contradicts the likes of Jan T. Gross and Michael Steinlauf, who had argued that neighbors would invariably support each other in resistance activities but not invariably in the hiding of Jews. MARGINAL ELEMENTS OF POLISH SOCIETY MOCKED JEWS In discussing the negative aspects of Polish-Jewish relations, Grymek avoids gratuitous Polonophobic generalizations. Throughout this book, Grymek recognizes negative Polish attitudes and actions against Jews as manifestations of the lowest levels of society. For example, while being forced to wear the Jewish star, he asked: "But why was I

mocked by the rejects of Polish society, the dregs, the scum? Hadn't the Germans showed them who was boss? Apparently not. However, the more intelligent part of the population and the more enlightened workers--simple, decent people--offered their solidarity, dread, and sympathy (even if they did so in a passive way)." (p. 130).

MARGINAL ELEMENTS OF POLISH SOCIETY DENOUNCED JEWS

In common with many Polish authors, Grymek refers to the *szmalcowniki* (blackmailers) as gangsters (p. 236), thugs (p. 215, 231, 235), and hoodlums (p. 212, 228, 287, and many others). He characterizes Polish collaborators themselves as follows: "The lowest spheres, the dregs of society, have been infected with it [anti-Semitism], and their hatred is even worse than before the war. I am talking about those who serve the Germans, and who profit by doing so." (p. 291).

NO BLACK AND WHITE: POLISH EXTORTIONISTS OF JEWS COULD ALSO BE THEIR BENEFACTORS

When actually blackmailed, Grymek managed to talk his way out the situations. In the first instance, the *szmalcowniki* settled for a partial bribe (p. 194). In both instances, the *szmalcowniki* actually gave advice on how better to avoid recognition as Jews in the future! (p. 194, 217-218). This tends to support Gunnar Paulsson who, in his *SECRET CITY*, demonstrated that most *szmalcowniki* were simply petty extortionists who did not actually betray Jews to the Germans. In addition, Grymek and his fellow fugitive Jews were often accosted by the same blackmailers on successive, independent occasions. (p. 249, and p. 217 vs. p. 231). This tends to support the premise that blackmailers were not numerous, and only seemed much more common than they really were.

FUGITIVE JEWS THAT DID NOT EXPERIENCE THREATS OF DENUNCIATION

Far from all fugitive Jews, however, were subject to blackmail, at least for long periods of time, as is obvious from the following: "Experienced 'paper Aryans' regarded it as unsafe to live at the same address for more than three months, even if there was no apparent danger." (p. 232). As for street encounters, personal attitude was a more important factor than the degree of Semitic appearance: "People were afraid to rent her [Nina] a room because they took her for a Jew. It was typical, however, that she was never bothered by extortionists despite spending whole days running around the city with underground literature. If you did not feel yourself to be a Jew, then no one would try to blackmail you, no matter how 'bad' you looked." (p. 251). Finally, a Jew could be an informant as well as a Pole. No wonder fugitive Jews were sometimes afraid even when recognized by other fugitive Jews (p. 246).

BAD POLES AND BAD JEWS

Grymek is candid about the criminal behaviors of both Jews and Poles. His own father was robbed of some valuable gold coins by a pickpocket, right in the Lwow (Lviv, Lvov) Reform synagogue, during a religious

service (p. 151). And, as the Germans were hastily retreating from Warsaw, and just before the outbreak of the Warsaw Uprising, there was a breakdown of discipline and a spell of lawlessness. People looted shops (p. 292). Now, had the shops looted by Poles been owned by Jews, no doubt this criminal event would have gone down in history as a pogrom! BAD-MOUTHING THE NSZ Grymek believes that, to the NSZ, all Jews were Communists (p. 320). I have known several former members of the NSZ, and found this to be manifestly incorrect. Perhaps revealingly, Grymek uses an Orwellian euphemism for the newly-imposed Soviet puppet state ("new order", p. 319).

Holocaust Memoirs: Jews in the Lwow Ghetto, the Janowski Concentration Camp, and As Deportees in Siberia Schoenfeld, Joachim 1985 **The 1939 Zydokomuna Exculpation Fails. Jewish Nazi Collaboration Not Just Choiceless Choices! Jewish Denouncers as Well as Polish Denouncers. No Finger-Pointing** This work covers a lot of experiences, and I focus on only a few of them. It spans the 1939 war, first Soviet occupation, Nazi German occupation, unfolding Holocaust, Soviet rule, and Communism in Poland. **THE PRECEDENT-SETTING 1939 GERMAN TERROR BOMBING** In common with countless eyewitnesses, Schoenfeld confirms the indiscriminate 1939 Luftwaffe terror bombing of defenseless Polish civilians. (p. 22). Unfortunately, however, he repeats the canard of the Polish Air Force getting destroyed on the ground. (p. 11). **FEAR OF THE NAZIS IS NO EXCUSE FOR JEWISH-SOVIET COLLABORATION** A commonly-cited exculpation for the 1939 Zydokomuna is that of mortal Jewish fear of the Nazis, and gratitude to the Soviet invaders for having stopped them. This will not do. To begin with, those Jews who fled east were primarily war-zone-fleeing refugees (Schoenfeld among them: p. 22), not Nazi-fleers. The overall lack of particular Jewish fear of the Nazis, at that time [well over a year before the mass exterminations began!], is proved by the large number of Jews who, having fled to the Soviet-occupation zone of Poland, tried to get back to the Nazi-occupied zone. All of these points are made clear by Schoenfeld, who writes: "At the beginning of 1940, bureaus were opened for the registration of refugees wishing to return to the German-occupied part of Poland. Some of the 250,000 Jewish refugees, almost all of whom were singles, availed themselves of the opportunity to return home." (p. 38). **IF ANYTHING, JEWS WERE PRONE TO DISREGARD NEWS THAT DID NOT FIT THEIR GERMANOPHILIA** The Jewish attitude to the Nazis at the time was, at best,

mixed, as made obvious by Schoenfeld: "Those who registered for the return to German-occupied Poland were unwilling to listen to what people were saying about the ill-treatment of Jews by the Nazis. They reasoned that, although under the Germans they would have to work hard, the war could not last forever. In any case, they preferred western culture to the Soviet Union. In the end, the Soviets did not allow Jews to return to the west, and instead, using the names and addresses on the registration list, rounded them all up and sent them in the opposite direction, to Siberia." (p. 39). [This last point by Schoenfeld confirms historian Jerzy Robert Nowak.]

JEWISH COLLABORATION WITH THE NAZIS WENT FAR BEYOND CHOICELESS CHOICES The author portrays the Lwow Judenrat as one that was at first trusted, and then strongly despised, by the Jewish people. (p. 66). He also writes: "One of the greatest bribe-takers was Dr. Ullrich, who demanded only gold and precious stones. But taking bribes did not prevent him from staining his hands with Jewish blood." (p. 66). Also: "The Jewish police became the rulers in the ghetto. They ruled with unabashed corruption, and finally became the sole authority representing the Jews...The police became the 'elite'..." (p. 118).

NAZIS DELIBERATELY SPARED SOME JEWS Not all Jews were targeted by the Nazis for destruction. For instance, the Karaites, a Jewish sect that also practiced circumcision, were not reckoned by the Nazis as Jews, and went unharmed. (p. 104).

POLES WARN JEWS ABOUT DEATH CAMPS Schoenfeld credits a Polish engineer with warning the Jews about the nature of the Belzec death camp (p. 92; see also p. 120), to which many Lwow-area Jews were sent, and to other Poles for constructing fake Aryan identification cards for fugitive Jews, about which he says: "In this regard, some Poles who still held official posts in the registration office at the city hall were of great help." (p. 103). Schoenfeld's friend Fliegelman, who had managed to escape from his Jewish-body-exhumation-and-burning detail before he would've been shot by the Germans as an inconvenient eyewitness, survived the war by being hidden by a local Pole. (p. 155).

THE GERMAN IMPOSED DEATH PENALTY WAS DECISIVE There is nowadays a tendency for criticisms to be voiced against Poles (e. g., by Jan T. Gross and other neo-Stalinists) for the fact that rescuers were "few", that the death penalty "was no big deal" because Poles regularly faced it anyway, that the Poles failed to realize that they had some kind of moral duty to save their Jews, etc.

Schoenfeld, who, unlike most of Poland's critics, actually went through the Holocaust, soundly rejects this kind of Polonophobic innuendo as he comments: "On the other hand, extraordinary courage, devotion, and heroism were displayed by those who risked their lives to save Jews, despite the fact that harboring Jews

was punished by death. And does it matter how many righteous people there were? Who has the right to ask another to risk his life in order to save his own? These righteous men and women deserve to be remembered with appreciation and gratitude forever." (p. 107). Hear that, Jan T. Gross? A RARELY-SEEN LACK OF FINGER-POINTING AT POLES, BECAUSE JEWS COULD ALSO BE BAD Maximilian T., a fellow Holocaust survivor, takes up the question of good and bad Poles and Ukrainians, and then quips: "And to this question, I would only add, and what about the Jews. Have we all been saints? Have there not been any rotten apples in our barrel? Based on my experiences during the Holocaust, I have come to the conclusion that generalization in this matter would be unfair." (p. 237). JEWISH DENOUNCERS AS WELL AS POLISH DENOUNCERS OF FUGITIVE JEWS The Polish szmalcowniki (extortionists)(pp. 239-242) got rich by blackmailing fugitive Jews. Some of the Jewish szmalcowniki began their careers as victims of Polish szmalcowniki, whom they agreed to systematically collaborate with, in the identification of other fugitive Jews, in exchange for not getting denounced. Before discussing the szmalcowniki, however, Maximilian alludes to the desperate circumstances in German-occupied Poland that facilitated the emergence of this overall kind of conduct: "Life in Warsaw was very hard, and the population in general lived on meager food rations." (p. 239). POSTWAR KILLINGS OF JEWS WERE INDUCED BY WAR-RELATED TRAUMA Soon after the war, while Schoenfeld was travelling on a train full of Poles, none of them betrayed his widely-known Jewishness to a group of murderous presumably-Polish boarders who were looking for Jews. (p. 166). Otherwise, Shoenfeld understands at least some of the much-discussed postwar murders of Jews as occurring in the context of postwar banditry, in which Poles were also attacked. (p. 168). REFRESHING CANDOR ON THE POST-1944 ZYDOKOMUNA Schoenfeld is candid about the makeup of the postwar Soviet-imposed Communist government and its baleful effect on Polish-Jewish relations: "Many Jews served in the UB [U.B., or Bezpieka, the hated Communist security police], held command posts in the army, or were high-ranking government officials...Minc...Berman...Spychalski..." (p. 171).

Muranowska 7: Warsaw Ghetto Rising Litai, Chaim Lazar 1970
Jewish Nazi Collaboration Bred Polish Betrayals of Jews. So Did the Draconian German Terror The author provides background to the Betar movement, and praises Ze'ev Jabotinsky. He thinks that religious and ethical issues

had stood in the way of earlier Jewish armed resistance against the Nazis (pp. 121-122), and faults the ZOB for taking an unwarranted amount of credit for the Uprising. (p. 8). **BEYOND GERMANOPHILIA: JEWISH NAZI COLLABORATION, IRONICALLY, ENCOURAGED POLISH DENUNCIATIONS OF JEWS!** Lazar Litai devotes much attention to Jewish Gestapo agents (pp. 178-184), and calls the role of the Jewish Ghetto police in the AKTION "tragic and shameful". (p. 108). He even suggests that Judenrat-Nazi collaboration had bred Polish denunciation of fugitive Jews: "They [Judenrat] failed to realize that it was this total submission to and blind compliance with the Germans' orders that rendered their work of annihilation so much the easier. Moreover, it made the Poles all the more contemptuous of the Jews, so that they regarded every Jew they happened to come across in the 'Aryan sector' as fair game, to be hunted down, sold out to the Germans, and dispossessed of his belongings." (p. 117). [The fact of Jewish subservience to Germans being excessive confirms the findings of Polish scholar Ewa Kurek.] **SUBSTANTIAL POLISH AID TO THE WARSAW GHETTO INSURGENTS** This work provides considerable detail on Polish aid to the Warsaw Ghetto Uprising. It went far beyond the significant arming of the Jewish combatants. Note, for instance, "...the well-camouflaged apartment where members of the organization were trained three or four times a week by a Polish instructor called Kasik in the use of weapons, hand-grenade throwing, street-to-street fighting, and barricade defense." (pp. 158-159). Wladyslaw Zaidler-Zarski confirmed the authenticity of "Bystry" (Iwanski)(pp. 221-224), as, of course, did Lazar Litai himself. Simcha Korengold described Polish AK (Home Army) members, some mentioned by name, who surveyed the labyrinthine sewer canals so that they could be used for various combat purposes. (e. g., p. 218, 293-296). In an immediate-postwar deposition, Stroop admitted to constant Polish re-supply of ammunition through a tunnel. (p. 238; see also pp. 136-137, 143, 150, etc.). **IN SAYING THESE THINGS, THE AUTHOR IS NOT TRYING TO MAKE THE POLES LOOK GOOD** Lazar Litai's accounts of Polish help couldn't possibly have arisen from some kind of sycophantic attitude towards Poles. In fact, he repeats several Polonophobic Holocaust myths that have since found their way into innumerable Holocaust materials. There is, for instance, mention of Poles celebrating Easter (p. 362), implying Polish disrespect of Jewish suffering. (When Poles held Masses during their own Warsaw Uprising of 1944, who were they disrespecting?) We hear the totally baseless assertion that Poles were more upset about the destruction of property than about the destruction of the Jews. (p. 362). I've read many Jewish

survivor accounts, and that's a new one to me! FEAR OF GERMAN TERROR ADMITTEDLY DROVE POLISH DENUNCATIONS OF FUGITIVE JEWS Life-and-death issues reigned constantly. Jews who had fled to the Aryan side after the Uprising were sometimes betrayed by Poles fearful of the fact that the Germans would otherwise shoot masses of Poles in retaliation for the killings of Germans by Jews. (p. 297).

Quiet Hero Cosby, Rita 2010 **Polish Unawareness of the German Gassing/Cremation of Jews (Adds to the Nonsense of "Polish Complicity in the Holocaust"); Polish Guerrilla Life; Warsaw Uprising, etc.** Instead of repeating other reviewers, I focus on matters of direct historical significance. This is based on the testimony of Ryszard Kossobudzki (later Anglicized to Cosby), as interviewed by Rita Cosby, his journalist daughter. DELAYED POLISH KNOWLEDGE THAT DEPORTED JEWS WERE BEING SYSTEMATICALLY MURDERED How soon, after the start of Operation Reinhard (the Nazi mass gassings and cremations of Jews in the German-occupied General Government), did the Poles realize that this was going on? "Rys", while visiting his cousin in Lublin, climbed a church steeple to see the environs. He saw in the distance a camp (later identified as Maidanek/Majdanek) amidst conflicting rumors as to what went on there. He recognized the chimney and the smoke, and, after a shift of wind, noticed the sickening stench, which they all mistook for burning garbage. Finally, all this was quite late in the Holocaust of Polish Jews. (Spring 1943). (pp. 68-69). It is obvious that, in the absence of hindsight, distantly-originating sights and smells do not translate into certainty about human bodies being cremated, still less the scale of these acts (Thousands? Tens of thousands? Hundreds of thousands?), and the nationality of the people being cremated. Thus, complaints that Poles were "complicit in the Holocaust", if only in terms of betraying fugitive Jews (at whatever scale, and for whatever just or unjust reason) are fallacious because they assume that the Polish betrayers were cognizant of the fact that the Jews deported from the ghettos were being extermination, and so the Pole betraying the fugitive Jew was certainly sending him to his death. As the example above shows, Polish knowledge of the fact of the Holocaust was not a certainty, and so a Pole denouncing a fugitive Jew did not necessarily know that this act would result in the death of the Jew. THE UNFOLDING POLOKAUST The young "Rys" (short for Ryszard, the Polish for Richard) went through the 1939 German-Soviet conquest of Poland. He described the carnage he saw. Then things only got worse. Ryszard

comments: "While the general Polish population was not as actively persecuted as the Jews, times were still hard under the occupation. German soldiers treated the Poles like animals, and supplies were stringently rationed... [Non-Volksdeutsche]...were forced to trade on a newly emergent black market for their survival." (p. 48). The Polish intelligentsia (notably the politicians, teachers, priests, artists, etc.) were systematically exterminated by the Germans. (p. 53). In time, 3 million Polish gentiles were murdered by the Germans along with the 3 million Polish Jews. (p. 289). [Owing to the Holocaust supremacism that rules western societies, it is hardly surprising that some reviewers, of this book, report never before having heard of the 3 million Polish victims.] As a teenager, "Rys" joined the ORLETA (Young Eagles), a Scout-like organization that became part of the Polish guerrilla movement (A. K., or Armia Krajowa). He was involved in scattering leaflets, and, later, falsified his age as 16 in order to actively participate in A.K. combat. Also, "...the Resistance made bombs, assassinated Gestapo agents, derailed trains, blew up bridges, aided Jews in hiding, and printed more than eleven hundred anti-Nazi periodicals." (p. 61). "The Germans were ruthless, and would torture anyone they caught whom they suspected of involvement with the Resistance." (p. 65). To reduce the danger of betrayals under torture, everyone in the A.K. knew each other only by the nom de guerre. POLISH GUERRILLA LIFE "Rys" devotes considerable attention to his combat participation in the ill-fated, Soviet-betrayed Warsaw Uprising of 1944. Although there was nominally tens of thousands of A.K. soldiers participating, only the equivalent of about 2,500 of them could be said to be "adequately" armed. (p. 87). Some weapons had been hidden in the nearby woods but, with the Germans swarming around Warsaw, the Polish fighters lacked access to them. (p. 86). THE SOVIET-BETRAYED WARSAW UPRISING (1944) "Rys" describes Polish ingenuity during the Warsaw Uprising: "When Warsaw's water supply was cut off, the Poles collected rainwater from bomb craters and shared water from wells. When the Nazis were running daily air raids and shelling relentlessly with heavy artillery, the Poles made primitive weapons such as homemade grenades out of unexploded shells or Molotov cocktails using gasoline. They created launchers out of car springs, which could carry the weapons almost two hundred feet." (p. 89). Both sides made mistakes during the Uprising. Some 500 Poles lost their lives when an "abandoned" German tank turned out to have a time bomb (although more recent evidence suggests that it could have been an explosive accidentally set off, not a boobytrap: p. 278). "Rys" and his men shot to pieces a unit of Germans that had blundered too close to the Polish positions. At another time, his men raised helmets

on sticks to successfully deceive the Germans into exhausting their ammunition on nonexistent Polish fighters, thereby becoming forced to surrender: p. 273). The Germans used human shields (Polish women and children) around their tanks, and then ran them over. All in all, the carnage of the Uprising is described by "Rys" in quite a graphic manner. So are the horrors of combatants and civilians evacuating through Warsaw's sewers. "Rys" also pays tribute to the Polish women in the Uprising. (p. 143). THE AFTERMATH After the surrender of the Uprising, "Rys" was deported into Germany, and became a POW incarcerated at Stalag IV B. He saw the bright fires of the February 1945 Allied bombing of Dresden. The Germans approached the Poles with the offer of freedom, in return for being parachuted into Poland to fight the Soviets. (p. 207). All the Poles refused. Later, "Rys" and hundreds of other POWs escaped in order to avoid falling into Soviet hands, and successfully walked to the American lines. This book has a moving ending. "Rys" and his daughter open up a suitcase, thought long thrown away, full of wartime mementos that "Rys" hasn't looked at for 60 years. (p. 259-on). Father and daughter later visit Poland, including all the wartime locations, and get to meet Poland's President Kaczynski. And so on...

Not Just Another Holocaust Book* Gat, Eli 2009 *Suppressed Holocaust Survivor Book Challenges Zionist Spin. Poles Betrayed Fugitive Jews in Ignorance (Long Believing That Jews Were Merely Being to Labor Camps)

The only United States library that owns this book, according to WorldCat, is the United States Holocaust Memorial Museum Library in Washington. D. C. (USHMM), and they refuse to lend it to other libraries (I tried). To put this in perspective, Jan T. Gross' Polonophobic screed, NEIGHBORS, is listed as owned by no less than 1,416 libraries in the United States. WHY THE CENSORSHIP? Much of this book is unremarkable. It also contains the standard Polonophobic Holocaust lore that is typical of books of this type. However, the reader soon learns why this book is not widely available. The author challenges the Zionist narrative of the heroic actions of Jews resisting the Nazis. WARSAW GHETTO UPRISING IS MUCH OVERHYPED Contrary to misrepresentations, Eli Gat does not deny the fact of the Warsaw Ghetto Uprising (1943). However, he warns against its exaggeration. [We have even heard the silly argument that the Jews of the Warsaw Ghetto Uprising resisted the Germans longer than did the entire Polish Army in 1939. The Warsaw Ghetto Uprising, compared with Poland's 1939 resistance, was a tempest in a teapot.] Author Eli Gat notes that the Warsaw Ghetto

Uprising consisted of only 230-350 fighters out of the remaining ghetto population of 40,000-50,000 (p. 199), and suggests that it took the lives of only 15 Germans. (p. 200). Worse yet, the Uprising has been heavily politicized by Zionist left-wing parties, who have assumed control of the narrative. (pp. 200-202). The deeds of Marek Edelman of the Bund, and Simcha Rotem from the Akiva movement, have been largely ignored, and the role of the Revisionist fighters even more so. (p. 200). Eli Gat accuses Yad Vashem of bias. For example, it didn't publish Marek Edelman's *THE GHETTO FIGHTS* for 56 years (p. 202). Similar delays existed in Yad Vashem's treatment of the works of scholars such as Gerard Reitlinger, Raul Hilberg, and (surprise) Hannah Arendt. (pp. 203-204). Many Israeli-Zionist publications portray the SONDERKOMMANDO revolt at Auschwitz as an act of Jewish pride and defiance. Eli Gat considers these "pathetic and ridiculous statements" (p. 144), and considers the SONDERKOMMANDO revolt as nothing more than an act of self-preservation.

1939 GERMAN-POLISH WAR: SOME JEWS ACTUALLY SUPPORTED THE GERMANS Based on his personal experience, author Eli Gat relates how his mother aided the 1939 German invaders and conquerors of Poland. He describes how his mother had threatened to report looting Germans to their commander, and how the commander promised that such looting would not happen again. He adds that, "My mother was not content with this promise; she approached the German administration and offered them a place to live in our apartment. After a short while, two German official of the civil administration arrived." (p. 61).

LIKE POLES, LIKE JEWS: A LOCAL ADMINISTRATION FORCED TO SERVE THE GERMANS Neo-Stalinist authors, notably Jan T. Gross and Jan Grabowski, had made much of the fact that part of the lower-level administration, and the Blue Police (*POLICJA GRANATOWA*), consisted of Poles, and fallaciously claimed that this implied their willing participation in German crimes. Author Eli Gat, despite the frequent anti-Polish tone of his writing, nevertheless knows better. He realizes the comparable unenviable no-win situation facing both the Jewish Councils [*JUDENRAT*] and the German-appointed Polish lower-level administration and police. He writes, "The connection between the Council and the Nazi superior officer could not be severed as was also the case with all the other local non-Jewish administrations that became a part of the German regime in occupied Europe. For example, the Polish city councils as well as the Polish civil administration, including the Polish police force, were all subordinate to the Nazi occupiers. Regrettably, the role played by the Jews themselves at every stage of the destruction was most significant." (p. 96).

THE GERMAN-MADE HOLOCAUST

IN GERMAN-OCCUPIED POLAND WAS OVER BEFORE THE JEWS COULD (OR WOULD) REACT

In Radom, Eli Gat's native city, a centuries-old Jewish community of 25,000 Jews was wiped out in just 10 days by the Nazi Germans. It took only two transports to Treblinka to do so. (p. 106). In fact, the Germans needed only the latter half of 1942 to exterminate almost all Poland's Jews. Eli Gat fingers the implications of this speedy genocidal action, "In the shortest possible time, about six months, the Germans succeeded in murdering most of the ghetto Jews. The destruction was executed so rapidly that the possibility of response of any kind was practically nonexistent. It took some time for the Jews to digest the rumors about the destruction and to begin to believe that it was really happening." (p. 146). In common with many other Jewish eyewitnesses, Gat testifies to the widespread and deeply-entrenched Jewish disbelief that the Germans could engage in systematic murder--especially in the 20th century. (e. g, pp. 105-106). The author's analysis of Nazi German genocidal crimes is not solely Judeocentric. Consider the Polokaust. Eli Gat calls attention to the fact that the Germans murdered 3 million Poles. (p. 229). He also cognizant of the fact that, had Nazi Germany won the war, the Slavs would also be exterminated. (p. 177).

POLISH DENOUNCERS DID NOT USUALLY KNOWINGLY SEND JEWS TO THEIR DEATHS

Eli Gat comments, "We the Jews, bitterly condemn the Polish people for their behavior during the war, mainly during the time of the mass annihilation of the Jews. However, we have to remember that the Poles, too, were as unaware of the genocidal plans of the Nazis as the Jews. The general belief amongst the Poles was that the Jews were being sent to labor camps in the east..." (p. 78). So a Pole who betrayed a Jew likely thought that he was merely returning a Jew to the ghetto, and did not comprehend the fact that it would cost the Jew his life. Despite repeating the usual complaints about Polish denouncers of fugitive Jews, Gat nevertheless realizes their greatly-exaggerated impact. He quips, "In reality, only one collaborator in an apartment building or a village was sufficient to endanger an entire community of Jews." (p. 79).

ALMOST-INSUPERABLE CHALLENGES FACING JEWS WHO CONTEMPLATED FLEEING THE GHETTOS

Instead of solely blaming the Poles for not creating a hospitable environment which would encourage more Jews to go into hiding, Eli Gat alludes to the baleful consequences of the self-imposed apartheid that Jews had practiced for centuries. For instance, he writes, "There were very few Jews who spoke accurate and fluent Polish despite the fact that they were born there and their families had lived there for generations." (p. 205). Author Gat, based on his personal experience being hidden by Poles noted that, in spite of

his Aryan appearance and impeccable Polish language skills, he was warned by his rescuers not to engage in subtle giveaways of the fact that he is Jewish. The rescuers said, "Do not sing (meaning: do not draw your words out) and do not make hand gestures when you speak." (pp. 205-206). BEFORE WWII:

CONSEQUENCES OF JEWISH ECONOMIC DOMINANCE Author Eli Gat is candid about the fact that many Jews became wealthy, and that they played a major role in the Polish economy. (p. 49, 57). Not surprisingly, this had negative impact on Polish-Jewish relations, as he relates, "The Poles felt that they were not masters in their own land. They felt that the Jews had taken control of the country, and the Polish people, most of whom were peasants, had the feeling that they were the 'cutters of wood and drawers of water' in their own land. As the street sweepers were Poles, an expression was coined: 'The streets are ours--but the houses belong to the Jews.'" (p. 49). [This is an inverse of what the Jews said: WASZE ULICE, NASZE KAMIENICE.]

A Warsaw Diary Zylberberg, Michael 2005 **Betrayers of Fugitive Jews: Not Black and White. There Also Were Jewish Denouncers** The author lived in the Warsaw Ghetto, described in detail his experiences with Janusz Korczak, and then escaped from the Ghetto and benefited from a series of Polish benefactors as well as his own non-Jewish physiognomy. THE "ANTI-SEMITIC" ENDEKS HELPED JEWS One of his benefactors was an Endek woman (p. 133), adding refutation to the supposition that only left-wing Poles helped Jews. Many of his Polish benefactors had known ties to the Polish Underground (e. g., p. 106, 133-134). NO VALID DUALISM BETWEEN THE HOLOCAUST AND THE POLOKAUST Ironical to the current emphasis on Poles and Jews being unequal victims, neither group had any inherent right to life in the eyes of the Germans. Zylberberg comments: "Every Jew who escaped from the ghetto was moved by two emotions: joy at leaving certain death behind and fear of the future. On the Aryan side he suffered indescribable torment, as he was afraid of being caught both as a Jew and as a Pole--for so many of the latter were also wantonly shot." (p. 121). DOES NOT STEREOTYPE THE POLES Unlike the description of Polish priests discouraging Polish aid to Jews, in Jan T. Gross' *FEAR*, Zylberberg knew a priest who encouraged such aid. (p. 88). Zylberberg also personally observed both Polish sorrow and indifference to Jewish suffering, as during the Warsaw Ghetto Uprising. (p. 97, 114). One factor alienating Poles from Jews had been the widespread Jewish-Communist collaboration (Zydokomuna), as described to

Zylberberg by an eyewitness Polish Blue policeman from Lwow (Lviv, Lvov). (p. 89). JEWISH SELF-IMPOSED APARTHEID DROVE POLISH ANTAGONISMS TOWARDS JEWS Zylberberg believed that the hostility of Polish peasants to Jews owed less to anti-Semitism and hatred and more to the fact that a great gulf had long existed between Poles and Jews. They may as well have been inhabitants of different planets. (p. 201). GERMANS DEGRADE THE POLES, AND ENCOURAGE HOSTILITY AGAINST JEWS Alcoholism was common among Poles during the German occupation. (p. 116). The Germans spread incessant anti-Semitic propaganda among the Poles, trying to turn them against Jews. (p. 121). A prewar criminal background was known in the case of a certain Pole known to have betrayed Jews. (p. 198). On the other hand a certain porter, said to be a habitual denouncer of fugitive Jews, was actually hiding many of them. It turned out that his denouncer reputation had intentionally been a cover for his strongly beneficial deeds to Jews. (pp. 110-111). [How many other such reputed Polish denouncers had actually been benefactors?] A POLISH DENOUNCER COULD ALSO BE A BENEFACTOR Some fugitive Jews have reported encountering blackmailers (notably the SZMALCOWNIKI) who, after taking the valuables, actually gave them advice on how better to disguise their Jewishness in the future in order to avoid future shakedowns. Such was also Zylberberg's experience. The blackmailing Polish Blue policemen told him that the wearing of a ridiculous Polish-type moustache, and dirty shoes, were common giveaways. (pp. 152-153). Of course, not only Poles were potential denouncers. Zylberberg also reports attempting to avoid those whom he suspected of being Jewish (p. 120), evidently out of fear that he could encounter a Jewish denouncer. THIS JEWISH AUTHOR RECOGNIZES THE HEROISM OF THE POLES' 1944 WARSAW UPRISING The events surrounding the assassination of Kutschera are well described (pp. 145-on). Zylberberg also commented on his observations of the Poles who rose up against the Germans during the Polish Warsaw Uprising (August-October 1944): "The heroism of the Polish fighters cannot be adequately described. Each house was defended and fought over." (p. 163). The Polish insurgents freed the captive Jews from a nearby prison. (p. 164-on). After the fall of the Uprising [from Soviet betrayal], the Germans proceeded to systematically destroy the remainder of Warsaw. Zylberberg was an eyewitness to the Germans' burning of Warsaw's remaining buildings.

The Civilian Population and the Warsaw Uprising of 1944 Hanson, Joanna K. M. 1982 **Poles (Including Children) Betrayed Fugitive Jews Out of the Demoralization Caused by German Brutality** During WWII, Poland suffered proportionately the greatest losses in life among all nations--at a rate of 220 per 1,000 inhabitants (p. 263). Yugoslavia was in second place (108/1,000). (If Europe's Jews are counted separately, then their losses are 545/1000, and Polish-gentile deaths are at 110/1000, still ahead of Yugoslavia). **POLISH DENUNCIATIONS OF JEWS (INCLUDING BY CHILDREN) DRIVEN BY EXTREME CIRCUMSTANCES** Hanson provides a solid discussion of German-occupied Poland before the Uprising. She details the murderous and exploitative German policies and comments: "An increasing nervousness accompanied the growth of German terror. A report written in March 1942 made the observation that as the occupation continued there was a greater breakdown in morals. This was at its worst among the youth. **CHILDREN STOLE AND JEW-BAITED**, and smuggling, which was practiced by people from all walks of life, only contributed to the demoralization." (p. 45; Emphasis added). One wonders how many instances of Poles mocking, blackmailing, or denouncing Jews, taken out of its wartime context and automatically blamed on (what else?) Polish anti-Semitism, was actually caused by this pervasive demoralization. **THE COURSE OF THE WARSAW UPRISING ON NON-COMBATANTS** Hanson elaborates on public morale during the course of the Uprising. As the German siege and onslaught continued, the population faced increasingly impossible difficulties with the provision of food and water, sanitation, medical care for the wounded, housing of the homeless, etc. She discusses Underground courts and their sentencing and execution of Volksdeutsche and Polish collaborators (pp. 238-240), including "...Polish [Blue] policemen during the occupation, 'Granatowy' [**POLICJA GRANATOWA**] who had gone beyond the demands of their service in the interest of the occupier..." (p. 238). **THE SOVIET BETRAYAL OF THE WARSAW UPRISING** Hanson mentions the attitude of Warsaw's population in the face of what turned out to be Soviet perfidy: "The question was continually asked as to why the Allies did not force Russia to help Warsaw. Some blamed the Polish government. Suggestions were put forward for coercing the Allies into greater activity, e. g. Polish soldiers in England, France, and Italy should ignore all Allied orders, or wear black armbands in mourning." (p. 138) As for long-term effects, she comments: "The bitterness felt by the Poles towards the Soviet Union as a result of the Uprising was very deep and it has left an indelible mark on the city and nation. This virulence was demonstrated publicly again in 1956 and 1968." (p.

255). (Hanson's work, published in 1982, couldn't have foreseen the events leading up to and including 1989, nor the commemoration of the Soviet-betrayed Warsaw Uprising in the 21st Century).

Ludwik Hirszfeld: The Story of One Life Hirszfeld, Ludwik 2010

**Famous Polish Jew Clarifies: Jews Self-Isolated, Boycotted, Betrayed;
"Greedy" Poles, Jewish Problem Solved, BAUDIENST, POLICJA**

GRANATOWA Ludwik Hirszfeld (Hirschfeld), who came from an assimilated Jewish family, converted to Catholicism about 1920, out of a love for Poland. (p. 412). He describes his scientific work as a serologist, and mentions many scientific personages. He then focuses on the German terror bombing of Warsaw in 1939, the Nazi German savagery directed against both Jews and Poles, his incarceration in the Warsaw Ghetto, his escape from the ghetto, and the assistance he got from Poles. This enabled him to survive the Holocaust. This work is full of interesting information. For instance, the Nazi privations imposed upon Jews in the Warsaw Ghetto had been so great (leading to a death rate of 50,000 persons annually, or 120 per 1,000), that the Warsaw Jews would have died out in eight years--without any shootings or gas chambers. (p. 223). A SHORT RECENT HISTORY OF POLISH JEWS Hirszfeld's analysis is summarized as follows, "Towards the end of the nineteenth century, masses of Russian Jews banned by the Tsar, the so-called Litvaks [Litwaks], started coming to Poland. These Jews were imbued with Russian culture. They were indifferent toward the Poles' struggle for their own Polish culture. (unquote). (p. 326). He continues, (quote). The Peace Treaty of Versailles recognized the Jews as a national minority, gave them special rights to establish their own schools, and put this national minority in the care of the League of Nations. This was a mistake. The minority rights guarded by international institutions did not help the Jews at all. On the contrary, they deepened the chasm between the Jews and the Poles and, what was even more detrimental for the Europeanization of the lower Jewish strata, such rights encouraged others to associate the concept of a Jew with cultural backwardness. (unquote). (p. 327). PRE-WWII POLISH ANTI-SEMITISM: NO FINGER-POINTING Hirszfeld comments, (quote) The young Polish nationalist movement did not want to accept the Jewish masses which, for their part, deliberately struggled to preserve their distinctiveness...A QUI LA FUATE? [Whose fault is it?] In matters of this type, it is best not to talk about guilt. Two historically dissimilar nations lived on one soil. As a result of competition and differing customs among the lower strata, joint ties

and tasks were forgotten. The sound and fruitful work done by Jewish scientists, physicians, and industrialists was regarded as penetration by alien elements. (unquote). (pp. 327-328). Of course, Hirszfeld unambiguously condemned the *numerus nullus*, ghetto benches, and violence against Jews, as uncivilized conduct stemming largely from youthful bellicose nationalism. (pp. 160-161, 328-329). However, he found an element of rationality in the economic boycotts and the *numerus clausus*. He wrote, (quote) Anti-Semitism vented in economic boycotts is unpleasant, but the fight for markets has generally assumed more cruel forms. (unquote). (p. 160). (Quote) Rural areas did not have enough physicians, but Jewish physicians did not like to go to the countryside. Medical schools began to introduce a *numerus clausus* to equalize the percentage of Poles and Jews coming from cities and thus ensure medical service in rural areas. (unquote). (p. 328).

