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(56 Books Reviewed by Jan Peczkis)

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British Government, Not Polish Government-in-Exile, Gagged Incoming Information About the Unfolding Holocaust

Auschwitz, the Allies and Censorship of the Holocaust Fleming, Michael 2014 **Great Britain, and Not Poles, Gagged Incoming Information About the Unfolding German-Made Shoah** In this work, historian Michael Fleming contradicts, or at least introduces some nuance into, the many long-standing Pole-accusatory memes that surround the Polish Underground and Polish Government in Exile--with regards to the emerging information about the fact and the magnitude of the Nazi German genocide of Polish Jews. This is especially true of the accusations promoted by David Engel. I elaborate on some of them. All this must be kept in perspective. This work is in no sense totally fair to Poles, as I elaborate in the last sections of my review. Fleming commonly "moves the goalposts" by asserting an amorphous, softer version of a Polonophobic argument that he had just demolished. **THE MYTH OF POLISH ANTISEMITISM IMBIBED WITH THE MOTHER'S MILK** The next time certain Britons moralize about the attitudes and conduct of Poles, they should heed the following statements by historian Fleming, "There is no sound way to assess how the level of anti-Semitic sentiment in the Polish forces evacuated to Britain in 1940 compared with that found in the British military but it certainly was fairly common, and attracted the attention of some members of the British parliament." (p. 80). What exactly is "fairly common"? Fleming does not tell us. Then again, this is one of many unsupported statements and vague generalizations that Fleming makes throughout this work. **POLISH WARNINGS DISREGARDED: WILLFULL BRITISH REJECTION OF VERIFIABLE FACTS** Michael Fleming elaborates on the attitudes of Victor Cavendish-Bentinck, head of the Joint Intelligence Committee, and one who could not possibly plead ignorance. Cavendish-Bentinck had access to the German Order Police and railway intercepts, which indicated the mass movements and killings of Jews. (p. 68). Despite this irrefutable evidence, Cavendish-Bentinck, as late as August 1943, reacted to the Polish-proffered warnings with these

patronizing words, "We weaken our case against the Germans by publicly giving credence to atrocity stories for which we have no evidence...incorrect to describe Polish information regarding German atrocities as 'trustworthy'. The Poles, and to a far greater extent the Jews, tend to exaggerate German atrocities in order to stoke us up. They seem to have succeeded." (pp. 68-69). **DECONSTRUCTING DAVID ENGEL AND HIS WELTER OF ASSERTIONS ABOUT POLAND** Historian Michael Fleming writes, "The volume of data distributed by the Polish government in London about Auschwitz **COMPLICATES** David Engel's (1987; 1993) thesis on the Polish government's attitude to Jews. Engel maintained that the government was ambivalent toward Jews, that many of its policies which favored minorities (including Jews)--for example, equal rights--were instrumental policies only made to appease the Western Allies, and that it systematically marginalized Jews. First, every piece of intelligence about the camp that Engel (1987; 1993) suggests stalled with the Polish government was, in fact, distributed. Second, the marginalization of news about Jews can best be explained by the British and American censorship context, rather than simply by an anti-Jewish bias of the Polish government, which has been the default explanation hitherto." (p. 266; Emphasis is in original.) I love the Orwellian usage of "complicates". Fleming adds that, "This study has shown that the difficulty in distributing news of the Holocaust, and of Auschwitz in particular, was not due to the actions of the Polish government in withholding information." (p. 268).

DAVID ENGEL WRONG ON POLISH UNDERGROUND BELITTling THE NAZI GERMAN GENOCIDE OF JEWS Historian Fleming comments, "Between 22 July and 12 September 1942 General Rowecki sent no less than 155 radio messages...The infrequent references to Nazi actions against Jews should NOT automatically be understood as evidence that the Home Army leadership consciously marginalized news about the Jews, but as indicating how the underground state organized and managed the vast amount of intelligence which it gathered and send west." (p. 136; Emphasis is in original.) Elsewhere, Fleming realizes that the Polish Underground used the best information it had available at the time. (p. 171). Thus, later-apparent inaccuracies in its reports do not imply any attempt at deception. **DAVID ENGEL WRONG ON THE POLISH GOVERNMENT IN EXILE BELITTling THE NAZI GERMAN GENOCIDE OF JEWS** Historian Fleming states that, "The marginality of news about

Jews in the official Polish press indicates more about Polish adherence to British censorship policy than about the Polish government's attitude to Polish Jews." (p. 93). He adds that, "Sikorski's replies therefore demonstrate the Polish Government's adherence to the British-led policy line of not highlighting German actions against Jews, rather than any specifically Polish policy of marginalizing news about Jews." (p. 96).

DAVID ENGEL'S HOLOCAUSTSPEAK: JEWS WERE "OUTSIDE THE SPHERE OF MORAL OBLIGATIONS" OF THE POLES Fleming rejects such a characterization as he comments, "The stable binary frame of in-group/out-group does not capture the complications of wartime relationships or the multiple oscillations as individuals and groups moved closer to, and further from, each other." (p. 279). All well and good, but this does not even touch on all the times that Jews had found Poles and Poland outside of the Jews' sphere of moral obligations! We never hear about that.

THE STANDARD JUDEOCENTRIC THINKING While contradicting or refuting Engel's accusations, Fleming is in no sense is trying to make the Poles look good. He, for example, editorializes about those big, bad "Polish nationalists" engaging in promotion of "the myth of impeccable Polish conduct during the war." (p.279). He should abandon this rather silly media-propagandized straw man by bothering to read some Polish nationalist works, many of which are quite frank, and very detailed, about Polish collaborators. In addition, Fleming consistently adheres to the standard Jews Can Do No Wrong ruling paradigm, in which Jews are nothing other than victims. For instance, Fleming engages in Zydokomuna negationism, especially with regards to the undeniable Jewish complicity in the murder of Polish patriot Witold Pilecki. (pp. 15-16). In another example (with reference to Jewish banditry and Jewish Communism discussed by Bor Komorowski), Fleming unthinkingly and flippantly puts all the blame on the Poles. (pp. 357-358).