POLISH SZMALCOWNIKI AND DENOUNCERS OF JEWS IN PERSPECTIVE

While a fugitive in Aryan Warsaw, Hirszfeld experienced the danger of betrayal, and not only from certain Poles. He comments, (quote) Thousands of spies were roaming the city, Volksdeutsch, Poles, and Jews whose lives were temporarily spared in exchange for denouncing their countrymen in hiding. (unquote). (p. 276; see also p. 313). Hirszfeld understands the odds of fugitive Jewish survivorship in Poland, and warns that survivor testimonies inevitably exaggerate the number and significance of denouncers. He quips, (quote) I saw that the Jews in hiding were looking at the stand of the people from a perspective that was understandable but incorrect. A goodhearted man could save at best one or a few Jews and not for long, especially when he had no means. One evil man, a blackmailer, or informer, could destroy thousands. Therefore, I believe that we must not generalize the fact and we must not rely on stories told by victims. Out of the 3.5 million Polish Jews, only several tens of thousands survived. Those survivors will, unfortunately, have a false picture of the whole when they think about the mob that persecuted them and robbed them of their last shirt. (unquote). (p. 317). Neo-Stalinists and other Polonophobes, take note. Unlike those who allege Polish anti-Semitism as the main motivator of the denunciation of fugitive Jews, Hirszfeld does not. He comments, (quote) But we must not condemn all society. Many of these blackmailers were later killed by the government of underground Poland and even by local people. The guilt rests not with Polish anti-Semitism but with the German General Government, which placed a certain category of people outside the law. (unquote). (p. 318). THE INVOLUNTARY ANTI-JEWISH ACTS OF POLES IN THE BAUDIENST Jan Grabowski, in his widely media-quoted JUDENJAGD (HUNT FOR THE JEWS), makes it appear that Poles in the Baudienst were Nazi

collaborators. They were not. Hirszfeld comments, (quote) A young boy of twenty...had been mobilized as a JUNAK to work in the Baudienst [Construction Battalions]. He could not avoid this, because they would have taken his parents. The Germans put these young men in barracks and drilled them for several days with lectures on how the Jews were the source of all evil in this world. They were shown pictures in which the Jew was presented as a louse or bedbug. Later, they were given a large amount of vodka. When they were half conscious, they were ordered to surround the town and catch the Jews...These young boys were actually still children who had been forced to play the role of hangman..."One fellow refused, and immediately he got a bullet in his head." (unquote). (p. 280). POLISH BLUE POLICE (POLICJA GRANATOWA) KILLING FUGITIVE JEWS The author makes it obvious that the Blue Police was under strict German orders to apprehend and/or kill Jews, or acted in extreme circumstances. He writes about a German-ordered execution, (quote) The shooting was ordered for seven o'clock in the morning. Stakes were set up in the prison's courtyard. The Jewish Monitor Service was granted the honor of binding the convicts to the stakes. Under penalty of death, the Polish police were forced to fire on command because the Germans wanted the disgrace of killing to fall on the Poles. (unquote). (p. 235). Clearly, the Germans were trying to shift the blame for their crimes unto the Poles (much as they do to this day). In addition, Hirszfeld, based on personal experience, elaborates on the German-imposed duress faced by the Blue Police: (quote) Once, I remember Polish policemen came to the manor...Between the first and second glass of vodka, they told us how they were being forced to catch Jews and deliver them to the designated places...There are ways and means to encourage or force people to commit murder. Several policemen were killed for having had pity on Jews. The peasants often hid Jews. Once, a young Jewess was caught and forced to confess under torture where she had been hiding. The peasants who had been hiding her were killed, while the Polish police was informed that Jews were denouncing the peasants and that, in order to save their countrymen, they should kill Jews at once. (unquote). (pp. 284-285). Hirszfeld recounts his encounters with members of the Policja Granatowa who stated that they had killed Jews, as from personal vendettas. Far from supporting it, the Polish population found this repugnant: (quote) I discussed these matters with many people: landed gentry, clergy, peasants, and policemen. Almost all were anti-Semites, but no one approved of these methods of liquidating the problem. (unquote). (p. 285). This reminds us that Polish anti-Semitism had been much more bark than bite. Whereas conventional anti-Semitic attitudes were common among Poles, murderous anti-

Semitism clearly was NOT. GREEDY POLES? HARDLY Thievery was a common occurrence in WWII and post-WWII Poland, and certainly not something aimed by Poles at Jews. While evaluating the books and scientific instruments remaining in postwar Wroclaw, Hirszfeld found that many of them had "become the prey of robbers." (p. 354). Poles sometimes denounced Jews for rewards. In addition, the author described German auctions of Jewish belongings, and how some Poles bought these goods of the murdered Jews. Instead of blaming Polish "greed and anti-Semitism" for this conduct, as neo-Stalinists such as Jan T. Gross do, Hirszfeld appreciated the significance of wartime demoralization: (quote) Together with the Jewish problem, it was human conscience that was being liquidated. (unquote). (p. 285). The taking of bribes for smuggled goods, by those guarding the Warsaw Ghetto, provided the much-needed perspective, (quote) The cooperation was smooth, and the bribes were distributed according to the supremacy of races: The Jew got one part, the Pole two parts, and the German seven. (unquote). (p. 192).

CHRISTIANITY, ANTI-SEMITISM, AND THE HOLOCAUST Nowadays, Christianity and its traditional teachings about Jews are blamed for encouraging participation in the Holocaust, or at least a disinclination to empathize with Jewish suffering. Hirszfeld found the exact opposite. He came across many Poles, steeped in Catholicism, whose strong anti-Semitism was held in check by their devout Catholicism. He said, (quote) Yet, these through and through good and just people despised Jews and ascribed all evil to them...Nevertheless, they had pity for Jews and severely condemned German cruelty. They, as well as many other people from the same sphere, were a good example of the ennobling influence of the Christian culture. In spite of their antipathy for Jews and their desire to rid Poland of them, they condemned the murders committed by the occupiers. It was obvious that Poland was incapable of such actions. (unquote). (p. 283).

POLAND'S JEWISH PROBLEM--SOLVED. PROPERTY ACQUISITIONS Poles nowadays are commonly berated for even considering that Hitler solved Poland's Jewish problem, even though approval of the consequences of an action is entirely different from approval of the action itself. Hirszfeld concurred, (quote) Even at that time [pre-WWII] the only way out was for some Jews to emigrate and for others to change their social structure and absorb Polish culture. That process would have required several generations and a higher emigration rate which, incidentally, was being promoted by the Polish Government. This problem was tragically solved during the war. The number of Jews in Poland who have survived...is very small...Almost all Jewish property was taken by the Germans. Now, with the Germans gone, these factories and stores will

be transferred to Poles. There probably is no power that could take these assets away from the Polish owners. (unquote). (p. 329). NAZI GERMAN GENOCIDE OF THE POLES (POLOKAUST) The nowadays-customary dichotomy of the sufferings of Poles and Jews, as by relegating Poles to spectators of the Shoah, was totally foreign to the author. (e. g, p. 330). As an intellectual, Hirszfeld was quite sensitive to the Nazi genocide of most of Poland's intelligentsia. (p. 311, 353). He had a list of more than two thousand Polish professors, architects, and physicians murdered by the Germans. (p. 353). He also went into considerable detail about the German confiscation and destruction of Poland's scientific institutions, libraries, and other forms of cultural genocide. (p. 179, 341). He was especially galled by the fact that German scientists took part in the pillage. (p. 341). According to a quoted ARMIA KRAJOWA (A. K.) brochure, there was not a single spot in German-occupied Poland that did not go through the German Gehenna. (p. 311). Hirszfeld notes that the Germans were driven by lebensraum (p. 252). He realized that, after the Jews, the Fuhrer hated the Poles the most, and that Poles were next in line for extermination after the Jews. (p. 247). From the beginning, Nazi attitudes towards Jews and Poles had overlapped considerably. For instance, while everyone knows that the Nazis thought of Jews as vermin, and as bearers of typhus, it is a little-known fact that the Nazis also thought of typhus as a Slavic disease, as pointed out by editors Balinska and Schneider. (pp. xxxii).

Country of Ash: A Jewish Doctor in Poland, 1939-1945 Reicher, Edward 2013

In the Lodz and Warsaw Ghettos. Polish Betrayers Blackmailed Not Only Jews But Also Poles. Debunking the Polonophobic Holocaust Myth of the Antisemitic Greedy Paid Polish Rescuer of Jews This work includes information in a diary format. The original diary was destroyed during the war, and the author reconstructed it in the early 1960's according to his memory of the events. (p. 7). The author spends little time discussing Jewish religious and cultural practices. Reicher notes, however, that the rabbinate would place a curse upon a Jew who married a Christian. (p. 197). The editor points out that the Karaims were reckoned Aryans and not persecuted by the Nazis, even though their practice was almost fully Jewish. (p. 138). GERMAN TERROR BOMBING AND STRAFING OF DEFENSELESS POLISH CIVILIANS Reicher begins with the German attack on Poland in 1939. In common with many authors, he describes the wanton Luftwaffe strafing of defenseless Polish civilians. (pp. 23-24). The Germans even strafed, and destroyed, obviously-marked Red Cross vehicles. (p. 23). JEWS

LONG IN DENIAL ABOUT THE UNFOLDING GERMAN-MADE

HOLOCAUST The author then focuses on the Lodz Ghetto and then the Warsaw Ghetto. In common with many other Jewish authors, Reicher notes that the Jews of Warsaw, at the time of the beginning of the "resettlements" in July 1942 [to death at Treblinka], believed German claims about their benign nature. (p. 86).

ADMITTED JEWISH PASSIVITY OF SORTS At times, Poles had seen Jews as less courageous than themselves. Interestingly, under certain circumstances, Reicher felt the same. While pretending to be a gentile, he boarded a tram, and noted the following act of defiance of the Germans by Poles, "On the steamed-up window, someone had written: 'Your underpants may be lined with fur, but you'll never win the war!' It was clear the Poles lacked neither humor nor courage. A Jew would never have dared to use such words." (p. 133).

THE POLONOPHOBIC MEME OF THE GREEDY, ANTI-SEMITIC PAID POLISH RESCUER OF JEWS In recent years, neo-Stalinists such as Jan T. Gross have accused Poles of overcharging Jews out of greed and (what else) anti-Semitism. Some accusations have gone as far as insinuating that Poles helped Jews only in order to be in a position to exploit them. Edward Reicher, who actually went through the Holocaust, knew better. He commented, "Poles were not allowed to harbor Jews on pain of death. No wonder, then, that our rent was set so high." (p. 123). He also touches on the economic realities faced by Poles under the German occupation, and the way it governed the fee set by the benefactor Kaczynski, who was hiding Reicher at the time. "It wasn't expensive, but neither was it cheap. For Kaczynski, it was a considerable amount, because he earned very little as an engineer, and food and clothing had grown very expensive. Still, his monthly rent was less than what we paid him by the day. But Kaczynski was a decent man and behaved respectably toward us." (p. 136).

DENOUNCERS OF FUGITIVE JEWS--NOT ONLY POLES Reicher describes several personal experiences with szmalcowniki (blackmailers). (pp. 163-164, 184, 194). Interestingly, the malefactors consisted of, or included, Volksdeutsche (Polish-speaking Germans), even though "native" Germans were uncommon in Warsaw. While working among Poles as a railway man, Reicher came across a man with a German name who took pleasure in boasting about turning Jews over to the Gestapo. (p. 144). The author makes accusations of certain specific Poles having denounced certain specific Jews. However, he acknowledges that, for one reason or another, these accusations are unproven. (p. 245). In addition, well-meaning Poles sometimes betrayed Jews unintentionally while being drunk. (p. 148, 157).

POLISH BETRAYERS EXTORTED MONEY FROM NOT ONLY JEWS, BUT ALSO POLES The

Polish szmalcowniki targeted whoever was vulnerable, not only Jews! While hiding in the house of Roza Chmielewska, a Polish prostitute, Reicher experienced this firsthand. One morning, two "policemen" came to her door. They were not trying to blackmail Roza for hiding a Jew (something that they did not know at the time), but for being a prostitute. They demanded a "tax" in exchange for not reporting, to the authorities, that she was a prostitute. When she refused, they threatened to denounce her, in which case, they threatened, she would end up paying twice as much. (pp. 186-187). JEWISH NAZI COLLABORATION The author touches on Jew-against-Jew conduct. Reicher describes two Jews, Kohn and Heller, who he characterizes as being "on the best of terms with the Gestapo" (p. 71) and "the most powerful people in the ghetto" (p. 98). He also contends that Lodz Ghetto Judenrat leader Chaim Rumkowski (Rumkovsky), whom Reicher knew personally, had sexual relations with young girls. (pp. 47-49). Rumkowski told Reicher that he had ongoing correspondence with leading Nazi ideologist Alfred Rosenberg. (pp. 49-50). Rumkowski also (correctly) predicted, to Reicher, that the Nazi racial persecution of Jews would lead to the emergence of an independent Jewish state. (p. 49).

The Secret Army Komorowski, Tadeusz Bor 1984 **The Falsehood of Commander Bor Komorowski Giving an Order For Poles to Kill Fugitive Jews** The Soviet-Betrayed Warsaw Uprising Tadeusz Bor-Komorowski was, after the capture of Grot Rowecki by the Germans, the head of the entire AK (ARMIA KRAJOWA) Underground and guerilla movement in German-occupied Poland. Bor includes a detailed account of underground life and an impressive list of Polish sabotage actions against the German occupant (pp. 152-154). The AK was careful to calculate maximum benefit from its actions for the cost in German terror reprisals, but the Communist GL-AL had no such scruples (p. 171). The Communists only cared about acquiring power. VARIOUS JEWISH AUTHORS FALSELY ACCUSED BOR-KOMOROWSKI OF A DISGUISED ORDER FOR POLES TO KILL FUGITIVE JEWS The mendacity of certain Jewish authors knows no bounds: They would have us believe that "fighting banditry" was a cover for systematic Polish killing of fugitive Jews. As anyone who actually lived through the German occupation of Poland knows, banditry in the countryside, by non-Jews as well as Jews, was a very real problem! The facts are unambiguous. German despoiling policies had turned the Polish countryside into anarchy: "...there grew up a new category of 'forest folk'. They were wild bands of all sorts

of refugees living by robbery, and were a terrible plague to people in the neighborhood, who were visited nearly every night by bandits, who gradually deprived them of their last belongings...I issued orders to the regional Home Army commanders to undertake the defense of the population against the violence of disturbing elements." (pp. 171-172). It is easy to see how fugitive Jews would fall victim to these bandits and, to the extent that they themselves engaged in banditry, would be targeted by the AK. It is not more complicated than that.

THE MYTH OF POLES DISRESPECTING THE JEWS' EARLIER 1943 WARSAW GHETTO UPRISING One common Polonophobic meme is that of Polish contempt for the Jews' Warsaw Ghetto Uprising, as supposedly manifested by Poles going to Easter Mass within sight and smell of the burning Ghetto and its tormented Jews. Now, when Masses were said during the Poles' own Warsaw Uprising in 1944, both priests and parishioners were oblivious to the bombs and shells exploding around them (p. 335). Now, if the Easter masses performed during the earlier Warsaw Ghetto Uprising had signified Polish callousness towards Jewish suffering (as portrayed in Holocaust materials), then, using the same logic, were these new Polish Masses signifying disrespect of suffering Poles during their own Uprising?

THE GERMANS DID SEEK HIGH-LEVEL POLISH COLLABORATORS, EVEN LATE IN WWII, AND STILL WITHOUT SUCCESS Finally, Bor's own experience adds to the refutation of the silly "No Polish Quisling because the Germans never wanted one" argument. After surrendering to the Germans, Bor was repeatedly approached by German officials intent on him creating a collaborationist army (pp. 374-375, 380-381, 383, 386-387). He steadfastly refused.

THE SOVIET-BETRAYED WARSAW UPRISING AGAINST IMPOSSIBLE ODDS Having been its commander, Bor-Komorowski gives full details of the betrayed Warsaw Uprising: the frightful German atrocities, the barricades, the child messengers, the struggle against starvation, the overwhelming German firepower (e. g., the Nebel Werfer "roaring cow", p. 254), the improvised hospitals, the massive evacuations through sewers, etc.

SUCCESSIVE ACTS OF SOVIET PERFIDY TOWARDS THE WARSAW UPRISING Soviet betrayal was consistent and unfolding, guaranteeing the doom of the Uprising. First the Soviets complained that the AK wasn't interested in fighting the Germans. Then they changed their tune: They urged the Varsovians to rise up. Then they denied the existence of any Warsaw Uprising. Then they called the Uprising a criminal adventure, etc. The Soviets then toyed with the Poles by belatedly taking east-bank Warsaw (Praga), all the while intercepting and disarming AK units marching towards Warsaw to assist the Uprising. Token Soviet airdrops were eventually

undertaken--but without parachutes so that the goods would be useless. Towards the end of the Uprising, once its doom was certain and very little of Warsaw was still held by Poles (so most airdrop supplies were certain to fall into German hands), Stalin finally allowed western airplanes to refuel on Soviet-held soil after dropping their supplies. The exculpatory notion that the Soviet forces were in no position to render effective ground assistance to the Poles is ridiculous on its face. The Red Army positions and those of the AK came within 250 yards (230 meters) of each other (p. 341, 354); the width of the draught-shrunk Vistula. Previously, the Red Army had readily crossed the thaw-widened lower Dnieper, three times the width of the Vistula River (p. 341). This time, however, Stalin wouldn't let the Red Army budge until long after the fall of the Uprising and the subsequent complete destruction of Warsaw by the vindictive, genocidally-minded Germans.

UNDESERVED POLISH-COMMUNIST CREDIT FOR PARTICIPATION IN THE WARSAW UPRISING After WWII, the Soviet-imposed Communist government, unable to suppress knowledge about the Warsaw Uprising, instead tried to co-opt it as the work of militant Communists. Their involvement had been trivial. The Communist GL-AL fielded 5 platoons compared with over 600 participating AK platoons (p. 259).

Alicia Appleman-Jurman, Alicia 1988 **Wartime Looting Universal. Jew Killings From Fight Against Banditry. Double Standard on anti-Semitism. Canned Polonophobic Memes.** Alicia was born in Buczacz, Tarnopol area, eastern Galicia. While growing up, she did not classify her friends as Jews or gentiles. Her family did not experience anti-Semitism until 1938, when Poles allegedly beat up her older brother. (pp. 2-3). Her attempt to explain (or explain away) her lack of early experience of anti-Semitism to "the remote mountain area", and to the protective effects of her relatives, is unconvincing. Buczacz was hardly a tiny settlement, and no amount of parental protection could have spared her from Polish anti-Semitism were it nearly as pervasive as it is usually made out to be. **THE GERMANS FIRST MURDERED THE LEADERS OF BOTH JEWS AND POLES** Interestingly, the first Nazi German action against the Jews was the arrest and murder of prominent civic, religious, and business leaders--those very ones who could inspire the people to resist. (p. 23). [The Germans also murdered the prominent Poles first.] The actual Shoah did not begin until years later. In the autumn of 1942, the Germans engaged in the mass shootings of most of the remaining Jews. **WARTIME LOOTING WAS UNIVERSAL: NOT**

SOMETHING THAT "POLES DID TO JEWS" It is obvious, from Alicia's testimony that virtually all peoples stole from others. If something Jewish of value was remained, it was because the Germans did not complete the task of taking it for themselves. (p. 332). While being housed by Polish farmers, Alicia stole from them in order to supplement her allotted food supplies. (p. 170). [The shortage of food under the German occupation, which put rural Poles and fugitive Jews in direct conflict, was an unmentioned factor in the Polish denunciation and killings of fugitive Jews. Note that theft during wartime is commonly a capital crime.] Her friend Mesha was Jewish (p. 331), and he and his friends would bring her goods they had looted from the Germans after the passage of the Red Army through then-German-held territories. (p. 334).

A FUGITIVE JEW WITH MINIMAL FEAR OF BEING BETRAYED: OVERALL RARITY OF DENOUNCERS Alicia discusses her pretend-peasant role as follows, "For myself, I was not too worried about being discovered...I had to go out early every morning, face the fields with the people working in them, and become part of the working force in order to get something to eat. I concentrated on becoming a good worker, however, inexperienced, and I learned quickly." (pp. 134-135). The fact that Alicia was out in the open, furthermore not a very convincing peasant, constantly visible to many different people--and yet was not denounced by any of them--reinforces the premise that Polish denouncers of fugitive Jews were very uncommon in the Polish population.

PEASANTS KILLED INTERLOPERS (NOT ONLY JEWS!) OUT OF PROTECTION OF THEIR HOMESTEADS The author elaborates on the dynamics of Jews hiding on Polish farms, "In the meantime, I continued to work in the fields while my mother hid in a different field each day. She preferred wheat fields, which are wonderful hiding places if one takes care to part the tall and delicate stalks gently before passing through. If the stalks were crushed, they would leave a trail, and a farmer passing from time to time to inspect his fields would immediately see that someone had been sitting there. Who would be sitting in his fields during this busy season but a person who was trying to hide, and who would be trying to hide these days? The farmer might become angry enough to hunt down the hider and kill for even to the slightest damage he had caused to his field." (p. 138). It is obvious that Polish peasants tended to be protective of their property and therefore to react with hostility to interlopers in general, and not only to Jewish ones!

SELECTIVE JEWISH INDIGNATION ABOUT ANTISEMITISM [DONE BY POLES IT IS BAD, DONE BY COMMUNISTS IT IS WINKED AT] Throughout this work, Alicia makes sweeping derogatory generalizations about Poles because of bad experiences some Jews had with them.

However, there is quite a bit of a double standard at work here. The fact that her own brother, Moshe, was murdered by the Soviets (p. 14, 278) did not turn her against Communists. In fact, she even praised leading Stalin-serving Polish Communist Wanda Wasilewska as "a great hero" to the military units she had organized. She adds that, "Many Polish-Jewish boys served in those units." (p. 312). CANNED POLONOPHOBIC MEMES Alicia repeats stereotyped, inane generalizations about Poles, and Europeans in general, wanting all Jews gone, and doing so out of a sense of guilt--for having "done so little" to save the Jews, for having collaborated with the Nazis, and for being the recipients of post-Jewish properties. (e. g, p. 339, 341). (Long after this book's publication (1988), the foregoing themes have been resurrected and repeated by neo-Stalinists such as Jan T. Gross, and countless others). THE OUN-UPA GENOCIDE OF POLES The German promise of a Ukrainian state motivated many Ukrainians to collaborate with the Nazis. (p. 39, 132). The author also alludes to the Ukrainian fascist-separatist OUN-UPA genocide of the Poles (p. 120, pp. 132-133) and confirms the "First the Jews, then the Poles" genocidal mentality of the Banderovcy (Bandera forces) (p. 178).

The Polish Underground 1939-1947 Williamson, David G. 2012

Finally! Polish Denunciations and Killings of Fugitive Jews are Contextualized. No Death Penalty Fear Double Standard. Comparing Danish and Polish Rescuers is Ridiculous. This single volume covers major developments and actions of the Polish Underground State, largely from a British perspective. No less than 65 escaped British POWs--the most famous one being John Ward--were hidden from the Germans by the Polish Underground. (p. 81). This work is based on both archival information as well as secondary sources. Unlike most works on the Polish Underground, it does not stop with the defeat of Nazi Germany. It also includes the first years of militant resistance, as by WiN (and other members of the ZOLNIERZE WYKLECI), against the Soviet-imposed western-acquiesced Communist puppet state. The many photos are a blend of familiar ones, as well as uncommon ones. In the end of his book, Williamson includes a helpful glossary of Polish and German abbreviations, as well as such things as biographical details of some of the German oppressors and Polish Underground leaders. UNSTINTING CREDIT TO POLISH BRAVERY--EVEN IN DEFEAT Williamson tells us that, when the order was given to surrender Warsaw to the Germans in 1939, some Polish soldiers not only were unwilling to

do so, but threatened to shoot the officers giving the orders. (p. 7). [Before that, I had read of Polish women complaining to the officers about "surrendering already", and stating indignantly that, "We can endure the bombing and shelling." The officers replied that the situation was hopeless, and that further loss of life made no sense.]

THE "LOOK HOW THE DANES SAVED THEIR JEWS AND POLES DIDN'T" CANARD The German occupation of Poland was so intense that the military occupation force alone was never less than 300,000 men. (p. 19). The informed reader can compare this, for example, with the almost-nominal German occupation of Denmark. Danes had freedom to act in rescuing Jews under relatively luxurious conditions not even imagined in brutally German-occupied Poland.

POLISH BETRAYALS AND JEW-KILLING DRIVEN BY WARTIME CIRCUMSTANCES, NOT POLISH VILLAINY Although Polish-Jewish relations are beyond the purview of his work, Williamson is objective when he does bring it up. For instance, he realizes that the occasional Polish blackmailers (SZMALCOWNIKI) and betrayers of Jews, and appropriations of post-Jewish properties [As distorted in the media-acclaimed Jan T. Gross' *GOLDEN HARVEST*] did not simplistically reduce to (what else?) Polish anti-Semitism, traditional Christian teachings about Jews, or Polish "greed". Williamson comments, (quote) For the urban population, already suffering food shortages, lack of heating, and often poor housing, and living in daily terror of the Gestapo or of being caught up in sudden swoops to provide forced labour, life was much more difficult. The German and Soviet occupations effectively atomized Polish society by removing not only the legitimate government but also by destroying the Polish state itself and all the organizations that helped knit society together. It was thus hardly surprising that corruption--which might also involve denouncing either Jews or Poles for money--alcoholism and crime were widespread. (unquote). (p. 24).

THE GERMAN-IMPOSED DEATH PENALTY: NO DOUBLE STANDARDS IN POLES FEARFUL OF AIDING JEWS AND POLES FEARFUL OF UNDERGROUND ACTIVITIES The Polish historian Czeslaw Madajczyk is quoted as having calculated that about 6% of Warsaw's population was active in Underground activity. (p. 19). [One can compare this with Gunnar Paulsson's estimate, in his *SECRET CITY*, that 7-9% of Warsaw's Poles were involved in rescuing Jews.] The figures are telling, and they contradict the complaints of neo-Stalinists such as Jan T. Gross--about Poles being substantially willing to risk their lives in Underground activity but substantially unwilling to risk their lives in aiding fugitive Jews. No such disparity existed.

NO POLISH QUISLING EVEN THOUGH THE GERMANS TRIED TO FIND ONE Williamson recognizes the

fact that Poland never produced a Quisling, quoting Lord Selborne's 1942 statement. He notes that the Germans did try to find a high-level Polish collaborator without success. (p. 1, 15, 44-45). Unfortunately, he then contradicts himself, and repeats the non-sequitur argument that the Germans did not really want a Polish Quisling because they intended to reduce Poles to perpetual slavery. (p. 1). So how can both be true? In actuality, the Germans also looked down at other Slavs as UNTERMENSCHEN, but that did not prevent them from using large numbers of Ukrainians as collaborators, and establishing Quisling governments in Croatia and Slovakia. The Nazi attitude towards the Jews was unmistakable, yet that did not prevent them from establishing de facto Quisling governments (in the form of Judenrats) in many ghettos. Clearly, the "Poles unworthy of the 'privilege' of a Quisling government" argument is fallacious. THE COMMUNIST TERROR IN THE POLISH COUNTRYSIDE The author includes discussion of the Soviet-sponsored Communist GL-AL bands and their conduct, under the German occupation, by utilizing the work of Dr. Marek Jan Chodakiewicz. For more on the "revolutionary banditry" conducted by the GL-AL, and the large-scale Jewish complicity in it, see the detailed English-language Peczkis review, of Tajne oblicze GL-AL i PPR: Dokumenty (Polish Edition). GENERAL "GROT" BETRAYED, AND THE ENSUING COMMUNIST LENIENCY ON THE PERPETRATORS The author discusses the betrayal of A.K. Commander Stefan Rowecki "Grot" to the Germans by Polish-German A.K. members who became Gestapo agents--only one of whom was executed for this act of treason. (p. 103). However, Williamson does not mention the fact that this leniency owed largely to the new Communist puppet government being almost as antagonistic to the A.K. as the earlier Germans. This, once again, had made the Communists the allies of the Nazis--fighting against a common enemy, Poland.

The Death Camp Treblinka Donat, Alexander 1988 **Frivolous Jew-Killing Accusations Against Poles, Jews, and Not Only Poles, Blackmailed Jews** This book is a compilation of six eyewitness accounts from Treblinka escapees, an English translation of Rachel Auerbach's investigation, and description of the 1960's trials of Treblinka Nazis in West Germany. Editor Donat notes that the West German government was very slow in locating and prosecuting these Nazi criminals, and then did it halfheartedly and leniently (p. 295). WARNING: The photographs from inside Treblinka, taken by SS man Kurt Franz ("The Doll"), are graphic, and may be upsetting to sensitive readers. Donat states that 60 Treblinka

escapees survived until the end of the war (p. 284). Historian Yitzhak Arad puts this figure at 70. FRIVOLOUS ACCUSATIONS OF JEW-KILLING BY POLES: AN EXAMPLE The eyewitness articles give clues to the origins of some of the Polonophobic aspects of contemporary Holocaust lore. For instance, Treblinka escapee Tanhum Grinberg wrote: "Even as we fled, we could see the corpses of slain Jews, with the boots removed from their legs. The peasants knew that the Jews had money, and that was reason enough to set ambushes and murder Jews." (p. 222). What jumping to conclusions! How could Grinberg, having arrived well after the fact, possibly know the identity(-ies) and motive(s) of the killer(s)? He doesn't even indicate that he carefully checked the bodies for bullet wounds. What if the killers had been Germans or Ukrainians who, after all, were conducting an intensive manhunt for the fugitive Jews? Also, the removal and reuse of boots from the dead was a common practice in wartime, not the exclusive habit of peasants! NOT ONLY POLES BLACKMAILED JEWS: JEWS ALSO BLACKMAILED OTHER JEWS It wasn't only Poles (the SZMALCOWNIKI) that extorted money from fugitive Jews. Sometimes Jews also did this to each other (pp. 141-142), which prompted Abraham Krzepicki to say this about an old Polish woman who helped him freely: "This was the first time since my escape from Treblinka that anyone, Jew or Gentile, helped me get to safety without trying to extort money from me." (p. 142). THE PAID GREEDY RESCUER MYTH It doesn't follow that Polish benefactors who demanded payment were necessarily greedy or anti-Semitic, as accused, for example, by Jan T. Gross. After Krzepicki had paid a Polish peasant for help, "The peasant said that if he were not afraid of the Germans he would help me free of charge, but it just couldn't be done; the risk was too great." (p. 135). NOT ONLY SOME CHRISTIANS THOUGHT THAT GOD WAS PUNISHING THE JEWS Abraham Krzepicki recounts the experiences of the Jewish forced laborers at Treblinka. Some of them saw what later came to be known as the Holocaust as God's punishment for the Jews' sins (pp. 96-97). ENDEKS ALSO AIDED JEWS Interestingly, Treblinka escapee Samuel Rajzman describes the help he got from Mr. Golos, a Pole (pp. 248-249), who was also a member of a rightist-nationalist organization (p. 249). This provides further proof that the ranks of Righteous Gentiles include members of the much-maligned Endeks.

Shadows of Treblinka Kuperhand, Miriam 1998 **Polish Killings of Fugitive Jews Were Justified. Zydokomuna "Fear of Nazis" Excuse Doesn't**

Hold This account of Treblinka escapees Miriam and Saul Kuperhand (hereafter MK and SK), contains seldom-told ancillary details about Polish-Jewish relations during the German-made Holocaust. THE ZYDOKOMUNA: REVEALING STATEMENTS. "FEAR OF NAZIS" EXCULPATION FAILS. MK denies widespread 1939 Jewish-Communist collaboration, yet makes the following eye-opening statement: "I had no compunctions about cooperating with our Russian occupiers." (p. 16), despite the fact that: "I did not understand the precariousness of our situation with the Nazis just a few kilometers away." (p. 16). This adds to similar Jewish testimonies, refuting the exculpation that Jews collaborated with the Soviet invaders in 1939 out of fear of falling into the hands of the Germans.

POLES WERE WELL JUSTIFIED IN KILLINGS FUGITIVE JEWS. MOREOVER, JEWISH BANDITRY FLOURISHED EVEN WHEN THE FUGITIVE JEWS WERE NOT IN DIRE NEED! Either the fugitive Jew starved or the Polish peasant starved. It was either my life or your life. However, it would be a mistake to think that fugitive Jews resorted to thievery and armed robbery of Poles only when they had no other means of getting provisions. Indeed, a band of Treblinka escapees immediately threatened a farmer at gunpoint (p. 130), and waylaid individual farmers who were transporting goods. (pp. 132-133). On another occasion, the Jewish band held a farmer hostage. (p. 153). Given such events, and as word got around, is it surprising that some Polish peasants came to see fugitive Jews as adversaries rather than victims, and to believe German propaganda that portrayed fugitive Jews as bandits that should be denounced or liquidated? Is it surprising that some Polish peasants and POLICJA GRANATOWA (Polish Blue Police) joined the so-called JUDENJAGD (Hunt for the Jews--as propounded by Jan Grabowski)? THE FRIVOLOUSNESS OF JEWISH ACCUSATIONS AGAINST POLES: SOME EXAMPLES The accounts of Poles denouncing and killing fugitive Jews, reported by both Kuperhands (e. g., p. 46, 50-51, 156), are unmistakably secondary. Hearsay! Their only eyewitness experience of such a comparable incident was at the hands of common criminals (smugglers) of unidentified nationality (pp. 65-67). Let's focus on two anti-Polish accounts. SK, who was housed by peasant Anthony Shlewanowsky, reports that Shlewanowsky had warned him about a nearby peasant, Maximiuk, who allegedly took some Jews in, fed them and built a shelter for them, and, that very night, suffocated them in their shelter (pp. 140-141). Did Shlewanowsky know this for a fact? Besides, it makes no sense. Why go to the trouble of feeding some Jews, and especially constructing a shelter for them, only to turn around and kill them a few hours later? And is it probable that a near-surface rustic shelter was so airtight that

it could be used to asphyxiate its inhabitants? Peasants are good storytellers. What if Maximiuk (who, BTW, sounds Ukrainian, not Polish), just made up this lurid tale in order to scare Jews away from his property? Ditto for the story, told by one Polish farmer, of another Polish farmer who was said to have turned-in his Jewish-butcher friend (p. 50). Now consider the tale of a Jewish mother and children in the forest, being denounced by a Pole, begging for life and then pleading to be allowed to cover her children with a blanket before they were both shot by the arriving German. (pp. 149-150). One of her sons, a ten year-old, away from the hideout at the time, had spotted the Germans and ran away. How could he have seen and heard such details (including the Polish ethnicity of the denouncer) if he was already at a safe distance and running further away? Assuming he simply heard Polish being spoken, how could he know that the denouncer was not a Polish-speaking Ukrainian or German (Volksdeutsche)?

Ponary Diary, 1941 - 1943: A Bystander's Account Of A Mass Murder

Sakowicz, Kazimierz 2005 **Jedwabne Not Mentioned by Germans Doesn't Absolve the Germans. Polish Killings of Fugitive Jews Well Justified. Jews Betray Other Jews** The diary of the Pole, Kazimierz Sakowicz, is unique in that it is the only known surviving diary that records the mass shootings of Jews by Germans (and their local collaborators) in the wake of Operation Barbarossa. The EINSATZGRUPPEN and their associates were in action (the Holocaust by Bullets). THE HOLOCAUST AND THE POLOKAUST WERE INTERTWINED The shootings at Ponary (near Wilno) were not only of Jews, but also of Poles, especially prominent ones, and later of members of the Polish Underground. [For this reason, the "bystander" in the title has Orwellian connotations: It is now a standard part of Holocaustspeak, whereby it is implied that Poles were merely witnesses to the murders of Jews, but were not really victims themselves.] They certainly were. THE QUESTION OF JEWISH PASSIVITY Sakowicz quotes some Shaulists who said that Jews about to be shot cry and plead for their lives, while Poles don't. (p. 114). ARBITRARY NAZI GERMAN DECISIONS ON WHO IS OR IS NOT A JEW Sakowicz and Editor Arad note that the Karaites, a Jewish sect, were declared non-Jews by the Nazis and spared. (p. 18). [On the other hand, Jews who had generations ago stopped identifying as Jews were murdered, and GOYS who had even recently converted to Judaism were also murdered. Go figure it out.] **JEWS BETRAY OTHER JEWS: DON'T ASSUME THAT THE LOW OVERALL SURVIVORSHIP OF FUGITIVE JEWS WAS**

THE FAULT OF POLISH DENOUNCERS In early October 1943, Sakowicz recorded the practice, by Germans and their Lithuanian (Shaulist) collaborators, of separating the last few Jews from those massacred before their eyes, and (briefly) sparing their lives in exchange for their going out and uncovering fellow Jews in hiding. He commented: "It seems that separating 4-5 Jews and temporarily offering them their lives yields good results for their executioners...excellent results for the executioners and a fatal ending for the Judases." (p. 127). (How many cases of fugitive Jews not surviving the war, automatically blamed on Polish denunciations and killings, were actually the deeds of Jewish denouncers--coerced or not?)

THE ALLEGED GERMAN NON-MENTION OF THE JEDWABNE MASSACRE IS NOT PROOF THAT THE GERMANS DID NOT DO IT! Editor Yitzhak Arad discusses a particular group of shootings, the largest of which was labeled an anti-criminal action despite the inclusion of child victims. He comments: "Six small Aktionen, the last in the first great wave of murder that began with the occupation of the city, were conducted in Wilno in December 1941. There is nothing in either Jewish sources or the Einsatzgruppen reports about an Aktion in late November or early December that would correspond to Sakowicz's December 5 diary entry about 360 prisoners, mainly women and children." (pp. 40-41). Now consider the fact that Jan T. Gross has argued that the Germans couldn't have been responsible for the massacre of Jews at Jedwabne because, according to him, no Einsatzgruppen or other German records mention the Germans as committing the deed. His argument is, at best, an argument from silence. Moreover, the deeds recorded by Sakowicz show that the Germans are perfectly capable of massacring at least hundreds of people, yet for one reason or another failing to record that particular event in their Einsatzgruppen or other reports. [Note also, for purpose of numerical comparison, that the number of Jedwabne victims was very likely less than 360.]

KILLINGS OF FUGITIVE JEWS BY POLES WERE WELL JUSTIFIED Editor Arad [ironically, later himself accused of wartime crimes] excuses the banditry of fugitive Jews by saying that they needed to live. (p. 92). This is classic selfish Judeocentric thinking. The local non-Jews ALSO needed to live--to retain their possessions in order to survive the brutal German occupation. What's more, Jewish bandits were very aggressive, and not even lacking in provisions. Sakowicz comments (July 1943): "...attacking individual houses in the villages and even whole villages (Zwierzyniec). They also carry out attacks on the roads...They stole shoes and food and are ruthless. The villagers escaped and begin to defend themselves, turning Jews over to the Lithuanians...a manhunt...About 30-40 Jews were killed...Both the Jews and the Bolsheviks are well-armed...The

attacks by Jews were not dictated by necessity, that is, lack of money. No, during the manhunt the Lithuanians found considerable sums of money on the bodies...In the forest, there are cows..." (pp. 95-97). **JEWS IN A POSITION TO BE LARGE-SCALE KILLERS OF POLES** The massacres of Poles at Naliboki and Koniuchy, by Soviets and Jews, took place after this diary had been written. However, Editor Yitzhak Arad candidly admits that: "Jews constituted a substantial proportion of the Soviet partisans in Rudnicka Forest." (p. 125). Clearly, Jews had means, motive, and lack of alibi. Unfortunately, Sakowicz's diary breaks off in late 1943, at which time Jewish murders of Poles, and Jewish-Soviet collaboration, had yet to begin in earnest. This is probably because more recent entries have not survived or been located. Sakowicz was killed later in the war.

Trap with a Green Fence: Survival in Treblinka Glazar, Richard 1994 **Jew-Killing Done By Bandits, Not the Polish Underground. Polonophobic Jewish Preconceptions Limited Jews Saved (But Nowadays Only Poles Get Blamed For It)** Richard Glazar, a Czech Jew, mentions his life in German-occupied Prague and then his arrival at Treblinka. Naked for the "shower", he gets pulled out of the line to the gas chamber by an SS man, and diverted to forced labor. **THE TREBLINKA REVOLT AND THE RELATIVELY HIGH SURVIVORSHIP OF JEWS WHO FLED** Glazar then elaborates his experiences in Treblinka, giving a particularly good description of typhus and how it flourishes under the unsanitary conditions and is spread by lice (pp. 72-73). Glazar escapes Treblinka during the famous August 1943 revolt. He eventually gets caught by a Volksdeutsche, but avoids the death sentence for being a Jew, and ends up a forced laborer in Germany, where he is liberated. Glazar also recounts his "reunion" with 54 still-living Treblinka escapees during the trials of the Nazi war criminals in West Germany in the 1960's (pp. 195-196). **JEWISH POLONOPHOBIC PREJUDICES, AND NOT "POLISH HOSTILITY OR INDIFFERENCE", PREVENTED MORE JEWS FROM BEING SAVED** Some Polish Jews discussing the possibility of escaping from Treblinka tried to discourage it by sinking to new lows of Polonophobic mythmaking. They actually asserted that Poles who help Jews no longer exist at all, and that 9 out of 10 Poles betray Jews (p. 84)--all without even stopping to think about the self-refuting nature of their absurdities. Just two sentences earlier, they had spoken about Jews who had escaped from Treblinka and returned to the Ghettos to warn the remaining Jews there. (p. 83). If anything other than a trivial fraction of Poles betrayed Jews (let alone 9/10) then no Jews who

escaped from Treblinka would've survived, let alone at least 54! Nowadays, all we hear are complaints that "so few Jews" survived the (German-made) Holocaust in Poland because (as always) it is the Poles' fault. Now how many Jews were not saved because they NEVER TRIED owing to their anti-Polish prejudices? JEW-KILLING, LIKE POLE-KILLING, DONE BY BANDITS, NOT BY THE POLISH UNDERGROUND In contrast, some Jews who contemplated the possibility of escaping from Treblinka recognized the fact that killers of fugitive Jews in the area around Treblinka were not, as often alleged, members of the Polish Underground (the AK and NSZ). They were simply bandits, many of whom pretended to be members of the AK and NSZ, and who killed both Jews and non-Jews at will. Glazar realizes as much as he writes, "A few kilometers farther into the woods you would come upon the partisans, and then a gang with nothing in common with partisans than the name. They rob, and they murder; they don't care whom they attack by night." (p. 105). AUTHOR GLAZER SURVIVED BY BEING HELPED BY A SUCCESSION OF POLISH BENEFACTORS When Richard Glazar actually escaped from Treblinka, he spent much time traversing the Polish countryside. He describes his peregrinations and the help he received from Poles. He passed by a long series of Polish villages, including Ostrow (p. 149), Wiszkow, Radzymin (p. 150), Rembertow, Solejuwky (p. 151), "...Piaseczno, Gora Kalwaria, Grojec, Mogielnica--those are the exotic-sounding names of towns passed through, more or less without incident." (p. 153). He had to evade a column of Germans. Yet not once did he indicate any threat from Polish blackmailers or denouncers. And, when he was finally caught, it was not by a Pole but by a Volksdeutsche (p. 153). How many betrayals of fugitive Jews, automatically blamed on ethnic Poles, were actually the deeds of the VOLKSDEUTSCHEN?

Brygada Swietokrzyska NSZ w fotografiach i dokumentach Zebrowski, Leszek
 2014 **A Polish NSZ Guerrilla Brigade Fights the Germans, Traverses
 Czechoslovakia, and Frees Women About to Be Burned Alive by the Germans**

THE HOLY CROSS BRIGADE OF THE NSZ IN PHOTOGRAPHS AND DOCUMENTS is the title of this Polish-language book. The 2017 version is a significant expansion of the 2014 edition. INTRODUCTION The first 16 pages are a description of the NSZ and the BRYGADA SWIETOKRZYSKA, and are written by author and historian Leszek Zebrowski. He tells the history of these guerrilla movements, and includes interesting information. For instance, the Polish

soldiers in Zygmunt Berling's Army, instead of giving arms, ammunition, and food to the Communist GL-AL units, gave them to the Brigade instead. (p. 7). The Brigade, having marched through Czechoslovakia, eventually met up with General Patton's forces, and this prevented the soldiers of the Brigade from being handed over to the Soviet Union for certain death. The meeting featured cordiality, and two flags side-by-side--Polish and American. (pp. 10-11). The British government was opposed to the Brigade being integrated into General Anders' Second Corps. (p. 11), as London, at this stage of WWII, was not interested in an enlarged Polish Army in the West. The USSR began a campaign of vicious slander against the Brigade, making vile accusations of the NSZ fighting for the Nazis. No sooner had the Third Reich been defeated than the Soviets demanded the extradition of the Brigade as "Nazi collaborators". Communist agents subsequently made assassination attempts against the leaders of the Brigade in the west, and unsuccessfully framed the Brigade in a French court. After the defeat of the Third Reich, the Brigade, for the first few postwar years, served as part of the Allied occupation force. Its members subsequently scattered worldwide, primarily to the USA and Canada, but also to South America and Australia. Communist propaganda about the NSZ did not cease with the fall of Communism in 1989 Poland. (It lives on in many Jewish publications to this day). In 1991, a commentator Chlebowski, who had visited the elderly Brigade Commander, Antoni Szacki "Bohun", soon repeated the totally-false charge that the Brigade fought together with the Germans. Evidently, for some, the lie was just too good to give up. "Bohun" invited Chlebowski to search the German archives for the real answer to the question why the Germans did not wipe the Brigade out during its traverse behind German lines through Czechoslovakia. THE ALBUM The remainder of this work consists of a collection of many photographs and documents from the NSZ in general and the Brigade in particular. The documents are featured in approximately chronological order. Some of the photos are from Poland, while others were made while the Brigade was in Czechoslovakia. Many of the photos show the Brigade on the march or engaged in combat training. Most of the documents and photos deal with personnel in the ranks of the NSZ. For instance, one of them was a member of the Staff of the Brigade--Stefan Marcinkowski "Poraj". One photo of him shows him in a boat, in Czechoslovakia, in the spring of 1945. [I knew Stefan Marcinkowski from my childhood, and we eventually had endless discussions about WWII.] Only a few of the documents deal with immediate combat-related events. One of them (dated September 5, 1944) describes an NSZ attack which destroyed a 15-man SS unit near Bieliny, at a

cost of 2 Polish guerrillas killed and five seriously wounded. A few of the documents consist of bulletins put out by the NSZ. A couple of these focus on the recently-concluded Soviet-betrayed Warsaw Uprising, the needless shedding of Polish blood for someone else's benefit (there, and elsewhere), and the loss of the capital city and its irreplaceable treasures. They also reaffirm the Soviet Union as an enemy of Poland--in fact, a worse enemy than Germany. An NSZ bulletin (Order Number 205), dated December 15, 1944, warns Poles against any form of cooperation with the German Army, even if this cooperation is "voluntary". (This soundly refutes the insinuations, by Communists and certain Jews, that the NSZ advocated some form of collaboration with the Nazis.) Another NSZ bulletin, from December 1944, summarizes the situation facing Poland. With the Germans having been driven out, it stressed the "uncompromising fight against the Red invader, and the defense, to the very last breath, of the Polish cities of Wilno [now Vilnius] and Lwow [now Lviv]." The most interesting part of this book, in my opinion, is the material dealing with the liberation of the Nazi concentration camp at Holysov (Holyszow) in German-occupied Czechoslovakia in 1945, by the westward-marching BRYGADA SWIETOKRZYSKA. (The Nazi camp was a subcamp of the Flossenburg concentration camp system.) The Germans had set up barrels of petrol surrounding the wooden huts, intending to set fire to the petrol upon the approach of the advancing Allied Armies, and thus ending the lives of the women inmates with horrible fiery deaths. Thousands of women were freed by the Brigade, and some of the photos in this book show them after their liberation. One photo shows the signatures of some of the women. Another one shows the heart-shaped artwork that the women made to express their gratitude to the Brigade. Finally, there is a photograph that shows the jubilant Brigade meeting up with the American Army in prostrate Germany.

Narodowe Sily Zbrojne: Dokumenty, Struktura, Personalia Zebrowski, Leszek
 1994 **The Polish Underground NSZ--Dealing With Communist and Jewish Propaganda** This Polish-language book, NATIONAL ARMED FORCES, focuses mainly on the SN (Stronnictwo Narodowe--NATIONAL PARTY) and its guerilla-arm NSZ, whose positions overlap those of the ONR, as elaborated in the Peczkis review of *Narodowe Sily Zbrojne* (Polish Edition). The present work consists of 3 volumes: vol. 1 (1994) bears ISSN 8390039893, vols. 2 and 3 (1996) bear ISSN 8390444623. This work contains the nom de guerre, names, and often photos of N.S.Z. members. [The photo of "Poraj" (Stefan Marcinkowski)(vol. 3, p.

137) shows a much younger man than the one I had known since childhood, and with whom my adult self had endless discussions.] THE "WHY DIDN'T THE CHURCH CONDEMN THE HOLOCAUST?" NONSENSE One NSZ document mentions how the German occupants had the Polish Catholic Church on a very short leash. The Germans forced the Church to promote anti-Communism, the payment of goods to Germans, volunteering for labor in Germany, etc. (vol. 2, p. 95). [The obvious German duress against the Church clarifies the accusation of Jan T. Gross about some Polish priests allegedly telling their flocks to obey the Germans by denouncing or handing-over fugitive Jews.] GERMAN GUILT DIFFUSION ANTICIPATED AND REPUDIATED The NSZ strongly repudiated the dichotomizing of Nazis and Germans: "Hitlerism is merely the fullest and most modern incarnation of the timeless German spirit--the barbaric spirit of nomadic conquest...Hitler was no tyrant...Hitler became leader because he was the most excellent expression of the timeless German-Prussian spirit and of the German peoples' deepest wishes and goals...'Adolf Hitler ist das deutsche Volk, und das deutsche Volk ist Adolf Hitler.'" (vol. 1, p. 88). Also: "Hitler turned out to be worse than Bismarck and Wilhelm II. We don't care to see later editions, and for this reason the destruction of Germany's might is our dogma." (vol. 1, p. 72). As for the Holocaust, the NSZ commented: "Only the Germans, of all the peoples of the world, could, in their unlimited pagan barbarity, liquidate the Jews in such a manner..." (vol. 1, p. 89). POLAND'S EASTERN NEIGHBORS As for the USSR, the N.S.Z. commented: "This Soviet hatred of all elements of Polishness is not a revolutionary or socialistic one...It is a timeless hatred that has always grown out of Russian despotism and imperialism." (vol. 1, p. 58). Now consider the NSZ on the Ukrainian fascist-separatist OUN-UPA genocide of kresy Poles: "We know of the agonizing deaths under haidamak knives...the savage Ukrainian bands, disregarding all norms of Christian conduct and human rights, have bestially tortured and murdered tens of thousands--infants, children, women, and the elderly--for no other reason than the fact that they were Poles...Since the beginning of the war the Ukrainian national movement has stood in the ranks of the worst enemies of humanity. It is co-responsible for many crimes perpetrated by the [Soviet and Nazi] occupants." (vol. 3, p. 75). The heroism of the Poles in defended villages such as Przebrazie is praised. The NSZ recognized the minority rights of Polish-loyal Rusins. (vol. 3, p. 76). (So much for the myth that all nationalists are chauvinists.) THE STANDARD LEWACTWO ON POLES KILLING FUGITIVE JEWS Leszek Zebrowski takes the likes of Krystyna Kersten and the liberal George Soros funded newspaper GAZETA WYBORCZA

to task for misrepresenting the N.S.Z. (vol. 1, pp. 15-18), as in accusations of the NSZ killing fugitive Jews. (e. g., vol. 1, p. 19-on; vol. 2, pp. 6-7, 21-22). (See, for instance, p. 217 of Yisrael Gutman and Communist Shmuel Krakowski's UNEQUAL VICTIMS). Actually, the Jewish accusations are widely contradictory, and some of them refer to places and times where and when Polish guerillas didn't exist. One of them is exposed as a flat lie: Jews "killed by Poles" at Zakrzówek (Lublin area) were killed by the Nazis, as proved by local archives. (vol. 1, p. 19). Other NSZ killings of Jews were legitimate--that of Jews as bandits preying on Poles, and Jews in the Communist GL-AL serving Poland's Soviet enemy. Consider the Communist PPR band in the Holy Cross Mountains. (vol. 2, pp. 66-67). It consisted of Russians, Jews, and Polish degenerates. The band murdered Polish farmers in cold blood and burned their properties, including irreplaceable cultural treasures. Krakowski's article in the ENCYCLOPEDIA OF THE HOLOCAUST misrepresents a document as containing a veiled order to kill Jews. (vol. 3, pp. 23-25, 31). Actually, the reference to "hostile minorities" is demonstrably a Communist-era forged addition, while other references to minorities in NSZ orders refer to Nazi-collaborating Ukrainians, etc., not Jews. WATCH OUT FOR FORGED COMMUNIST-ERA DOCUMENTS By 1944, the NSZ guerillas had 20,000-30,000 members. (vol. 3, p. 16). However, Zebrowski considers this figure exaggerated. Communist propaganda frequently accused the NSZ of Nazi collaboration, and the postwar Communist government made convincing-looking forged documents, complete with the signatures of incarcerated Gestapo members. (vol. 1, p. 15). What actually happened? There were occasional contacts of NSZ (and AK) with low-ranking German military officers, allowing for such tactical matters as the Germans locally and temporarily looking away from Communist-fighting guerillas (vol. 3, pp. 20-21), but these temporary truces hardly rise to the level of collaboration with the Nazis!

Fugitives of the Forest: The Heroic Story of Jewish Resistance and Survival During the Second World War Levine, Allan 1999 ARMIA KRAJOWA (A. K.) **Killing Jews: Better Than Most Jewish Authors. Jewish Banditry and a Frankly "Only Jewish Lives Matter" Approach** I focus on some specific issues, and present new information for the interested reader. Author Allan Levine takes issue with historian Mark Paul on a number of matters. For Mark Paul's assessment of Levine, please read the free online book, A TANGLED WEB: POLISH-JEWISH RELATIONS...In some ways, Levine attempts to be objective.

For instance, he shows a greater sensitivity to Polish suffering under the Germans than do most Jewish authors. On the other hand, Levine repeats all the standard, shallow exculpations for Jewish conduct against Poles. **AUTHOR FORGETS THAT JEWS ALSO MURDERED INNOCENT PEOPLE, AND NOT JUST THOSE WHO HAD HARMED JEWS** When referring to Leon Kahn's testimony, Levine dismisses historian Mark Paul's suggestion (that the killings of Kahn's family, by the A. K., were conducted in retaliation for Jewish-Soviet acts) owing to the fact that Kahn's father and younger sister were also allegedly killed. (pp. xxxiii-xxxiv). In doing so, Levine is essentially copying Yaffa Eliach, and forgetting that such reprisals had a collectivist aspect that went both ways. For instance, when Jews had earlier collaborated with the Soviets in sending Poles to Siberia, they were not merely retaliating against anti-Semitic Poles. They were sending all sorts of Poles, including innocent little Polish children, to their horrible deaths. **THE JEDWABNE MYSTIFICATION CONTINUES** Levine accepts Jan T. Gross on Jedwabne as gospel truth. (pp. xxx-xxi). The reader should know that, contrary to media spin, the subsequent IPN investigative commission did not prove Gross right on Jedwabne. Please see: *Wokol Jedwabnego*, and read the detailed English-language Peczkis review. Nor has Polish guilt for Jedwabne been proven. For instance, see *JEDWABNE*, by Chodakiewicz, and read my review. There are two sides to every conflict. The reader should be aware of the fact that Soviet-collaborating Jews conducted massacres of Poles, notably at Naliboki and Koniuchy. We never hear about them: They have disappeared down an Orwellian memory hole! For an up-to-date account of the Jewish mass murder of Poles at various villages, please see: *Intermarium: The Land between the Black and Baltic Seas: 0*, and read the detailed Peczkis review. **ARE "MUTUALLY CORROBORATED" SURVIVOR ACCOUNTS NECESSARILY RELIABLE?** There are many problems with the kinds of survivor accounts freely used by Levine. For instance, even if the core of a survivor account is truthful, it may still leave out crucial material facts, causing it to have an anti-Polish slant. The reader of this book should be aware of the fact that Jewish accounts of persecution by Poles have a very poor record of veracity when subject to independent investigation. See the Peczkis Amazon Wish List: *POLISH POGROMS...* Perhaps they should not be believed unless independently corroborated. Levine falls back on the "Where there is so much smoke, there must be fire" thinking. He contends that, owing to the fact that there are so many Jewish reports of Polish misdeeds against Jews, they must generally be true, even if some of them are not. However, note that there are also many reports, from many different places and times,

accusing Jews of conducting ritual murder. It does not necessarily follow that any of these reports are true! This is also the case with Holocaust-survivor testimonies. Levine would have the reader believe that people who went through traumatic experiences would not make things up (pp. xxxiii), at least in a consistent manner. The exact opposite is the case. For instance, many Jews who were at Auschwitz, though acting independently, claim to have met, or even known, Joseph Mengele, than was plausibly the case. Consider this in broader context, Holocaust survivors tended to graft into their memories incidents that they had heard from others but not experienced themselves. [See the Peczkis review of COLLECTED MEMORIES, by Christopher R. Browning.] Does the commonality of certain elements, in the Levine-quoted survivor accounts, point to their truthfulness, or does it rather point to the commonality of specific Polonophobic memes in the Jewish community? JEWS AND BANDITRY: OK FOR JEWS TO HARM POLES BUT JUST TERRIBLE IF POLES DEFEND THEMSELVES AND HARM JEWS Levine acknowledges, "That Jewish partisans and fugitives were guilty of stealing food from Polish farmers is an uncontested fact. It happened regularly, as is chronicled in this book." (p. xlii). He chides historian Mark Paul by asking what else Jews were supposed to do to feed themselves. In common with many Jewish authors, Levine forgets some things. To begin with, banditry, during wartime, is commonly a capital crime. Hello, Dr. Levine! Not only Jewish lives matter: Polish lives matter too. Jews were not the only ones who needed to eat. Poles did too. Poles lived under near-starvation conditions because of the draconian requisitions by German officials and Soviet partisans. Therefore, Poles should not be expected to react to known or suspected Jewish banditry with anything other than the greatest severity. In addition, how were Polish peasants supposed to be more sympathetic to the plight of Jewish fugitives when their main experiences of them were as bandits? NEWER SOURCES OF INFORMATION While being harsh on the A. K. (ARMIA KRAJOWA), Levine presents an almost rosy view of the murderous Communist GL-AL bands. (pp. 202-on). For a corrective, please see: Tajne oblicze GL-AL i PPR: Dokumenty (Polish Edition), and read the detailed English-language Peczkis review.

Paszkwił Wyborczej. Michnik i Cichy o Powstaniu Warszawskim Zebrowski, Leszek 2013 **Unmasks Accusations of Poles Killing Jews During the Soviet-Betrayed 1944 Warsaw Uprising** THE SLANDER BY GAZETA WYBORCZA is the title of this Polish-language work. This work is a sequel to the

author's 1995 work of the same title, *Paszkwil Wyborczej*. This 2013 edition presents some new information, and I focus on this information. It centers on Michal Cichy's much-emphasized accusation that Polish guerrillas killed many fugitive Jews during the Warsaw Uprising. The number of Jews killed could be 30 or 60. (p. 112). Some Jewish spokesmen have embellished it to 1,000. (p. 112). [If it serves anti-Polish propaganda purposes, why not? It is no different from all the many greatly-exaggerated Polish pogroms of the past.] Author Leszek Zebrowski deconstructs Cichy's claim, showing Cichy's many elementary errors of fact, and an overall complete lack of analysis of the sources that Cichy cites. (p. 103). Historian Tomasz Strzembosz concludes that Cichy has, at most, proved the killings of 14 or 15 people, and that from banditry. From this, Cichy has spun the libelous story of the Armija Krajowa as an anti-Semitic organization. (pp. 84-85). I elaborate on specifics below.

WHO HAS AN INTEREST IN ATTACKING POLES? In the Introduction, Tadeusz M. Pluzanski points out that Cichy's mendacity flourishes in the atmosphere of contemporary (post)Communist Poland, where history is falsified. (p. 8). Historian Marek Jan Chodakiewicz traces the overall problem to the so-called Round Table agreements and who it is that rules Poland today. The attacks on Polish patriotism, by those who ruled Communist-subjugated Poland, remain the same--only now they wear the uniform of post-modernism, liberalism, and progress. (p. 10). Juliusz Bogdan Deczkowski, quoted by author Leszek Zebrowski, has pointed out that Stalinist-era Communist propaganda sought to degrade the achievements of the Armija Krajowa (A. K.) and the NSZ (Narodowe Sily Zbrojne). This propaganda also painted these freedom fighters as Nazi collaborators, and the recent article by Michal Cichy fits the same mold. (p. 82). Adam Michnik vel Schechter, the editor of the left-wing *GAZETA WYBORCZA* that had originally published Michal Cichy's "revelation" as gospel truth, has a distinctive history. He, his parents, and his relatives, had all been ardent Jewish Communists. Adam goes around spinning tales in defense of the reputation of his father Ozjasz Szechter. (pp. 54-55). Adam's brother, Stefan Michnik, had been a Communist judge in the 1950's, and had sentenced Polish patriot Major Andrzej Czaykowski, a winner of the *Virtuti Militari* award, to death. (pp. 56-57). Adam, while framing the following within the standard narrative of Polish anti-Semitism, tacitly admits that his break with Communism had occurred because the Jewish Communists had lost out to the gentile Communists in the events of 1968. (p. 42). Those who had uncritically endorsed Michal Cichy's attack on Poland are--not surprisingly--the same people who usually peddle such material. These include Teresa Prekerowa, Konstanty Gebert vel David Warszawski, Jan Jagielski, long-

time Communist official Shmuel Krakowski, and Andrzej Kunert. (p. 83). Others include Barbara Engelking and Dariusz Libionka. (p. 195). UNCLEAR MOTIVES AND UNKNOWN KILLERS One of the sources that Cichy cited was Jadwiga Bokitko. However, examination of her testimony indicates that she saw 9 bodies that she SUSPECTED were that of Jews, and that the killers were either bandits or German agents wearing A. K. uniforms. (pp. 71-72). Obviously, the Jewishness of the victims, and still less anti-Semitic motives behind the killings, are unproven. BANDITRY, NOT JEW-HATRED Captain "Hal" (Waclaw Stykowski) had been accused of killing a large group of Jews at a building near 30 Twardej. Archival information shows that the murders were actually conducted by Corporal Unrug, who had been robbing people. The A. K. found much gold in the possession of Unrug, and executed this bandit. (pp. 73-74). Cichy relies largely on the 1987 work of Born-Bornstein. However, Born-Bornstein points out that some of the A. K.'s weaponry fell into the hands of bandits, and that these bandits, who had killed Jews, had pretended to be A. K. (pp. 117-118). UNDERSTANDING ZYGMUNT BAUMANN The author discusses Zygmunt Baumann, who, until his recent death, was invited to speak at Polish universities, and who was "harassed" by Poles who want him brought to justice. During WWII, Zygmunt Baumann had been Inspector of the Communist security forces in Moscow. Before 1953, Baumann ("Semjon") was a high-level officer in the Bezpieka (U. B.) of the Soviet-imposed Communist puppet government of Poland. (p. 140).

Poland's Holocaust: Ethnic Strife, Collaboration with Occupying Forces and Genocide in the Second Republic, 1918-1947 Piotrowski, Tadeusz 1997

A Good Introduction to the Second Polish Republic (1918-1939), and to WWII Collaboration By ALL Nationalities. Polish-Jewish Relations: In Decades Nothing Has Changed. This book, now written twenty years ago, uses the term Holocaust not only to refer to the Jews, but also to all the victims of the Nazis AND the victims of Soviet Communism. (Nowadays, the term Holocaust has been largely monopolized by the Jews. For this reason, the term Polokaust can be used to refer to the Nazi German genocide of ethnic Poles.) COLLABORATION WITH THE NAZIS This book has separate chapters on the collaboration of various nationalities (including Jews) with both the Soviets and the Nazis. In particular, Piotrowski shows how some Polish Jews greeted the invading Germans (p. 66). He then details the many forms of Jewish Nazi collaboration. (pp. 66-75). He also refutes the argument that the prewar Zydokomuna had been marginal (p.

36) and goes into detail about Jewish-Soviet collaboration in 1939 (pp. 49-on) and again in 1944 (pp. 58-on). Piotrowski also has a section on Polish collaboration. This adds refutation to the canard that Poles are "too nationalistic" to entertain notions of Poles as other than heroes. THE MORE THINGS CHANGE, THE MORE THEY REMAIN THE SAME Various Polonophobic Holocaust accusations are addressed and answered by author and scholar Tadeusz Piotrowski. The informed reader may be struck by the fact that much the same accusations keep coming up over and over again. Other accusations acquire new incarnations with time. Consider the Holocaust lore about Poles killing fugitive Jews. In Piotrowski's book, this meme was expressed in terms of Yaffa Eliach and the slaying of part of her family. Now it is expressed in larger form, by the likes of Jan T. Gross, Jan Grabowski, and Barbara Engelking. For shame.

Polska karzaca 1939-1945: Polski podziemny wymiar sprawiedliwosci w okresie okupacji niemieckiej Gondek, Leszek 1988 **The Psychology of Collaboration (Like Poles Like Jews): Seeking Power in the Face of Powerlessness. Doesn't Forget That Polish Blackmailers of Jews Also Blackmailed Poles.** PUNITIVE POLAND 1939-1945 is the title of this Polish-language book. This work is yet another refutation of the silly notion that Poles are so imbued with their "heroic narrative" of fighting the Nazis that they are unwilling to discuss "dark chapters" of Polish history, specifically Polish collaboration with the Nazis. THE PSYCHOLOGY OF COLLABORATION: DEALING WITH POWERLESSNESS BY SERVING THE ENEMY TO GAIN A SENSE OF POWER Author Gondek cites Zygmunt Janke-Walter, a leading member of the Polish Underground in the areas of Lodz and Silesia. (pp. 107-108). Many years after WWII, Janke-Walter wondered how some Poles could so willingly serve the German enemy. He suggested that financial reward was not the only motive, and suspected that it was a sense of power in the face of otherwise powerlessness under the German occupation. Thus, the collaborator had the power of life and death over people. EXTENTION: JEWISH COLLABORATORS ALSO SOUGHT POWER The foregoing psychological insight also applies to collaborators of all nationalities. Thus, variously consider the self-serving Judenrat official, the devious Jewish Gestapo agent, the cruel Jewish ghetto policeman, the savage Jewish kapo, etc. Like their Polish counterparts, they were seeking a sense of power in what otherwise would be their virtual powerlessness. THE POLICJA GRANATOWA Polish heroic behaviors and cowardly behaviors were mirror

images of each other under the brutalities of the German occupation. (p. 107). The Polish Blue Police (POLICJA GRANATOWA) exemplified this divide. A significant fraction (perhaps over 10%) were involved in the Polish Underground, while another fraction collaborated with the enemy or engaged in exploitive or bandit conduct. (e. g, p. 99, 111). SO POLISH COLLABORATORS HARMED JEWS. BIG DEAL. POLISH COLLABORATORS ALSO HARMED POLES Gondek places Polish misconduct, during WWII, outside its usually portrayed Judeocentric formulations. Consider the SZMALCOWNIKI. It turns out that blackmail and denunciation of Poles, and not only of fugitive Jews, by other Poles, was a common problem (e. g, p. 101, 106-107). Banditry was also a common all-around problem (e. g, pp. 68-69, 104), and not only of Poles looting Jews. THE SCALE OF POLISH COLLABORATION This work includes details of specifically named Poles who were liquidated for collaboration. How many were there? The ARMIA KRAJOWA (A. K.) estimated that, as of 1943, some 2,000 citizens served the Germans in the city of Krakow. (p. 114). At Nowy Sacz, captured Gestapo documents point to 400 Gestapo confidantes in the area of that town. (p. 114). It is unclear if the foregoing estimates include Volksdeutsche. PASSIVE FORMS OF SERVICE TO THE GERMAN ENEMY An Underground source, in 1942, estimated that about 5% of Warsaw consisted of well-to-do Poles that served as a source of propaganda about how well the Germans were treating the Poles. Another 70% of Warsaw's population was passive in the face of the enemy. Finally, about 25% of Warsaw's citizens were actively patriotic. (pp. 94-95).

Nazis Need No Betrayers to Find Fugitive Jews

Hidden Gold: A True Story of the Holocaust Burakowski, Ella 2015 **The Myth of the Greedy Paid Polish Rescuer. Jewish Nazi Collaboration. German Arrests of Fugitive Jews Without Any Involvement of Betrayers. German-Imposed Death Penalty Decisive** Author Ella Burakowski, born long after the war, is the daughter of Shoshana and her sister Esther, and the grandchild of Leib and Hanna Gold. The setting of this Holocaust-survival memoir is Pinczow, Kolkow, Dzialoszyce, and surrounding towns. PRE-WWII POLAND: TOBACCO AND SUNDAY-CLOSING LAWS A number of policies were enacted, in prewar Poland, to rein-in the Jewish economic privileges. This included the handicapping of Jews in business, such as by the imposed limits on the number of Jews involved

in the trade of tobacco, and by the Sunday-closing laws, which theoretically forced Jews to be idle two days a week (their Sabbath, plus Sunday), while Poles were idle only one day a week (Sunday). Here is how Burakowski's grandparents circumvented these strictures, (quote) There were many government rules that came with running a tobacco concession, and Leib was lucky to have the opportunity to own one. Jews were usually not allowed to hold certificates to run such establishments. He's purchased the concession from the wife of a deceased Polish World War I colonel. One of the rules was that the concession had to be open on Saturdays. So, in spite of being an observant Jew, Leib was obliged to open the store on the Sabbath. He hired a gentile worker to handle Saturdays. Leib and Hanna did not let religion get in the way of prosperity. (unquote). (pp. 12-13).

THE GERMANS REGULARLY APPREHENDED FUGITIVE JEWS WITHOUT THE HELP OF DENOUNCERS The Nazi Germans conquered Poland. They began their reign of terror. In Holocaust-related discussions, the overall low rate of survivorship of Poland's fugitive Jews has automatically been cited as proof of the indifference and hostility of Poles to the plight of fugitive Jews, and of the high frequency of Poles killing and betraying fugitive Jews. This is a non sequitur. The Nazis (Germans) were perfectly capable of finding fugitive Jews on their own. In fact, they regularly conducted very thorough sweeps, not only of cities, but also of remote villages, for fugitive Jews and their Polish rescuers (pp. 184-on), killing those they found. (p. 189). Not only could the Poles betray Jews for money. So did certain Jews, namely Jozef and Nessa Lanski. (p. 302).

GERMAN-IMPOSED DEATH PENALTY WAS DECISIVE Poles experienced constant fear of the German-imposed death penalty for the slightest aid to Jews. Furthermore, a Pole who rescued Jews, and then had to turn them out, had to fear that the Jews would tell the Germans (by force if necessary) who had aided them, causing certain death to these Polish benefactors. (pp. 208-209, 260). This also explains why some Poles turned actively against Jews. The author realizes that Hanosz, a Pole who reputedly accepted Jews, took their money, and then denounced or killed them, was animated by fear. (p. 137).

THE POLISH GUERILLA NSZ Communist propaganda (and that of its modern neo-Stalinist successors) has long portrayed the Polish Underground NSZ as a killer of Jews. This memoir also repeats this unsubstantiated charge. (p. 170). However, the author points out that Max, involved in the rescue of Jews, was a member of the NSZ. (p. 170).

THE MYTH OF THE GREEDY PAID POLISH RESCUER Neo-Stalinist authors, notably Jan T. Gross, would have us believe that Poles that required payment from fugitive Jews, as a condition for housing them, were animated by (what else?), greed and

anti-Semitism. This is nonsense. A Pole, endangering the life of himself and his family (and perhaps the entire village) felt it more than reasonable to require that the Jews he was hiding pay him for the risk he was taking. (pp. 169-170).

Economic factors also came into play. Even in rural areas, Poles were in no position to feed Jews gratis, at least until the harvest. (p. 208). **NOT ONLY JEWS SUFFERED: POLES SUFFERED TOO** Most Holocaust-survivor memoirs are very Judeocentric, effectively making Poles out to be "spectators" living more-or-less carefree lives while the Jews were daily struggling to survive. This one, in welcome contrast, points out that Germans killed Poles as well as Jews at will. (p. 65, 150). This memoir also mentions the Poles' 1944 Warsaw Uprising, which cost the lives of hundreds of thousands of Poles, thanks to the betrayal by the Soviet Union. (p. 290). **JEWS WHO COLLABORATED WITH THE NAZIS: NO EXCULPATIONS** Nowadays, the notion is commonly advanced that Jews living under the Nazis are absolved of their conduct because of the extremity of the circumstances, the choiceless choices, and the presumption that normal concepts of right and wrong had ceased to exist owing to the (presumed) uniqueness of the Holocaust. The persons described in this book, who very much lived through the Holocaust, evidently did not think that the circumstances completely excused those Jews who collaborated with the Germans. They offer harsh condemnations of the conduct of Jewish Nazi collaborators. For instance, even though they fully realized the compulsion faced by the Jews, they spoke of some members of the Jewish Police as "no better than the Germans they work for." (p. 83). In addition, they remarked, (quote) These Jewish policemen didn't care that they were torturing their own people. They had to prove their worthiness to the Germans, or they, too, would be dispensable. But did they have to enjoy the intense fear they could see on the faces of their victims? (unquote). (p. 84). Samolski, another Jewish policeman, was described as mean and sickening in his threats to kill his Jewish underlings--a big shot who acted like the Nazis and not like the Jews. (p. 93). The eventual Holocaust-surviving Jews had choice words about Bialobrodah, a Jewish informant. He was described as porcine, "a disgusting, ruthless human being", and as a Jew who laughed with the SS guard and acted like he was better than everyone else. (p. 88).

Assistance to the Jews in Poland Berenstein, Tatiana 1963 **Individual AND Collective Polish Aid to Jews. The Myth of Poles Subsuming Jewish Deaths as "Polish Citizen Losses". No Betrayers Needed By Germans to Find**

Fugitive Jews! This book, published in 1963, describes the Nazi German persecution of the Jews in some detail. It adds to the refutation of the curious claim that books published during that time just lumped Poles and Jews together as "Polish citizens" or "victims of fascism", or, worse yet, had tried to erase the memory of the Jews' Holocaust from Polish public consciousness. POLISH RESCUERS OF JEWS WERE NOT JUST ALTRUISTIC INDIVIDUALS ACTING ALONE. NOR WERE POLISH RESCUERS ASHAMED TO BE KNOWN, AMONG POLES, FOR THEIR RESCUE EFFORTS Individual and corporate help to Jews, notably by ZEGOTA, are featured. ENTIRE VILLAGES that systematically aided Jews included Kretowce, Osiny, Woronowka, Koscielow, Kulikow, and Bar (Lwow County). (p. 45). [There are many more examples of entire Polish villages conspiring to hide the Jews amongst them. See my review of: Chodakiewicz: GOLDEN HARVEST OR HEARTS OF GOLD]. THE GERMANS WERE PERFECTLY CAPABLE OF FINDING FUGITIVE JEWS WITHOUT LOCAL DENOUNCERS OR COLLABORATORS The draconian German actions, used to intimidate the Polish population against the aiding fugitive Jews, and to locate hidden fugitive Jews, are recounted. This included massive searches: "For example, on Good Friday, April 7, 1944, the Nazi authorities carried out a huge hunt in Zoliborz in Warsaw. A cordon of troops was thrown around the selected area, and the police went in and searched each house thoroughly from cellar to attic for Jews in hiding, caches of weapons, etc. In the course of this raid, in which a total of 3,000 soldiers and police were deployed and which lasted from 4 A. M. to 9 A. M., 250 persons were arrested..." (p. 43). NOT ONLY LEFTIST POLES RESCUED JEWS Although this book, not surprisingly, has a pro-Communist slant, it does show a measure of fairness to the facts: "The PPS [Polish Socialist Party] right-wing faction, Freedom--Equality--Independence (PPS--WRN), appealed on September 28, 1942 for assistance to Jews who had escaped from the Ghetto stressing that 'this is an obligation stronger than death.'" (p. 56).