MAKING CREATIVE EXCUSES FOR INFLUENTIAL JEWS REJECTING POLISH WARNINGS Fleming tries to spin Jewish Supreme Court Judge Felix Frankfurter's statements of disbelief in Jan Karski's warnings. He speculates that this was not a denial of the truthfulness of Jan Karski, but a statement about the incredibility of the Holocaust events brought to light. (p. 13, 311). Oh, really? Surely Judge Frankfurter, of all people, knew, or should have known, the difference between words indicating amazement and words indicating disbelief! In making what clearly sounds like yet another excuse for Jewish misconduct

(this time, the high-level Jewish rejection of Polish warnings), Fleming provides not a shred of evidence that Judge Frankfurter's dismissal of Karski was anything other than straightforward, literal, and correctly understood. Meanwhile, Poles continue to be always blamed for "claiming too much credit" in rescuing Jews. Go figure. **RUNNING DOWN THE POLISH RIGHT** The author repeats the unsupported accusation of the Polish Right ignoring the plight of the Jews (pp. 266-on), and of finding the British censorship policies congenial to its attitudes. Fleming's whopper, among other things, ignores Polish Rightists (e. g, NSZ, ONR) that rescued Jews. It also fails to consider the life-and-death decisions that animated the concerns of a few (certainly not all) Endeks: More Jews saved meant a larger base of talented individuals that served Poland's enemies. Unfortunately, such concerns proved spot-on. Not a few rescued Polish Jews engaged in "You knew I was a snake" conduct. That is, they returned the favor of being rescued by Poles by later becoming Stalin's willing executioners in the torture and murder of tens of thousands of Poles. And this does not even begin to touch on the many rescued Polish Jews who returned the favor by later slandering Poles and Poland. Think, for example, of Jerzy Kosinski vel Lewinkopf and his highly-acclaimed and widely-read (despite recognizably fraudulent) **PAINTED BIRD**. Of course, we never hear about that.

Human Rights after Hitler: The Lost History of Prosecuting Axis War Crimes Plesch, Dan 2017 **DEFINITIVE WORK: Polish Warnings About Holocaust Suppressed in Holocaust Scholarship.**

"Polish Authorities Wouldn't Specify Jewish Deaths" a Myth. The West's Ignorance of the Holocaust Also a Myth The standard Holocaust narrative posits that the Polish Underground authorities were variously reluctant to call attention to Jewish deaths, prone to mix-up Polish and Jewish deaths as one and the same, or lump them together as generic "victims of German barbarity". Worse yet, Poles were so imbued with their so-called "heroic narrative" of fighting the Germans that they hardly took notice of Jewish deaths at all. This book soundly lays these oft-repeated falsehoods to rest. **TIMELY POLISH WARNINGS. THE ALLIES FULLY REALIZED THE FACT OF THE HOLOCAUST BY THE END OF 1942 AT THE VERY LATEST** Plesch comments, "The book documents not only

that the extermination of the Jews was condemned officially and publicly by the Allies but that specific features of the extermination were publicized, including a favorite method--lethal gas--and the central place of execution--Poland. AS EARLY AS THE SUMMER OF 1942, MONTHS BEFORE STALINGRAD AND TWO YEARS BEFORE D-DAY, THE POLISH GOVERNMENT IN LONDON ACCUSED THE NAZIS OF MASS KILLINGS WITH GAS and were supported by the British, who sought publicity for their claims. This early documented condemnation of the extermination of the Jews of Europe opens new questions about the failure of the Allies to help the Jews, who were publicly stated to be at risk of murder..." (p. 6; Emphasis added). More on this later. Author Plesch also highlights the fact of Polish recognition of the special fate of the Jews as he writes, "Nevertheless, as discussed earlier, the Polish government in London took the lead in raising the issue of Nazi atrocities in Europe and in their country in particular, INCLUDING FOR CRIMES AGAINST JEWS." (p. 123. Emphasis added). Those British and American self-appointed moralists, complaining about Poland "not doing enough" to aid the Jews [whatever that is supposed to mean], need to look no further than their own governments! THE PRIMACY OF POLISH WARNINGS ABOUT THE GERMAN-MADE HOLOCAUST IS NOT ONLY FACTUAL, BUT HAVE ACTUALLY BEEN SUPPRESSED BY TOO MANY HOLOCAUST SCHOLARS! Although information about the German-made Holocaust started trickling in from various sources to the West, it was the Polish warnings that were the most direct, specific, and actionable. Thus, Plesch writes, On July 9, 1942, British information minister Brendan Bracken hosted a press conference alongside Polish government representatives in London. The subject was the 'German terror in Poland.' The Polish government had issued a document detailing Nazi atrocities in communities and in concentration camps across their country. While this action of the Polish government is known in some scholarship, IT REMAINS UNNOTICED BY IMPORTANT AND AUTHORITATIVE WORKS." (p. 72; Emphasis added). The author does not explain why this is so. Could it be because it does not fit the standard Polonophobic Holocaust narrative?

AN IRONY TO THE DUBIOUS ACCUSATION THAT ENDEKS OPPOSED POLISH AID TO JEWS: BRITISH AND AMERICANS CERTAINLY DID SO The accusation against Endeks, even were it true, could also made of quite a few British and American public officials. Thus,

Plesch quips, "It is beyond the scope of this book to assess why the public condemnations of the exterminations of the Jews do not prominently appear in the public and scholarly historical narrative of the Holocaust. A few preliminary possibilities come to mind, however. The first relates to THE FACT THAT SIGNIFICANT PARTS OF THE GOVERNMENTS IN THE UNITED STATES AND UNITED KINGDOM WERE DIRECTLY OPPOSED TO DOING ANYTHING TO HELP THE JEWS OR TO SUPPORT WAR CRIMES PROSECUTIONS." (p. 83; Emphasis added). It should be added that alleged Endek opposition to the rescue of Jews is somewhere between dubious and false. In fact, quite a few Polish rescuers of Jews were Endeks. HOLOCAUST SCHOLARS ALSO HAVE TENDED TO SUPPRESS KNOWLEDGE OF POSTWAR TRIALS OF NAZIS BY POLES Author Dan Plesch elaborates on over 1,000 Nazi defendants tried in Poland immediately after the cessation of hostilities. (pp. 126-127; 231-239). He comments on the minimized significance of this fact, "While Polish anti-Semitism and sometimes collaboration with the Nazis in the persecution of the Jews has been given prominence in Holocaust scholarship, the international indictments of the Nazis by the Polish government for perpetrators of both large-scale and individual actions HAS NOT BEEN GIVEN ITS DUE. IT SHOULD NOW BE." (p. 127; Emphasis added). No kidding. Again, the author fails to explain why Holocaust researchers have ignored or minimized the positive Polish actions--all the while constantly highlighting the negative. Is it because there is a pervasive anti-Polish prejudice that dominates the field of Holocaust studies? THE MYTH OF POLISH AUTHORITIES IGNORING THE JEWISH SPECIFICITY OF WHAT NOWADAYS IS CALLED THE SHOAH Plesch quotes from the following archived source: Polish Charges against German War Criminals (Reel 14), RN 123/P/G/21, CHN 20, June 3, 1944, 834-43. The quotes below use the pagination in this book. "Aiming at a complete extermination of Polish Jews as well as Jews deported to Poland from other occupied countries the Germans either established in Poland several special camps for biological mass killing of Jews or adapted some of existing concentration camps for this purpose." (p. 234). "With true German thoroughness the German[s] were aiming to destroy the Jewish population all over the territory of Poland, the object being the radical clearance of all places of the Jewish element/Judenfrei Machen." (p. 234). (WHAT ELSE?): POLISH ANTISEMITISM. THE

AUTHOR'S OWN BIAS It is a bit ironic for author Plesch to call attention to the widespread unfairness to Poles when he engages in some of the same. Again and again, Plesch beats the drum about Polish anti-Semitism. (e. g, p. 71, 122, 127). Yet Polish anti-Semitism, whether mild or extreme, and whether unjustified or justified, has absolutely nothing to do with the subject of this book! So why does Plesch insist on cheapening his otherwise-objective work by doing this? He does not tell the reader. Is it to maintain his good standing in academia by avoiding sounding too positive to the Poles? **THE HOLOCAUST BLAME GAME: NOW GO AND BLAME THE BRITISH AND AMERICANS** Dan Plesch concludes with this pithy statement, "'We did not know' is often the excuse--expressed by the Germans and Allies alike--for not doing more to combat the tragedies of the Holocaust. Given the account provided here, which suggests that the Allies were very much aware of the Holocaust, how do we interpret this inaction?" (p. 84). Good question.