German Terror is What Drove Poles to Betray Jews

The Holocaust and European Societies: Social Processes and Social Dynamics (The Holocaust and its Contexts) Bajohr, Frank 2016 **The German-Terror Object Lesson at Podborze: The REAL Reason That Poles Started Killing Jews.** My review is limited to the eye-opening chapter by Tomasz Frydel,

titled "The PAZIFIZIERUNGSAKTION as a Catalyst of Anti-Jewish Violence. A Study of the Social Dynamics of Fear". It is outstanding. INTRODUCTION

Frydel's work is refreshingly objective. It stands out in stark contrast to the standard narrative, especially as propounded by post-Stalinist authors such as Jan T. Gross, Jan Grabowski (especially his JUDENJAGD), and Barbara Engelking. According to the standard narrative, Poles, apart from a handful of enlightened individuals that rescued Jews, were a terribly primitive people steeped in Catholic-patriotic traditions, making them (what else?) anti-Semitic, and therefore prone to denounce and kill fugitive Jews. Using excellent scholarship, including the use of archival information, Frydel soundly debunks this standard Polonophobic and anti-Catholic nonsense. His work is iconoclastic. It sweeps away the meme of Polish complicity in the Holocaust. This is not to say that Frydel's findings are original. They are not. They build upon the earlier Frydel-unmentioned works of historian Marek Jan Chodakiewicz. See, for example, his BETWEEN NAZIS AND SOVIETS. A CAUTION TO READERS: JUDENJAGD IS A MISLEADING, ORWELLIAN TERM

In all my reviews, I use the word JUDENJAGD (hunt for the Jews, in German) for purpose of reference, but with reluctance, owing to its German-guilt-diluting Orwellian connotations. The reader sees the word "hunt", and ordinarily thinks of the participants all acting freely, and killing game animals in accordance with their common purpose. Moreover, the hunt is not just an animal-shooting operation: It is a social event that celebrates and enhances the camaraderie of the men in the hunting party. The term JUDENJAGD, a form of Newspeak (specifically Holocaustspeak), creates a narrative of false equivalences (at multiple levels) of Nazi-German Jew-killers and Polish Jew-killers. See below. Worse yet, the Orwellian term JUDENJAGD implies that a camaraderie exists, or is being built, between German Jew-killers and Polish Jew-killers. This, too, is patently false, as shown below. JUDENJAGD thus serves to make the Jew a perpetual victim--of the Pole no less than the German--and to shift part of the blame for the Holocaust from where it belongs--the Germans--and unto the Poles. GUESS WHAT? POLES ALSO FACED "CHOICELESS CHOICES" UNDER THE NAZI-GERMAN OCCUPATION

The author summarizes the nature of the German-imposed Polish subordinates at the local, rural level. These included the village head (SOLTYS), and the ORTSCHUTZ [local fire brigades, and Polish Blue Police (POLICJA GRANATOWA)]. They were forced to meet German quotas in terms of confiscated feedstuffs (KONTYGENCY) and forced laborers for the Third Reich. (p. 149). Frydel comments, "So the ORTSCHUTZ was in effect a kind of local militia representing the lowest reaches of German authority. A

secondary system of 'hostages' (ZAKLADNICZY) made these men personally responsible for maintaining 'security' over their areas of jurisdiction...Punishment could now be expected not only for helping fugitives, but for any failure to report and apprehend them. In essence, villages had been 'weaponized' against outsiders and the whole system was held in place by draconian threats at each level of authority." (p. 149). **NOT ONLY ETHNIC POLES DENOUNCED FUGITIVE JEWS TO THE GERMANS** The Germans had a network of informers (V-PERSONEN: KONFIDENCI) of every background, but often VOLKSDEUTSCHE. (p. 150). There also was a more professional set of informers, consisting of agent provocateurs that moved from place to place, and ferreted-out German-nonconformist Poles by variously posing as help-seeking fugitive Jews, escaped Soviet POWs, deserters, or partisans. These informers included Jews. (pp. 149-150; 158-159, 163). Much more could be said about this. See the free online book by Mark Paul, titled: **PATTERNS OF COOPERATION, COLLABORATION, AND BETRAYAL** (2016 or more recent version, if now available.) It also elaborates on Jews betraying Polish rescuers, as mentioned by Tomasz Frydel and my review below. **THE GERMAN "PACIFICATION" OF PODBORZE CREATES A CASCADE OF POLISH JEW-DENUNCIATIONS AND JEW-KILLINGS** The JUDENJAGD did not come out of nowhere. Nor was it an outgrowth of pre-WWII Polish-Jewish relations. In April 1943, the Germans came to the village of Podborze in Mielec county. They were after a Polish SOLTYS (village mayor) accused of hiding Jews. Both had fled earlier. So the Germans shot incendiary bullets into the wooden buildings, and soon most of the village had burned down. The rural Poles had now experienced murderous German fury directly, and the results were catastrophic for fugitive Jews. Within days and weeks, the profoundly-terrorized Poles began to turn against the fugitive Jews that they had been aiding up to now. Moreover, as news spread to surrounding villages, the Poles living there also turned out, denounced, or killed their fugitive Jews. In fact, Frydel (p. 162) graphically shows this--a map with ten identified villages (all located within several miles of Podborze) in which this took place. This "cascade" of German-initiated terror that radiated from Podborze was repeated in many other places in German-occupied Poland. And there were many, many pacifications of Polish villages in German-occupied Poland. (e. g, p. 157). **"CHOICELESS CHOICE": YOU EITHER KILL THE JEW, OR ELSE HE WILL TELL THE GERMANS, CAUSING YOUR OWN DEATH** The JUDENJAGD as actually happened was very different from the JUDENJAGD as portrayed by Polonophobes. It was a battle for survival, not some primal Polish bloodlust acting

against the poor defenseless Jews, and still less a manifestation of agreement with Nazi Jew-destroying objectives and therefore Polish complicity in the Holocaust. After the German "visit" to Podborze, rural Poles in the entire region were so afraid of the Germans that they actually begged the POLICJA GRANATOWA to kill captured Jews instead of just delivering them to the Germans. The Poles were terrified of drawing ANY kind of German attention to their villages! (pp. 152-on). There is more. Denunciations worked both ways. Jews who fell in German hands, under whatever circumstance, commonly would tell the Germans which Poles had aided them, sometimes also implicating non-involved Poles. The Germans then came and murdered these Poles. In fact, an ARMIA KRAJOWA actually had an order warning Poles not to aid Jews because such Jewish denunciations of Polish rescuers were becoming so common. (p. 159). Moreover, if the Jews in renewed German captivity did not spontaneously rat on their erstwhile Polish rescuers to the Germans, they were "encouraged" to do so by German tortures or by offers of amnesty in exchange for such information. [Many more examples of this could be provided. For instance, see my review of PONARY DIARY, by Sakowicz.] Obviously, this kill-or-be-killed "choiceless choice", imposed on the Poles, created further incentive to Poles to kill fugitive Jews. As if this was not enough, Jews captured by the Poles, during the JUDENJAGD, effectively invited the Poles themselves to kill the Jews, instead of just handing them over to the Germans, as the only way of protecting Polish lives. This especially happened whenever the Polish-captured Jews mockingly warned that they would disclose everything and thereby "teach the Poles a lesson" upon being delivered into German hands. (p. 154). Surely dead men tell no tales. POLISH JEW-KILLING: LAYING THE BOGEYMAN OF POLISH ANTISEMITISM TO REST Without denying the existence of Polish anti-Semitism, Tomasz Frydel realizes that Polish violence against fugitive Jews HAS NO EVIDENT CONNECTION to anti-Semitism, but does in fact connect VERY CLOSELY with specific escalations of German terror against the Polish rural population. He writes, "The case of Podborze shows a progression of violence not grounded in any obvious anti-Semitic feeling or extreme nationalism, but arising in the force field of collective fear and hysteria sown by German terror...A system of control was imposed on village life that ensnared and destroyed the lives of Jews. It did not require anti-Semites for its continued operation, and--self-perpetuating--it gave rise to a certain arithmetic of survival, as people struggled to cope with the brutal conditions of occupation. Violence accelerated exponentially when fugitive Jews came to represent an existential threat to the community." (p. 161).

Microhistories of the Holocaust Zalc, Claire 2016 **Direct, Very-Specific German Terror, and Not "Polish Anti-Semitism" is What Induced Poles to Denounce or Kill Fugitive Jews!** My review is limited to Tomasz Frydel and his chapter: "The 'Hunt for the Jews' as a Social Process, 1942-1945". Frydel's work is refreshingly objective as it goes deeply into the controversial--and sometimes emotional--topic of Polish-Jewish relations under the Nazi-German occupation during WWII. Frydel builds upon the earlier works of historian Marek Jan Chodakiewicz (e. g., BETWEEN NAZIS AND SOVIETS). **BE CAREFUL: THE TERM JUDENJAGD HAS ORWELLIAN CONNOTATIONS** The author uses the term JUDENJAGD (hunt for the Jews, in German), even though this word can have misleading connotations. The reader sees the word "hunt", and ordinarily thinks of the all participants acting freely, and killing game animals in accordance with a common purpose. Moreover, the hunt is not just an animal-shooting operation: It is a social event that celebrates and enhances the camaraderie of the men in the hunting party. So JUDENJAGD may imply, to the average reader, that camaraderie exists, or is being built, between Germans and Poles who are killing Jews. It may also mislead the reader into thinking that those Poles who killed Jews were in agreement with the overall Nazi German objective of destroying Europe's Jews. Neither is correct, as Frydel convincingly shows, and as elaborated below. **THE GERMAN-LED POLISH BLUE POLICE (POLICJA GRANATOWA)** The meme of "choiceless choices" is customarily applied to the conduct of Jewish KAPOs in concentration camps, and, to a lesser extent, to that of the Jewish ghetto police. However, Frydel makes it clear that the POLICJA GRANATOWA [also called the PP (POLNISCHE POLIZEI), faced its own set of "choiceless choices". It was subordinate to the German ORDNUNGSPOLIZEI] was under very tight German supervision and control. In fact, the very leadership of the "Polish" police forces consisted largely of VOLKSDEUTSCHE (Polish-speaking Germans). Frydel writes, "The PP therefore had a degree of limited autonomy that was kept in check by a system of rotating gendarmes (USUALLY OF ETHNIC GERMAN BACKGROUND) as commandants of the PP posts to provide oversight and to build group morale by fraternizing with its members." (p. 174; Emphasis added). **THE EFFECTS OF NAZI-GERMAN TERROR ON POLES AND JEWS IN THE COUNTRYSIDE** This work overlaps Frydel's outstanding analysis of the German "pacification" of the village at Podborze (Mielec county), and how it so terrorized the Poles that they began turning-in or killing the Jews that they had heretofore

been hiding--in an attempt to save the Poles' own lives. [See THE HOLOCAUST AND EUROPEAN SOCIETIES: SOCIAL PROCESSES AND SOCIAL DYNAMICS.] In this work, author Tomasz Frydel reiterates the fact that the German-induced murderous Polish killing of Jews spread geographically away from Podborze. He comments, "If viewed on a map, subsequent peasant violence toward Jews formed a ring around the site of repression. To ethnic Polish communities, it was likely that anything was preferable to inviting the unpredictable violence of the German police." (p. 176). In addition, a kill-or-be-killed "choiceless choice" situation was created by the frequent betrayals of Polish rescuers by recaptured fugitive Jews. (e. g, pp. 178-180). Frydel comments, "A second core component of this pattern was the belief that the preemptive capture or killing of fugitive Jews by local villagers would save a family or village in the event that a captured Jew denounced their former protectors." (p. 177). On top of all this, there was the ever-present danger of informers of whatever nationality. Thus, Frydel writes that, "A third layer of the hunt for Jews were informed by the presence of numerous informers, or V-MANNER [VERTRAUENSPERSON or 'trusted person'], dispatched by German authorities to entrap peasants and report on activities deemed illegal. This was a broad strategy usually coordinated by the local Gestapo to apprehend sheltered Jews, escaped Soviet POWs, and members of the Underground...In a number of instances, Jews themselves were used to entrap peasants hiding Jews." (p. 181). The author combines these Polish-Jew-killing motivators into a whole, "Taken together, the congruence of fears surrounding pacification actions, the potential of betrayal by those who were given help, and the existence of undercover agents gave the JUDENJAGD deadly momentum, especially as it was connected to a large hunt for Soviet POWs, partisans, German deserters, and other fugitives." (p. 183).

NO EVIDENT CONNECTION BETWEEN POLISH ANTI-SEMITISM AND THE KILLING OF FUGITIVE JEWS! Researcher Tomasz Frydel concludes that, "A macrohistorical view of local murder as a form of ethnic cleansing motivated primarily by anti-Semitism or extreme nationalism disintegrates under the microscope of local history. The JUDENJAGD occurred in the midst of a radical transformation of social relations conditioned by a brutal occupation and itself functioned as a powerful driver of this process." (p. 184). The author ends his interesting study with some little-known facts: "Many village guards who had to participate in hunts for Jews or Soviet POWs often sheltered such fugitives themselves." (pp. 183-184). "The relationship between the helper and the helped could transform over time into a two-way street between the denouncer and the denounced, the perpetrator and the victim. These

are findings will not satisfy those who expect a black-and-white story of perpetrators and victims, heroes and villains." (p. 185).

On Both Sides of the Wall Meed, Vladka 1948 **When Poles Were Justified in Denouncing or Killing Fugitive Jews: It's Either My Life (a Pole) or Your Life (a Jew). Otherwise, is the Life of a Jew More Valuable Than the Life of a Pole?** Let's demystify the hunt for the Jews [JUDENJAGD, by Jan Grabowski]. Fear of German reprisals, rather than simple anti-Semitism, sometimes led Poles to denounce or kill fugitive Jews. Meed notes: "They [post Warsaw-Ghetto-Uprising fighters] hid in the Lomianka Forest, near Warsaw, awaiting help...The Polish peasants in the vicinity, afraid to be caught harboring Jews, threatened to report them to the Germans if they did not leave." (p. 156).

Ashes and Fire Pat, Jacob 1947 **Grave Robbery: Jews By Jews. German-Imposed Death Penalty Drove Both Polish AND Jewish Betrayals of Fugitive Jews! Captured Jews Identified Polish Benefactors, Causing Their Deaths** This work (review based on original 1947) edition is helpful in understanding how the Jewish survivors of the German-made Holocaust emerged from hiding, described their wartime experiences, and were attempting to rebuild their lives. It also gives insights into Soviet-ruled Poland, and the impending imposition of the Communist puppet state. The book has a strong anti-Polish tone. The author is obviously a Communist or Communist sympathizer. This is evidenced, for example, by his verbatim repetition of the standard Communist propaganda line about non-Communist guerrillas, Polish clergy, landowners, etc. (p. 67). **JEWISH-NAZI COLLABORATION** Author Jacob Pat acknowledges the existence of Jewish informers of the Nazis. He calls these Jews "scum of the earth." (p. 165). **AMERICAN JEWS DID VERY LITTLE TO AMELIORATE THE HOLOCAUST IN EUROPE** Pat also quotes a Jewish woman who was very critical of the passivity of American Jews during what later came to be known as the Holocaust, or Shoah, (quote) "American Jews during the war refused to believe and refused to know the truth, while six million Jews burned in Poland at the rate of ten thousand a day." (unquote). (p. 154). **GRAVE LOOTING OF JEWISH CREMAINS--BY A JEW HIMSELF** The author visited the site of Auschwitz, gathered a sample of Jewish bones and ashes with his own hands, put them in a bottle, and kept the bottle on his desk. (p. 11). Interestingly, for all the attention

given to Polish looters of death-camp sites (as by neo-Stalinist Jan T. Gross), author Pat did not consider what he did a form of disrespect for the Jewish dead.

FEAR OF GERMANS INDUCES JEWS AS WELL AS POLES TO DENOUNCE FUGITIVE JEWS During the Nazi occupation, Poles often refused to hide Jews, and sometimes betrayed them, out of fear of the German-imposed death penalty. Interestingly, Jews acted the same way towards other Jews, and even related it to comparable Polish conduct, as described by the author. He writes, (quote) Gutshe begged them to let her hide in one of the deserted Jewish flats, but the terrified Jews of Chintshin [Checiny? Czaszyn?] told her to hide somewhere else. "For God's sake," she said to them, "Why should a Christian hide a Jew if you yourselves won't take him in?" "We won't jeopardize our lives for you, and if you keep hanging around here, we will inform the Gestapo," Abraham Ring, the Jewish militia captain, threatened. (unquote). (pp. 198-199).

POLISH SOURCES CONFIRMED: JEWS FALLING IN GERMAN HANDS BETRAYED THEIR POLISH BENEFACTORS, CAUSING THE DEATH OF BOTH Of course, betrayal of Jews could come in many forms. Pat describes how a Jew fell into the hands of the Gestapo, was broken by torture, and betrayed his earlier Polish benefactor. The Gestapo later tortured the captured Pole to get him to betray other names. (p. 174).

JEWISH-SOVIET COLLABORATION AND POLISH ANTISEMITISM Author Pat quotes Mikolajczyk [Mikolajczyk] as condemning Polish anti-Semitism while attributing it to the Jewish alliance with the oppressors of Poland. (p. 251). The author also gets a sense of everyday Polish sentiment when he went to a tavern in a town beyond Tarnov [Tarnow]. The Poles freely expressed their hatred of the Russians and their sacking of Polish property, the Communist government and the police [U. B., or Bezpieka], the Soviet Polish officers, and the Jews for their collaboration. (pp. 247-248).

ZYDOKOMUNA DRIVES HATRED OF JEWS Interestingly, some Jews wanted to leave Poland because even they realized that Jewish-Soviet collaboration was provoking hatred of Jews among Poles. Pat comments, (quote) "We have to get out of Poland," says one man in summing up, "We don't want to be called 'Chiliarists'." "What are they," I ask. "Oh, don't you know? Chiliary Mintz [Hilary Minc] is the Jewish Communist Minister in Warsaw and now the gentiles are calling all Jews Chiliarists..." (unquote). (p. 78).

Governor Frank's Dark Harvest Sledzinski, Wacław 1946 **The**
1939 Zydokomuna in Action. Poles Denounced Poles (and Jews) Out of Fear

of Collective German Terror-Reprisals! Wacław Sledzinski was an eyewitness to many tragic events which transpired between fall 1939 and spring 1942, after which he escaped to the west. **NOT ALL UKRAINIANS WERE ANTAGONISTIC TO POLAND** During the German-Soviet conquest of Poland, both Soviet Communists and Ukrainian separatists (e. g., the OUN) incited Ukrainians to kill "those Polish landlords" and "those Polish colonists on Ukrainian lands". Sledzinski's experience was quite different: "When we were fleeing from the Germans towards the East, we spent one night in a Polish-Ukrainian village not far from Luck [Lutsk]. The Ukrainians did not everywhere receive the Poles cordially, but in that village they were very hospitable...I talked with them for hours, about the war, Poland, and the Ukrainians." (pp. 12-13). They wanted Poland to return. **SIGNIFICANT, THOUGH OF COURSE NOT TOTAL, JEWISH DISLOYALTY TO POLAND** While in Soviet-occupied eastern Poland, Sledzinski encountered the *Zydokomuna*: "A Soviet soldier came in to the little Jewish cafe where we were sitting over a cup of tea...The local Jews in particular looked on him with great satisfaction and caught his words greedily...It was at Dubno, on the second day of the occupation, that I saw a very sad scene. Two young Jews, communist militiamen, brought out a couple of Polish officers, a colonel and a lieutenant, from a house. In the market-place, surrounded by a party of militiamen...stood a superior sort of commissar, a young fellow with a markedly Semitic cast of countenance." (p. 11). The commissar slapped the colonel hard in the face. The subsequent fate of the Polish officers is not indicated. Nearly two years later, Sledzinski visited German-occupied Lwow (Lvov, Lviv) and said: "I asked whether the Jews had really rendered services to the Bolsheviks. 'Yes', one of my friends told me. 'Many worked for the N.K.W.D [NKVD]. But one cannot generalize. There were other Jews who did not forget that they were Poles.'" (p. 137). **POLES GENERALLY SYMPATHETIC TO JEWISH SUFFERING** The author contends that Polish-Jewish relationships improved during at least the first few years of the German occupation: "The Poles too are hungry, suffer and perish. But the attitude of the Polish population to the Jews is full of sympathy. It is indisputable that the occupation has completely cured our community of anti-Semitism." (p. 123). **GERMAN TERROR IS WHAT INDUCED SOME POLES TO DENOUNCE OTHER POLES (AND JEWS)** Sledzinski sheds light on the motivations behind Polish collaboration, specifically the choiceless choices involved. Jozef Wojcik had concealed some arms in his barn and: "Andrzej Wojcik, a distant relation of Jozef, had known of his action, and had uttered threats against him...Andrzej had spoken of Jozef and the concealment of arms [to the

vogt, or village leader]. He even told the vogt it was his duty to give information, as otherwise the whole village would suffer for it. The Germans shot Jozef Wojcik in the forest near the village." (p. 163). Now if the collective policy of German terror was such that it could motivate a Pole to betray a fellow Pole, even a blood relative, one can better understand its power to motivate a Pole to betray or kill a fugitive Jew! The facts are clear. So much for the JUDENJAGD of Jan Grabowski.

A TASTE OF THE POLOKAUST: NOT ONLY THE JEWS WERE SLATED FOR EXTERMINATION The author is very descriptive about German atrocities, and I will only provide a summary: "The criminality and sadism displayed at the examinations in Pawiak Gaol surpass imagination...(p. 74)...For German criminality is so frightful, so improbable, that only those who have experienced it--as the whole Polish nation have experienced it--can believe in it." (p. 79). Poles were forced to serve in the German Army. (p. 229). Sledzinski also comments: "Doubtless you all know already that the Germans are waging war against our culture. You know how they are burning, destroying, or carrying off everything..." (p. 101). For instance, the Germans systematically burned the contents of Polish libraries (p. 103, 104, 189). In fact, before (and during) the genocide of Jews, there was the genocide of Poles: "The German occupation policy, on the other hand, aims quite simply and clearly at the extirpation of the whole Polish nation. Do you know that the secret press has declared that the Germans murder on an average 2,500 Poles every day, and that since the beginning of the occupation [up to that time--Feb. 1942] more than one and a half million Poles have been shot by firing squads or murdered in concentration camps?" (p. 210). This is, of course, in addition to passive genocidal methods: "The German occupation has brought Poland nothing but devastation and death. The death rate increases month by month, as the population becomes impoverished and epidemics spread. Before the war the birth rate in Poland was one of the highest in the world; whereas now the death rate surpasses all records. In Warsaw in the first two years of the occupation 32 per cent of children under five died. The German machinery for starving the Polish people works with ever-increasing speed...If the Polish nation should have to be ground in the mill of occupation for a lengthy period, say ten years, it would be completely destroyed by starvation in the end." (p. 242). Finally: "For if the Germans completely exterminate the Jews, then they will assuredly go on to the extermination of the Poles." (p. 124).

THE PAIN OF GERMAN BOMBS AND GUNS WAS NOT AS GREAT AS THE PAIN OF LOSING FREEDOM The Poles maintained an indomitable spirit: "Almost everyone who went through the siege of Warsaw tells me that in September last year the calm before the

capitulation was more terrible than the hellish fire of the big guns and the unceasing hail of bombs." (p. 27). Also: "The Germans are helpless in Poland, for we have what I suppose is the richest literature in the world concerning nationalist struggles against occupying powers; our State having originated in conspiratorial activity." (p. 55). Wacław Sledzinski provides a good summary of Polish Underground activities. Apart from such common things as sabotage, there were various armed attacks on Germans by Poles (p. 58, 132, etc.). The large-scale guerilla actions of Hubal and his successor Bem, which persisted until June 29, 1940, and which caused significant German losses, are especially elaborated (pp. 65-67).

The Color of Courage: A Boy at War: The World War II Diary of Julian Kulski

Kulski, Julian E. 2014 **Failure to Denounce Fugitive Jews Alone Incurred German Death Penalty. Paid Polish Guerrilla Jan T. Gross Myth. Black Market Risk. Church "Silence" on Holocaust** Julian E. Kulski (born 1929) was the great-great-grandchild of Rabbi Dov Beer Meisels. (p. 153). Julian was among the younger soldiers who fought in the ill-fated Soviet-betrayed Warsaw Uprising of 1944. This book contains Kulski's wartime diary, along with many dubbed-in WWII photographs illustrating the events described. It includes extra sections which give the reader a summary of Poland during WWII, biographical blurbs about personages (including Kulski's relatives and associates) mentioned in the diary, etc. The content of this work overlaps that of another that features this author: **LEGACY OF THE WHITE EAGLE. A POLE COULD GET THE DEATH PENALTY MERELY FOR FAILING TO DENOUNCE FUGITIVE JEWS IN THE VICINITY!** An October 1939 entry (p. 30) has a list of offenses which incur the German-imposed death penalty, and one of these is merely not reporting information, about an attempted crime, to the authorities. [Later, Poles were in danger merely for not reporting the presence of fugitive Jews in the area, or Jews living with a neighbor. This obviously encouraged denunciations of such Jews out of fear.] **DIRECT POLISH ASSISTANCE TO THE WARSAW GHETTO UPRISING (1943)** Another diary entry (April 19, 1943) recounts the unsuccessful attempt by the A. K. to blast a hole in the ghetto wall during, and in attempted assistance to, the Warsaw Ghetto Uprising. (p. 177). **POLOKAUST AND HOLOCAUST** Still another entry (June 7, 1944) alludes to the repeated German statements about annihilating the Polish people, and not just the Jews. (p. 251). **DEADLY CONDITIONS FOR POLISH PRISONERS OF WAR IN**

GERMAN CAPTIVITY Finally, an entry (November 21, 1944) mentions the 12-hour workdays, and near-starvation rations, faced by Polish POWs in German captivity, notably those who had surrendered after the Warsaw Uprising. (p. 359).

THE HOLOCAUST AND THE "SILENCE" OF THE CHURCH It is nowadays customary for Holocaust materials to attack the Catholic Church, especially the Polish Church, for not speaking out forcefully against the Nazi actions against Jews. These attacks are as naive as they are malicious. The Polish Church, especially, functioned in constant fear of the German authorities. In the diary entry for Polish Constitution Day (May 3, 1944), Kulski comments, (quote) Moreover, both the singing of patriotic hymns in church and the preaching of sermons making reference to politics are strictly forbidden. (unquote). (p. 246).

THE BLACK MARKET: FEAR OF "LIGHT" CONSEQUENCES. NO COMPARISON WITH THE RESCUE OF JEWS In his diary entry of March 31, 1942, Kulski wrote, (quote) The food situation in Poland is awful, and the Germans are taking everything. Now there is nothing more to sell, and my mother is resorting to bringing in sacks of potatoes and sugar from the country, riding in crowded trains, and looking out for police patrols when approaching stations. If she sees a patrol, she has to throw the previous food out the window in order to escape arrest and deportation to a concentration camp. (unquote). (p. 135). In his diary entry of April 16, 1942, Kulski described the famous black market at Kerceli Square in Warsaw, (quote) In spite of the profits, this is a dangerous business, for the square is often surrounded by armed police who confiscate all the articles, destroy and burn the kiosks, and catch the smugglers and deport them to Germany. (unquote). (p. 137). The foregoing sheds light on some attacks on Poland by neo-Stalinist Jan T. Gross. He had accused Poles of fearing the German-imposed death penalty selectively, in that Poles were reluctant to hide Jews, but freely flouted the death penalty by engaging in black marketeering. The argument of Jan T. Gross is fallacious. It is obvious that getting caught black marketeering meant being sent to a concentration camp or forced labor in the Third Reich, and not the death penalty, at least not necessarily. Kulski's entries also make it clear that Poles were indeed afraid of the potential consequences of black marketeering, and not just afraid of hiding Jews. [The near-starvation conditions caused by the German occupants of Poland is what forced Poles to engage in black marketeering in the first place. It was a matter of self-preservation. It also made it very difficult for Poles to house and feed fugitive Jews.]

PAID POLISH GUERRILLAS? REFUTING JAN T. GROSS Kulski's unit had members with different vocational occupations. His father provided many of the jobs for the Underground members, as well as fake

documents for the "occupations" of high-ranking members. (p. 118). In time, Julian became a fireman. This provided a cover for his Underground activity, and facilitated his Underground actions by allowing him to be inconspicuously mobile as part of his work-related duties, and by enabling him to be exempt from the German-imposed curfew. (pp. 243-244). Jan T. Gross, in a transparent attempt to degrade Polish patriotism, has leveled the ridiculous charge that members of the A. K. (ARMIA KRAJOWA) were in it for money. In actuality, only a few of the leaders, those that were full-time, were paid. Please go to OCLC 0691093814 and read the Korbonski review which is embedded in the Peczkis review. In addition, the experiences of Julian Kulski and his father make it clear that most A. K. members had normal jobs. So much for Poles getting rich by serving in the ARMIA KRAJOWA!

War in a Twilight World: Partisan and Anti-partisan Warfare in Eastern Europe, 1939-45 Pattinson, Juliette 2010 **Poles Collaborating With the Germans Had Usually Been Broken By Gestapo Tortures, and Then Been Given the Choiceless Choice of Collaboration or Death** This book examines three areas of German-ruled Eastern Europe: the western Soviet Union, central Poland, and Yugoslavia. My review is limited to the first two. **ANTI-CIVILIAN PARTISAN ACTION IN WESTERN BELORUSSIA** The following refers to territories, part of which were part of pre-WWII Poland, and includes the Bananovich (Baranowicze) area. Instead of emphasizing the cruelties of the Gestapo, authors Alexander Brakel (pp. 87-88) and Erich Haberer (p. 120) focus on the savagery of Soviet partisans against the local population. This included systematic and large-scale requisitioning, pillaging, and looting of goods, as well as the murder of civilians. Unfortunately, the authors do not carry their analyses far enough. They do not mention the massacre of the Polish village of Koniuchy, by Jewish-Soviet bands. This happened in retaliation for the earlier defense, by Koniuchy residents, against looting forays by Jews and Soviets. For details, please read my detailed review, of *Intermarium: The Land between the Black and Baltic Seas*. **SCOPE OF POLISH GUERRILLA ACTION AGAINST THE GERMAN OCCUPANTS** Author Paul Latawski reviews the policies and actions of the A. K. (ARMIA KRAJOWA). He comments, (quote) Given the large price to be paid by the civilian population in the form of reprisals for ARMIA KRAJOWA armed action, partisan warfare was something to be conducted by specialist formations and only where military gains could justify civilian losses. (unquote). (p. 139). The

foregoing, although elementary to anyone with a modicum of knowledge about WWII Polish guerrilla warfare, is topical in ways not mentioned by the author. The oft-quoted Jan T. Gross has recently asserted that Poles killed more Jews than Germans during WWII. This is grossly absurd at multiple levels. First of all, there are no reliable estimates on how many Germans and Jews were killed by Poles. Second, the two are not remotely comparable. When bands of fugitive Jews stole from Poles, the Poles could defend themselves by killing those Jews--usually without risking reprisals. But when groups of Germans stole from Poles, the Poles could usually do nothing more than submit, as fighting back would only mean that the Germans would turn around and kill more Poles. On this basis, it would hardly be remarkable if indeed Poles had killed fewer Germans than Jews! In addition, Gross' argument can be turned around by pointing out that Jews killed more Poles than Germans.

THE GESTAPO SPY NETWORK IN THE RADOM AREA

This chapter focuses on German anti-partisan espionage in Tomaszow (Tomaszow) Mazowiecki. This is based on declassified German police files. The author builds upon some cited works of historians Richard Lucas and Marek Jan Chodakiewicz. (e. g, p. 159, 174). Unfortunately, author Hubbard-Hall uncritically cites some writers (p. 175) who have made the fallacious statement that there was no Polish Quisling because the Germans did not want one. They most certainly did, but all the Poles of prewar stature refused to collaborate. Please click on, and read my detailed review, of Hans Frank's Diary. CAPTURED POLES: CHOICELESS CHOICE: COLLABORATION OR DEATH The Gestapo in the Tomaszow Mazowiecki area got some Poles to turn informant through often-considerable monetary payments. (p. 156, 165). However, the majority of those Poles who had betrayed Poland had been forced to do so. They had fallen in German hands, been broken by torture, and given the choice between collaboration and death. (pp. 162-162). This fact needs to be extended. How many Poles who denounced fugitive Jews to the Germans had also first been "processed" in this manner? In addition, the reader should be aware of the fact that, in Polish Underground lingo, a Polish guerrilla who fell into German hands, and resurfaced, was SPALONE (burned up), and suspected of having been turned into a confidante of the Gestapo. The author comments, (quote) Those who were recruited were in most cases arrested members of partisan groups or local people who had links with such groups. The resolve of possible new recruits soon crumbled when they were subjected to the brutal interrogation methods of the Gestapo. Interrogation methods ranged from beatings..., sleep deprivation, a simple diet of bread and water, a pitch-black cell and exhausting exercises. Those who chose to defy the Gestapo by not

collaborating ultimately signed their own death warrant. (unquote). (pp. 162-163).] WHY THE GERMANS USED ETHNIC POLES Author Claire M. Hubbard-Hall states that the Gestapo resorted to ethnic Poles as informers because Jewish informers commonly could not be trusted (p. 163; but see p. 165), and because Volksdeutsche often could not win the trust of Poles. (p. 163). This may indeed have been the Gestapo policy in the geographic area of her purview, but should not be generalized to all of German-occupied Poland. See the detailed, online book, PATTERNS OF COOPERATION, COLLABORATION AND BETRAYAL: JEWS, GERMANS AND POLES IN OCCUPIED POLAND DURING WORLD WAR II. EFFECTIVENESS OF INFORMERS The author cites a document which indicates that over a third of the arrests of A. K. members, by the Gestapo at Tomaszow Mazowiecki, was because of tips supplied by informers. (p. 172). She does not indicate what led to the arrests of the remaining two-thirds. THE POLISH UNDERGROUND FIGHTS BACK During the German occupation, the Polish Underground pronounced thousands of death sentences upon collaborators. (p. 173). The Gestapo replaced Underground-executed collaborators with newly-recruited ones. The Polish Underground, if anything, was even more undaunted. Whenever Underground leaders and members were lost to the Gestapo, there were many Poles waiting in the wings to replace them. (p. 169, 172).

No Greater Ally: The Untold Story of Poland's Forces in World War II

Koskodan, Kenneth K. 2009 **The Much-Unappreciated Polish Military Contribution to the Allied Victory in WWII. Occasional Acts of Polish Collaboration Driven By the Extreme German-Caused Circumstances** This is one of the most comprehensive works on this subject. It includes not only excellent descriptions of relatively well-known events (September 1939, the Battle of Britain, Monte Cassino, and Warsaw Uprising) but also lesser-known ones such as Poles fighting a large-scale guerilla war at home (1939-1945), fighting as fliers in the anti-German Allied air war (1940-1945), and fighting as regular soldiers in 1940 western Europe, in 1942-1943 Africa, in post-1941 Soviet Union, in 1943-1945 Italy, and in 1944-1945 post-D-Day western Europe. In writing this book, the author uses a combination of previously-published sources (including little-known memoirs), interviews with aging participants, and unpublished information. For instance, his excellent, detailed chapter on the Polish Underground incorporates information from the AK (Armia Krajowa: Polish Home Army) archives located at Orchard Lake, Michigan, USA. Koskodan includes discussion of the Cichociemni

(the silent and unseen), who were specially-trained Poles parachuted-in into German-occupied Poland. **THE RED AND BLACK GENOCIDE AGAINST POLES** Details are included about the multitudes of Poles deported into the Soviet Union to die slow deaths, and the cream of Polish society destroyed via direct genocide in the Katyn massacre. The author is clear about the unspeakable cruelties faced by the Poles in the hands of the German and Soviet invaders. **POLES SOMETIMES BETRAYED JEWS (AND--DON'T FORGET--ALSO OTHER POLES) OUT OF THE IMPOSSIBLE CIRCUMSTANCES** Koskodan writes, "Desperate, starving civilians might betray an underground member for a reward of money or increased rations." (p. 71). [How many instances of Poles denouncing fugitive Jews were the results of the Germans taking advantage of the extreme circumstances they had caused, rather than [what else?] anti-Semitism?] **POLES AND THE BATTLE OF BRITAIN (1940)** Kenneth K. Koskodan summarizes the pivotal Polish involvement in the Battle of Britain as follows: "By revised accounts, 12 percent of all confirmed aircraft shot down was achieved by Polish pilots....At some of the most desperate points in the battle, the RAF had only 350 fighter pilots to scramble, of which nearly 100 were Poles. In conclusion, the Polish pilots downed over 200 enemy aircraft and lost only about 25 of their own. The British kill-to-loss ratio was about half of the Polish fliers." (p. 96). **POLISH MILITARY INNOVATIONS** Various interesting items of information are included. For instance, Polish engineers developed a 100-foot jump tower for parachutist training. "The tower design and training methods were so effective that they became the standard among Allied forces." (p. 155). **DUTCH GRATITUDE FOR THE POLISH LIBERATORS. EVEN THE ENEMY HONORED POLES** The Dutch in and near Arnhem remembered, and still honor, the Poles who gave their lives in the liberation of Holland. (p. 176). Sometimes, the German enemy showed greater respect for the fighting Poles than did the Allies. For instance, German ace Adolf Galland is quoted as praising the Polish fliers and instructing German fliers to learn from Polish ones. (p. 100). After the fall of the Soviet-betrayed Warsaw Uprising, a Waffen-SS officer saluted the surrendering Polish fighters. (p. 220). **POLES SHAFTED BY BRITISH POLITICS. THE WESTERN ALLIES' EVERLASTING SHAME** In the Grand Victory Parade in London (June 1946), all the Allied nations (even nominal participants) were invited--except Poland. (p. 246-247). Even then, with the war long over, the British were more interested in not offending the Soviets than doing justice to Poland. Koskodan elaborates on the Teheran-Yalta betrayals of Poland and the Soviet-installed Communist puppet state. He suggests that Poles were naive to believe in the

goodwill of others [I agree], as evidenced by the "For Your Freedom and Ours" slogan. Apropos to the latter, and with evident reference to Britain's freedoms, Koskodan concludes: "Ours was achieved. Theirs was stolen from them in shameful and cowardly fashion...The world owes a debt of gratitude that has yet to be paid to the unknown soldiers of Poland." (p. 250).

Sold out dream: memoirs of a Polish freedom fighter, The Przesmycki, Julius F. 1991 **The 1939 War, Zydokomuna Enmity, Radio-Hiding (vs. Jew-Hiding), Polish Nazi Collaboration Induced By German Tortures, A.K. Guerrilla Combat, Permanent-Exile Status, etc.** The title of this comprehensive English-language book refers to the selling out of Poland's dream of independence and freedom by Roosevelt and Churchill at Teheran and Yalta. The promised free elections had been a farce all along, as they were not subject to international supervision and control. (p. 225). **THE GERMAN FIFTH COLUMN, AND INDISCRIMINATE GERMAN TERROR BOMBING** Within the first days of the 1939 war, Przesmycki had attempted to catch and shoot some of the fifth columnists who were giving light signals at night. (pp. 20-21). Also, in common with very many eyewitnesses, Przesmycki described the indiscriminate bombing and strafing of Polish civilians by the Luftwaffe. Owing to the fact that the German airplanes flew so low that the heads of the crew members could be seen from the ground, there was no way for them to have mistaken civilians for soldiers. (p. 31). It was clear, premeditated murder. **JEWISH DISLOYALTY TO POLAND IN EARLY WWII** While in Lwow (Lviv) in September 22, 1939, Przesmycki came upon a Soviet soldier who later turned out to be the avant-garde of the Red Army about to enter the city. He comments: "I observed a strange scene: A small group of people--many of them Jews, and evidently Communists--were surrounding a lone and scared-looking Soviet soldier and screaming anti-Polish slogans: "Down with the Polish government!...Down with Poland!...Long live the Soviet Union!" (p. 53). A group of Polish soldiers came upon the demonstrators and shot them, prompting Przesmycki to write: "How could I feel pity for them? Instead, I was very angry and very deeply hurt by their act of treason, the memory of which I was to carry with me for the rest of my life." (p. 54). Now consider the implications: The Zydokomuna (Judeo Bolshevism) is often portrayed as something that flowed out of the Jewish support of Communism as "the lesser of two evils" relative to the Nazis. Przesmycki's experience is instructive in showing that the Zydokomuna went far beyond that: It clearly partook of ACTIVE ENMITY against Poles and

Poland. POLES WERE AS AFRAID OF THE GERMAN-IMPOSED DEATH PENALTY, FOR RADIO POSSESSION, AS THEY WERE FOR HIDING JEWS Przesmycki described the situation under the German occupation, including the following: "Not many people, however, had radios, because the Germans had confiscated them all and prohibited their use. There was a death penalty for having even one receiver in your home; therefore, very few people risked such a penalty." (p. 76).

These facts show the absurdity of Jan T. Gross and his fans, who had argued that Poles were freely willing to risk death for radio-possession but not for the hiding of Jews. (Furthermore, getting caught with an inanimate object (radio) was much less likely than getting caught with a verboten human being.)

GERMAN TORTURE AND THE FORCED RECRUITMENT OF POLISH COLLABORATORS The experiences of Przesmycki also refute the contentions of Jan T. Gross about Poles unable to count on each others secrecy in Jew-hiding but able to do so for Underground involvement. This author, a member of the Home Army (AK, or A.K.) repeatedly faced close calls from the Germans as a result of denunciations by Volksdeutsche and ethnic Polish collaborators. One Pole had been broken by the Gestapo, and admitted that he had agreed to serve the Germans in return for freedom, and the sparing of his family. (p. 208). (It was, using Holocaustspeak, the exercise of a choiceless choice. Obviously, not only the Jews faced choiceless choices under the German occupation, but Jewish collaborators get a pass and Polish collaborators do not.) Przesmycki's unit assassinated a few of the collaborators. (pp. 151-153, 210-211).

DOUBLE COLLABORATION After the Soviet "liberation", some 200-300 Nazi collaborators, mostly common criminals and uneducated Poles, came out of the woodwork in his native Gorlice, and offered their services to the Communists. Some got leadership positions. (p. 221). It has been alleged that Poles that denounced fugitive Jews escaped justice by later serving the Communists. However, from Przesmycki's testimony, there is no indication that ONLY those Polish Nazi collaborators who denounced fugitive Jews later collaborated with the Communists. It was an all-around double collaboration: A Pole who chose to serve one enemy of Poland, for selfish personal advantage, had no problem serving another enemy of Poland, for further selfish personal advantage. **THE**

BAUDIENST WAS NO JEW-HUNTING OUTFIT For a time, Przesmycki was forced to serve in the BAUDIENST (construction battalions)(p. 115). Illness reigned, the working conditions were brutal, and the Germans fed the forced laborers very sparingly. (p. 121). He managed to escape. In his JUDENJAGD, Jan Grabowski has portrayed Poles in the BAUDIENST as some kind of volunteers

who helped the Germans find fugitive Jews. Nothing could be further from the truth. **POLISH GUERRILLA WARFARE** Przesmycki's early Underground work included the distribution of bulletins and written-down radio transmissions from the B.B.C. (p. 136). Later, there was a successful attack on a German military transport, yielding the booty of weaponry. (p. 154). There were rifle drills in the forest. (p. 156). The author comments: "The Germans very seldom ventured into the woods, unless in great force and numbers, because they were afraid to fight the type of battles that Polish partisans knew how to fight the best." (p. 161). The essence of guerrilla warfare, emphasized by the AK, was: "...fighting with much more superior forces using the element of surprise with great skill and success." (p. 171). **OPERATION TEMPEST** A.K. unit fought the Germans in the Kielce area as part of Operation Burza (Tempest), and several combat operations are described. However, owing to a shortage of weaponry (p. 171, 184), despite the acquisition of an airdrop (pp. 190-191), Przesmycki's AK unit was insufficiently armed to carry out its objective of a march on Warsaw to aid the Soviet-betrayed Uprising. **THE SECOND SOVIET OCCUPATION (1944-ON)** The Soviet "liberators" engaged in massive looting and rape of Poles. (p. 233). The unarmed Przesmycki observed, and managed to foil, an attempt on his own mother. (p. 220). Months later, Przesmycki managed to flee the decidedly-unfree Communist-ruled Poland.

Liquidation of Betrayers Was Very Difficult

Years of Turmoil: From Early Years in Lodz through the Ghetto, the Underground, and the Warsaw Uprising, to Israel's Wars: A Life Bukalska, Patrycja 2010 **The Grave Difficulties of Identifying and Liquidating Nazi Collaborators: The Definitive Work** A. K. Guerillas Were Not Bandits. Stanislaw Aronson ("Staszek", nom de guerre "Rysiek"), was an openly Jewish member of the ARMIA KRAJOWA (A. K.), specifically in the elite Kedyw unit. He was the colleague of a fellow Jewish member in the Warsaw Kedyw--Stanislaw Likiernik. Please see: *By Devil's Luck: A Tale of Resistance in Wartime Warsaw*, and read the detailed Peczkis review. **EARLY LIFE** "Staszek's" grandparents knew both Yiddish and Polish, but he knew only Polish. He grew up fully assimilated to Polish culture (p. 29), and his observance of Jewish customs was occasional. (p. 35). Aronson was always nonreligious and an unbeliever, and considered himself a Pole of the Jewish persuasion. Only later, in Israel, did he think of Jews as a

nationality. (p. 25). "Staszek" did not go to a Jewish school. He went to one that was 60% Jewish and 40% Polish. He came to identify with the Pilsudski-style Polish patriotism. (p. 37). 1939 JEWS WERE NOT PARTICULARLY AFRAID OF THE NAZIS. THEY VOLUNTARILY RETURNED TO NAZI-OCCUPIED POLISH TERRITORY! One of the most common canned exculpations for the Zydokomuna is gratitude to the Communists for not falling into the hands of the Nazis. Aronson upends this false narrative. During WWII, "Staszek" and his family fled to eastern Poland, which fell under Soviet occupation. The author speaks of a rush for permission for Jews to return to the German-occupied General Government, notably in May and June 1940, and "Staszek" describes the Soviet ruse of promising such Jews transport there, and instead deporting them to Siberia. [pp. 53-54]. [Historian Jerzy Robert Nowak wrote of this also.] The willingness of Jews to relocate to Nazi-held territory vitiates the "mortal fear of Nazis" exculpation for some Jews collaborating earlier with the Soviets. LATER WWII EVENTS In time, "Staszek" was in the Warsaw Ghetto, and he escaped the deportation to death at Treblinka. He joined the Polish Underground. As a member of Kedyw, he was involved in operations that included sabotage (pp. 75-on), the blowing up of a German train (p. 98), etc. His unit also liquidated collaborators and participated in the Warsaw Uprising (both elaborated below). He fled Warsaw disguised as a civilian, and later left Communist-ruled Poland for Palestine (eventually Israel). Decades later, he repeatedly revisited Poland. THE "ALL POLISH GUERRILLA MOVEMENTS WERE BANDITS" MYTH The Communist GL-AL bands are well known for its wanton murders and banditry. There are those who argue, in an obvious attempt to whitewash the GL-AL, that "They were pretty much the same" (whether GL-AL, OUN-UPA, AK, or NSZ), and "They were all bands" in terms of onerous conduct. This is false. The authors note, for example, the high standards expected in the A. K. They comment, "Special rules govern wartime, but Staszek's commanders, Rybicki and Zajdler...placed such an emphasis on the moral aspects of clandestine warfare, stressing the difference between murder and liquidation on the orders of a court, or between banditry and the confiscation of means for the Underground struggle. (unquote). (pp. 105-106). One Kedyw member, CYGAN, a close friend of Staszek, was executed by the A. K. for banditry. (p. 106). LIQUIDATING COLLABORATORS: UNAPPRECIATED SEVERE CHALLENGES "Rysiek" summarizes the anti-collaborationist activities of the Kedyw. He writes, (quote) The life we led was intense in terms of morals, psychology, and nerves. We carried out more than 60 combat operations in the last 15 months before the Uprising.

Many of them were liquidations, and I'd prefer not to talk about them. Every operation involved preparation and reconnaissance of the target and the surroundings. It was risky, it took a lot of time, and it didn't leave us much time for rest. The losses were incredible. We lost about 45 percent of our unit's total strength in clandestine operations. (unquote). (p. 93). Other factors came into play. It took some time for the Polish Underground court to evaluate the accusation against someone accused of Nazi collaboration. (p. 109). The one accusing someone of serving the Germans could be a German agent himself. (p. 103). It was very difficult to stalk a suspected collaborator without being noticed doing so (p. 99), and the Germans could apprehend Kedyw men waiting around for the target of an execution to appear at the scene. (p. 100). For the sake of safety and effectiveness, a failed assassination attempt should not be followed by a repeat attempt for some time. (p. 99). Collaborators sometimes worked in groups, and the successful execution of one collaborator endangered the executioners to denunciation to the Germans by a surviving collaborator. (p. 104). Finally, there was the ever-present danger of making a tragic mistake. Even decades after the war, there were accusations of innocent Poles falsely accused, and executed, for collaboration with the Germans. (p. 101). Let us consider some implications of all this. The Polish Underground is often accused of "not doing enough" to eliminate Poles who denounced fugitive Jews, or to eliminate the SZMALCOWNIKI. Although the authors do not discuss this, it is obvious that this contention is misplaced. Identifying and liquidating Poles who collaborated with the Germans was a VERY difficult and dangerous task. Jews were not the only targets of extortionists, and the Kedyw targeted extortionists of various kinds. Aronson (p. 103) discusses the liquidation of a POLICJA GRANATOWA official who blackmailed Jews for money, as well as the liquidation of a Polish couple that allegedly took money from Poles over false promises of being able to free relatives from the Gestapo.

1944 WARSAW UPRISING Aronson describes his combat actions in the Warsaw Uprising. However, he seems to show emotion as he evaluates the Warsaw Uprising as a needless tragedy that had no chance of success, and even as an event that should not be commemorated! (pp. 119-120). This frankly seems to partake of Jewish cynicism. The criticism and anger should be directed at Soviet perfidy--a shameless perfidy that ordered the Red Army to halt on the eastern outskirts of Warsaw, and to do so for months. It should also be directed at the perfidy of Churchill and Roosevelt, who had already underhandedly betrayed Poland to Soviet intrigues at Teheran, and would do so again at Yalta. Oddly enough, Aronson does not do this. JEW-KILLING: AUTHOR

CONFUSES SPECIFIC ALLEGATIONS WITH DIFFUSE, GENERALIZED ACCUSATIONS Aronson suggests that his 1994 letter to GAZETA WYBORCZA, about the dubious validity of Michal Cichy's accusation of the A. K. killing Jews during the Warsaw Uprising, does not mean that he is suggesting that such incidents never occurred. (pp. 288-289). But that confuses the issue: No one was suggesting that such incidents NEVER occurred! CANDOR ON JEWISH POLONOPHOBIA: WILLFUL IGNORANCE Prejudices go both ways. Aronson is candid about how mainstream (and not only extremist) Israeli Jews egregiously misrepresent Poles. He writes, (quote) A significant part of the public in Israel was not even aware that Poland had fought on the Allied side during the war, that there was a resistance movement, or that Poles fought against the Germans. All they knew was that Poland meant the death camp, that the Poles were partners with the Germans in the Holocaust, and that they collaborated in the German war effort. (unquote). (p. 284). However, Aronson does not take this far enough. Are Israeli Jews, the beneficiaries of one of the world's finest educational systems, somehow uninformed about Poland? Or do they not know basic facts about Poland because they DO NOT WANT to know?

He Who Saves One Life Iranek-Osmecki, Kazimierz 1971 **Betrays of Jews Difficult for the Underground to Stop. Jew-Killing Because of Banditry** Although this book was published nearly 50 years ago, its information is timely because the same tired accusations against Poles, answered in this book, keep being repeated to this day. For instance, Reuben Ainsztein accused Poles of collaborating with Germans in the extermination of Jews. (At present, Jan Tomasz Gross, Jan Grabowski, and Barbara Engelking are the most recent "incarnations" of Ainsztein. In this book, Polish Jews such as Lucian Blit, Michal Borwicz, Mieczyslaw Jastrun, and Joseph Lichten refute Ainsztein's attacks (pp. 290-292). While not overlooking the alienation of Jews from prewar Polish society and certain negative personal experiences with Poles, they all strongly repudiate any notion that most Poles were hostile to Jews, much less that Poles collaborated with Germans to any significant extent. They also point to the fact that Poles were also victims of the Nazis. A LAWSUIT OVER ACCUSATIONS OF (WHAT ELSE?) ANTI-SEMITISM Accusations against Poles even lead to legal fireworks. Tadeusz Bor-Komorowski, the leader of the AK and the foredoomed Warsaw Uprising, was accused of being an anti-Semite. He sued and won. The MANCHESTER GUARDIAN published a communique on March 26, 1959 in

which it apologized to Bor-Komorowski, repudiated this libel, and agreed to pay his legal costs (pp. 292-293). **A HISTORICAL SURVEY OF POLES AND JEWS** Iranek-Osmecki begins his analysis of Jewish-Polish history in the 19th century. In Austrian-ruled Poland, Jews in business were given preferential treatment over the Poles in an obvious divide-and-conquer strategy (p. 7). In Russian-ruled Poland, large numbers of Jews were forcibly settled in the Pale of Settlement in the late 19th century. Large numbers of Russian-speaking Jews, the Litvaks (Litwaks), settled into Polish areas: "The new arrivals were hostile to Poland, and their antagonism strained the relations between the Polish and Jewish communities for years to come." (p. 10). **"THE JEWS HATE POLAND MORE THAN THEY HATE GERMANY"** It is striking that, during the Nazi German rule over Poland, much of the west's Jewish press spent more time attacking Poland and the Polish army in exile than the Nazis and their treatment of the Jews! (pp. 182-184, 195-196). **THE MAGNITUDE OF THE GERMAN-MADE HOLOCAUST** The statements of Shmul Zygielbojm, a Jewish member of the Polish Government-in-exile in London, are recorded. In September 1942, in reference to the unfolding Holocaust, Zygielbojm spoke of "...crimes so monstrous, in the face of which the worst barbaric acts of the past ages appear mere trivialities" (p. 190). Embittered by the lack of action of the Allies in forestalling the extermination of the Jews, Zygielbojm committed suicide in May 1943. In his last written statement, he simultaneously praised the Polish Government-in-exile for publicizing Jewish deaths and condemned it for doing nothing extraordinary in this regard (p. 216). It is unclear what Zygielbojm had in mind. He probably had a greatly exaggerated sense of Poland's geopolitical power. After all, it soon proved powerless in preventing the western Allies' betrayal of Poland, the giveaway of Poland's eastern half, and the imposition of the Soviet puppet state. And, since the Polish Government-in-exile could not prevent the murder of 3 million Polish gentiles by the Germans, how could it possibly have prevented the murder of 3 million Polish Jews by the same? **POLES AND THE WARSAW GHETTO UPRISING** The Polish Underground gave more military assistance to the armed Jewish Underground than is commonly realized (pp. 151-168). At the time of the Warsaw Ghetto Uprising, the Polish Underground had very few arms to spare (pp. 156-158). In fact, in early 1943, the AK had so few weapons that it could not even conduct effective diversionary activities, let alone uprisings (p. 156). **JEWS IN THE ARMIA KRAJOWA** Iranek-Osmecki devotes some attention to the Jewish members of the AK (pp. 110-115). This adds to the refutation to the scurrilous claims of Yaffa Eliach, who accused the mainstream Polish Underground (AK) of

concocting and then implementing some sort of secret plan to kill-off Poland's remaining Jews. **JEW-KILLINGS BECAUSE OF BANDITRY** The author also examines other situations where Poles killed Jews who were evading the Nazis. As a consequence of the brutality of German rule, banditry was rampant in the countryside of German-occupied Poland, and the Germans did nothing to stamp it out. At times, fugitive Jews became victims of these bandits. Other fugitive Jews joined pre-existing Polish bandit bands or created bandit bands of their own (p. 61). The AK liquidated such bands whenever possible, regardless of their ethno-religious composition (pp. 259-261). **VERY DIFFICULT TO STOP THE EXTORTIONISTS OF JEWS** Ever so often, the Polish Underground is faulted for not fighting the szmalcowniki (blackmailers) more energetically. Such criticism is misplaced: "When a blackmailer learned that he was being investigated he could place himself under German protection or betray the identity of the agents working on the case...After they were sentenced, blackmailers often moved, disappeared, or changed their names to escape execution. Implementation of sentences, therefore, often had to be delayed or abandoned." (p. 259). **POLES RESIST NAZI GERMAN OVERTURES AGAINST JEWS** Soon after the German conquest of Poland, an organization of Polish barristers rejected a German-sponsored drive to have it disbar its Jewish members (p. 120). Otherwise, any open protest by a Pole against the way that the Germans were treating the Jews was a good way to get shot on the spot (p. 268). Iranek-Osmecki provides detailed examples of Polish assistance to Jews. Zegota is discussed, including its activities in Warsaw, Krakow, and Lwow (pp. 146-147). Numerous testimonies are given of Poles who rescued Jews and of Poles who were murdered by the Germans for rendering such assistance.

FAKE NEWS: "200,000 Jews Killed By Poles"

Contested Memories: Poles and Jews during the Holocaust and Its Aftermath

Zimmerman, Joshua D. 2003 **Pick Your Arbitrary Numerical Figure of Fugitive Jews in German-Occupied Poland: 300,000? 200,000? Or Maybe 100,000 (Or Less)? So How Many of These Imagined Jews Were Killed or Denounced by Poles?** Most of this book is the standard fare, and I focus on a few items of lasting interest. **JEWISH BANDITRY, IN THE COUNTRYSIDE OF GERMAN-OCCUPIED POLAND, INDUCED PROTECTIVE POLISH**

DENUNCIATIONS AND KILLINGS OF FUGITIVE JEWS Long after this book was published, the issue was brought to public attention by the media-hyped JUDENJAGD (Hunt for the Jews) by Jan Grabowski. Interestingly, this issue had already been discussed, in this book, by Shmuel Krakowski, an archivist at Yad Vashem. Although a long-term earlier Communist apparatchik, he shows an element of fairness to Poles in his analysis of what has come to be known, in Holocaustspeak, as the JUDENJAGD. [Note that there is no parallel term, the POLENJAGD, for the German search of wanted Poles.] Krakowski cites the testimony of Francizek Kotula, a Polish teacher and diarist. The following is a diary entry from December 31, 1942, "It is a matter of fact that different Jewish detachments came into being. They even gained weapons from somewhere. In order to live, they had to take products from the peasants, who are anyway robbed without mercy by the Germans. The ROBBED PEASANTS show the Germans the possible Jewish hiding places or the direction where to hunt them. " (p. 101. Emphasis added). And why not? What were Poles supposed to do? Smile and let themselves be robbed blind? STEP RIGHT UP AND PICK YOUR NUMBER (OF FUGITIVE JEWS), OF WHOM ONLY 40,000--60,000 AVOIDED DENUNCIATION AND SURVIVED THE GERMAN OCCUPATION: 100,000(OR LESS) 200,000? 300,000? OR MAYBE EVEN MORE Numbers don't matter: What matters is the blaming of Poland for one thing or another. I, however, discuss some numbers for the benefit of the interested reader. They make it obvious that the arbitrary large numbers exist for media sensationalism and propaganda purposes. In addition, the 50% fugitive-Jew survival rate, accepted by Holocaust scholar Gunnar S. Paulsson quoted below, alone debunks the media-created notion that Poles were some sort of eager Jew-killers. [In addition, remember that many fugitive Jews were caught directly by Germans without any sort of Polish assistance, whether compelled or "voluntary".] Paulsson's findings also debunk the myth that a fugitive Jew in Poland had almost no chance of surviving his encounters with Poles, and even more so the Polonophobic canard that a Jew was almost in as much danger from the Poles as he was from the Germans. [For Jews that chose to remain in the German-made ghettos, their mortality was close to 100%.] Shmuel Krakowski (p. 100) estimated a total of at least 300,000 fugitive Jews. [With 40,000--60,000 fugitive Jewish survivors, this comes out to a 13%--20% survival rate.] Recently, Jan T. Gross, Jan Grabowski vel Abrahamer, and Barbara Engelking, have been going around promoting a figure of as many as 200,000 fugitive Jews (only 100,000 less than Krakowski). [With 40,000--60,000 fugitive Jewish survivors, this comes out to a 20%--30% survival

rate.]Finally, Gunnar S. Paulsson (p. 176) comes up with: 27,000 fugitive Jews in Warsaw alone, which, comprising an inferred 1/4th of all fugitive Jews in Poland, thus amounting to 100,000 total fugitive Jews in German-occupied Poland. Using other indicators, he infers an astonishingly-high 50% overall fugitive Jew survival rate. [With 40,000--60,000 fugitive Jewish survivors, out of 100,000 originally, this comes out to 40%--60% survival rate.]Here is how Paulsson describes his findings, "It can therefore be asserted with reasonable confidence that the number of Jews who found hiding places in Nazi-occupied Warsaw at one time or another was in the neighborhood of 27,000...From the proportion of Warsaw cases among survivor testimonies in the files of the Department of the Righteous at Yad Vashem, and other sources, it appears further that Warsaw accounted for about one-quarter of the Jews hiding in Poland, not one-half, as Ringelblum had guessed. Thus Poland had given asylum not to 30,000 but to about 100,000 Jews...Only about half of these Jews survived." (p. 176, 191). MANY MORE POLISH BENEFACTORS THAN POLISH BLACKMAILERS (SZMALCOWNIKI) Gunnar S. Paulsson concludes that, "Summing up the numbers, then: in a city of a million people, there were roughly 50,000--60,000 people actively involved in helping Jews in significant ways and 1,000--2,000 people involved in significantly harming them." (pp. 188-189). [The reader must remember that most SZMALCOWNIKI only extorted money from fugitive Jews, and did not actually follow through on their threats to betray these Jews to the Nazis.]

Biuletyn IPN [Nr. 6(139)46-55 Czerwiec 2017]: Żydowscy Uciekinierzy...

Berendt, Grzegorz 2017 Noted Historian Debunks the Media-Promoted Horror Story of 200,000 Fugitive Jews Killed by Poles in WWII
 Accusations of Poles killing 200,000 Polish Jews were popularized by Jan Grabowski in his media-touted JUDENJAGD (Hunt for the Jews). They also have been repeated by the likes of Jan T. Gross and Barbara Engelking, and parroted by the media. The 200,000 Jews killed or denounced by Poles figure is predicated on 40,000--60,000 fugitive Jews surviving the German occupation in Poland, out of a colossal assumed 250,000 fugitive Jews having fled the German-made ghettos. It is a made-up figure. **JUST THE FACTS** In this scholarly article published in the IPN BULLETIN, noted historian Grzegorz Berendt has examined the documented literature. He shows that there are records of no more than 28,620 Jews having fled the ghettos. (p. 55). Even though this figure is, of course, conservative, it is a long, long way from the mythologized tenfold-larger iconic figure of 250,000

fugitive Jews. It is high time that the media gets its act together, and stops promoting the "200,000 Jews killed by Poles" propaganda as fact. Fat chance.

***Unequal Victims: Poles And Jews During World War Two* Gutman, Israel
1986 Inadvertently But Soundly Discredits Jan T. Gross' and Jan
Grabowski "200,000 Fugitive Jews Killed By Poles" Voodoo Number**

Szmuel Krakowski had been a long-term Jewish Communist functionary in Soviet-ruled Poland. Most of this book consists of the standard Polonophobic memes on Poles and Jews, moreover expressed in a rather strident manner. For this reason, in presenting the information in this book, Krakowski cannot be suspected of trying to make the Poles look good. If anything, it is the opposite. THE MEDIA NARRATIVE ON JEWISH SURVIVORSHIP IN GERMAN-OCCUPIED POLAND In recent years, Jan T. Gross and Jan Grabowski have been going around stating that, whereas some 40,000--60,000 fugitive Jews survived German-occupied Poland, that was only out of some 160,000---250,000 Jews that had initially fled the ghettos. This would mean that 120,000---210,000 of these Jews perished, presumably largely at the hands of Poles. The media has been promoting these numbers as fact. SO WHICH IS IT: 3,000 or 210,000? Author Shmuel Krakowski, an archivist at Yad Vashem, admits that many accounts of Poles killing or denouncing Jews cannot be corroborated. He cautions that, "Of this, the figure of over 3,000 Jews whom Poles (UNDER VARYING CIRCUMSTANCES) either murdered or turned over to the Germans CAN BE CONSIDERED RELIABLY AUTHENTICATED on the basis of the existing sources." (p. 238; Emphasis added.) So what does this 3,000 mean? Either Krakowski is a very-inadequate archivist that has overlooked a staggering volume of information, or there have been truly-spectacular, massive discoveries of previously-unsuspected archival sources since this book was published (1986). Or...Gross and Grabowski vel Abrahamer are fibbing big time about their highly-touted astronomical figures for Jew-killings by Poles. [Interestingly, Poland's Rabbi Michael Schudrich recently (2018) spoke of 2,500 fugitive Jews denounced or killed by Poles.] Interestingly, Barbara Engelking, in her recent work, [[ASIN:9653085417 Such a Beautiful Sunny Day... - Jews Seeking Refuge in the Polish Countryside, 1942-1945]], struggles to reach a total of 5,000 Polish-denounced and killed Jews, and yet even this modest number admittedly includes unverified and duplicate accounts. BUT WHAT DOES IT MATTER? It is a long, long way from the 3,000--5,000 presumably verified denounced/killed Jews to Gross' and

Grabowski's 120,000---210,000 voodoo number for denounced/killed Jews. The media should finally get its facts straight, and stop taking Gross and Grabowski seriously, much less worthy of awards and adulatory coverage. Then again, since larger numbers make for a better Jewish-victimization anti-Polish story, what do the facts matter?

Secret City: The Hidden Jews of Warsaw, 1940-1945 Paulsson, Gunnar S.

2003 **Upends the Media Narrative of 10% Jew-Escape Rates--The Foundation of the Fantastic "200,000 Fugitive Jews Killed by Poles". Fact: No Consensus on Fugitive-Jew Escape Rates From Even the Best-Studied Large Concentration of Jews--the Warsaw Ghetto--Let Alone All of Nazi German-Ruled Poland!** The facts are clear. Based on a survey backed with statistics, Paulsson (p. 57) arrives at 5.5% [3.9%---7.6% at 95% confidence limits] fugitive-Jew escape rates (out of 490,000 total Jews ghettoized in Warsaw by the Germans). Note that this figure is well below the 10.0% claimed for ALL Poland by Jan Grabowski, as in his JUDENJAGD, which the media has widely quoted as fact.

THE QUALIFICATIONS NON-ISSUE In a response to well-founded criticisms, Grabowski had dismissed those who are not Holocaust scholars as being in no position to criticize his claims. If so, then which of the widely-contradictory Holocaust scholars should we believe? Which one of them speaks EX CATHEDRA? As if that was not enough, other Holocaust scholars have presented figures that are even more contradictory, and even lower than Paulsson's 5.5%!

The next paragraph surveys them. **QUOTED WIDELY-CONTRADICTORY RATES FOR EVEN THE BEST STUDIED GERMAN-MADE GHETTO--THE WARSAW GHETTO** Starting with the 490,000 total Jews in the Warsaw Ghetto, let us examine the numbers [with the percentages calculated and dubbed-in by me] of those Jews who went into hiding in Aryan Warsaw. Paulsson writes, "Estimates of its size vary widely. Raul Hilberg, on the basis of German reports, maintained that there were only 5,000---6,000 [1.0%---1.2%] in hiding in Warsaw, but all others have put forward much higher figures: 10,000---15,000 [2.0%--3.1%] (Emmanuel Ringelblum), 15,000 [3.1%](Shmuel Krakowski), 15,000---20,000 [3.1%---4.1%] (Joseph Kermish, Israel Gutman and others), 25,000 [5.1%] (Krakowski, elsewhere), to as many as 42,000 [8.6%] (Tatiana Berenstein and Adam Rutkowski) or even 50,000 [10.2%] (Marek Arczynski)." (p. 2).

IMPLICATIONS OF THE WIDELY-CONTRADICTORY FIGURES: WHAT DOES IT MATTER? The facts are clear. Holocaust scholars are not infallible.

They cannot even agree amongst themselves on the fugitive-Jew escape rates applicable to ONE ghetto in German-occupied Poland--and the best-studied one at that--let alone for ALL the ghettos COMBINED. So why is the media repeating Grabowski's fantastic 200,000 Jews killed by Poles figure as fact? Do facts matter, or is it only the Jewish-victimization anti-Polish story that counts?

Hunt for the Jews: Betrayal and Murder in German-Occupied Poland

Grabowski, Jan 2013 **Anti-Polish Hatchet Job Makes Mountains Out of Molehills. Ignores Wartime Context. "200,000 Jews Killed By Poles" Voodoo Numbers** UPDATE (May 2019). A new scholarly book soundly debunks the "Polish Complicity in the Holocaust" canard. See my detailed review of: *The Holocaust and European Societies: Social Processes and Social Dynamics (The Holocaust and its Contexts)*. A much more objective book on the Poles and fugitive Jews of Dabrowa County under the German Nazi occupation, than that of Jan Grabowski, is that of *Krwawe Upiory*. Please see my reviews of these items. In HUNT FOR THE JEWS, the reader learns of some Poles denouncing Jews for the German reward of a bag of sugar, of grabbing anything that belonged to Jews, of even respectable Poles denouncing Jews, and of members of the Polish Blue Police (POLICJA GRANATOWA) drinking to assuage their acts against Jews, etc. Did you know that Jews acted in astonishingly the same ways (towards other Jews, and that even before the actual Holocaust)? Please see *In Those Terrible Days: Writings from the Lodz Ghetto*, and read the detailed Peczkis review. Clearly, this overall repulsive conduct was severe wartime demoralization, and not some mythical Poles' "failure of the test of humanity" (p. 5). Every nationality and every war has produced its share of collaborators (surprise--also Poles)--a fact acknowledged even by nationalistic Polish works. Thus, the constantly repeated mantra that Poles need to be disabused of the "heroic narrative" of their history is misplaced. More on this later. This book is another "sequel" to Jan T. Gross. Most readers, affected by media spin, suppose that the investigative IPN Commission has proved Gross right on Jedwabne. For clarification, please see the first Comment under this review, and read my detailed English-language review of WOKOL JEDWABNEGO, which is the IPN Proceedings volumes. My review is divided into the following topics:

GRABOWSKI'S UNRELIABLE SOURCES OF INFORMATION

DABROWA TARNOWSKA COUNTY: THE "HEROIC NARRATIVE" STANDS

SURVIVORSHIP OF FUGITIVE JEWS THROUGHOUT POLAND

WHO DENOUNCED DABROWA'S FUGITIVE JEWS?

FACTORS IN POLISH ACTS AGAINST FUGITIVE JEWS

"EXPLOITIVE" AND "MURDEROUS" POLISH BENEFACTORS OF JEWS?

AUTHOR JAN GRABOWSKI'S IDEOLOGICAL UNDERPINNING

GRABOWSKI'S UNRELIABLE SOURCES OF INFORMATION

Grabowski relies largely on postwar trials of alleged Polish collaborators. He asserts that the new Communist authorities did not tamper with these trials. (p. 12, 279-on). To the contrary: It is a well-known fact that the U. B. (Communist police) habitually beat suspects into giving the desired confessions and testimonies, and framed innocent people. However, even if Grabowski was technically correct, his contention would still fly in the face of reality. The early years of the Soviet-imposed puppet government were a reign of terror designed to intimidate the Polish nation into abject submission. There were tens of thousands of murders and eventually hundreds of thousands of arbitrary arrests. [One of my uncles permanently "disappeared" one day, even though he had never been involved in anything remotely political.] How could credible trials even be imagined in this toxic atmosphere? Revealingly, Grabowski points out that the allegations of collaboration were based on accusations made by disgruntled neighbors, jilted lovers, and feuding relatives. How credible are they? One quoted testimony was made by a German who (allegedly) was told by a surrendered Jew that a Polish peasant had (allegedly) informed the German about a certain Pole (allegedly) engaging in collaboration. Hearsay! The author complains that some defendants successfully shifting the blame to "conveniently" dead individuals, and that the A. K. (ARMIA KRAJOWA) reckoned that a Jew they had targeted had spied for the Germans. (pp. 275-276). [Such Jews definitely existed, and one of the A. K.'s highest priorities was self-protection through counter-intelligence.] Instead of only showing the weak, unverifiable, and my-word-versus-your-word character of the counter-allegations and alibis, does it not also say the VERY SAME about the original accusations themselves? Does it not point to the impossibility of determining what actually happened--including the justification or otherwise of the alleged Jew-killing? This book also rests in part on decades-later trials of German defendants in Germany. Admittedly, the German defendants tended effectively to shift the blame to the Poles. (p. 14). In addition, the reader needs to know that the

Jewish witnesses had, over time, tended to revert to the historic Germanophilic orientation of most Polish Jews. This likely made them less anti-German and, to relieve the dissonance, more anti-Polish. [This tendency also animates much current Jewish Holocaust-related thinking.] In addition, Holocaust survivors tended to graft into their memories incidents that they had heard from others but not experienced themselves. [See the Peczkis review of COLLECTED MEMORIES, by Christopher R. Browning.]

DABROWA TARNOWSKA COUNTY: THE "HEROIC NARRATIVE" STANDS Grabowski concludes that, in this county, 51 fugitive Jews survived the war (p. 15), while another 200 were definitely killed through denunciation, and 14 were killed directly by locals (Table 5:2). This is out of 5,500-6,000 Jews in Dabrowa County, the vast majority of which were ghettoized, and then murdered at Belzec, by the Germans. The 200 denounced begs the question about the ethnicities of the denouncers. Just because a local spoke Polish, and even had a Polish-sounding name, hardly means that he was necessarily an ethnic Pole! He could have also been a German (VOLKSDEUTSCHE). (In fact, even the matter of signing the VOLKSLISTE admittedly went as far as dividing families: p. 265). The POLICJA GRANATOWA had its share of embedded Polish-speaking German agents, ensuring Polish conformity to German directives, and enabling Germans to commit crimes against Jews as "Poles". In addition, many Polish-speaking Ukrainians served the Germans, throughout German-occupied Poland, and not only in native Ukrainian regions. As for Jewish denouncers of Jews in hiding, Grabowski mentions the ghettos, but glosses over their function in rural areas. The serious reader should examine all this thoroughly. Study the detailed, objective, free online book: **PATTERNS OF COOPERATION, COLLABORATION AND BETRAYAL: JEWS, GERMANS AND POLES IN OCCUPIED POLAND DURING WORLD WAR II**, by Mark Paul. The numbers presented by Grabowski, if accurate, are themselves telling. Since some denouncers were not ethnic Poles, and the average denouncer probably caused the death of more than one Jew, it follows that fewer than 200 Poles were responsible for the demise of the 200 proved (or half-proved) denounced Jews. This is a vanishing fraction of the nearly 60,000 rural Poles of Dabrowa County! As for the incompleteness of the 200 figure, the implications do not change, as it cannot--at most--be many multiples greater. Of the 5,500-6,000 Jews living in this county, only a small fraction (up to perhaps 10%, that is, 550-600 or fewer) of them ever fled the ghettos and thereby became fugitive Jews. In any case, the facts are clear. Grabowski has not presented ANY evidence that overturns the long-held so-called "heroic narrative"--namely

that only a tiny fraction of 1% of the Polish population collaborated with the Nazis, in this case against Jews. SURVIVORSHIP OF FUGITIVE JEWS

THROUGHOUT POLAND This work, if valid, is not necessarily representative of the rest of rural Poland. Grabowski scrupulously ignores every single one of the works of historian Marek Jan Chodakiewicz. In his BETWEEN NAZIS AND SOVIETS, Chodakiewicz shows that a relatively high 300 of 1,000 fugitive Jews, in another rural area of Poland, survived the German occupation (30%). When it comes to all-Poland fugitive-Jew survival rates, Grabowski is tendentious. He rejects Jewish scholar Szymon Datner's estimate of 100,000 fugitive Jews surviving and another 100,000 fugitive Jews perishing (with and WITHOUT the acts of Poles). Instead, he arbitrarily prefers a newer figure of no more than 50,000 survivors--with as many as 200,000 fugitive Jewish perishing. (pp. 2-3). [Jan T. Gross once quoted the latter figure as fact.] In actuality, considering ALL scholarly estimates, the percentage of fugitive Jews in German-occupied Poland that survived the war could plausibly range from a low of 12% to a high of 71%. See POLISH-JEWISH RELATIONS 1939-1945, by Ewa Kurek. The media has gone around parading the 200,000 figure as fact. No wonder the media is believed less and less. FACTORS IN POLISH ACTS AGAINST FUGITIVE JEWS Jan Grabowski oversimplifies Poles as having life-and-death powers over fugitive Jews under Nazi rule. (p. 5). Poles throughout German-occupied Poland were part of a corvee system, in which the Germans forced Poles into various forms of compulsory labor, only one of which potentially involved the hunt for fugitive Jews (JUDENJAGD). In addition, Poles acted under duress (as when Germans led the JUDENJAGDs), even when this was not obvious (when the Germans did not lead them directly). The reader should remember that the German-Polish relationship was not that between colleagues or partners. Far from it. It was one between conqueror and conquered, UBERMENSCHEN and UNTERMENSCHEN, master and servant, terrorizer and terrorized. Grabowski (p. 24) realizes that Poles were just one rung above the Jews, in German thinking, but evidently does not internalize this fact. Grabowski dismisses the 1939-1941 Jewish-Soviet collaboration as locally irrelevant. Is the reader seriously supposed to believe that Polish anger over Jewish-Soviet collaboration existed ONLY in the geographic areas in which it occurred? The author briefly alludes to Jewish banditry, but fails to develop this pivotal subject. Banditry is commonly a capital crime during war. Considering additionally that Poles were living in near-starvation conditions under the German occupation, is it surprising that they reacted fiercely to news of Jewish banditry, and sometimes were receptive to

German propaganda that characterized ALL ghetto-fleeing Jews as bandits? Polish participants in the JUDENJAGD likely thought themselves protectors of Poles from banditry rather than as hunters of Jews. What's more, the privations faced by Poles made even modest German rewards for denouncing Jews especially tempting. Grabowski understates the German-imposed death penalty for the slightest Polish aid to Jews, and glosses over its full implications. Heroism, by its very nature, must be exceptional, and some peasants instead opted to denounce Jewish trespassers at once rather than risk a German "visit". [Frightened Poles sometimes first warned Jews of impending denunciation if the Jews did not leave the area. See the Peczkis review of ON BOTH SIDES OF THE WALL, by Vladka Meed.] The accounts of Poles torturing and killing Jews are rather lurid. To the informed reader, they smack of old-fashioned GREUELPROPAGANDA, of the archetypical brutish GOY, and of the peasant-as-ogre Polonophobic tall tales of Jerzy Kosinski-Lewinkopf. Of course, some cruelties were real. Accustomed to the wanton savagery of the Germans [and of bandits], peasants sometimes imitated their cruelty (as, for that matter, did some Jewish kapos and Jewish ghetto policemen.) Interestingly, the Germans prosecuted SZMALCOWNIKI for such offenses as bribing Germans and impersonating Gestapo personnel. (p. 262). This implicitly identifies them as all-around lowlifes, and not just extortionists of Jews. In addition, (as per double collaboration) Grabowski realizes that Polish denouncers of Jews commonly later joined the dreaded Soviet-sponsored Communist security forces (U. B., or BEZPIEKA). (p. 267). This shows that such individuals (yes, including previously respectable citizens) were marginal members of Polish society in that they had no loyalty to Poles or Poland, nor sense of propriety. It also indicates that, rather than avid Jewish-property-getters or anti-Semites, they were equal-opportunity exploiters and killers of Poles as well as Jews. This even has a term: CHAMOKOMUNA (Boor Communism).

"EXPLOITIVE" AND "MURDEROUS" POLISH BENEFACTORS OF JEWS?

The author repeats Jan T. Gross' myth of "greedy" Poles requiring payment to hide and continue hiding fugitive Jews. In actuality, Poles, owing to the near-starvation conditions under the German occupation, usually were in no position to feed Jews gratis. Grabowski also emphasizes horror stories of Polish benefactors turning on their Jews and killing them. The unsuspecting English-speaking reader is unaware of the fragile death-defying co-dependency. The Polish benefactor knew that, were the Jew to leave, he would likely fall into German hands and then try anything to save his life, including denunciation of his Polish benefactor, with fatal consequences to the Pole and his family, and even the entire village. Furthermore,

the Germans encouraged denunciations, by captured Jews, of Polish benefactors (as well as fellow Jews), through false promises of spared lives in exchange for information. Clearly, the Polish benefactor, having run out of resources, of superhuman courage, or both, was in an unenviable kill-or-be-killed situation, and sometimes acted accordingly. **AUTHOR JAN GRABOWSKI'S IDEOLOGICAL UNDERPINNING** Note that Grabowski's bibliography features the usual small circle of left wing and Judeocentric authors (including Gross-clones and Gross-lites) to whom the author conforms. These include Omer Bartov, Ana Bikont, Barbara Engelking, Krystyna Kersten, and, of course, Jan T. Gross. In addition, Jan Grabowski displays his bias through some whoppers. He euphemistically soft-pedals the murderous Soviet-serving Communist GL-AL as merely "left leaning". (p. 272). Incredibly, he also suggests that the postwar Communist authorities were lenient against ideological enemies, including members of the A. K. (p. 12). On what planet is Grabowski walking on? Interestingly, Grabowski largely relies on a work edited by Feliks Tych for the "factual" low estimates of the survival rates of Poland's fugitive Jews. (p. 248). Tych is the son-in-law of super-Communist Jakub Berman, who Stalin handpicked to be one of the most powerful henchmen in Poland's original Communist puppet government. Is Tych credible? A number of historians have identified Jan Grabowski as a neo-Stalinist. This is not in the sense of rehabilitating Joseph Stalin, but in the sense of resurrecting Stalinist-era motifs that demonize non-leftist Poles as incurable anti-Semites, fascists, and Nazis. Read the detailed Peczkis review of **GOLDEN HARVEST OR HEARTS OF GOLD?** Finally, the reader should be aware of the fact that there has been, in recent years in Poland, a flurry of activities surrounding property restitution. Is the Holocaust Industry, with its efforts to extort massive "reparations" money from Poland, directly or indirectly behind this book?