Nazi Joseph Goebbels Gave More Credit to Poles, For International Warnings about the Jews' Holocaust, Than Do Jews

Goebbels, the Man Next to Hitler Semmler, Rudolf 1947

Leading Nazi Goebbels Gives More Credit to Polish Warnings, About the Doomed Jews, Then Do Many Jews Today (For Shame). Wartime German Looting, and Not Just Poles From Jews. The Proposed Nazi/Soviet Separate Peace Anticipated the Teheran/Yalta Sellout of Poland Rudolf Semmler wrote down his conversations with Joseph Goebbels. This book, in effect, is Goebbels's table talk.

NAZISM WASN'T CHRISTIAN. IT WAS ANTI-CHRISTIAN Ironical to today's common attempts to blame Christianity for the Nazi Holocaust, Semmler attests to the anti-Christian, humanistic philosophy of Goebbels (7/24/1941), which was to be fully expressed after the war: "Then he [Goebbels] would like to produce a book on Christianity of real political importance. In it he would dispose of old-fashioned theories of Christianity, and lead from this criticism to an ethical system for the twentieth-century man." (p. 49). **THE POWER OF PROPAGANDA: REPETITION, REPETITION, AND MORE REPETITION** Tens of thousands of Polish

officers and intellectuals were murdered in cold blood, by the Soviet NKVD, at and near Katyn. Upon the discovery of the mass graves by the Germans, Goebbels exploited this tragedy for propaganda purposes. Apart from dividing the Allies, Goebbels hoped that Katyn would remind everyone of Soviet barbarism, and thereby provide fresh moral justification for the German war against the Soviet Union (pp. 82-84). Interestingly, he complained that German newspapers were devoting too little attention to Katyn: "Goebbels points to the British tactics of giving so much time and space to an event of propaganda importance that the public is eventually sick of it. That, he said, is the right method. The story must be so hammered into the public mind that the mention of the word Katyn sends a cold shiver down the back of the stupidest man." (p. 84). (Ironically, British newspapers also devoted very little attention to Katyn. They were more interested in flattering the Soviets than in seeking justice for Poland).

LEADING NAZI GOEBBELS HAD MORE RESPECT, FOR POLISH WARNINGS ABOUT JEWS, THAN DO MANY JEWS TODAY. GO
 FIGURE A number of Jewish scholars (e. g, David Engel) have voiced various ungrateful-sounding complaints about Polish warnings made by the Polish Government-in-exile in London. For instance, we hear that the information was "not enough", or "merely" mixed up with Polish deaths, thus in a manner that avoided giving deference to the (presumed) specialness of the Holocaust. In striking contrast, none other than the Nazi minister of Propaganda, Goebbels, paid a backhanded compliment to the Polish Government-in-exile, openly admitting the relevance and impact of its message. In fact, Semmler and Goebbels found the Polish action serious enough to wrestle over about how best to neutralize it! The entry of January 10, 1944, devoted by Semmler entirely to this matter and the ensuing strategy session, is here summarized: "Lately there have been a number of stories from abroad about alleged murder camps run by the Gestapo, chiefly in Poland. There, they say, Jews, Poles and other races we don't like are burnt or gassed...Now that this propaganda is gaining strength, causing a stir in the whole world press, and doing us a great deal of harm, I suggested to Goebbels that he should say something about it to the foreign press. I drew his attention particularly to statements made by members of the Polish Government in London, which contained detailed figures...Goebbels believes that a statement to the foreign press would seem too demonstrative and would give the impression that we were

worried by the enemy's campaign of agitation." (pp. 117-118). GERMANS LOOTED FROM GERMANS, AND NOT ONLY POLES FROM JEWS

The 2006 book FEAR, by Jan T. Gross, has tacitly encouraged the view that the looting of (Jewish) properties by Poles was some kind of uniquely Polish vice, and was moreover yet another testimony to (what else?) eternal Polish anti-Semitism. Interestingly, for all of their reputed discipline and ingrained adherence to law and order, the German people also resorted to looting, even on a large scale. Goebbels found fault with the German people, in this regard, in the aftermath of one of the Allied bombing raids on Berlin (11/24/1943): "Goebbels is informed that nowhere in Berlin have there been any demonstrations against the Government. But many half-ruined houses have been plundered and long stretches of the transport system of the city is not working." (p. 111). GOEBBELS

PROPHETIC: EASTERN GERMANS COULD SWITCH FROM COMMUNISM TO NAZISM AND BACK TO COMMUNISM AGAIN On October 14, 1944, Semmler wrote: "He [Goebbels] says that if we lose the war the Russians would not find it difficult to turn the Berlin workers into Communists again." (p. 156). Goebbels words proved very prophetic.

German Nazis effortlessly morphed into German Communists, and East Germany (the NRD) became one of the most repressive and doctrinaire of all the Soviet-imposed puppet states. THE EVER-GREATER RADICAL EVIL OF NAZISM--BUT NOT ONLY AGAINST JEWS! Goebbels

elaborated on the plans to denounce the Geneva Convention and to shoot the Allied POWs (pp. 182-185). This says a lot. One talking point for Holocaust supremacism is that, whereas the Nazis radicalized their policies against Jews (from discrimination to proposed resettlement to sporadic violence to genocidal extermination), they (implicitly) did not do so towards anyone else. This is clearly untrue. Nazi Germany had systematically murdered Soviet POWs, and now Goebbels wanted Nazism to radicalize to the point of also murdering all American and British POWs. ALLIED

SATURATION BOMBING WAS EFFECTIVE, AND COULD HAVE BEEN DECISIVE Goebbels discussed the capability of a few more Hamburg-firestorm-like raids themselves to cause Germany's defeat. (p. 95). This contradicts those who assert that Allied carpet bombing was next to useless, or that it merely stiffened German resolve. Clearly, carpet bombing had been sound strategy: The problem was the fact that its application had been done in too irregular a manner to force Germany to her knees--and as

early as 1943. THE SEPARATE-PEACE EXCULPATION, FOR THE ALLIED BETRAYAL OF POLAND, IS INVALID. SEPARATE-PEACE FEARS WORKED BOTH WAYS! One commonly-cited excuse, for Teheran and Yalta, was that Britain and the USA had to give Stalin what he wanted, or else he would sign a separate peace with the Third Reich, and then the entire burden for defeating Nazi Germany would have fallen on England and America. Goebbels discussed a possible Nazi-western, or, less likely, a Nazi-Soviet separate peace. (pp. 119-120). So Stalin ALSO had to fear a separate peace at his expense--if not more so than the U. K. and the USA! PROPOSED NAZI-SOVIET SEPARATE PEACE WOULD HAVE BEEN, FOR POLAND, VERY MUCH LIKE THE BRITISH/AMERICAN SELLOUT OF POLAND AT TEHERAN (1943) AND YALTA (1945) Interestingly, the proposed Nazi-Soviet separate peace (written about on April 12, 1944) would have included Germany's surrender of the General Government (German-occupied central Poland) to the Soviet Union (in addition to, of course, the Polish lands east of the Ribbentrop-Molotov line) (p. 120). Ironically, much of this actually happened. Poland was indeed given away to the Soviet Union--but not by Nazi Germany but by the western Allies (at Teheran and Yalta). Only the western borders of this Soviet-ruled Polish nation turned out different from that envisioned by Goebbels. For shame.

Local Jews Commonly Ignored Polish Warnings on the Unfolding Holocaust

Belzec, Sobibor, Treblinka: The Operation Reinhard Death Camps

Arad, Yitzhak 1987 **Jews, Both Local and International, Ignored Polish Warnings on the Unfolding Holocaust. And--Surprise--Now It's All the Poles' Fault! 70% Treblinka Fugitive Jewish Survival Rate** Yitzhak Arad provides a great deal of information relative to the extermination of Jews (and also Gypsies), but nothing on the genocide of Poles. He elaborates on such things as German plans for the Final Solution, the construction and function of the death camps, camp "life" for those not immediately gassed, Jewish revolts and escapes, the German cover-up, postwar trials of camp functionaries (well into the 1960's), etc.

BECAUSE OF POLES, THE UNFOLDING GERMAN-MADE HOLOCAUST CAME TO LIGHT Unfortunately, Arad sometimes lapses into standard Polonophobic formulations, of which only a few can be discussed owing to space limitations. He makes the frankly laughable accusation that the Polish Underground failed to warn the Jews about their fate (p. 359), before refuting himself: "The information about Belzec came mainly from Poles who lived close to the camp, and from Polish railway workers, and it reached the Polish Underground. From their Underground publication, it reached the Jewish Underground." (p. 243). THE SOON-TO-BE DOOMED JEWS REFUSED TO BELIEVE POLISH WARNINGS. AND NOW IT'S THE POLES' FAULT THAT "SO FEW" JEWS WERE SAVED As for Jewish reactions to Polish warnings, Arad quotes Yitzhak Lichtman: "On the train to Sobibor, we were told by some Poles that we were being taken to be burned. We didn't believe them. We thought that the Poles, who were anti-Semites, wanted to scare us." (p. 242). Jewish rejection of Polish warnings was THE RULE, as Arad comments: "Even when rumors or some information about Belzec and Treblinka, and, to a much lesser extent, about Sobibor, reached the Jews still left in the ghettos of the General Government, the people were reluctant to believe them." (p. 377). And--lo and behold--nowadays Poles are the ones blamed for "not doing enough" to warn the Jews! HIGH-LEVEL POLISH WARNINGS ABOUT THE UNFOLDING HOLOCAUST--ALSO IGNORED

Some Jewish authors have accused the Polish-Government-in-Exile of deliberately understating the extent of, and delaying the publicizing of, Jewish deaths at the hands of the Germans. Arad rejects this insinuation: "The Polish Underground transmitted to London the reports on the death camps and the extermination of the Jews of Poland via its messengers and radio stations. It did not hide these facts nor delay their relay, and the reports reached London and the British Government. But they were received with disbelief, doubt, and distrust. They did not receive the proper sort of publicity..." (p. 359). And yet--surprise, surprise--the Poles are the ones blamed for it. DEALING WITH UNPRECEDENTED AND INCREDIBLE INFORMATION ABOUT GERMAN CRIMES Of course, the Polish-Government-in-Exile had to be very careful about the credibility and accuracy of the reports it had available. Ironically, the first reports had inflated the actual then-current Treblinka death toll by 3-fold to 4-fold (p. 355). Also, early reports on the rebellion at Treblinka had grossly

exaggerated the number of Jewish escapees and the number of Germans killed (p. 358). [So much for the myth that Poles had "padded" the death camp tolls, with millions of nonexistent Polish victims, in order to hide the Jewishness of most of the deaths.] THE "POLISH UNDERGROUND DID NOT DESTROY THE RAILROAD TRACKS" MYTH Predictably, Arad faults the Polish Underground for not blowing up the tracks leading to the death camps. This ignores reality. Sabotaged tracks can be repaired in a few hours, and the Germans would have savagely retaliated against nearby Polish villages. Finally, even if it were miraculously possible to destroy all the railroad tracks, and to do so permanently, this would not have stopped the Holocaust. The Germans would just have resorted to mass shootings of Jews at the local level, as they were already doing in the occupied western Soviet Union by Einsatzgruppen units. AN ASTONISHINGLY-HIGH 70% FUGITIVE JEWISH SURVIVAL RATE FOR TREBLINKA ESCAPEES

Arad repeats the perennial myth of fugitive Jews being almost never helped by Poles and almost certain to be betrayed by them. His own information refutes this. Of the 100 or so Jews who managed to evade the intensive German-Ukrainian dragnet near Treblinka following the uprising and escape (p. 298), and to scatter throughout occupied Poland, about 70 were still alive at the end of the war (p. 363)! Every surviving Jew was helped by a long series of Poles. POLISH DENUNCIATION RATES OF FUGITIVE JEWS--AN UPPER LIMIT Assuming that each of the 100 fugitive Jews had, on average, "run the gauntlet" by encountering a total of only 200 Poles, it follows that 1 in every 561 Poles, at very most, was a denouncer or killer of Jews. That is, 100 times $(560/561)^{200}$, equals 70. This overestimates the actual denunciation rate because it doesn't take into account the fact that most denouncers and killers of Jews didn't rely solely on chance encounters, but actively hunted for them. Moreover, this figure completely ignores non-Polish causes of the 30 Jewish deaths (e. g., suicide, wartime misadventures, belatedly caught directly by Germans, denounced by Polish-speaking Ukrainian, German (Volksdeutsche), or Jewish Gestapo agents sent by the Germans to monitor the Polish countryside, etc.). Other studies (e. g., Paulsson's SECRET CITY and Chodakiewicz' BETWEEN NAZIS AND SOVIETS) corroborate the relatively-high fugitive Jewish survival rates (of 33%, if not higher). They are much higher than those inferred by Jan Grabowski (as in his JUDENJAGD), at 16%-25%. But what do the facts matter? Some

commentators will always find something to blame on the Poles. And the media will dutifully present it as fact.