Las Sprawiedliwych Datner, Szymon 1968 **This, and Related, Completely-Misquoted Work Is the Ultimate Origin of the Fake News That Poles Killed 150,000 or 200,000 Fugitive Jews During WWII** (LAS SPRAWIEDLIWYCH. Title in English: The Forest of the Righteous--is an allusion to the then-new Yad Vashem). Author and Holocaust scholar Szymon Datner (p. 29) suggests that 80,000--100,000 (some scholars, according to Datner, say more) of Poland's Jews survived the German-made Holocaust as fugitives. [Note that this not include those Polish Jews who survived in German concentration camps, or around 200,000 Polish Jews who survived by virtue of

being in the interior of the Soviet Union. Notice also that the 80,000--100,000 (or more) figure is greater than the nowadays-quoted 40,000--60,000 Jewish fugitive survivors]. Datner then quotes his 100,000 fugitive Jewish survivors figure in the following work: "Zbrodnie Hitlerowskie Na Zydach Zbiegłych Z Gett" [Crimes of the Hitlerites on Jews That Had Fled the Ghettos]. BIULETYN ZYDOWSKIEGO INSTITUTU HISTORYCZNEGO Lipiec-Wrzesień 1970, Nr. 75, pages 9-29. The quote of the 100,000 fugitive Jews survival figure is as follows: "W jednej z prac [LAS SPRAWIEDLIWYCH] liczbe ocalalych Zydow oszacowalem, glownie dzieki pomocy ludnosci polskiej--na ok. 100 000 osob. Rownie orientacyjnie oceniamy, ze co najmniej drugie tyle ofiar zostalo wychwytyanych przez organa okupacyjne i padlo ofiara zbrodni." (p. 29). Translation into English: "In one of the works [THE FOREST OF THE RIGHTEOUS], I had assessed the number of surviving Jews, mainly thanks to the help of the Polish population--as around 100,000 persons. We also indicatively assess, that at least that many victims were seized by the organs of the occupation authorities and fell victim to crime." (p. 29).

ANALYSIS: HOW DATNER'S WORK HAS BEEN TOTALLY MISQUOTED BY POLONOPHOBES AND BY THE UNCRITICAL MEDIA Notice what Datner does NOT say. Datner does not say that fugitive Jews who failed to survive the German occupation had been killed or denounced by Poles: Datner says that they were "seized by the organs of the occupation authorities and fell victim to crime." Quite a difference! In addition, notice that Datner does not even say that 150,000 or 200,000 fugitive Jews were killed. He suggests "At least that many", meaning at least 100,000. Finally, notice also something else that Datner does not say--and this is crucial. He does not say how he arrived at these figures! Datner provides absolutely no surveys, statistics, censuses, or even references that back up these numbers. It is obvious that Datner's numbers are--at best--unproven, if not conjectural.

HOW THE "200,000 JEWS KILLED BY POLES" FALSEHOOD HAS BEEN PROMOTED The answer can be found on pp. 2-3 of Jan Grabowski's HUNT FOR THE JEWS (originally JUDENJAGD). It has also been promoted by other neo-Stalinist authors, notably Jan T. Gross and Barbara Engelking. Since then, the media has picked it up and run with it. The bigger the Jewish-victimization anti-Polish story, the better.

CONCLUSION It is impossible to escape the conclusion that the media-touted figure of 200,000 is anything more than primal anti-Polish propaganda. It is frankly reminiscent of the 1918 newspaper horror stories of 30,000 Jews, in Poland, killed in massive pogroms. Here we are a century later, and nothing has changed. It is high time that the media gets its act together, stops promoting the 200,000 fake news as fact, formally

retracts the 200,000 falsehood, and apologizes to the Poles. Better yet, the media should finally start paying attention to some of the Jewish crimes against Poles. Fat chance.

Polish-Jewish Relations During the Second World War Ringelblum, Emmanuel
 1976 **Jew Killing By Poles: Has Voodoo Numbers That Have Since Been Exploited By Those Who Attack Poland Today** The main author, Jewish historian Emmanuel Ringelblum, had been a member Poalei Zion Left--which was somewhere between Communist-lite and Communist. One of the editors, Shmuel Krakowski, was a long-term Jewish Communist in Soviet-ruled Poland. For these reasons, the reader should be cautious in trusting the information presented in this book, especially when it touches on Polish conduct during the Holocaust. The following [except for the titles in CAPS] are direct quotations: THE JUDENRAT AND THE JEWISH GHETTO POLICE IN THE SHIPMENT OF JEWS TO THE DEATH CAMPS The uniformed police has had a deplorable role in the "resettlement actions". The blood of hundreds of thousands of Polish Jews, caught and driven to the "death vans" will be on their heads. The Germans' tactics were usually as follows: in the first "resettlement action" they utilized the Jewish Order Service, which behaved no better from the ethical point of view than their Polish opposite numbers. In the subsequent "actions," when the Jewish Order Service was liquidated as well, the Polish Police force was utilized. It was like that in Biala Podlaska, for example, where the Polish Police conducted the extermination "action" against the Jews in October 1942. I heard from an eyewitness of this "action" that the local fire-brigade, jointly with the uniformed police, discovered sixty Jews in the house where my woman informant was staying, herself among them. [p. 135]. THE POLICJA GRANATOWA AND THE SEARCH FOR FUGITIVE JEWS As I have mentioned elsewhere, punishment for hiding Jews and rewards for giving them away also helped. It is difficult to estimate the number of Jews in this country who fell victim thanks to the Blue Police; it must certainly amount to tens of thousands of those who had managed to escape the German slaughterers. [p. 136]---End of Direct Quotes---ANALYSIS OF THE FAKE NEWS ABOUT MASSIVE POLISH JEW-KILLING To begin with, note that when eyewitness Ringelblum mentions the onerous role of the "uniformed police" and the "hundreds of thousands" of Jewish victims it claimed, he is talking about the Jewish Ghetto police, not the Polish police! The German-conscripted Polish police came only later, and was secondary in its role. Emmanuel Ringelblum

presents not a shred of evidence to back up "the tens of thousands" of fugitive Jews that purportedly fell victim to the Polish Blue police. He does not even bother to inform us how he came up with them as guesstimates. The reader can see that Ringelblum's "tens of thousands" are phony, made-up numbers. They are fake news at its best. Note also that Ringelblum was in hiding, so he couldn't possibly have seen more than a minute fraction of the hearsay that he repeats as fact! Jan Grabowski, in his JUDENJAGD (HUNT FOR THE JEWS) and other publications, has uncritically quoted Ringelblum's fantastic expansive as gospel truth. Not done yet, he then embellished them into a fantastic 200,000 fugitive Jews purportedly killed by Poles. The media has endlessly quoted the 200,000 figure as fact. Then again, if it makes for a better Jewish-victimization, Pole-blackening story, why not?

The Policies Of Genocide: Jews And Soviet Prisoners Of War In Nazi Germany Hirschfeld, Gerhard 1986 **Counterintuitively-High Survival Rates of Treblinka Escapees in German-Occupied Poland, Moreover In Spite of Very Unfavorable Circumstances, Contradicts the Media Narrative of Very Low Fugitive Jew Survivorship the Fault of Poles** This book is primarily about the EINSATZGRUPPEN shootings of Jews and Russians in the wake of Operation Barbarossa. However, there is something else that stands out, and is very relevant in accordance with recent events. This includes the renewed Israeli attempt to blame Poland for the German-made Holocaust or--failing that--at least for the [amorphously-defined and Orwellian] "complicity in the Holocaust". Of course, to those interested in promoting pro-Jewish, anti-Polish propaganda, facts do not matter: What matters is the advancing of certain agendas (e. g, the Holocaust Industry) at others' expense. On the other hand, for those readers who DO care about the truth, I offer the following: **DEBUNKING THE "200,000 FUGITIVE JEWS KILLED BY POLES" MYTH** While this book does not discuss Jewish survivorship overall, it provides evidence decisively contradicting the media-repeated narrative of 200,000 Jewish victims of Poles [The falsehood is based on: A conservative 40,000 surviving Polish Jews out of an ASSUMED 250,000 Jews initially fleeing the ghettos--therefore a survival rate of only 16%]. As described below, the long-term survival rate of the Jewish Treblinka escapees is around 33%, more than twice as the implied 16%! Note that the 200,000 Jewish-victims-of-Poles canard had originally been peddled by neo-Stalinist authors such as Jan T. Gross, Jan Grabowski, and Barbara Engelking. It has since almost assumed the

status of media orthodoxy. But is the Treblinka area representative? No! The circumstances affecting fugitive-Jewish survival rates were actually far WORSE than those just about anywhere in German occupied Poland. Yet 33% of the Jewish Treblinka escapees managed to survive the war--all DESPITE the intensive German manhunt in the entire area following the Treblinka revolt, and moreover DESPITE the intense German terror directed against Treblinka-area Polish villagers (intended to terrorize them not only into not helping fugitive Jews, but also into denouncing or killing all those highly-German-propagandized "Jewish bandits"). AN EXPOSITION OF THE SURVIVAL OF 33% OF TREBLINKA ESCAPEES Author Falk Pingel, identified (p. ix) as lecturer at the Georg-Eckert-Institut für internationale Schulbuchforschung in Brunswick, thus writes about the Treblinka revolt, "At Treblinka, although the majority actually succeeded in leaving the camp, many of the fugitives were shot, the SS having called in reinforcements from the Police and the Army. Nevertheless, out of the 500-600 prisoners who took part in the Treblinka uprising, close on 150 got clean away, and of these 52 are known to have survived the war." (p. 61).

Baudienst, Policja Granatowa, AK, NSZ: The Facts

Zolnierze Wykleci Slaski, Jerzy 1996 **BAUDIENST Not a Collaborationist Unit. The ZOLNIERZE WYKLECI ("Cursed Soldiers") in the Light of the Forced Communization of Poland** THE CURSED SOLDIERS is the title of this Polish-language book. It emphasizes the Lublin area. [My review is based on the original 1996 printing.] This work first describes the anti-Nazi Polish guerrilla actions. This includes the assassination of Carl Ludwig Freudenthal, an administrator of the Garwolin area. (p. 46). [This recounts the better-known Polish Underground assassination of Franz Kutschera in Warsaw.] In common with countless authors, Slaski stresses what he calls the pitiful amount of arms and ammunition available to the Polish guerillas. (pp. 50-51). [So much for the silly myth that the Underground did not give more arms and ammunition, in support of the Jews' certain-to-fail Warsaw Ghetto Uprising in 1943, because of anti-Semitism.] This book not only discusses the combat operations of the anti-Communist Polish guerrillas, but also elaborates on the mechanisms of repression conducted by the Soviet-imposed Communist rule. More on this later. The author has a habit of tying-in previous episodes, in the age-old fight for Poland's freedom, in the same geographic area. For example, near Zyrzyn, on August 18, 1863, during the January Insurrection, Polish forces defeated a tsarist Russian army unit. Nearly 200 Russian soldiers fell in combat or were wounded, and another 150 were captured. (p. 41). Several decades later, this location became a scene of anti-Communist combat. THE TRUTH ABOUT THE BAUDIENST: COMPELLED MEMBERSHIP, NOT COLLABORATION Slaski notes the experiences of "Lisa", who had been forced by the Nazis to serve in the BAUDIENST. Polish youth were compelled by the German occupants to serve in the BAUDIENST for the performance of various public works. (p. 52). [The BAUDIENST was also sometimes used by the Germans to search for fugitive Jews. Neo-Stalinist Jan Grabowski has misrepresented the BAUDIENST as an organization in which Poles willingly collaborated with the Germans in the JUDENJAGD (hunt for the Jews). They most certainly did not.] GL-AL MURDERS OF NON-COMMUNIST POLISH UNDERGROUND Already in 1943, and notably in the Lublin area, the Communist GL-AL bands murdered A. K. (ARMIA KRAJOWA) soldiers and especially their officers (for example, in a perfidious AK/GL-AL "meeting" staged by "Cien": pp. 68-71). In time, the A. K. retaliated against the GL-AL, but never at the same scale. The GL-AL, at the time, had little effective support from the Soviet

Union, and the A. K. could easily have wiped out the GL-AL. However, in the interest of minimizing fratricide among Poles, the A. K. leadership chose not to do so. (p. 76). **THE NKVD TERROR** The imposition of Communism followed upon the heels of the advancing Red Army. Active Soviet intervention was at first the norm, as the Communists initially had almost no support among the Polish population. Author Jerzy Slaski quotes a 1992 publication, *DOKUMENTY DO DZIEJOW PRL*, p 22, 77, in which Wladyslaw Gomulka and Boleslaw Bierut candidly admitted that, without the active involvement of the NKVD, not only would Communism not be victorious, but the "People's authority" would be swept away in a matter of days! (p. 169). Contrary to the many whitewashing biographies of Wladyslaw Gomulka, this work tells the truth. Notwithstanding Gomulka's arrest by Stalin for "nationalist deviation", Gomulka played a key role in the brutal suppression of the anti-Communist opposition in the years 1945-1947. (p. 27).

WARNING: The graphic cruelties of the Communists are described, and the sensitive reader is advised to avoid this work. I will not elaborate on them, and will instead provide some general information. Author Slaski focuses on the Pulawy area. The NKVD and U. B. (Bezpieka) forces engaged in mass, arbitrary arrests, and bogus grounds for the arrests. (e. g, p. 163-on). Livestock, farming equipment, etc., was confiscated. (e. g, p. 204). The imprisoned were deprived of medical care, hygiene, etc., and were subject to tortures. In time, the Communists scaled back on collective punishments. They reckoned that such actions would, in the long term, make it more difficult to secure the acquiescence of the captive population to Communist rule. Unlike many other works on the *ZOLNIERZE WYKLECI*, this one does not emphasize the actual anti-Communist guerrilla actions as much. However, it provides notable details on the often-spectacular mass liberations of imprisoned Poles. (e. g., pp. 147-on). The Communists literally used every trick in the book to gain and secure power. The so-called People's Referendum of June 30, 1946 (also called "Three Times Yes") not only involved a falsification of the vote itself, but also a preceding wave of Communist terror and lesser pressures.

Peasants were warned that even one "No" vote could mean a confiscation of their cattle and an increase in agricultural dues, and urban workers were told that even one "No" vote could mean getting fired from their jobs and seeing their children removed from schools. (p. 31). **POLISH ANTISEMITISM—AGAIN** The anti-Communist Underground almost always executed U. B. members who fell into their hands. Many of those were Jews, simply because the U. B. officers were so disproportionately Jewish. Slaski stresses the fact that no U. B. member was executed for being a Jew, but only for being in the U. B. (p. 189). In fact, the

author polemicized with an elderly Jewish woman who accused the A. K. (and successor organizations) for being (what else?) anti-Semitic for shooting her husband, even though her husband was a U. B. (Bezpieka) officer. (p. 190). Bandits, including especially deserters from the Red Army, were common. (p. 194). Bandits had also been a chronic problem during the earlier German Nazi occupation. (p. 55). [How many killings of Jews were conducted by bandits?]. GOING ON WITH ONE'S LIFE: RESIGNATION TO COMMUNISM Local support for the Soviet-imposed Communist government at first consisted of Poles who were illiterate, or with criminal background [not to mention Jews]. [The two groups were respectively called the CHAMOKOMUNA and the ZYDOKOMUNA]. As it became increasingly obvious that Communism was here to stay, some Polish peasants and workers gradually came to support the new government in order to function and advance in society. Some Poles also believed that Communism could be Polonized and made democratic. (p. 129). [In a sense, this eventually happened--in 1989].

In the Lion's Den: The Life of Oswald Rufeisen Tec, Nechama 1990

Rejecting the Myth That the ARMIA KRAJOWA (AK) and the NARODOWE SILEC ZBROJNE (NSZ) Killed Fugitive and Postwar Jews Without Reason This book contains a number of items of lasting relevance. For example: POLISH ANTI-SEMITISM WAS SOMETHING SPORADIC IN SPACE AND TIME, NOT SOMETHING CONSTANT While growing up, Oswald Rufeisen did not have close friendships with Christian children. However, Tec notes that: "In school Oswald does not remember feeling discriminated against or being abused." (p. 10). Obviously, persecution was far from a universal experience for prewar Polish Jews. BELARUSSIAN NAZI COLLABORATION The collaborationist Byelorussian police played a major role in assisting the Germans in their destruction of the local Jews. (e. g., p. 102). It had only a "sprinkling of Poles." (p. 62). German genocidal policies targeted Poles as well as Jews. Rufeisen observed the Germans hunting for members of the Polish intelligentsia for destruction. (pp. 98-99). REPUDIATING THE MYTH OF THE POLISH UNDERGROUND AK AND NSZ WANTONLY KILLING JEWS One shortcoming of the approach used by author Nechama Tec is her uncritical reliance on certain published sources. For instance, she cites some unmentioned-Communist sources (p. 262) when repeating the (false) characterization of the Polish-Underground NSZ (N.S.Z.) being fascist. (p. 182). However, Tec re-

examines the assertion that the NSZ and the Polish Home Army (ARMIA KRAJOWA) systematically killed fugitive Jews. She writes: "About these Polish fighters Oswald tells a different story. He denies that they had murdered Jews. He points out that after the Poles were overpowered by the Russian partisans they were scattered in small numbers to different Soviet-dominated groups and that eventually most were murdered." (p. 183). JEWISH PREJUDICES AGAINST JEWISH CHRISTIANS Oswald Rufeisen's eventual conversion to Christianity, while retaining his Jewish identity, raised questions as to what is a Jew. The Israeli authorities rejected the premise that one can be a Jew and Christian at the same time. This could be further developed in the book. For instance, can one be a Jew and Buddhist at the same time? Likewise, an atheist Jew is considered a Jew whereas a Christian Jew is not. This begs the question as to why Christianity is still considered something foreign to Judaism while atheism is now considered neutral to Judaism.

Surviving Treblinka Willenberg, Samuel 1989 **Polish Killing of Fugitive Jews Potentially Driven By Faulty Intelligence** Samuel Willenberg is one of the few Jews who escaped from the Treblinka death camp. He provides gruesome details of what took place there. About 870,000 Jews were gassed or shot. The bodies were buried, and eventually re-exhumed and burned, up to 18,000 at a time, in massive open-air pyres. The book includes a sketch map of the Treblinka death camp, and even a photograph of German earthmoving equipment used to unearth the earlier-buried bodies. DO NOT BLAME THE POLES FOR "NOT DOING MORE" TO AID FUGITIVE JEWS After the Jewish revolt and escape from Treblinka, the Germans' hunt was so intense that two of the Poles who helped Willenberg had already experienced a German search of their domiciles (p. 144, 147). He noticed how Germans were checking all traffic on the roads (p. 145), and also encountered a poster that warned Poles against helping any of the "typhus-bearing Jewish bandits" (p. 149). Some Poles approached by Willenberg for help were obviously so frightened that they immediately departed from him (p. 25, 28, 144). But, in spite of the death penalty for the slightest Polish assistance to Jews, local Polish peasants helped Willenberg on no less than nine separate occasions in the first days after his escape (pp. 143-on). POLISH JEW-KILLING CAUSED BY FAULTY INTELLIGENCE? In time, Willenberg became a member of the Communist GL-AL bands, whose Communist nature he denied (p. 181) and, for awhile, the AK (ARMIA KRAJOWA). He took part in the Warsaw Uprising,

repeated accusations of the NSZ killing fugitive Jews (p. 178), and then said the same thing about the AK. Interestingly, Willenberg reports a discussion with an AK officer, who produced a list of Jewish Gestapo informers about to be liquidated, and with Willenberg on the list! The list had been found in possession of a Jew who was accused of being a Gestapo agent, (pp. 182-183). Taken literally, this suggests that at least some cases of the AK killing innocent fugitive Jews was due to faulty intelligence. (Of course, with regards to wartime espionage, underground organizations don't have the luxury of conducting detailed investigations, and some innocent people get killed because of mistaken inferences). THE MYTH OF THE ARMIA KRAJOWA CONDUCTING A

"HOLOCAUST AFTER THE HOLOCAUST" The very fact that Willenberg became an openly-Jewish member of the AK, and was allowed to survive a face-to-face accusation of an AK officer, alone should soundly refute the accusation of some (e. g., Yaffa Eliach, Oskar Pinkus) that the AK was implementing some sort of secret plan to kill all remaining Polish Jews! But the facts don't matter, and the accusations continue. IRONY ABOUT GERMANS SEEKING CONSENT, FROM THE CONQUERED AND DESPISED POLES, FOR CONSTRUCTING THE DEATH CAMPS

One particularly 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". Ironically, not only didn't the Germans seek any form of "permission" from the conquered and despised Polish untermenschen, but actually kept the death camps a jealously-guarded secret. So extreme was this secrecy that a German woman who had inadvertently been shipped to Treblinka was deliberately killed in order to protect the secret of extermination. (p. 30). And, to add plausibility to the fraud about Jews only being resettled for forced labor, and Treblinka being only a labor camp, the Nazis actually HAD built a nearby labor camp, Treblinka 1, to which they had been sending Poles and later some of the deported Jews (p. 9, 101, 202). Periodically, Treblinka 1 inmates were dispatched to the Treblinka death camp, but never the other way around! POLES DID "NOT DO ENOUGH" TO WARN THE WORLD ABOUT THE UNFOLDING SHOAH:

BASIC REASONS Certain authors (e. g., Yisrael Gutman, David Engel) have accused the Polish government-in-exile of delaying, and then understating, its reporting on the numbers of murdered Polish Jews. In his introduction, Bartoszewski puts Willenberg's experience in perspective, making it clear that only a trickle of substantive information ever escaped those extermination camps in

which Polish Jews were being murdered: "Together the four death camps exterminated over 2 million Jews; we know of only two survivors from Belzec, three from Chelmno, sixty-four from Sobibor, and around forty from Treblinka." (p. 9). Even the indirect clue afforded by the odor of vast numbers of bodies being burned at Treblinka did not become reality until early 1943 (p. 17). In stark contrast to the Jews, Germans usually murdered Poles publicly. 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 earlier? POLISH NAZI COLLABORATION WAS MINIMAL: A LESSON FROM TREBLINKA Another anti-Polish meme is the one about Germans choosing Poland as the site of the death camps so that they could conveniently recruit numerous Polish volunteers to assist in the extermination of Jews. In actuality, Willenberg doesn't mention even ONE Polish collaborator serving the Germans at Treblinka! He elaborates on the work of Ukrainian collaborators numerous times, describing them as follows: "While they disliked Poles, White Russians, and Cossacks, they reserved a sizzling, boundless hatred for the Jews." (p. 56).

Miedzy Mlotem a swastyka Kolacinski, Wladyslaw 1961 **INSTRUCTIVE! Why Polish Guerrillas Were, in Rare Circumstances, Forced to Kill Innocent Relatives of Collaborators [Including Potentially Jewish Ones]** NSZ Combat Against the Nazi German Occupant and the Communist GL-AL Bands and Their "Revolutionary Banditry" BETWEEN THE HAMMER AND THE SWASTIKA is the title of this aptly-named book which recognizes the sobering fact that Poland was sandwiched between two enemies: The Soviet Union and the Third Reich. My review is based on the original 1961 edition. WAR IS BRUTAL. GUERRILLA WARFARE IS DOUBLY SO WARNING: The life-and-death events graphically described by the participant author may be upsetting to the sensitive reader. "Zbik's" older brother Jozef was arrested by the Gestapo, and, after being tortured at a prison in Piotrkow, was dispatched to his eventual death at Auschwitz. (p. 18). At one time, "Zbik" himself fell into the hands of the Gestapo, and was tormented. He was hung from handcuffs, savagely beaten, and had his teeth kicked out. (pp. 65-on). He was freed in a daring escape. Neither the Germans nor the Polish guerrillas gave any quarter. Germans generally killed captured (including wounded) Polish guerrillas, and the latter generally did the same to the former. (e. g, p. 154). Kolacinski "Zbik" and his 32-man unit, in 1943, launched successful

surprise attacks on German outposts at villages such as Dabrowki and Marianow. The NSZ unit had proved its combat worthiness and discipline. Much German arms and ammunition fell into the hands of the Polish guerrillas. (pp. 128-129). Other combat encounters between the NSZ, and the Germans, are also described in this work.

DEALING WITH COLLABORATORS: ABSOLUTE CANDOR ABOUT IGNOBLE POLISH CONDUCT A major anti-Polish meme, going around today in academia and media, is that of Poles unwilling to confront Polish collaboration with the Nazis because this does not fit with the Poles' presumed "heroic narrative" of fighting the Germans, and the presumed self-concept of "the Jesus Christ of Nations." This book, written by a Polish guerrilla commander in the Polish nationalist NSZ, freely discusses several examples of Polish collaborators, thereby adding to the refutation of this rather silly Polonophobic myth. Candor about collaboration does not mean that Poles were "bad". Unlike the vast majority of Poland's self-appointed moral critics, "Zbik" had firsthand understanding of the way that war demoralizes people, especially those that had been defeated and impoverished. The brutalities of such experiences break those of low character. (p. 165). Let us, additionally, keep collaboration in perspective. "Zbik", who had extensive experience monitoring Poland's internal enemies, reckoned Polish collaborators rare. For instance, out of the 100,000 people of Czestochowa, he never heard of more than one Polish collaborator. (p. 166). Cases of Polish romances with the German enemy, as exemplified below, were very rare. (p. 19). In fact, Kolacinski "Zbik" knew of no other cases, of Polish girls flirting with German soldiers, from an entire wide geographic area--comprising the counties of Piotrkow, Wloszczow, Jedrzejow, and Miechow. (pp. 165-166). [Of course, romances between local women and invading enemy soldiers are as old as history itself. In addition, "Zbik" mentioned the French women who had consorted with Germans.]

CASE HISTORIES OF DEALING WITH POLES WHO COLLABORATED WITH THE NAZIS Kolacinski "Zbik" was personally endangered by two women who had relations with the German enemy. To make things even more painful to "Zbik", one of them was his distant relative. "Zbik" tried to set her straight by counseling her. He asked how she could possibly kiss the same snout of the German out of which comes the spittle directed at everything that is sacred to Poles. And how could she allow herself to be embraced by the same German hands that were effectively red with Polish blood? She broke down and cried, and seemed to repent, but then she backslid. (p. 19). [No wonder there is a longstanding rule against any kind of fraternizing with the enemy! And one is forbidden from either asking or accepting any favors from the enemy.] As alluded

to earlier, author Kolacinski "Zbik" was part of a guerrilla unit that liquidated informants. He personally shot a Polish woman who had earlier been condemned by an Underground court for betraying 16 Polish Underground members. (pp. 34-35). The cloak-and-dagger operations involving the unmasking and liquidating of informants was a very difficult one. This was especially true in cases that were not clearcut. And what of the broader consequences of killing a suspected spy? This was illustrated by the case of Jasinski, a gamekeeper. (pp. 137-139). While he may not exactly have been a Nazi collaborator, his actions clearly served the enemy. Messengers reported to "Zbik" that Jasinski was going around blabbering all kinds of details about the NSZ unit. Should he be shot, thereby leaving his three children orphans, and possibly turning Jasinski's remaining family into Nazi collaborators? "Zbik" proceeded with the execution of Jasinski and, sure enough, Jasinski's widow threatened revenge. So "Zbik" plainly told her, pistol in hand, "Not another word from you, or you all will die." (pp. 138-139). Now to another case. The Nazi collaborating Pole Budzynowski lived under the care of the gendarmes [always German] and Gestapo at Przedborz. (pp. 162-167). This Polish turncoat was as clever as he was notorious. He was the terror of the counties of Koneck, Wloszczowa, and Piotrkow. Whenever he showed up near an encamped Polish guerilla group, soon the gendarmes would show up to arrest them. "Zbik's" unit apprehended Budzynowski, and interrogated him in a barn. After an initial wave of defiance and mendacity, Budzynowski confessed it all. He was being richly rewarded by the Gestapo for being a stool pigeon. He named many specific Underground members that he had denounced to the Germans, and "Zbik" was grieved to recount that many of these named colleagues were no longer alive. What's more, Budzynowski ran an astounding spy ring. "Zbik" later interrogated and executed Sobczyk, one of those Poles in the spy ring that Budzynowski had divulged. Budzynowski was also executed.

LIFE-THREATENING INCENTIVES FOR THE POLISH UNDERGROUND TO KILL NOT ONLY THE COLLABORATORS, BUT ALSO INNOCENT FAMILY MEMBERS OF THE GUILTY PARTY

The Sobczyk case presented an even greater dilemma than the Jasinski case. Sobczyk's children, aged 14, 12, and 9, knew a lot. They saw who had arrested their parents. They knew where the NSZ encamped, where the NSZ wounded were housed, and which Poles had helped the NSZ partisans. (p. 164). The children, whether acting out of grief or revenge, could tell the gendarmes what they knew. [Alternatively, the Germans could come and interview them.] What to do in this choiceless choice situation? Is it ever all right to kill three innocent children to protect the lives of tens or hundreds of Poles? Or is it all right to keep

hundreds of Polish lives in grave risk for the sake of three children? Innocence was relative. The children were innocent, but so were the children of those Poles that had lost their lives thanks to the betrayals, by the Sobczyk adults, all for the sake of German money. The children were placed in the care of an Underground family, but they threatened to tell the gendarmes. One of the boys was caught twice trying to contact the gendarmes. Worse yet, the gendarmes could coincidentally pay a visit to the area, with deadly consequences. The family lived in constant fear of their adopted children, but survived the war. Similar situations played out during the liquidation of other German confidants, but without the happy ending: The children of the guilty adults also had to be killed. (p. 165). It is not difficult to see how this could, in rare and exceptional cases, potentially have extended to Jewish-Soviet collaborators and their relatives, as considered in the next paragraphs. Of course, each potential case must be examined and proved.

THE SO-CALLED PRZEDBORZ POGROM: IMPLICATIONS FOR ALLEGATIONS OF POLISH GUERRILLAS KILLING INNOCENT JEWS

Accusations of the AK and especially NSZ killing fugitive and Holocaust-surviving Jews have long been a mainstay of Jewish and Communist propaganda. [Remember, propaganda does not have to be entirely untrue, just sufficiently twisted.] After this book was published, Kolacinski was accused of killing nine Jews (including an infant) at Przedborz in 1945, even though there were actually two different Jew-killing incidents at Przedborz that had mistakenly or purposely been conflated. Note that the official version does not mention the killing of Jewish children. [Historian Leszek Zebrowski, personal communication, January 2019]. Kolacinski "Zbik", in fact, stressed the fact that there was no pogrom, and that he was killing Communist-serving Jews. The accusations against "Zbik" follow a stereotyped pattern. The reader should remember that infant-killing is a common trope of Jewish-victim pogrom lore (e. g, Yaffa Eliach).] However, let us examine this allegation, and similar ones leveled against the AK and NSZ, in the light of the Sobczyk case. Even in a worse-case situation of "Zbik" actually killing innocent Jews in addition to those suspected of being Communists, this would be understandable as part of the same reasoning process wherein "Zbik" had seriously contemplated killing Sobczyk's three children along with the guilty parents. In such rare, extreme circumstances, the fate of Jewish children was no different from the fate of comparable Polish children. In all of this, we must remember that this is no valid object of hindsight second-guessing. This was no parlor game. The Polish guerillas were involved in very difficult decisions in which making the wrong decision could mean death. Let us put all this in the broader context of Polish-

Jewish relations. Author Kolacinski "Zbik" mentions Jews many times (e. g., p. 33, 59, 80-83, 152-153, 188) without ever once exhibiting so much as a hint of hostility towards the Jewish people as a whole. A YOUNG FEMALE SOLDIER IN THE NSZ A 17-year old woman begged to be admitted to the NSZ because she wanted to fight. "Zbik" was hesitant, but accepted her. She soon overcame all doubts about her worthiness as a guerilla soldier. Grazyna never wavered in courage, physical strength, or endurance during the long marches. She advanced to the rank of Corporal and was awarded the KRZYZ WALECZNY. Grazyna survived the war, only to be imprisoned by the Soviet-imposed Communist authorities. (pp. 262-263). DEALING WITH THE PERFIDY OF THE COMMUNIST GL-AL BANDS While stationed near Malogoszcza, "Zbik's" unit was greeted by what seemed to be fellow Polish guerillas. "Ah, you bourgeoisie!" one of them gave the game away. The GL-AL unit immediately began engaging in what later was called "revolutionary banditry". The stole goods and livestock from the peasants, destroyed pictures and furniture, etc. (pp. 129-130). "Zbik" ordered the execution of just two of the flagrantly-guilty bandits. Later, in 1945, the Communists mendaciously played the role-reversal game. They made "Zbik" into the bad guy, painting him a murderer of innocent people! (p. 133). [In exactly the same fashion, and as discussed earlier, we hear the same accusations today, by the LEWACTWO and certain Jews, against the NSZ and the ZOLNIERZE WYKLECI]. The politruks in the Red Army included some Polish Jews. They went around spreading hatred for Poland, calling it (what else?) fascist. (p. 260). This was only the beginning. No sooner had the Germans been driven out of Poland than the Soviets began mass arrests of Polish patriots. (pp. 278-279). Then came the Soviet-imposed Communist puppet government that was to rule Poland for decades.

Martyrs and Fighters Friedman, Phillip 1954 **The Peripheral Role of the Polish Blue Police in the Suppression of the Warsaw Ghetto Uprising** This book cites numerous sources published soon after the war. Commonly-available ones, notably those of Marek Edelman, Yitzhak Zuckerman, Bernard Goldstein, and Emmanuel Ringelblum, were or are to be reviewed separately. This review is limited to the citing of relatively obscure sources. NO POLISH COLLABORATIONIST POLICE (RARE INDIVIDUAL EXCEPTIONS NOTWITHSTANDING) The Policja Granatowa (Polish Navy Blue Police) has at times been falsely portrayed as the Polish counterpart to the Ukrainian and Baltic

collaborationist police units. In actuality, although the Blue Police did include collaborators (particularly German-speaking Poles), it was mainly a criminal police, not a collaborationist one. Various Holocaust films have falsely portrayed the Polish Blue Police as a major force in the roundup of Jews for the trips to the death camps and of playing a major role in assisting the Germans in the suppression of the Warsaw Ghetto Uprising. Friedman sets the record straight in his quotation of an April 19, 1943 report of the Jewish National Committee (Z. K. N): "The action is being carried out by German military police under the command of the SS. The Polish police have been withdrawn from the ghetto. They are now assigned to watch the ghetto walls from the outside." (p. 238). This fact is confirmed by Jurgen (Juergen) Stroop, who is quoted as follows: "The Polish police, which had formed an encircling chain on the outside..." (p. 257). It is therefore clear that the only combat encounters of the Jewish (and, yes, Polish) guerilla fighters with the Polish Blue Police took place in the form of sporadic encounters occurring at the geographical peripheries of the ghetto. By far the greatest share of the suppression of the Warsaw Ghetto Uprising, and the murder of Warsaw's remaining Jews (usually by burning alive in torched buildings) was perpetrated by the Germans and their Ukrainian collaborators. A SHAMEFUL DISCOUNTING OF POLISH AID TO THE WARSAW GHETTO UPRISING--BY JEWS AND NOT BY NAZIS The Stroop report makes numerous references to "Polish bandits" fighting alongside the Jews in the Warsaw Ghetto Uprising. ("Polish bandits" is standard German terminology for Polish guerilla fighters). Friedman tries to minimize the scale of Polish Underground assistance to the Jewish fighters with the following amazing assertion: "The Germans could not admit that they had been beaten by Jews, and tried to create the impression that considerable Polish underground forces were involved in the fighting, which is not true. Ed." (pp. 229-231). Friedman's imaginative mind-reading of Juergen Stroop is unworthy of the dignity of a comment. THE GERMAN-IMPOSED DEATH PENALTY WAS VERY REAL After the Warsaw Ghetto Uprising, a few tens of Jewish fighters managed (with help from the Polish Underground) to hide in the surrounding woods. A number of recent authors have advanced the rather silly notion that the German-imposed death penalty, for the slightest assistance to Jews, was so much part of an indiscriminate use of the death penalty that it no longer made any impression on Poles. At the risk of belaboring the obvious, the deterrent effect of the death penalty worked not only in making Poles commonly disinclined to help Jews but also to make Poles more inclined in betraying fugitive Jews. This is recounted by Wladka, quoted by Friedman: "The woods near Lomianki are

small. The peasants around quickly learned of the presence of their new Jewish neighbors. The Poles were frightened and threatened to turn the Jews over to the Germans, if the Jews were not taken away from there immediately. Every day you might expect the Germans to surround the woods and to wipe them all out." (p. 291). However, thousands of Poles did in fact risk their lives to aid Jews, despite the death penalty, and more Poles are honored at Yad Vashem for rescuing Jews than any other nationality (though the Yad Vashem awards were begun after Friedman wrote this book). WHY DIDN'T POLES HELP MORE? BECAUSE JEWS REFUSED HELP! Friedman briefly discusses Zegota (p. 299-300). He lists six lines of action taken by Zegota for the assistance of fugitive Jews. Of course, the rescue of the doomed Jewish masses was impossible. But greater successes were in the offing for the rescue of prominent Jews. One of these was the attempted rescue of Meir Balaban, a famous Jewish Professor of history: "Professor Balaban's Polish friends decided to act on his behalf and offered to move him to the 'Aryan' side. However, Professor Balaban declined. He declared that his place was among the other Jews." (p. 138). Friedman also recounts the proffered rescue of Jewish clergy: "From the highest ranks of the Roman Catholic hierarchy suddenly came the proposal to save the last three rabbis who remained in the Warsaw ghetto. Rabbi Menahem Zemba, Rabbi Simon Stockhamer and Rabbi David Szapiro. The high Roman Catholic clergymen suddenly decided to hide the three rabbis in a safe place." (p. 172). According to Friedman, the first two rabbis declined the offer, choosing to perish with their congregations, while Rabbi David Shapiro was saved. (p. 173). Of course, these are the high-profile cases. There were doubtless also many low-profile ones.

Pogrobowcy Kleski Hempel, Adam 1990 **The Polish Police, Under the Nazi German Occupation, Were Not a Collaborationist Force** The 40,000-strong (p. 23) Polish Police (hereafter PP) acquired the appellation Blue Police (POLICJA GRANATOWA) from the color of its uniforms, and primarily from the partly-justified taint of collaborationism. PASSIVE GERMAN GENOCIDAL TECHNIQUES AGAINST POLES German genocidal policies against non-Jewish Poles included the allowance of only near-starvation amounts of food (p. 141), and the removal and isolation of Poles of prime-childbearing age. The former was remedied by Poles through the black market, while the latter had no remedy, encompassing 10% of the total population of the General Government by 1944 sent to the Reich for forced labor (p. 157). "POLISH" BLUE POLICE WAS

ONLY PARTLY SO By mid-1943, the PP was only 70% ethnically Polish. The remainder was 20% Ukrainian and Byelorussian, and 10% Volksdeutsche (p. 133). The latter was used by the Germans in an enforcer role (p. 90). THE POLICJA GRANATOWA WAS NOT A VOLUNTEER ORGANIZATION! Holocaust-related presentations make it seem like the Germans were just looking for buddies to join in their killing of Jews. This was far from the case. Let us look closely at the PP. Formed by the Germans (p. 96), and with COMPULSORY participation (Plate 18) under threat of family arrest for desertion (p. 104), the PP was a continuation of the prewar criminal police (see Table 5, p. 294). It was comparable to the ORDUNGSPOLIZEI in that it performed such duties as enforcing the curfew, patrolling the streets, etc. (p. 86). THE POLICJA GRANATOWA, AS A WHOLE, WAS NOT A COLLABORATIONIST POLICE Unlike the main Ukrainian police, the PP's cooperation with the Germans was administrative, not political (p. 53). Individual PP members, however, did willfully serve the Germans for personal gain, and the Germans sometimes formed police battalions from these degenerates (p. 75, 155). Pointedly, the PP generally resisted German efforts to bend it into a de facto collaborationist force (p. 130), though it was often forced to perform this role (p. 139, 183). Already in 1940, The German Krueger complained that the PP wasn't dutifully counteracting the black market (p. 149). In fact, PP members often warned Poles of food confiscations, and took only token amounts of food (p. 147). During disturbances, the PP, unsure if they were faced with bandits or Polish guerillas, purposely shot at them inaccurately (p. 121). The Germans disarmed PP members who refused to take part in the lapanki (dragnets) and, by late 1942, discontinued the use of the PP entirely for this purpose (p. 161). The Germans shot PP's who disobeyed orders to execute Poles (p. 184) or to fight partisans (p. 191). THE POLICJA GRANATOWA WAS IN NO SENSE ANTI-JEWISH Before WWII, counterintuitively, the PP tended to side with the Betar (Beitar) against the ONR during pogroms, etc. (p. 170). In 1941, the German Jarke complained that the German police was forced into armed action in the ghetto because the PP remained passive (p. 171). Germans also complained that the PP was helping individual Jews evade them (p. 103, 172). During the shipping of Jews to the death camps (1942), and during the Warsaw Ghetto Uprising (1943), the Germans, distrustful of the PP, relegated them to the mostly-symbolic patrolling of the ghetto outskirts (pp. 174-175). The "resettlements" were actually conducted by the Jewish ghetto police, Ukrainian and Baltic collaborationist police, etc. Many PP's aided Jews (pp. 262-269). Having legal entry into the ghettos, they smuggled-in guns (p. 264). They helped Jews flee the ghettos and hide (p. 266), fought

szmalcowniks (extortionists), and warned denounced fugitive Jews (pp. 266-267). The Germans perceived the PP as having strong ties with the Polish Underground (p. 8). Indeed, at very least, 10% of PP's were involved in it (p. 203). IN WARSAW, AT LEAST, FEW BLUE POLICE TOOK PART IN THE JUDENJAGD In his JUDENJAGD, Jan Grabowski has alleged that the POLICJA GRANATOWA "consensually" took part in the search for fugitive Jews in Dabrowa Tarnowska County. Whatever the "freedom to act" of the police, and whatever the modest scale of their involvement in the search for fugitive Jews, their conduct should not be generalized to all of German-occupied Poland. For example, only about 1 in 40 Warsaw PP, in 1943, took part in the search for fugitive Jews and turning them over to the Germans (p. 180). Some PP's, and other Poles, blackmailed Jews, while Jews also did this to other Jews (p. 179). Ironically, discovered fugitive Jews who bribed PP's for their (usual) inaction actually felt safer, knowing that these PP's were now co-participants in their "crime" (p. 177). THE POLISH UNDERGROUND PUNISHED POLES WHO COLLABORATED WITH THE GERMANS What happened if a Pole fell into German hands, was broken by Gestapo tortures, and agreed to serve the Germans in exchange for relief from torture or death? It did not matter. The Polish Underground would not accept the threat of German reprisals, for Polish noncompliance, as an excuse for collaborationism (pp. 162-163). The AK shot PP collaborators (pp. 188-200, 206-208), and other PP's who, often afflicted with alcoholism and corruption (p. 14), exploited or mistreated the people (p. 155).

The House of Ashes Pinkus, Oscar 1991 **As at Warsaw, The Polish Blue Police (POLICJA GRANATOWA), at Losice, Was Not Trusted By the Germans for Collaborationist Purposes Against Jews** Oskar Pinkus is a Polish Jew who lived in Losice, located 85 miles east of Warsaw and 10 miles from the Bug River. In 1939-1940, after the German-Soviet conquest of Poland, Losice's Jews didn't believe in Hitler's threats (pp. 50-51). This further shows that the widespread Jewish-Communist collaboration of 1939 couldn't have been driven by fears of Nazi extermination. THE POLICJA GRANATOWA--NOT COLLABORATORS The Polish Blue Police (Policja Granatowa) was kept in the dark until the last moment before the August 1942 roundup of Losice's Jews (p. 106). The Germans also forced the local farmers to come with their carts (p. 106). (This corrects the misuse of a painting shown in the movie SHTETL, through which the viewer is misled into believing that the local farmers collaborated

willingly in the roundup and transport of Bransk's Jews). At Siedlce, 20 miles from Losice, the Ukrainian police took over (pp. 109-110), and both the Blue Police and Polish farmers were sent home! The Ukrainians and Germans loaded the Jews onto trains for their 60-mile trip to their deaths at Treblinka.

THE POLES CHEERED JEWISH DEATHS MYTH The Polonophobic canard is promoted by the likes of the well-watched movie *SCHINDLER'S LIST*. A young Polish girl is shown giving the Jews a sarcastic farewell (Goodbye Jews!) as the German escort them to their soon-to-be deaths. The truth was rather different. At Siedlce, it was the Germans, not Poles, who were jeering the Jews: "As the Jews passed, the Poles fell silent watching the procession of doomed men and women. The German soldiers who stood on the sidewalks commanded in sneering voices...: (pp. 109-110).

A SUCCESSION OF POLISH BENEFACTORS, NOT JUST ONE LONELY "ALTRUISTIC INDIVIDUAL" Just before the roundup, Pinkus fled Losice. Throughout his treks, he was helped by Poles in numerous, successive occasions (p. 88, 90, 91, 128, 129, 137, 212), including once by a Polish Blue Policeman (p. 87). This further proves that many Polish benefactors were necessary for the saving of even one Jew. Pinkus also mentions Poles who refused to help owing to the German-imposed death penalty for such acts (p. 89, 93, 133) and, unlike Jan Tomasz Gross, recognizes the legitimacy of this motive for Polish inaction (p. 119). However, Pinkus criticized overseas Jews for their lack of assistance (p. 119).

THE GREEDY PAID POLISH RESCUER MYTH Pinkus eventually found "permanent" lodging in a shelter underneath farmer Karbicki's barn. At first, Karbicki helped only because Pinkus paid him but, in time, became more altruistic (p. 199; "But I can't keep you for nothing", p. 220). The reader may exonerate Karbicki after considering his extreme poverty, which included tattered clothes and hole-ridden boots (p. 128; p. 153). (It is unfair that Poles who were paid to help Jews are deemed ineligible for the Yad Vashem medal, whereas Danes, who were incomparably better well-off under German occupation and yet took hefty fees for shipping Jews to Sweden, are eligible).

THE ARMIA KRAJOWA At first, Pinkus praised the AK and commended it for assassinating Germans, spies, collaborators, and informers (pp. 195, 204), and for making the Germans fearful of entering the woods. As a result of all this, in 1943 the hidden Jews felt safer than ever (p. 196).

JEWISH BANDITRY IN ACTION, AGAINST POLES, PROVOKES THE DESERVED POLISH REPRISALS In time, Pinkus left his shelter at Karbicki's farm and encountered other Jews in hiding in the forest or nearby farms. They assembled into a band that built an independent shelter within the forest, and that stole feedstuffs and livestock from Polish farmers (pp. 204-

206). One may understand why Poles sometimes killed fugitive Jews for such banditry! Pinkus then writes: "Shymeluk had gone to Wolki for food one night and did not return. At first the farmers denied that he had even been in the village but eventually we learned that he had been killed by...the AK, the Polish underground. Shymeluk was in a farmer's house when the AK arrived. They took him with them, and although there was no direct proof that they killed him, it remained a fact that Shymeluk never returned from that trip." (p. 213). Obviously, Pinkus didn't see any of this, but was relying on someone else's statements (in other words, hearsay). Besides, could "going for food" include stealing? Finally, in any event, how could Pinkus know that Shymeluk's presumed death didn't occur sometime AFTER the latter's presumed contact with the AK? Interestingly, Pinkus' only clearly eyewitness experience with the AK was a positive one. The AK visited the area, forced all the Jews out of hiding, and, not only didn't harm them, but encouraged them. (pp. 215-218). THE AUTHOR'S POLONOPHOBIC FISH TALES But later that night, the AK allegedly returned and "without even looking" threw grenades into the forest shelter in which the Jews had until recently been hiding. (p. 218). Considering the darkness of the forest, and unless Pinkus was very close to the shelter (which he doesn't indicate), how could he possibly know such details? Besides, if the AK was out to kill Jews, why didn't it do so earlier that day, in broad daylight, when it had all the Jews gathered together? Skepticism is warranted. The informed reader may recount Polish Jew Jerzy Kosinski's tall tales about Polish atrocities against Jews, exposed as such by independent investigation, or Yaffa Eliach's contradictory, fantastic account of her 7 year-old counting the number of bullets fired by an AK soldier into her baby brother. (Who counts shots, and what AK soldier would waste multiple scarce bullets on an infant?) Pinkus even makes a Yaffa Eliach-like accusation of the AK having an order to kill all remaining Polish Jews. He admits the nonexistence of written evidence of it, yet says: "But better evidence lies in their record of persistent and widespread murder...In 1945 alone, 352 Jews were murdered by the AK..." (p. 226). What a non sequitur! A few hundred Jews killed, even if all correctly blamed on the AK, is hardly proof of an AK "mini-Wannsee" (Eliach's term). And 352 killed out of over 250,000 remaining Polish Jews would only mean that the AK did an atrociously poor job of it! Pinkus claims that, in March 1945, the AK killed 3 of the 20 surviving Jews of Losice (p. 226). This is a flat lie. The AK no longer existed then! It had already been disbanded by Leopold Okulicki, its final commander, in January 1945.

No Polish Quisling—No Pole Would Do It

Waffen SS Stein, George H. 1966 **Guess Which Major German-Ruled European Nation Had No SS Units. Give Up? It's Those Leftmedia-Maligned "Fascist" Poles!** Probably the most eye-opening contribution of this scholarly and comprehensive book is the list of non-German nationalities represented in the SS, along with the approximate numbers of each nationality thus represented. Irrespective of whether or not all these units were directly involved in anti-Jewish "aktionen", they all contributed to the Holocaust by furthering the German war effort and prolonging Nazi German rule over Europe. A NEAR-SINGULARITY: THERE WERE NO POLISH SS UNITS With the bad rap Poles get for being almost as anti-Semitic as the Nazis, you would expect that there would be more Poles in the SS than any other non-German nationality. (In addition, the May 10, 1993 issue of TIME Magazine had a frankly lying article saying that there had been many Poles in the SS.) What does Stein's scholarship show? Surprise! There was not a single Polish SS unit in existence! There may, of course, have been a few Polish individuals in other SS units, and then mostly Polish citizens of German extraction (VOLKSDEUTSCHE) as well as those of mixed Polish-German ancestry. (Belatedly, TIME Magazine issued a retraction and apology a mere year-and-half later--November 21, 1994). It is high time that Holocaust films, Holocaust educational materials, and the media tell it like it actually was. Will they do so? Fat chance. YES, THE GERMANS DID ACCEPT "INFERIOR" PEOPLES INTO THE SS Some have argued that the Germans did not accept Poles into the SS because Poles were deemed unworthy of that role. Stein makes it obvious that this could not possibly be true. Once the Germans had relaxed their strict racial qualifications for admission into the SS, they accepted many different kinds of untermenschen (Slavs and even more inferior Asiatics) into the ranks of the SS. EXPERIENCING NAZI ATROCITIES WAS NO BARRIER TO JOINING THE SS Some commentators have suggested that no Poles could bring themselves to join the SS because of the German atrocities against their nation. Enter Stein again. Many nationalities (e. g., the Ukrainians) suffered extremely under Nazi German rule, yet had no problem fielding SS units of their nationality! FIGHTING COMMUNISM IS NO EXCUSE FOR COLLABORATING WITH NAZI GERMANY. POLES WOULD NOT Can the joining of the SS by non-Germans, especially eastern-European ones, be explained by fear of the Soviet Union and Communism? Not if one realizes that the Poles

were all too cognizant of the intentions of the USSR against their nation, yet they, and notably their captured Underground leaders (successively "Grot" Rowecki and "Bor" Komorowski), categorically refused to form and lead any would-be Polish units fighting on the side of the Germans, let alone membership in the SS.

Nazi Policy on the Eastern Front, 1941: Total War, Genocide, and

Radicalization Kay, Alex J. 2012 **Post-Barbarossa Genocides.**

The Term Holocaust Politicized. The Fallacy of "No Polish Quisling Because The Germans Thought Poles Too Low To Deserve One" This work takes the

position that Hitler's invasion of the USSR was doomed from the start. Within a few weeks of June 22, 1941, the OSTHEER was already experiencing higher-than-expected casualties from even the then-disorganized Soviet resistance. It also soon became apparent that the ability of the rearward units of the Red Army to regroup had been greatly underestimated. In addition, the ability of Soviet industry to mobilize and expand had hardly even been seriously considered. ORWELLIAN

MONOPOLIZATION OF THE TERM HOLOCAUST--EVEN DERIVATIVES

OF THIS TERM ARE VERBOTEN Consider some implications of Holocaust supremacism. The very word Holocaust, after some challenges, came to refer exclusively to Jews. Even the use of qualified-terms such as "Gypsy Holocaust" (or Polonocaust, or Black Holocaust) still maintained the notion that the Jews'

Holocaust is a privileged genocide, and that all other genocides are second-class genocides. As it turns out, even THAT can be too much an infringement on the

standard reigning Judeocentric meritocracy of genocides. For example, Martin Holler complains that, "Furthermore, I will omit fashionable political expressions such as PORRAIMOS or 'Gypsy holocaust,' [note the lower-case 'h'; itself

Orwellian] which are inexact and confusing. PORRAIMOS (from PORROVAV--to devour) evokes at least in some Romani dialects associations of sexuality, while 'Gypsy holocaust' uses the Hebrew word polemically in order to underline parallels between the Nazi persecution of Jews and 'Gypsies.'" (p. 281) How awful! And if use of the very term Holocaust, in reference exclusively to Jews, is not political in nature, then what is?? JEWS TO MADAGASCAR: NOT A POLISH IDEA.

EMBRACED EVEN BY SOME JEWS

According to the drift of some authors, the post-Pilsudski Endek-style Polish government came up with the 'Jews to Madagascar' idea, and then Nazi Germany picked up this brilliant anti-Semitic Polish invention--until wartime events made it physically impossible, and physical extermination was substituted. This narrative is yet another attempt to associate

Poland with Nazi Germany, and is categorically false. The Jews to Madagascar idea is actually quite old. It goes at least as far back as 1885 (Paul de Lagarde). In the late 1930s, not only the Polish government, but also the French and British governments, and even the JOINT Distribution Committee, seriously considered the Jews to Madagascar idea. (Leonid Rein, p. 234). Note that JOINT is a Jewish organization. WHICH SOVIET JEWS WERE FIRST TARGETED? The question still exists, among scholars, about whether the order to destroy all Soviet Jews already existed before the first guns were fired on the Russian front. Author Leonid Rein (p. 223) points out that no such order has ever been found, and that Major Weiss' claim of the existence of such an order was likely a postwar-trial defensive fabrication. (p. 223). The earliest-known actual order, concerning Jews, was by Reinhardt Heydrich, dated July 2, 1941. It demanded only the killings of Jews in party and state positions. (p. 223). All-out killings of Jews, regardless of age or gender, did not begin until several weeks after the start of Operation Barbarossa. (Kay et al., p. 318).

THE FALLACIOUS DUALISM BETWEEN THE "RATIONAL" NAZI GENOCIDE OF SLAVS AND THE "IRRATIONAL" NAZI GENOCIDE OF JEWS One of the standard memes, used to justify Holocaust supremacism, is the one about Slavs murdered for "rational" reasons (e. g, taking their land for the purposes of LEBENSRAUM) while Jews were murdered for "irrational" reasons (as an end in itself). However, both sets of victims are just as dead. In addition, it does not follow that an "irrational" genocide is one iota more worthy of recognition than a "rational" genocide. As it turns out, the Holocaustspeak dichotomy between "irrational" and "rational" genocides collapses when confronted with the facts. Author Alex J. Kay tacitly recognizes as much as he comments, "The explicit reference to the decimation of the Slavic population during the campaign against the USSR demonstrates that although economic motivations lay at the core of proposals to starve millions of Soviet citizens to death, racial considerations shaped the discourse when it came to what was deemed possible or not. It is barely imaginable that the starvation policy would have met with such a consensus within Germany's military and political elite had it been directed against, for example, the French or the Norwegian populace." (p. 112). In addition, the flip-sign of the coin forces us to remember that the Shoah likewise had a "rational" component--in the form of Nazis benefitting from the belongings and wealth of the murdered Jews.

A MORE SYSTEMATIC NAZI-GERMAN GENOCIDE OF SLAVS WAS PREVENTED BY LOGISTICS, NOT BECAUSE NAZIS WERE "SOFT" ON SLAVS COMPARED WITH JEWS! Initial German plans called for the direct and indirect murder of some 30 million Slavs. (Kay, pp.

111-on). One must ask why Slavic losses, however considerable, failed to reach this level? Kay answers, "With insufficient numbers of security troops and a military situation that rapidly began to deteriorate, it proved impossible to cordon off whole regions and simply bring about the death of millions of people through starvation. In the event, countless Soviet civilians took to the country roads in search of food, and trade on the black market thrived." (p. 115). The informed reader remembers that the Poles also thwarted systematic German-imposed genocidal starvation by implementing an underground black market. NAZIS DELEGITIMIZE SLAVS AS WELL AS JEWS. BELARUSIANS WERE ABOVE POLES IN THE NAZI HIERARCHY. THEY GOT A QUISLING DESPITE BEING UNTERMENSCHEN There are several stages in the conduction of genocide, and the dehumanization of the targeted group is one of the first ones. Author Stephan Lehnstaedt recognizes this process as encompassing Slavs no less than Jews. He writes, "In their [Nazi] eyes, the local population of Belarusians and Jews consisted only of subhuman beings (UNTERMENSCHEN) not worth caring about. At first they were just defeated enemies whose country was to be conquered. But even before the occupation, Nazi propaganda created a certain image of these people, one that was spread by word of mouth and amplified by Nazi scholarship. In official announcements, the Belarusians were declared to be a mixture of eastern Baltic and eastern European races, and they were viewed with disdain, though on the Nazi racial scale--because of some Nordic 'additives'--they were above Poles, notwithstanding their alleged lesser intellectual abilities compared with other Slavs. And despite the establishment of a minor collaborating regime, most of the occupiers saw Belarusians as subhuman beings." (pp. 246-247). Now, if Belarusians were above Poles, in Nazi-German thinking, and Belarusians were systematically exterminated, as they were, it follows that, given more favorable circumstances, the Germans would have exterminated many more Poles than "only" the 3-5 million that they did. It is sometimes argued that there was no Polish Quisling because the Germans did not want one, and because the Germans thought of the Poles as too far beneath them to "deserve" a collaborationist government. Both premises are false. First of all, the Germans did seek, but failed, to find a willing Polish Quisling. Second, as the Belarusian example shows, merely being thought an UNTERMENSCHEN does not prevent a Quisling government, at least not necessarily.

Overall Rarity of Polish Collaborators

New Directions in the History of the Jews on Polish Lands Polonsky, Antony
 2018 **No Significant Polish Collaboration With the Nazis. The Rest of the Volume is the Standard Narrative on Jews and Poles** This volume is hardly "new directions" as advertised, but does have a few interesting items amidst the same old same old blame-everything-on Poles approach. I begin with the few interesting items. ADMITTEDLY NO BASIS FOR SAYING THAT POLISH NAZI COLLABORATION AGAINST JEWS WAS EXTENSIVE, OR THAT IT NECESSARILY WAS COLLABORATION AT ALL! Andrzej Zbikowski writes: "We still don't know how many such Poles there were--thousands or tens of thousands--or whether their main motive for murder or denunciations was lust for property or rather fear of the occupying Germans--who had, after all, forbidden on pain of death any assistance to Jews." (p. 418). Even in this glimmer of objectivity, however, Zbikowski retains a Jewish-centered, Polish-suffering-diminishing mindset. He fails to inform the reader that Poles were in desperate poverty under the German occupation, so they could hardly have been animated by a "lust for property". (Were still-living Jews that appropriated the property of murdered Jews also driven by a "lust for property"?) Zbikowski also fails to provide much-needed perspective. "Tens of thousands" or "thousands" of Jewish-betraying Poles, out of an unmentioned total of 28 million ethnic Poles, comes out to a staggering collaboration rate on the order of 0.1%--0.01%, again assuming that this truly was collaboration to begin with. In any event, the facts are clear: The media has no business going around promoting the falsehood that Polish collaboration with the Nazi Germans was significant, much less that it makes "Poland complicit in the Holocaust" (whatever that means). So will the media finally do justice to Poland? Fat chance. THE "POLISH DEATH CAMP" LIE IS ALIVE AND WELL Lithuanian scholar Saulius Suziedelis comments, "The canard that the Nazis chose Poland as the site of the death camps because of Polish anti-Semitism is still current in some circles." (p. 127). Canard indeed. But, absent an agenda, why does this canard continue? NO "POLISH DEATH CAMP" LIE NEEDED: A MORE SUBTLE SHIFTING OF THE BLAME FOR THE HOLOCAUST FROM GERMANS ONTO POLES Omer Bartov waxes eloquent as he writes, "Clearly, without Nazi Germany there would have been no Holocaust. But this cannot obscure the fact that there were powerful forces in Poland, which hoped and worked for the removal of Jews from the country; that these forces reflected a

prevalent and growing anti-Semitic sentiment; that this sentiment became part and parcel of much of Polish nationalism; and that as a result of a combination of factors, including prejudice, ideology, greed, fear, cowardice, and resentment, to name only some of the most prominent, the existence of Jews in German-occupied Poland became unsafe not only because of the German will to murder them but also because so many of their Christian neighbors were glad to see them go or were at least indifferent to their fate." (p. 112). German guilt diffusion is at work overtime! Notice Bartov's slurs against Polish nationalism and the transparent attempt to "Nazify" it. Then take note of Bartov's effortless mixing up of Nazi German genocidal actions against Jews with the entirely-different Polish desire for a peaceful emigration of Poland's Jews (BTW, also advocated by some Jews). Notice also Bartov's effortless equating of merely verbal Polish dislike for Jews with some kind of imagined Polish complicity in the German-made Holocaust. But wait: It gets even better. Even more facile is Bartov's slippery re-use of the totally unsupported, decades-old inane assertions that "so many of their Christian neighbors were glad to see them go or were at least indifferent to their fate."

HOLOCAUST SUPREMACISM RULES OVER THE WEST, AND

INCREASINGLY OVER POLAND AS WELL Dan Michman candidly remarks, "The 'Holocaust' has undoubtedly acquired a central status, or even more so a KEY STATUS, IN THE CONTEMPORARY PUBLIC IMAGINATION; it has become, to use Alon Confino's definition, a foundational past 'in modern European history,' together with the French Revolution, and consequently of the Western mind-set." (p. 386; Emphasis added.) It most certainly has. Michman continues, "In European societies, interest in and research on the Holocaust have become central to national identity struggles, to education, and to collective memory. In Poland, this aspect has been at the frontlines in recent decades." (p. 386). JEWISH MUSEUMS IN POLAND--A TOOL OF HOLOCAUST

INDOCTRINATION Jolanta Ambrosewicz-Jacobs is quite correct as she writes, "The POLIN Museum of the History of the Polish Jews has the opportunity to change the attitudes of Poles, especially younger ones, toward Jews, and toward the Holocaust and its memory, on the basis of careful planning and systematically applied research." (p. 171). Yes, and that is what it is for! MENTIONS OF NON-JEWISH GENOCIDES ARE MORE A DEFLECTION THAN A SOFTENING OF HOLOCAUST SUPREMACISM Jolanta Ambrosewicz-Jacobs, using other words, alludes to the fact that non-Jewish genocides can be mentioned, but only as long as they "know their place"--in subordination to the Holocaust: "Education about the Holocaust under the project of the European Union's Fundamental Rights

Agency (FRA) has been defined as 'education that takes the discrimination, persecution and destruction of the Jews by the National Socialist regime AS ITS FOCUS, but also includes Nazi crimes against other victim groups, both for the purpose of deeper understanding and contextualization of the Holocaust and out of a desire to acknowledge and commemorate the suffering of numerous non-Jewish victims of the Nazi era.'" (p. 172; Emphasis added).

OVERT DISRESPECT TOWARDS POLISH SUFFERING One common property of Holocaust supremacism is the active belittling of the sufferings of non-Jews. In the case of Poles, this is commonly exhibited in terms of negative references to "Polish martyrology" or to put downs of Poland as "the Jesus Christ of nations." Evidently not wanting to feel left out, Andrzej Zbikowski sings the tune about Poland's "martyrological line" (p. 409), as if Poles only imagined that they suffered during World War II.

ANOTHER OPEN ATTEMPT TO DELIGITIMIZE SCHOLARS WHO DISAGREE WITH THE PREVAILING NARRATIVE Andrzej Zbikowski calls scholars such as Jan Zaryn and historian Marek Jan Chodakiewicz nationalists (p. 407)--evidently hoping that the bad smell of this naughty word will nullify their scholarship. This is where Holocaust "scholarship" is today. Then again, if Orwellian labeling and name-calling are just fine, then why doesn't Zbikowski also call himself what he so obviously is--a Judaizer? That would even things out a bit. So, in this corner are the nationalists and in that corner are the Judaizers. The audience is waiting with bated breath for the action. Bring it on!

LACHRYMOSE JEWISH HISTORY? A CYCLE CONSISTING OF LONG-TERM JEWISH PRIVILEGE AND SHORT-TERM JEWISH PERSECUTION: THE VIEWS OF ZIONIST BEN-ZION DINUR CONVERGE WITH THOSE OF HITLER Daniel Blatman cites a Hebrew-language source as he writes, "He [Ben-Zion Dinur in 1943] argued for a fixed pattern of Jewish life in the Diaspora: the rise of a Jewish center in a specific place (Babylonia, Ashkenaz, Spain, Poland and Lithuania, Germany), which achieves a glorious economic and cultural life, until the moment when its existence becomes a thorn in the side of the host society or the local ruler. As a consequence, the center collapses and disintegrates, the Jews are expelled or murdered, and the place of the destroyed center is taken by a new center that develops elsewhere. In other words, Jewish life in exile has a deterministic and periodic nature, with cycles of migration or expulsion, consolidation, a flourishing zenith, and then collapse and destruction, followed by migration to another place where the community is renewed." (p. 424). However, Daniel Blatman does not mention the fact that this particular cyclic view of Jewish history is the same as that in Hitler's MEIN KAMPF! The only difference is

Hitler's view that the Jews were the ones at fault for successively wearing out their welcome in the nations that had accepted them.

Deportation and Exile: Poles in the Soviet Union, 1939-48 Sword, Keith

1994 **Very Low Rates of Polish Collaboration. Clarifies Jewish Deportees and the False "Fear of the Nazis" Zydokomuna Exculpation** This work by a British author provides details of not only the deportations and "amnesty", but also many other aspects of Soviet aggression towards Poland. It gets into the politics behind the Soviet confiscation of the Kresy (Poland's eastern half), the disbanding and frequently murder of AK (A.K.) units that had just been fighting on behalf of the Soviets against the Germans, and the early forced Communization of Poland on the heels of the Red Army. **HOW MANY POLISH DEPORTEES?** How many Polish citizens were deported in 1939-1941? Sword cites Bogdan Podoski's estimate of 1,692,000 and others down to about 1,000,000 (pp. 25-26). Although Sword does not get into recently-cited Soviet figures that admit less than 400,000 Polish citizens deported, he does mention Soviet verbal allegations that there were only 388,000 Polish citizens in the USSR in June 1941. Sword suggests that this can be explained by the high mortality of the deportees (up to 30% annually), the re-definition of non-ethnic Polish citizens as non-Poles, and, above all, the unreliable, even conjectural, nature of Soviet statistics. (p. 27). Of all the 1939-1941 waves of deportations, the one in late June 1940 was perhaps the most devious. When the Germans had invaded Poland in 1939, many Polish citizens fled east, only to end up trapped in Soviet-annexed eastern Poland. The Soviet authorities announced that these refugees could return to their homes in German-occupied western Poland, and even provided trains for this purpose. It was a cruel ruse. Instead of transporting the refugees westward as promised, the trains moved these refugees east into the interior of the USSR as a disguised wave of deportation! A large fraction of these refugees was Jewish. [p. 18]. (This confirms historian Jerzy Robert Nowak.) According to the scholar Podoski, the refugees consisted of 138,000 ethnic Poles and 198,000 Jews. (p. 26). **ZYDOKOMUNA EXCULPATION FAILS** Consider the implications of the foregoing. One common exculpation for the Zydokomuna (Jewish-Soviet collaboration) in 1939 is the Jewish fear of falling into the hands of the Nazis, and gratitude to the Soviets for preventing this from happening. Podoski's figures, even if exaggerated several-fold, soundly refute this. Were Jews actually afraid of the Nazis at this time, it would be virtually impossible to find even a single Jew, safe in Soviet hands, who

would deliberately seek to return to Nazi-held territory. Instead, there were plenty.

EXTREME RARITY OF POLISH COLLABORATION WITH THE SOVIETS

The high rate of Jewish-Communist collaboration contrasts with the almost monolithic Polish rejection of any hint of Communism. For instance, in 1940, the Soviets found only 15 Polish officers, out of many thousands interned before Katyn, sympathetic to the Soviet cause. (p. 232). This comes out to around 1 in 500 (0.2%).

THE 1941 "AMNESTY" After Nazi Germany attacked its erstwhile Soviet ally, the Polish deportees were given an "amnesty". Sword details how only a fraction of the captive Poles were actually released. The Soviets, having redefined Jews, Byelorussians, and Ukrainians as Soviet citizens, wanted to keep them in the USSR to reinforce their claims for the Kresy. They spread propaganda to Jews, telling them that the Polish Government does not want them. (p. 51). The Polish Jews, or at least the Zionists, for their part, asserted their long-held separatism by wanting to be part of a semi-independent brigade instead of integration into the Polish Army. (p. 58). General Anders rejected this proposal. Later, of course, many Polish Jews deserted in Palestine.

A SENSE OF HUMOR Sword has a place for levity. He comments (quote) The Poles are famed for their political jokes and their grim humour in adversity. A contemporary tale (from 1944) had a Russian major cajoling Poles to join the Red Army, maintaining that the Poles should fight at their side against the common fascist enemy. One of the "recruits" turned to the Russian officer and asked, "Have you ever seen two dogs fighting over a bone?" "Yes, I have--came the answer." "And--continued the Pole--did the bone take an active part in the struggle?" (unquote).

Soviet Polish Relations, 1917-1921 Wandycz, Piotr Stefan 2013 **Very Low Rates of Polish Collaboration Demonstrated** Poland Not the Aggressor in the 1920 Polish-Bolshevik War. This work is overflowing with biographical and historical information. Owing to its comprehensiveness, I limit my review to a few issues.

THE EARLY ZYDOKOMUNA Among revolutionary political parties, consider the SDKPiL. Some authors try to cast it in a positive light. However, Wandycz points out that SDKPiL joined the Bolsheviks before the October Revolution. (p. 52).

HOW LARGE SHOULD POLAND BE? Now consider the different visions for the eastern border of a resurrected Polish state. (See map, p. 95). The National Democrats (Endeks) promoted what has been considered the nationalist, incorporationist, annexationist, or even imperialist orientation. They wanted Poland to incorporate Lithuania, and to extend somewhat further east of

what became the eventual Riga border. Their view was hardly annexationist or imperialist, as they wanted only those territories with a substantial Polish population, economic interests, etc. Pointedly, the so-called Dmowski line not only eschewed the borders of 1772, but also rejected all of the territories that Poland had lost in the first partition, along with much of the territory lost in the second partition. (p. 96). Imperialist indeed! In contrast, the federalist position, favored by Pilsudski, enjoyed the support of a wide assortment of Polish liberals, conservatives, socialists, populists, and intellectuals (various examples listed by Wandycz). It proposed the resurrection of the Commonwealth of Poland, but as a federation of nations, comprising Poland, Ukraine, Byelorussia, Lithuania, and possibly the other Baltic countries. (p. 96). As for the eastern border of Poland itself, Pilsudski, as a first step, favored it going through a line connecting Wilno, Baranowicze, Pinsk, Kowel, Lwow, and Drohobycz. (p. 99). The eastern border that emerged because of the Treaty of Riga was a compromise between the ideas of Dmowski and those of Pilsudski. Whatever the "injustice" of leaving millions of non-Poles west of the border, one must also remember the "injustice" of 3 million Poles, still left in the Soviet Union, east of the Riga border. (p. 84).

THE 1920 POLISH-SOVIET WAR: IMPLICATIONS The author focuses on both the military and political issues in this pivotal conflict. Much was in a state of flux. Wandycz takes issue with those who assert that Poland was the aggressor in the 1920 War. He cites both a Communist and non-Communist author who agree that both Poland and the USSR had prepared for the showdown that took place in 1920. (p. 387). The Red Army had begun its advance in 1918-1919, and Poland's fate became obvious to Poland's leaders. (p. 289). What would have happened if Poland had lost the 1920 Bolshevik War? The USSR could either have made Poland into a satellite nation (as she was to do in 1944), or absorb Poland as a Soviet Republic. (p. 177, 285). There is also evidence that Lenin opposed the provisions of the Versailles accords in regards to the Polish-German situation, and this could have implied a renewed partition of Poland. (p. 285).

JEW'S SERVE AS TOOLS OF THE SOVIETS The author does not get into the subject of Jewish-Soviet collaboration (sometimes called the *Zydokomuna*) during the 1920 Polish-Soviet War. However, he mentions the Soviet occupation of Bialystok, during which time the commissars gave school positions to trusted Jews, while the Polish students were reduced to a minority. (p. 227).

VERY LOW RATES OF POLISH COLLABORATION, EVEN WHEN UNDER DURESS Piotr S. Wandycz then focuses on the almost complete failure of the Soviets, during their 1920 occupation of Poland, to gain any significant support among local working class Poles. Based

on Soviet documents, the Communist indoctrination of 24,000 Polish POWS induced only 123 of them to agree to join the Bolshevik Party. (p. 230). This comes out to a vanishing one-half of one percent! [Later, in 1940, the Soviet found only 15 captive Polish officers, out of many thousands, expressing sympathy towards Communism. Please see: *Deportation and Exile: Poles in the Soviet Union, 1939-48*, and read the detailed Peczkis review.]

The “Poles Rejoiced at Jewish Deaths”

Destroy Warsaw!: Hitler's Punishment, Stalin's Revenge Borowiec, Andrew

2001 **The Myth of Poles Cheering at Jewish Deaths During the Warsaw Ghetto Uprising** One especially valuable aspect of this book is its detailed introduction to the beginnings of the Polish Underground. Concrete Polish guerrilla strategy was planned even before the German guns of 1939 had fallen silent. **POLES DID NOT DELIGHT IN THE SUFFERINGS OF THE JEWS: TO THE CONTRARY** During the Warsaw Ghetto Uprising (1943), even the German-constrained Polish firemen tried to help the doomed Jews: "The flames leaped high above the twelve-foot wall covered with broken glass, and firemen in gleaming helmets were called to the scene. But when they aimed their hoses at the burning buildings across the wall, an SS officer waving a pistol shouted at them to stop wasting water. They were there not to extinguish the burning Jewish part of the city but to prevent the flames from spreading to the 'Aryan' side of Warsaw. Nearby factories produced uniforms and spare parts for German army vehicles. The firemen stood there, useless and helpless, together with a crowd of silent Polish onlookers, numb with horror and fear. Several women wept. Then Lithuanian police in black uniforms arrived and told the crowd to move on." (p. 55). Borowiec's testimony, an eyewitness one (p. 66), adds refutation to the oft-repeated Polonophobic innuendo of Poles cheering the burning of the Jews. **1944 WARSAW UPRISING: PREMATURE SHOOTOUTS** Borowiec was 14 years old at the time of the Warsaw Uprising. He writes much about the first days of the Uprising and the premature shootouts that occurred prior to 5 PM, August 1. This made it virtually impossible to coordinate the first planned actions of the Uprising, and it ruined whatever chances the Poles had of taking the Germans by surprise at their strongly-defended positions (bridges, etc.). But who actually did the premature shootouts? Was it the Communist GL-AL? **POLISH HEROISM EVEN**

IN DEFEAT As if writing a rebuke to those who labeled the Uprising a folly, Borowiec quotes from an Underground newspaper: "There are no regrets and no fear. And we are determined to die in the Polish Thermopylae, in the ruins of our city, rather than abandon the independent life and the values gained in the general enthusiasm." (p. 181). GERMAN VINDICTIVENESS Some 40,000 Varsovians were taken to concentration camps (p. 177), in violation of the capitulation agreement. The Germans removed 33,000 railway wagons of loot before burning Warsaw's remaining buildings (p. 178). The AK (ARMIA KRAJOWA) continued to fight the Germans after the Uprising before being disbanded on January 19, 1945 (p. 181).