Sobibor Bem, Marek 2010 **Poles Cheering Jewish Deaths Myth. Jews Ignored Polish Warnings. Jew Killings By Unclear Perpetrators or Motives (Do Not Rush to Judgement!). Postwar Hiding Jewishness of Victims—A Myth**

This work provides exhaustive detail on Sobibor. It includes testimonies, archival information, maps and sketches, biographies, and photographs. It also features the Sobibor revolt. JEWISH-NAZI COLLABORATION: THE ACTS OF THE JEWISH KAPOs Survivor accounts of "life" at the camp are recounted. In common with many sources, there is testimony of the cruelty of many of the Jewish kapos at the camp. These kapos had commonly gotten major privileges from the German authorities. (pp. 196-198). Obviously, Jewish complicity in the Holocaust went far beyond the exercise of choiceless choices, or any desperate attempt to stay alive! JEWES IGNORED POLISH WARNINGS.

THE POLES-CHEERED-JEWISH-DEATHS MYTH In Polonophobic Holocaust lore, it is common to read lurid accounts of Poles gathering to laugh and mock the Jews being sent to their deaths. For instance, in the highly-acclaimed movie SCHINDLER'S LIST (SWINDLER'S LIST), having an audience of 120 million Americans, there is the scene of Poles throwing mud at the Jews, and of the Polish girl sarcastically saying, "Good-bye, Jews!" The truth was rather different. Jewish eyewitness Chaskiel Menche reported a throng of Poles, at a nearby train station, using gestures and words to warn the Jews on the train of their impending fate. There was laughter and scorn all right--but it came from the Jews scoffing at the warning! (p. 240).

POLES WERE VERY DISCREET DURING TIMES OF GERMAN ACTIONS AGAINST JEWS Author Marek Bem generalizes on Polish conduct during such encounters. It was animated by fear, not levity or contempt for Jews. (quote) When groups of Jews were marched through their villages, the local people went into hiding in their own homesteads. They were even afraid to peep through windows and doors. Fear for their own lives and the lives of their family members was stronger than mere curiosity. Poles and Jews may have known about the Sobibor camp, but that knowledge was based on fear; nobody wanted to report about its existence because of serious consequences that might

have followed. (unquote). (p. 321). So much for the silly myth that the Polish people and the Polish Catholic Church did not "do enough" about the unfolding Nazi German-made Holocaust taking place on their German-occupied soil! **THE SOBIBOR DEATH TOLL: THE MYTH OF POLES LATER TRYING TO "DEJUDAIZE THE HOLOCAUST"** In the early years after WWII, Polish investigative commissions had estimated that 1.5-3.0 million people had been murdered at Sobibor. (p. 161, 163). Postwar Jewish survivor estimates of the Sobibor death toll had been even more fantastic: 500,000 to 5.0 million. (p. 182). Modern scholarly accounts speak of 150,000 to 600,000, with most of them quoting a toll of at or below 250,000. (p. 162). Obviously, both Jewish and non-Jewish sources had long exaggerated the death toll at Sobibor. It is manifestly incorrect to insinuate that the death tolls had been "padded" by Poles in some kind of nefarious postwar attempt to hide the Jewishness of most of the victims.

SOME GHOULISH STATISTICS Archeological investigations have been conducted at the onetime site of the Sobibor death camp, especially in the latter years of the time period of 2000-2015. (p. 359). Archeologists have found 14 pits, containing adipocere, ashes, and bone. (pp. 219-on). The pits have an approximate aggregate volume of 19,000 cubic meters. (p. 222). One cremated human body amounts of a volume of 3.5 liters (p. 222), so the cremains had been well diluted with sand. **ETHNIC POLES, TOO, WERE VICTIMS AT SOBIBOR** Although usually presented as such, Jews were not the only ones murdered at Sobibor. Jewish survivors Samuel Lerer and Dov Freiburg identify Poles and Gypsies (Sinti and Roma) as among the victims. (p. 160). Onetime investigator Adam Rutkowski also mentioned Gypsy and Polish victims. (p. 166). In addition, in February 1943, some 500 Zamosc-area Polish children are known to have been gassed at Sobibor. (p. 181). **THE SOBIBOR REVOLT: HIGH RATES OF JEWISH SURVIVORSHIP FOR THOSE WHO BYPASSED THE GERMAN DRAGNET** The revolt of October 1943 is described in considerable detail. Filip Bialowicz (p. 296), a Jewish survivor, estimates that 200 Jews escaped, and, of these, 47 are known to have been alive at the time of liberation. (pp. 297-298). Author Marek Bem surveys various sources, and estimates that over 275 Jews actually got away from Sobibor. Of these, 130 were detained or killed soon thereafter by searching Germans. 32 met an unknown fate. 56 were allegedly killed by locals (see below). Finally, 57 escapees from the October 1943 revolt survived to see

the end of the war. (pp. 297-298). The figures, if accurate, are telling. Once a Jew got away from the Germans in German-occupied Poland, he or she had a good chance of surviving the war. So much for the egregious falsehood that a fugitive Polish Jew was in as much danger from Poles as he was from Germans.

KILLINGS OF FUGITIVE JEWS BY LOCALS: DO NOT RUSH TO JUDGEMENT The author has a relatively sophisticated understanding of the non-survivorship of fugitive Jews in German-occupied Poland, (quote) However, the exact number of escapees killed 'at other than German hands' remains a mystery. Neither is it known precisely how many escaped prisoners died of disease or of exhaustion while hiding in the forest, in farmland or in other places. (unquote). (p. 297). Unlike neo-Stalinist authors such as Jan T. Gross and Jan Grabowski, who automatically blame the killings on ethnic Poles animated by (what else?) anti-Semitism, author Marek Bem is careful about apportioning blame, let alone motive, for the alleged non-German killings of 56 Jewish Sobibor escapees, (quote) The different post-war accounts, testimonies and memoirs (including my analysis built on the basis of the work of, or through interviews with 30 former Sobibor prisoners) mention the fact that these survivors state that they had witnessed the deaths of 56 Sobibor escapees. These people were killed either by Poles, Ukrainians, 'bandits', soldiers of the Home Army, 'nationalists', or Polish and Soviet partisans. (unquote). (p. 297). Of course, it is impossible to determine how many of the 56 killings were done by bandits, or otherwise were not anti-Semitic acts.

POSTWAR TRIALS OF GERMAN CRIMINALS The author has a section on the trials of some of the Nazis, and their collaborators, involved in the mass murders. It includes significant biographical details about them. However, Bem is candid about the fact that some of the Jews who claimed to be at Sobibor were doubtfully ever there, and some of those who were made obviously false statements. (pp. 300-on).

POLES ALSO SOMETIMES UNFRIENDLY TOWARDS OTHER POLES, AND NOT ONLY TO FUGITIVE JEWS Much has been written about Poles frequently not being friendly to fugitive Jews, and of Poles reacting with hostility when Jewish survivors came back to reclaim their property. However, this was common wartime and postwar behavior, much of which had nothing to do with nationality or religion. In fact, Poles had been less than positive towards fellow Poles, as described by Bem (quote) The last thing which had to be done in order to remove any trace of there having been any Jews

in the German extermination centre in Sobibor, was to clear the nearby railway tracks along which the Jewish transports ran. It so happened that a number of Polish families had been resettled from the Zywiec district to the village of Stulno, situated not far from Sobibor. The locals, who at first treated the newcomers with considerable distance, later accommodated them in their own homes. (unquote). (p. 208).

Fighting Warsaw: The Story of the Polish Underground State, 1939-1945 Korbonski, Stefan 2004 **Poles Didn't Fail the Jews: The British and Local Jews Failed to Heed Polish Warnings. The "Polish Nationalists Won't Admit Polish Wrongdoing" Canard Debunked**

Stefan Korbonski, one of the last surviving leaders of the Polish Underground state, gives many insights into it. This includes everyday life under the German terror. Special emphasis is placed on the development and protection of clandestine radio transmitters. Interestingly, a simple rope-signaling system finally overcame high-tech German surveillance systems (p. 334). Good detail is provided about the murders of Poles at Palmiry, the Katyn Massacre. The reader learns details of the Soviet-betrayed 1944 Warsaw Uprising, and the subsequent systematic destruction of Warsaw by the vindictive Germans. THE "POLISH NATIONALISTS WON'T ADMIT POLISH WRONGDOING" CANARD

The widely-acclaimed publications of NEIGHBORS and FEAR, by media-acclaimed Jan T. Gross, has accompanied accusations, by much of the media, of Poles being too proud to admit negative aspects of their history, specifically acts of Polish collaboration being ignored because they do not fit the ruling paradigm of Polish resistance, and the supposedly-relevant "Jesus Christ of Nations". This nonsense keeps being repeated to the present time, notably with the controversy surrounding the much-demonized Polish law in 2018 that criminalized the anti-Polish hate speech that is "Polish Death Camps". The utter nonsense of such accusations is readily evident in Korbonski's book. He devotes considerable detail to Polish consorting with and collaboration with the Germans (e. g., pp. 256-257). Polonophobes, read and reread these pages for your gratification!

BUT WHAT, EXACTLY, IS A POLISH COLLABORATOR? The line between accommodation and collaboration was not always clear-cut. Korbonski clarifies the Volksdeutsche. While most of them were Polish-

speaking Germans, some were ethnic Poles, of which only a small fraction should accurately be reckoned collaborators: "No sentence of death was ever passed on a Pole for having registered as a 'Volksdeutsche'. The reason for this leniency was that the problem was more complicated than it appeared on the surface. Roughly speaking, the problem bore different aspects in the various aspects in the various provinces of Poland. The Silesians, for example, at the very beginning of the German occupation and in sheer self-defense, decided to register as Volksdeutsche, which in my opinion did not affect their patriotism and devotion to Poland. In Pomerania, from which district large numbers were deported to the General Government, the remainder of the population was compulsorily registered as German, and all men of military age were conscripted into the German Army. The same occurred in Posnania [Poznania]. These soldiers by compulsion eventually deserted from the German army and joined the ranks of the Second Polish Corps in Italy. It was only in the General Government that the Poles were not compelled to register as Germans and cases of defection were extremely rare."(p. 135). THE POLICJA GRANATOWA WAS, ON THE WHOLE, NOT COLLABORATIONIST

Wrongly equated with the Jew-killing Ukrainian and Baltic collaborationist units (the infamous Hilfspolizei, or Hiwis), the Polish Blue Police (POLICJA GRANATOWA) was, in actuality, an anti-criminal police: "The Blue Police consisted of the pre-war Polish Police force; the Germans made them co-operate for the maintenance of public order."(p. 93). Of course, individual Blue Policemen did become open collaborators, and some of these were killed by the underground for helping the Germans kill Poles (p. 130, 134) and Jews (p. 206). The question of choicless choices applies to Poles as well as Jews. Some units of the Polish Blue Police were used by the Germans, without their full consent, for anti-Polish and anti-Jewish actions. As a result, the Blue Police was warned by the underground not to take part in the roundups of Poles for forced labor in Germany (pp. 118-119, 224). All in all, the actions of the Blue Police defied simplistic classification: "The attitude of the underground authorities towards the Blue Police was hostile, because as a body it had become a tool in the hands of the German police; but a number of policemen, such as the above-mentioned Inspector, were members of the underground, and frequently carried out most dangerous instructions. The Blue Police were aware that the underground authorities had ordered the suppression of

banditry, so they were always glad to take a hand against them."(p. 242).
 POLISH WARNINGS ABOUT THE JEWS' HOLOCAUST--DISBELIEVED
 BY THE BRITISH

There are common mischaracterizations, in Holocaust materials, of Poles being indifferent too, or even secretly approving of, the Germans' extermination of the Jews. The truth is otherwise. Korbonski recounts the fact that underground Polish reports of Jews being sent to death camps were disbelieved by the British (pp, 252-253). Neither were the events of the Warsaw Ghetto (p. 359) accepted. (The advantage of freed British POW John Ward, reporting on the Germans' use of Polish civilian shields around their tanks during the Warsaw Uprising was the fact that he, an Englishman, was believed: p. 359).

POLISH WARNINGS ABOUT THE JEWS' HOLOCAUST--
 DISBELIEVED BY THE DOOMED JEWS In a cruel irony to the malicious charges (e. g., in the movie SCHINDLER'S LIST/SWINDLER'S LIST) of Poles cheering as Jews were being railroaded to death camps, the laughter was actually on the other side: "However, when the trains from the various countries continued to arrive, and when here and there Polish railwaymen were able to whisper a warning to the unfortunate Jews, they were not believed and were laughed at, especially by those Jews who traveled in passenger trains with their luggage and bedding; who were convinced that they were being transported to some labour camp, and that they would be able to survive the war by working hard."(p. 254).

THE FALLACY OF "ETHNIC FRONTIERS" THAT WERE IMPOSED ON
 POLAND On the basis of the fact that the Kresy (eastern borderlands) had "only" an ethnically Polish minority (albeit a large one), the British supported Soviet claims to Poland's eastern half. However, most of the non-Poles on these territories were not pro-Soviet, and some were pro-Polish. Consider the following entreaty: "I am a man from Minsk. Now that the Minsk province is under German occupation we can get in touch with people in the motherland. I have come to Warsaw as a representative of the ancient province of Minsk to ask the Polish Government not to forget our country, so that after the war the Minsk territory may be reunited with the motherland. It has been a Polish land for centuries, and wherever you go you'll find evidence of it. There are Poles still living there, and they are dreaming of a reunion. And the White-Ruthenians, too, dream of Poland as their deliverer from the Soviet hell."(p. 314). This was not to be.