A Jump for Life: A Survivor's Journal from Nazi Occupied Poland Cyprys, Ruth Altbeker 1997 **Poles Rejoiced at Jewish Deaths Myth BOMBSHELL: Clarifying the Much-Misrepresented "Jews Are Getting Burned Like Bugs" Remark During the Warsaw Ghetto Uprising** Originally written in 1946, Cyprys' account is remarkably free of the biases that are nowadays so common in Holocaust literature. THE HOLOCAUST AND THE POLOKAUST WENT HAND IN HAND Cyprys devotes almost as much attention to German crimes against Poles as to those against Jews. Furthermore, Cyprys makes it clear that the Germans regarded the Poles as having no more inherent right to live than the Jews. Consider what happened when two ethnic Poles were mistakenly herded with Jews into a Treblinka-bound train: "Two gentiles in our wagon tried to explain to the Germans that they did not fit into this society and tried to show their documents. All to no avail. 'Even if you are not a Jew, you are a damned Pole', yelled the German, and slapped the older woman's face, barking 'Polish swine' and with his rifle butt drove her to the wagon." (p. 95). ANTISEMITISM NO BARRIER TO POLES AIDING JEWS Cyprys reported a balanced range of Polish attitudes towards Jews (pp. 118-119, 127, 132), some of which varied within the same family (pp. 142-143). Ironically, she was helped by the obsessively anti-Semitic Mrs. Zosia, who felt sorry for the Jews and who aided them (pp. 220-221). THE PLUNDER OF JEWISH PROPERTY BY JEWS AS WELL AS BY POLES In his FEAR, Jan T. Gross presents a distorted view of Poles acquiring Jewish properties during the German occupation. In contrast, when mentioning how some Poles pretended to be VOLKSDEUTSCHE in order to join in the German-sponsored pillage of Jewish properties, she nevertheless added: "The local mob usually guided the Germans to the rich Jewish houses and stores.

With the deepest shame I must admit that there were some Jews among the scum." (pp. 25-26). THE "DOOMED JEWS SEE GLEEFUL POLES" MYTH The author and her daughter were loaded on a Treblinka-bound train. It was only with the greatest difficulty that Cyprys was boosted up and enabled to cut through the bars to jump out and to have her daughter Eva (Ewa) get pushed out. One inflammatory Polonophobic Holocaust myth is the one about Jews, while being transported to the death camps and with full knowledge of their impending deaths, being forced to endure the sight of indifferent or rejoicing Polish onlookers. [This meme is reinforced, for example, by the scene in Steven Spielberg's SCHINDLER'S LIST (SWINDLER'S LIST), in which a Polish girl gives a sarcastic "Good bye, Jews!" to soon-to-be-deported Jews.] Against such nonsense, we learn that the death trains had small, barred windows well above eye level, and with nothing to stand on in order to look out of them (p. 96). Viewing (in either direction) was nearly impossible. Consequently, very few Jews, packed as they were in the trains, were even in a position to look outside. WARSAW GHETTO UPRISING: POLISH REMARKS IN PROPER CONTEXT The oft-quoted Polish remark about Jews in the Warsaw Ghetto Uprising "getting burned like bugs", although invariably presented as such, wasn't necessarily derogatory. After all, Poles used the same phrase to refer to themselves in the face of their defenselessness against German incendiary bombing during the Warsaw Uprising! (p. 200). POLISH COLLABORATION DRIVEN BY GERMAN PRESSURE The Germans strongly promoted alcoholism among Poles. This was done in order to degrade them (Rafal Lemkin, in his classic that introduced the term genocide, elaborated on this). Pointedly, the Germans also exploited this dependency as leverage in the denunciation of fugitive Jews (p. 174). Cyprys elaborates on the sometimes-collaborationist Polish Blue Police (POLICJA GRANATOWA): "There were policemen who would accept neither bribes nor ransoms but, for the sake of their ideology, would hand over the Jews. Looking at this group objectively, however, one has to say that among their ranks there were many VOLKSDEUTSCH volunteers. The activities of the Polish police aroused such hostility among the majority of the Polish people, that death sentences were passed on several policemen by the Polish underground organizations and executions were carried out by Polish lads...upon the orders of the Organization a detailed list of all policemen was kept in the Underground offices. These contained, apart from proved misconduct, evidence of their standard of living which ascertained whether a dark blue was profiteering from blackmail or extortion. These lists of evidence were kept till the Warsaw Uprising: I do not know whether they survived the

insurrection." (p. 138). However, by no stretch of the imagination was the Polish Blue Police the main force in the roundups of Jews for their deaths: "On about 5 August [1942] all 'workshop territories' were hermetically closed and the Germans and Ukrainians started a ruthless expulsion of anyone found outside these areas--always with the efficient help of the Jewish militia. Wherever a German or a Ukrainian did not venture the militia men would gladly fish out as many as possible of those still hidden in cellars and vaults, only to oblige the Germans." (p. 52). Most Polish blackmailers (szmalcowniki), "the scum of mankind" (p. 119), took only part of the belongings of their Jewish victims and didn't usually actually denounce Jews to the Germans (pp. 119-120). They sometimes excused their conduct by their poverty and even gave the Jews advice on how better to disguise their Jewishness (p. 140). THE ROLE OF JEWISH COLLABORATORS

Underworld Poles weren't the only ones that fugitive Jews feared: "The Jewish Gestapo men who remained alive were very dangerous. Their eyes were penetrating and Jews pointed out by them were lost beyond hope." (p. 165). Cyprys personally observed them shouting Jewish slogans or singing Jewish songs in order to provoke a telltale reaction in fugitive Jews among the pedestrians (pp. 165-166).

POLISH ASSISTANCE TO JEWS, AND POLISH UNDERGROUND

RESISTANCE Cyprys alludes to Zegota as follows: "It goes without saying that only a fraction of the Jews in hiding knew about the existence of this committee. Those who were in touch with the patriotic 'Polish intelligentsia' or people who worked in the Underground were most likely to benefit. Everything was obviously carried out in the greatest secrecy, using all available means of security." (p. 150). Complaints about Zegota aiding only a modest number of Jews are clearly off the mark. In fact, Cyprys has a very sage understanding of ALL underground activities: "In reality underground activities were extremely stressful and required a great deal of steadiness and concentration. And because it had gone on for so many years, it was exhausting even to the strongest individuals and led to many casualties." (p. 184). Cyprys provides a level of detail about the Poles' 1944 Warsaw Uprising usually only done by Polish authors. We read, for instance, about the devastating effects of the German nebelwerfer ("roaring cow" or "cupboard"), and the systematic destruction of Warsaw by Germans AFTER the Uprising.

The Complete Black Book of Russian Jewry Ehrenburg, Ilya 1946 **The Jews-Disregarded-in-Soviet-Bloc Myth. Jedwabne Unclear. Non-Cheering of Jewish Deaths.** Substantial Polish Aid to Warsaw Ghetto Uprising. This book

provides considerable detail on the German murders of Jews in German-conquered eastern Poland and western Soviet Union, usually by mass shootings followed by either mass burial or mass cremations in open-air pyres. **WARNING:** The descriptions of both gratuitous and systematic German cruelties are graphic, even by Holocaust-material standards. Although, not surprisingly, the narratives are laced with Communist propaganda, there is a surprising lack of contempt for religious people and the clergy. And nowhere in this book does Ilya Ehrenburg display his reputed collective hatred of Germans. **JEDWABNE: UNCLEAR PERPETRATORS** The narratives follow a geographic format. Interestingly, the massacre of the Jews of Edvabny (Jedwabne) is mentioned, but not any accusation of Poles being responsible (p. 205). This contrasts with the attention devoted to Baltic collaborators in their German-occupied nations. **THE MYTH OF JEWISH DEATHS BEING IGNORED, HIDDEN, OR DEFINED-AWAY BY POSTWAR POLAND** We hear a lot nowadays about Eastern Europeans suppressing the remembrance of Jewish deaths by conflating them with the German murders of Slavs, and as through such constructs as "victims of fascism" or "murdered citizens". Polish authorities were supposed to have "padded" the Jewish death tolls, of the death camps, with millions of nonexistent Polish deaths, in order to hide the Jewish deaths. Over and over again, this canard is shown to be false. [It looks like a false Jews-ignored argument has been invented in order to provide justification for Holocaust supremacism--as a "corrective" to a manufactured problem.] As yet another refutation of this Polonophobic falsehood, Grossman (p. xxix) **EXPLICITLY** distinguishes between the fates of non-Jews and Jews: "In many places the murder of local residents--of Russians, Belorussians, and Ukrainians--was merely the first step toward the realization of Hitler's intended program of the eventual extermination of the Slavic people. With regard to the Jews, fascism implemented its bloody plans immediately and universally." To add to the refutation, his volume provides one of the earliest postwar comprehensive accounts on the modus operandi of the German death camps, especially Treblinka (pp. 462-487) and Auschwitz (pp. 500-532). A Jewish-Soviet [NOT Polish] commission arrived at a figure of 4 million victims of the Auschwitz complex (p. 501, 513-514). This debunks the myth of this highly-inflated figure being some sort of later Polish invention designed to hide the Jewishness of most Auschwitz victims. **THE CANARD ABOUT POLES CHEERING AT JEWISH DEATHS** This mendacious meme is best known, to the public, through the well-watched movie **SCHINDLER'S LIST** (**SWINDLER'S LIST**), in which a young Polish girl gives a sarcastic farewell (Goodbye Jews!) to the soon-to-be-murdered Jews. Likewise, in

his NEIGHBORS and FEAR, the media-acclaimed Jan T. Gross would have us believe that Poles habitually delighted in Jewish sufferings, and were intoxicated with greed towards Jewish properties. The Soviet-Jewish editors of this volume indicate just the opposite: "Honest Poles and Ukrainians were deeply disturbed by these unprecedented crimes, by the mass extermination of completely innocent people." (p. 83). "Many Jews hid among the Poles and Ukrainians. No matter how much the Germans tried to corrupt the souls of the people with the threat of death, execution, treachery, and greed, the people remained brave, honorable, and capable of heroic deeds. The Polish intelligentsia saved many Jewish children from death." (p. 84). Much the same situation prevailed in Byelorussia: "It must be said during those troubled times the friendship between Poles and Jews generally burned bright. The fascists were able to organize only the dregs of society and set them against the defenseless, persecuted Jewish people." (p. 198). The last quoted statement is identical to the conventional Polish position: Polish collaborators and killers of Jews consisted of marginal members of Polish society--again refuting Gross. **WARSAW GHETTO UPRISING (1943)--SUBSTANTIAL POLISH HELP RECOGNIZED** The editors of this volume provided one of the earliest postwar accounts of the Warsaw Ghetto Uprising. They recognize the assistance and involvement of Poles to a much greater extent than do most Holocaust materials. There is a unit of the AK mentioned, along with its act of engaging the German sentries in combat, which enabled Jews to escape the ghetto (p. 549, 557). A partial list is provided of Poles who died fighting alongside, and on behalf of, the Jews in the Warsaw Ghetto Uprising. (p. 554). Now, the authors of this book were Communists. They most certainly were not trying to give any kind of undeserved credit to non-Communist and anti-Communist Poles!

Little-Known Facts in the Postwar Killings of Jews

Twice-Dead: Moshe Y. Lubling, the Ethics of Memory, and the Treblinka Revolt with a Foreword by Elie Wiesel Lubling, Yoram 2007 **Not Only Poles Sometimes Killed Holocaust-Surviving Jews: Jews Also Sometimes Killed Holocaust-Surviving Jews. We Never Hear About That!** Yoram Lubling is the son of Holocaust-survivor Pinchas Lubling and the grandson of Treblinka-revolt leader Moshe Y. Lubling. He traces the forgotten past of his grandfather, and how even Holocaust-promoting institutions have been slow to acknowledge the eldest

Lubling. The Zydokomuna is not far below the surface. Although this is supposed to be a book about the Shoah in general and the Treblinka Revolt in particular, author Lubling goes out of his way to make frequent positive mentions of Marx and Communism. (e. g., p. 3, 70, 77, 173). **GENUINE (AS OPPOSED TO COMPELLED) GERMAN REPENTANCE FOR NAZISM. YEAH, RIGHT** A number of Holocaust survivors are mentioned that committed suicide because Germany went virtually unpunished (p. 5). They aren't the only ones who would've liked to see Germany incinerated! **HOLOCAUST FICTIONS RECOGNIZED** The author is candid (pp. 12-19) about the Wilkomirski fraud, the unexpected semi-fictional character of Steiner's TREBLINKA, the made-up "Ivan the Terrible's" assassination as initially claimed by Treblinka-survivor Rosenberg (p. 126), etc. According to divergent survivors' accounts, the Chorazycki-suicide-and-aftermath is one that is conspicuously omitted, has the Goldjuden murdered in a pit, or has the Goldjuden tortured and (unbelievably) released by the SS. (How many accusations against Poles, in Holocaust survivors' testimonies, likewise rest upon hearsay or fabrication?) **A NEW AND RATHER IMAGINATIVE POLONOPHOBIC FANTASY** Lubling repeats standard Polonophobic generalizations (see Amazon Wish List: Exposing Polonophobia...). I have read numerous Jewish accounts, and the one about Poles throwing urine from the rooftops, on Jews being herded to the death trains (p. 85), is a new one to me. So the Germans would allow Poles to stand on rooftops in such situations. Laugh. And, bearing in mind that Germans often shot at Poles merely glancing at them from partly-shuttered windows, what Pole, no matter how anti-Semitic he is supposed to be, would attempt something as overt as staring at a German operation from a rooftop? **IN DENIAL ABOUT HOLOCAUST SUPREMACISM** Lubling scorns any notion of Jewish "triumphalism of pain" (p. 104). But surely it is not tax-supported Museums of Polish Suffering that can be found in every major US city, and surely it is not the Polokaust that is required by law to be taught to American children in many US states. **THE STANDARD DOUBLE STANDARD** Jewish collaborationists are at least partly exonerated by Lubling based on the traumas of German rule. So why not adopt a single standard, and do the same to the media-publicized Polish blackmailers (SZMALCOWNIKI) and denouncers of fugitive Jews? Fat chance. **NOT ONLY POLES SOMETIMES KILLED JEWS AFTER THE WAR: JEWS DID ALSO** Lubling candidly writes: "After the war there were numerous cases in which Holocaust survivors were killed by other survivors, most notably the Kastner [Kasztner] case in Israel." (p. 95). Yet--surprise--surprise--all we hear is about the Poles in this regard. **WHO IS**

FAVORED BY THE MEDIA? Lubling contends that Jews are unfairly treated in the media. He cites Ehud Olmert's complaint (pp. 5-6) about the selective media attention and outrage to Israeli killings of Arabs. But the Kielce Pogrom is still recounted while the hundreds of nameless 40-victim massacres worldwide since then aren't, and the same media that did cartwheels over the Jedwabne "revelation" ignored or dismissed the massacres of Poles by Jews at Naliboki and Koniuchy.

Reflections On The Kielce Pogrom* Kaminski, Lukasz 2006 **Poland's Holocaust-Surviving Jews Publicly Backed Soviet-Imposed Communism in An In-Your-Face-Manner. Postwar Jew-Killings By Poles Contextualized*

This book is of variable quality: Hence the 3-star rating. Unfortunately, none of the authors attempt to come to grips with the manifold evidences of the Kielce Pogrom being a Soviet-staged event. However, Ryszard Smietanka-Kruszelnicki (p. 28) notes the difficulty of explaining why the disturbance was allowed to go on for hours, at a site in a major city that was located proximate to, and with unimpeded access from, the headquarters of police and security forces. JEWS AND COMMUNISM (ZYDOKOMUNA). NON-COMMUNIST JEWISH POLITICAL PARTIES ENDORSED COMMUNISM Formal political Jewish support for Communism went far beyond membership in the Communist Party, or participation in the Communist establishment. For example, according to Shaynok (p. 11), among Zionist organizations alone, the Poalei Zion Right was socialist, while the Poalei Zion Left and the Hashomer Hatzair were Communist-oriented. A DELIBERATE JEWISH PROVOCATION AGAINST POLES. RETALIATORY POLISH VIOLENCE AGAINST JEWS? Poland's Holocaust-surviving Jews not only supported Communism, but even did so in an overt, in-your-face manner to Poles. For instance, on May Day in Walbrzych, there was a massive manifestation of Jewish support for Communism. The marchers included members of the Bund, the SZOMRZY (Hashomer Hatzair) in uniform, and members of the Jewish Committee. They all had banners, in Polish and in Yiddish, saying "Long Live Stalin!" No Poles could be heard chanting pro-Communist slogans. (Shaynok, p. 25). All we hear is the lament that Poles occasionally killed Jews in post-WWII Poland. Surprise: We never hear about the Jewish provocations that may have precipitated it. In addition, postwar Polish violence against Jews must be placed in the broader context of the lawlessness caused by the brutalities of Nazi and then Communist subjugation. For example, in the Province of Kielce alone, and that only between July 1945 and February 1946, 5 Jews were murdered along with 130

Poles. (Bozena Szaynok, p. 17). **THE MYTH OF THE POSTWAR POLISH GOVERNMENT IGNORING THE JEWS' HOLOCAUST** Neo-Stalinist authors such as Jan T. Gross would have us believe that the postwar Communist government in Poland was not particularly solicitous over the Jews, that it was eager to "move on" relative to Poland's Jewish past, and that Poles and Jews were simply lumped together as "victims of fascism" and the like. Precisely the opposite was true. Szaynok (p. 19) presents several examples of how the Communist government curried favor with both Polish Jews and with what may be called "international Jewry". While slandering the A. K. (Armia Krajowa), the Communist officials praised the heroes of the Warsaw Ghetto Uprising in the Spring of 1945. These Stalinists equated the A. K. and N. S. Z. with Nazism (much as their neo-Stalinist and LEWAK imitators do today, albeit to a softer degree). Communist officials invited influential international Jewish organizations, such as the WJC (World Jewish Congress) to join the attack against General Wladyslaw Anders, and the president of one of the organizations reportedly demanded that General Anders be tried as a war criminal at Nuremberg. (p. 19). Jan Zaryn (p. 99) identifies the influential Jew, Dr. Joseph Tenenbaum, the Chairman of the American Federation of Polish Jews, and later author of the anti-Polish propaganda piece, **IN SEARCH OF A LOST PEOPLE**, as one who tried to persuade Bierut to extradite the "anti-Semite" Wladyslaw Anders to be tried as a war criminal. In conclusion, it is an undeniable fact that Jews were complicit, and disproportionately so, in the Communist subjugation of Poland. The time for this fact to be widely recognized is long overdue. **THE STANDARD DOUBLE STANDARDS** Throughout this book, there is a significant emphasis on the reaction (or failure thereof) of the Church towards the Kielce pogrom. A double standard existed. No such moral urgency was given to the Poles being tortured and murdered by Jewish Communists, and no parallel calls were made for influential Jews to condemn the Jewish involvement in the Soviet-sponsored **KIELCE POGROM: INSUFFICIENT EXPLANATIONS** Bozena Shaynok bends over backwards to stereotype Poles as anti-Semites. In doing so, she misrepresents and dismisses scholars with whom she disagrees (pp. 129-on). For instance, she mischaracterizes historian Marek Chodakiewicz as one who denies or minimizes Polish anti-Semitism. He does not. He points out that anti-Semitism, by itself, is an insufficient explanation. Then again, accusations of anti-Semitism are the oldest Jewish and leftist tricks in the book. Shaynok's very cursory and dismissive treatment of Umarly cmentarz: Wstep do studiow nad wyjasnieniem przyczyn i przebiegu morderstwa na Zydach w Kielcach dnia 4 lipca 1946 roku (Polish

Edition) can be corrected by actually reading it. Her understanding of Pytania nad pogromem kieleckim (Polish Edition) is no better. The insufficiency of anti-Semitism as an explanation is illustrated by the fact that Polish-Jewish prejudices went both ways. See the free, online book, TRADITIONAL JEWISH ATTITUDES TOWARDS POLES, by Mark Paul. RITUAL MURDER AT KIELCE --PROVES NOTHING Nor does belief in some version of ritual murder, or blood libel, against some group, by itself, cause violence. For instance, Jews believed that Gypsies (Sinti and Roma) kidnap Jewish children for nefarious purposes. See, for example: Bialystok to Birkenau, and read the Peczkis review.

Iron Curtain: The Crushing of Eastern Europe 1944-1956 Applebaum, Anne
 2012 **Atypical (But Temporary) Jewish Fairness to Poles on the Question of Postwar Killings of Jews By Poles** Applebaum examines many different matters related to the imposition of Communism: the wartime devastation, Yalta, religion, culture, and much more. THE NAZI-COMMUNIST ALLIANCE (MOLOTOV-RIBBENTROP PACT) WAS REAL AND SUBSTANTIAL The 1939-1941 pact between the USSR and Nazi Germany, which ended only when Nazi Germany suddenly turned on its erstwhile Communist ally, had been excused by some as a clever, insincere, time-stalling move by Stalin. In actuality, the alliance was genuine, and its implications substantial. Applebaum provides some information. (p. 56). There was extensive trade of sensitive materials (oil, grain, etc.) between the two. There was a prisoner exchange between the two totalitarian powers. The Soviet Union offered Nazi Germany the use of a submarine base at Murmansk. COMMUNISM WAS DEFINITELY TOTALITARIAN Contrary to the misrepresentations of another reviewer, this work is not a repeat of Cold War motifs. For instance, Applebaum examines--and debunks--the notion that the totalitarian aspects of Communism were overstated, or had been a delayed reaction to western hostility or "greed". She realizes that Communism could only be imposed in stages. It could not happen all at once. (pp. xxii--xxxii). In addition, the hardening of Communism, in the Eastern bloc about 1948, occurred in part because Stalin did not trust his European followers (p. 250), and because part of the local culture, up to that time, was incompletely steeped in Communist ideology. (p. 337). THE ZOLNIERZE WYKLEC Applebaum cites information otherwise not available in the English language. For instance, the post-WWII anti-Communist Polish guerrilla organization WiN (WOLNOSC I NIEZAWISLOSC--Freedom and Independence),

peaked at 20,000-30,000 members, despite the dogged and systematic Communist efforts to destroy this organization. (p. 100).

POLES WERE LESSER VICTIMS THAN THE JEWS--BUT NOT BY MUCH The author shows an atypical sensitivity to the sufferings of non-Jews. She realizes that the Germans considered Slavs to be subhumans [UNTERMENSCHEN], ranked not much higher than the Jews. (p. 7).

DEPARTING FROM THE STANDARD JEWISH NARRATIVE ON POSTWAR KILLINGS OF JEWS Unlike many other Jewish authors, Applebaum is relatively objective when it comes to Polish-Jewish relations. She goes beyond the likes of Jan T. Gross, recognizing the findings of other scholars. For instance, she cites and uses the works of historian Marek Jan Chodakiewicz. [Please click on, and read, the detailed Peczkis reviews of: *After the Holocaust: Polish-Jewish Conflict in the Wake of World War II* (East European Monograph), and *Poland's Transformation: A Work in Progress*] She realizes that the postwar killings of Jews may have been motivated primarily by criminality and political differences instead of anti-Semitism. (p. 137). She also realizes that the scale of these killings may have been greatly exaggerated, amounting to no more than 400-700 Jewish victims. (p. 493). [In any case, consuming far less than 1% of Poland's Holocaust-surviving Jews.] Applebaum also places the Polish killings of Jews, and various appropriations of Jewish properties, in the proper context of the social demoralization caused by the brutalities of the German and Soviet occupations (quote) During the occupation, respectable citizens ceased to regard banditry as a crime...Taboos about property broke down and theft became routine, even patriotic...But most of the looters were utterly indiscriminate in their targets, attacking the property of Gentiles and Jews alike...Though the looting eventually subsided in Poland and elsewhere, it may well have helped build tolerance for the corruption and theft of public property that were so common later on. (unquote) (p. 14).

DO NOT CONFUSE INCIDENTAL KILLINGS OF HOLOCAUST-SURVIVING JEWS WITH KILLINGS OF SUCH JEWS BECAUSE THEY WERE JEWS As to the murders of Jews commonly blamed--without evidence--on the Polish Underground AK and NSZ, Applebaum realizes that (quote) Not all of the violence was ethnic or political...Weapons were still available, murder rates were high. In many parts of Eastern Europe armed gangs roamed the countryside, sometimes calling themselves resistance fighters even when they had no connection to any organized structures of resistance, living by thieving and murder. Gangs of disoriented former soldiers operated in all the cities of Eastern Europe...Institutional collapse accompanied the moral collapse. (unquote)(p. 15).

UPDATE It is unfortunate that Anne Applebaum has, in recent years, as

connected with her attitudes towards Poland's freely-elected PiS government, drifted into a more typical Jewish Polonophobic mindset.

Pogrom Czy Odwet? Akcja Zbrojna Zrzeszenia "Wolnosci i Niezawislosc" w Parczewie 5 Lutego 1946 r. Bechta, Mariusz 2014 **The ZOLNIERZE WYKLECI in Action. The Truth About the So-Called Parczew Pogrom in Post-WWII Poland** Fighting the Communists and the Jews Who Served Them. **POGROM OR REPRISAL?** is the title of this scholarly, Polish-language work. This work is timely. The LEWACTWO and cultural Marxists, hysterical over the fact that the ZOLNIERZE WYKLECI are getting some long-overdue recognition, have begun a smear campaign against them. To do this, they have dusted off old Communist propaganda about the ZOLNIERZE WYKLECI being a bunch of Jew-killers and bandits. **A VERY CAREFUL, SCHOLARLY WORK** Noted historian Marek Jan Chodakiewicz introduces this work, stressing the fact that author Mariusz Bechta has done an extensive examination (with Benedictine-style patience!) of the pertinent archives (p. 14), and that, had Polish forces been out to "finish Hitler's job" by killing Jews indiscriminately, FAR more Jews would have died than actually did. (p. 12). **INTRODUCTION** The Soviet Union was in the process of imposing a Communist puppet government on Poland, using draconian terror. On February 5, 1946, a unit of Polish freedom-fighting WiN (WOLNOSC I NIEZAWISLOSC) guerrillas attacked the Jewish-Soviet collaborators at Parczew. The attack on Jewish Communists was soon mischaracterized as a pogrom by the Stalinists, and this old Communist propaganda has recently been recycled by the aptly-named neo-Stalinist Jan T. Gross, as in his **FEAR**. (p. 39). The likes of Dariusz Libionka and Adam Kopciowski have essentially followed suit. (pp. 37-38). **PRE-WWII** During the 1920 Polish-Bolshevik War, a sizeable number of Parczew-area Jews collaborated with the Soviets, for which reason they were later put on trial. Bechta bases this information from this book: D. Magier. 2005. **WOBEC KOMUNIZMU**. (pp. 50-51). In the 1930's, there was a continuation of the aggressive Jewish affinity for Communism. (p. 63). Far from being oppressed, the Jews of Parczew had generally been better off than the Poles. (p. 52). This owed, in large part, to the traditional Jewish monopoly on commerce. (p. 52). In order to break this Jewish economic hegemony, Polish boycotts and other unpleasantries took place, as they did elsewhere in Poland. In 1939, during the German-Soviet conquest of Poland, many of the Parczew Jews formed a Soviet-serving militia. (p. 87). (This was very

common in towns in Soviet-occupied eastern Poland.) During the post-1941 German occupation, the banditry conducted by fugitive Jews was a significant problem for the Poles. (p. 92). Later, the Jewish robber bands and Bolshevik bands merged, and acted against Poles in organized fashion (in what has sometimes been called "revolutionary banditry".) These were especially active in the regions of Lubartow, Wlodawa, Janow, and Pulawy. (p. 99). During the Holocaust, a significant number of Jews hid in the remote Parczew-area forests. The Germans made sweeps of the area, and uncovered many of these bunkers, often with the assistance of Jewish informers. (pp. 105-107, 114). [This reminds us that Germans were perfectly capable of finding fugitive Jews without the assistance of Poles, and that the low overall survival rate of fugitive Jews in German-occupied Poland (e. g., Jan Grabowski and his JUDENJAGD) does not necessarily imply significant Polish-German collaboration, as routinely claimed by Polonophobes.] Finally, there was a significant network of Jewish spies, serving the Nazis, in the area. This is elaborated by Bechta. (pp. 95-97).

JEWISH-SOVIET COLLABORATION IN PERSPECTIVE After the Holocaust, only about 1% of the postwar Polish population was Jewish. In Parczew itself, as of the beginning of 1946, there were 173 Jews out of 5,947 inhabitants. This comes out to 2.9%. (p. 241). As elaborated below, the numeric of Jewish-Soviet collaboration [Zydokomuna], when not forming an absolute majority, was many multiples of 2.9%! This adds to the refutation of the silly argument, of the likes of Jan T. Gross, that would have us suppose that Jewish overrepresentation in Communism owed to Jewish overrepresentation in urban areas. [Furthermore, if anything, shouldn't the egalitarian promises of Communism be more appealing to the poorer rural people than the better-off urban people? In addition, shouldn't urban people be more skeptical of the revolutionary slogans and utopian promises of Communism than the presumably-simple country folk?] **LATE-WWII FORMS OF JEWISH-SOVIET COLLABORATION** Large-scale and open Jewish service to Soviet Communist initiatives manifested itself when the Red Army had "liberated" the Wlodawa area. For instance, the well-armed all-Jewish GL-AL "Chila" unit (see below) formed the first MO (MILICJA OBYWATELSKA--the so-called Citizens' Militia) in villages of the Parczew area. This included a 40-man all-Jewish MO unit in Parczew itself. (pp. 169-on). Even after the Jewish Communists were largely replaced by (especially) Ukrainian, and Polish, Communists, Jews in the Parczew MO were still many multiples of their 2.9% share of the Parczew population. (pp. 176-177, 259-260). [Of course, the Jewish share of the blame does not disappear just because there were non-Jewish Communists, any more than the presumed

Polish complicity in the Holocaust disappears because the Holocaust was essentially German. In fact, since Jews call on Poles to "come to terms with the past", the Jews should be held to the same standard.]At the end of 1944, the membership of the so-called POLSKA PARTIA ROBOTNICZA (Polish Workers' Party), at Parczew, was 30% Jewish. (pp. 312-317). It would be a mistake to think of Jewish-Soviet collaboration as only the acts of a modest number of Jews. In actuality, the Jews and the Soviets effectively entered into a symbiosis against Poles and Poland. The Jews, as a whole, supported the Soviet-imposed Communist puppet government. In return, the Soviets endowed the Jews with privileges not given to Poles, and these privileges lasted until 1949. These privileges included the legal function of both leftist and rightist Jewish politics, the establishment of Jewish schools, the cultivation of Jewish businesses, etc. (pp. 211-212). The Jewish privileges also included economic ones, for which reason the eventual WiN attack included the collectivist reprisal aspect of robbing the Jews. (p. 250; pp. 261-262).

SOME WELL-KNOWN JEWISH COMMUNISTS Izaak Fleischfarb [Josef Swiatlo] became famous for his defection to the West, albeit for unclear motives (possibly fear of potentially adverse changes after the death of Stalin.) In the 1940's, Swiatlo had been the leader of a NKVD unit that repressed Polish independence efforts in the Warsaw area. (p. 153). Now consider Frank Blaichman, who is still alive at the time of this review, and who has been going around publically demonizing Poland's non-Communist resistance. It figures. Franciszek (Franek) Blajchman was one of 93 Jews who had served in the Communist GL-AL band of "Chila" (Chila Grynszpan). (pp. 319-326).

THE REPRISAL ACTION AGAINST JEWISH COLLABORATORS The high-handed actions of the Jews of Parczew were so egregious that they became widely known in the area. (p. 250). The Polish Underground gave a warning to the Parczew Jews to stop exploiting and maltreating the Polish locals, and to stop arresting Poles, or the problem would be solved in another way. The Jewish response was a scoffing at the capabilities of the Polish freedom fighters, and a daring of them to attack. (p. 249). Attention is now focused on the WiN attack. Though many Parczew Jews were robbed by Polish guerrillas, only 3 Soviet-serving Jews, and one ethnic Polish Communist, were killed in the "pogrom". (p. 273). This amounts to a negligible share of the 173 Jews living in Parczew at the time. (p. 241). Some Polish fascists! Some mini-Holocaust! Even during the WiN attack itself, the Jewish and other Communists were hardly sitting ducks. They were armed, and some of them fired back. (p. 265). The anti-Communist guerrilla action culminated in the free Polish rule of Parczew for a few hours, and a raising of the morale of the downtrodden local Poles. (p.

283). The Polish Underground action permanently freed the Parczew residents from the scourge of Jewish-Soviet collaboration. Within about a month of the attack, nearly all of the Parczew Jews left the town, and moved to Silesia. (p. 285). Soon thereafter, many of them moved to Israel. Now let us move beyond the Jews. All along, the ZOLNIERZE WYKLECI (Polish anti-Communist guerrillas) were killing numerous ethnic Polish Communists in their long but futile struggle for Poland's freedom and independence. In fact, the Parczew-area WiN held out until October 1951 (p. 237), which was more than 7 years after the start of the second Soviet occupation of Poland! INNOCENT VICTIMS: THE DOUBLE STANDARD I now go beyond Mariusz Bechta's detailed research, and explore some issues that are relevant to American readers. The killings of Jewish Communists were themselves unremarkable. Earlier, Jewish units were killing specific Poles and Ukrainians (or their relatives) who were suspected of denouncing fugitive Jews to the Nazis. (p. 109). So what is so terrible about the Polish Underground killing Jews known to be collaborating with the Soviets and their subjugation of Poland? (Unless, of course, Jews are special.) Apropos to this, the reader should be aware of the fact that Jewish tradition has a long history of reckoning the death of a Jew, at the hands of a gentile, an anti-Jewish act, even if the anti-Jewish motive of the killer is unclear or unknown, or there are multiple reasons for the slaying. See: Jewish Resistance During the Holocaust: Proceedings of the Conference on Manifestations of Jewish Resistance, Jerusalem, April 7-11, 1968. Let us consider the Jewish exculpation that would have us believe that Jews were siding with the Communists as a means of getting even with those gentiles who had wronged Jews. A Nazi could use a comparable argument, excusing his actions in the Holocaust by saying that he was getting even for the Germans who had been wronged by Jews. Now consider the Jewish complaint that Jewish victims of anti-Communist actions included Jews who were not Communists. Innocent victims fell on both sides. Pointedly, the victims of Jewish-Soviet collaboration had, for decades, included millions of eastern Europeans--most of whom (notably the children) had never done anything wrong to Jews.

Red Shadow: A Physician's Memoir of the Soviet Occupation of Eastern Poland, 1944-1956 Klukowski, Zygmunt 1997 **Extensive Postwar Looting and Sporadic Killings All Around, Not Something That "Poles Did to Jews" That Had Survived the Holocaust** This work is a natural sequel to the author's diary of life under the German occupation: *Diary from the Years of Occupation 1939-44*.

[See my review]. NOT ONLY JEWS SUFFERED FROM LOOTING Both the retreating Germans and the arriving Soviets looted the Poles. (p. 7). This was followed by numerous arrests and executions of Poles by the Soviets (p. 34), including people who had never been involved in Underground or political movements. (p. 32). Villages experienced pacification terror at the hands of the Communists just as they had earlier under the Nazis. (p. 71). Finally, there were Communist units (sometimes called *pozorny*) that pretended to be Polish guerrillas. (p. 122). COLLABORATORS ARE BROUGHT TO JUSTICE Locals who had collaborated with the Germans, especially the *Volksdeutsche*, were brought to justice. (e. g., p. 40, 97). So was a Polish policeman who had victimized both Poles and Jews on behalf of the Germans. (p. 79). Women who had consorted with the Germans had their heads shaved. (p. 9). THE ZOLNIERZE WYKLECI IN ACTION Members of the A. K. (*Armia Krajowa*), though never ordered to fight against the Communists, sometimes killed Communists on their own. (e. g., p. 22). A Jewish Communist, Sawicki, was among those assassinated. (p. 25). Later, after the A.K. was disbanded in January 1945, successor independentist organizations, such as W.I.N., were formed. RAMPANT BANDITRY: POLES-ON-POLES, NOT ONLY POLES-ON-JEWS Rampant banditry among Poles is frequently mentioned in this diary. (e. g., p. 9, 26, 47-48, 72). The perpetrators were commonly members of the A. K. (*Armia Krajowa*). (e. g., p. 9, 10, 33-34; including its officers: p. 39, 40). They had fought against the Germans for Poland's freedom, but Poland got no freedom. The author comments: "Most of the officers and soldiers of the Home Army are extremely depressed because of the uncertainty. The organization is falling apart." (p. 10). Also: "During the last several days there have been many cases of robbery in our region. There seems to be a direct connection between the demoralization evident in the circles of former underground soldiers and the robberies. Some of them cannot sit still without any action, and without ongoing military discipline they look to robbery for both excitement and fulfillment of their daily needs." (p. 13). MANY DIFFERENT 'FOREST PEOPLE', NOT ONLY POLES, COULD HAVE KILLED HOLOCAUST-SURVIVING JEWS! As had been the case under the German occupation, there were many "forest people", consisting this time of the likes of deserters from the Berling Army (p. 25, 64), and formerly upstanding citizens who had become bandits. Klukowski remarks: "Today I have encountered an example of how the forest, alas, sometimes causes a breakdown of morality and produces bandits." (p. 72). People were afraid to go out at night. (p. 72). A wealthy Jew, Luft, was liquidated by the forest bands for unstated reasons. (p. 83). Klukowski

writes: "The fight against banditry is very difficult. Today's authorities are helpless. The underground tolerates the situation and is not involved in any actions to eliminate the guilty parties." (p. 48). The author fails to mention the fact that the Soviet-imposed Communist authorities were so pre-occupied with repressing political dissent that they seldom could bother with banditry. The Underground was struggling for its very existence. How could it deal with banditry? In his FEAR, Jan T. Gross drew exaggerated attention to the postwar killings of Jews by Poles (some 600 out of 300,000 Holocaust-surviving Jews; less than 1%). Most of the killings, though routinely blamed on (what else?) anti-Semitism and a supposed guilt complex for having acquired post-Jewish properties, actually occurred under unclear circumstances and motives. Although Klukowski mentions the killings of Jews only twice (cited above), the circumstances he describes makes it easy to comprehend the perpetrators as *pozornys*, demoralized A.K. men acting as bandits, "forest people", and anti-Communists. **POLES LOOTED OTHER POLES, AND NOT ONLY JEWS** Poles have been portrayed as having an acquisitive complex when it came to Jewish properties, even to the point of desecrating Jewish graves. It turns out that this was an all-round phenomenon. A formerly upstanding citizen, "Podkowa", known to Klukowski, robbed a church, tearing up the floor to locate a hidden valuable. (p. 39). **THE ZYDOKOMUNA TERROR IN ACTION** Although only about 1% of Poland's post-Holocaust population consisted of Jews, they represented a significant fraction of the leadership of the hated Communist security forces (the UB, U.B., or Bezpieka). While under arrest, Klukowski repeatedly encountered Jewish U.B. agents and functionaries. (p. 117, 122).