The Terrible Secret* Lacquer, Walter 1980 **Polish Warnings of the Unfolding Holocaust Were Ignored by Local Jews and Were Ignored by Jews in the West. Yet--Surprise--Poland is the One That Gets Blamed*

This encyclopedic work, by a French Jew, covers many details about the emergence of news about what has become to be known as the Holocaust. Some of the early information is valuable and correct only when viewed in hindsight.

UNDERSTANDABLE RETICENCE IN BELIEVING ATROCITY TALES

Several factors stood as immediate barriers to the appreciation of the information that came in. One of these was the recalling of bogus WWI-era atrocity stories. For instance, the DAILY TELEGRAPH published an article, in March 1916, stating the gassing of 700,000 Serbs by the Austrians and Bulgarians. (p. 9).

THE "JEWS WERE AFRAID OF THE NAZIS" 1939 ZYDOKOMUNA EXCULPATORY MYTH FAILS

The canned excuse for Jews collaborating with the Soviets, against Poles, is gratitude to the Communists for not falling into the hands of the Nazis. This exculpation is false. Polish Jews were not, for a long time, particularly afraid of the Germans, whom they regarded as the Kutzurvolk. In fact, Laqueur estimates that the Jews who voluntarily moved from Soviet-occupied Poland to German-occupied Poland numbered in the "many thousand(s)." (p. 124).

THE HOLOCAUST BY BULLETS--POLISH WARNINGS The first stage of the Holocaust--the mass shootings of Jews by the Einsatzgruppen units in the wake of Operation Barbarossa--was regularly publicized by Polish sources. (p. 68, 72, 83, 109).

THE GERMAN-MADE AND GERMAN-RUN DEATH CAMPS: POLISH WARNINGS

Similar information came about the death camps at Chelmno, Belzec, and Sobibor. Later, the OSS (American intelligence) was kept informed about the Treblinka death camp, before August and September 1942, by Polish sources. (p. 97).

WHAT DID POLES, AS A WHOLE, KNOW? The flames in the Auschwitz crematories were said to rise 5 meters above the chimneys (p. 24), and to be visible 15-20 km away. (p. 23). The odors were said to be noticeable not only in the kilometers around the camp, but even at Katowitz (Katowice) (p. 23), some 25 km away. [I knew an eyewitness, Jerzy Gnat, who lived in Katowice at the time, and he scoffed at this notion.]. Laqueur does not make it clear how, in the absence of hindsight,

distantly-originating sights and smells by themselves translate into certainty about human bodies being cremated, the scale of these acts, and the nationality of the people being cremated. POLAND WAS MORE IMPORTANT, THAN ANY OTHER NATION, IN WARNING THE WORLD ABOUT THE GERMAN-MADE HOLOCAUST Although bits and pieces of information about the systemic murders of the Jews trickled in from many sources, the author is unambiguous in his identification of the German-occupied nation that did the most to alert the world about the unfolding Holocaust: "The first authentic and detailed news about the 'final solution' came from inside Poland." (p. 101). "The records, to repeat, show that the first authentic news about the 'final solution' was transmitted to the West by couriers and the radio station of the [Polish] Home Army...The Polish case is very briefly that they did what they could, usually at great risk and in difficult conditions. If the news about the mass murders was not believed abroad this was not the fault of the Poles." (p. 106). "The record of the Polish Underground and the Polish Government-in-exile was not perfect, as far as the publication of news about the 'final solution' is concerned. But the long report submitted by Edward Raczyński, the Polish representative of the Allied governments, of 9 December 1942 contained the fullest survey of the 'final solution'. No other Allied government was remotely as outspoken at the time and for a long time after." (p. 121). BUT--SURPRISE--POLES ARE BLAMED ANYWAY The author reviews certain insinuations about Poles being tardy in disclosing what they knew (p. 106, pp. 200-201) (accusations later revived by, for example, David Engel). He leaves these insinuations an open question and comments: "If the Poles showed less sympathy and solidarity with Jews than many Danes and Dutch, they behaved far more humanely than Romanians or Ukrainians, than Lithuanians and Latvians. A comparison with France would be by no means unfavorable for Poland. In view of the Polish pre-war attitudes towards Jews, it is not surprising that there was so little help, but that there was so much." (p. 107). [In making the last statement, Laqueur evidently does not appreciate the essential difference between the conventional anti-Semitism practiced by some Poles and the exterminationist anti-Semitism practiced by the Nazis.] JEWS LARGELY IGNORED POLISH WARNINGS Pointedly, Laqueur writes, "The Poles did not realize immediately the scale of the Nazi plot to exterminate all Jews. But most Polish Jews were even slower in understanding that they were not facing

isolated pogroms but something infinitely worse." (p. 107). The Jews in the West were no better. Laqueur comments, "What about the Jewish leaders who continued to doubt the authenticity of the news well after it should have been obvious that there was no more room for doubt?" (p. 122).

THE HOLOCAUST BLAME GAME: EVERYBODY CAN BE BLAMED

Laqueur quips, "If one finds fault with them [Poles], what is one to say about the Russians, who deliberately played it down from the beginning to this day? What about the British Foreign Office which decided in late 1943 to delete any reference to the use of gas chambers because the evidence was untrustworthy? What about the American officials who tried to suppress the 'unauthorized news' from Eastern Europe?" (pp. 121-122).

IF PIUS XII WAS INDIFFERENT TO JEWS, THEN HE WAS ALSO INDIFFERENT TO FELLOW CATHOLICS! As for the conduct of the Vatican, Laqueur characterizes its alleged inaction as follows: "Probably it was a case of pusillanimity rather than anti-Semitism. If the Vatican did not dare to come to the help of hundreds [actually, thousands] of Polish priests who also died in Auschwitz, it was unrealistic to expect that it would show more courage and initiative on behalf of the Jews." (p. 55).

Between Life & Death: History of Jewish Life in Wartime Poland, 1939-1945 Soifer, Ben A. 1995 **Zbaszyn 1938. Cardinal Hlond**

(1936) Right on Jews and Atheism. Just Like Poles: Post-Jewish Property Acquisitions By Jews Themselves! Polish Unfolding-Holocaust Warnings Ignored.

Most of this work centers on the experiences of Polish Jews in German-occupied southwest Poland, notably in the Nazi camp at Pustkow.

NOT ONLY POLES. JEWS ALSO ACQUIRED POST-JEWISH PROPERTIES AND WERE OFTEN RELUCTANT TO RETURN THEM TO THE ORIGINAL OWNERS!

Considering all the one-sided attention that has been given to Jan T. Gross on Polish acquisitions of post-Jewish properties, and of Polish reluctance to return them when the survivor showed up, it is interesting to note that uncannily the SAME considerations applied to Jews acquiring post-Jewish properties during the war! Soifer comments, "It is an established social order that the living inherit from the dead. What is wrong, some argued, in taking over the abandoned property of an evacuee? The conscious individual was the one who was first on the scene, acting on the

assumption that 'someone will do it if I don't'. Of course, there was always the possibility that there remained in the ghetto a close or distant relative, under almost any law the rightful heir of the evacuee. The conscious would meet this objection with the assurance that, should an heir of the former appear, the goods would be returned (something which **HARDLY EVER HAPPENED**), while easing his conscience with the knowledge that he had saved the goods from falling into the hands of the Germans..." (p. 45; Emphasis added). And, if Jews can grab post-Jewish properties, that don't "validly" belong to them, so that they don't fall into the hands of the Germans, why can't Poles? Evidently, here is yet another Talmudic-style dual morality in force.

POLISH WARNINGS IGNORED: LEADING JEWS PARTLY TO BLAME THAT THE UNFOLDING HOLOCAUST WAS NOT GRASPED SOONER The Polish government-in-exile has at times been accused of not appreciating fully the situation facing Polish Jews. Interestingly, one of the discussions in this book makes it clear that part of the blame may rest on the other side. Hugo said: "...to form a sort of underground society--like the one the Poles formed--not for active resistance, but as a parallel society to the one imposed on us by the Germans and the Judenrats [Judenraete] they appointed. That's what the Polish government-in-exile did for its countrymen in Poland. Our Jewish leaders abroad failed to do the same. They didn't even ask the Polish government to extend its care to the Jews, to keep us informed as well as the Poles...I have no doubt that the Polish government-in-exile would have responded positively to such a request." (p. 216). In a rare display of Jewish candor, Soifer added that Jewish Polonophobic prejudices also proved to be self-defeating: "On the one hand he [Hugo] accused Jewish leaders in the West of lordliness in relation to Polish leaders, claiming that they believed that they were so superior, and the Poles anti-Semitism so fanatical that it was a waste of time talking to them. But at the same time he said that this was merely an excuse made by the Jewish western leaders for their generally negative attitude towards helping the Jews of Poland, an attitude that went back to the nineteen thirties. Others said that there was no contradiction between the two." (p. 217).

VERY FEW POLES ACTUALLY BETRAYED JEWS TO THE GERMANS Author Ben A. Soifer, unlike Jan T. Gross and his fans, recognizes Polish denouncers for who they were--uncommon and decidedly marginal characters of Polish society despite their disproportionate impact: "While these human-hyenas

form a tiny proportion of the Polish population and are condemned by most Poles for their actions, they are sufficiently numerous to be the scourge of, and a serious deterrent to potential Jewish runaways." (p. 255). HOW

GERMANS KEEP TABS ON POLISH VILLAGES The Germans commonly appointed Volksdeutsche as village heads [SOLTYS]. This made it easy for the Germans to monitor even remote Polish hamlets, and greatly hindered the secrecy of Polish villagers aiding fugitive Jews. (pp. 263-264). [Clearly, it is wrong to blame Poles for not saving more Jews, or for "willingly" participating in the JUDENJAGD.] HOW GERMANS

PLAYED ON COMMON WEAKNESSES TO INDUCE THE BETRAYAL OF FUGITIVE JEWS German rewards to Poles for denouncing Jews

were often much more substantial than commonly believed. Sometimes it was only 10 kilos of sugar and 5 litres of vodka. However, near Krakow, it was 100 kilos of grain and half the possessions of the denounced Jew. In Lwow, the denouncer got the entire property of the Jews, along with 8,000 zloty, 10-20 litres of vodka, and 1,000 cigarettes. (p. 256). Soifer does not explain these disparities. Is it because, in some locations, the Germans could not find Polish denouncers, and so were forced to up the ante to ever-more extravagant rewards? Note also the perfidy of the German methods--the appeal of rare essentials (sugar) and the taking advantage of vices (alcohol and the highly-addictive tobacco). PARADOXICALLY,

NAZIS CARED FOR JEWS AS WELL AS KILLED THEM Let us now focus on the unfolding Holocaust. Here is a little-known fact: "Perhaps the most whimsical oddity of the GG [General Government] is the case of social care for Jews. During the long years of social dispossession and deprivation, even during the period of mass slaughter and afterwards, the Germans provided, indirectly, funds for the social welfare of Jews..." (p. 242). Go figure. BENTSCHEN/ZBASZYN 1938: POLAND DID NOT

CHAFE AT ACCEPTING POLISH JEWS: POLAND CHAFED AT ACCEPTING NEAR-GERMAN JEWS Nowadays, in Polonophobic Holocaust lore, Poland is painted as heartless for being reluctant to accept the Jews that were being dumped on her by the pre-WWII Third Reich. The facts are otherwise. Soifer, the author, also touches on the pre-WWII experiences of Polish Jews. Consider the infamous no-mans-land accumulation of Jews near Zbaszyn (October 28, 1938). Most of these Jewish expellees from Nazi Germany were only "Polish" in a nominal sense, as pointed out by Soifer: "It seems fairly safe to assume that these

Zbaszyn expellees were mostly first-generation German, born from at least a Polish-Jewish father, some from German Christian mothers..." (p. 228).

THE SELF-ATHEIZATION OF POLAND'S JEWS Now consider Cardinal August Hlond's much-quoted and much-condemned 1936 "Jews are freethinkers" statement. Soifer tacitly acknowledges its validity: "That the Jews of Poland were losing their piety (both real and assumed) at an almost unprecedented pace in this war was undeniable. But this is an old historical process which, at least in Poland, dates from the second half of the nineteenth century...the spread of secular education combined with a pervading spirit of modernism and liberalism, and the rise of Jewish nationalist-political parties...disruption of family life and loosening of morals. In independent Poland...the abandonment of orthodoxy, if not religion, at a then perplexing speed, halving its strength between 1919 and 1939." (p. 233).

Living in Fear on the Aryan Side Zawadzka, Halina 2004

Jews Ignored--Even Despised--Polish Warnings About the German Gassing and Cremation of Jews. Why A.K. Sometimes Killed Fugitive Jews Halina Zawadzka described her pre-WWII life as one in which her parents were atheists, hostile to religion, including Judaism. (p.122). She never observed any of the Jewish holidays. (p. 108). **THE MYTH OF POLES CHEERING AS JEWS WERE SENT TO THEIR DEATHS** This meme is exemplified by the highly-acclaimed movie *SCHINDLER'S LIST* (*SWINDLER'S LIST*). It features a Polish girl giving a sarcastic farewell to the Jews being escorted by the Germans to their deaths, while other Poles throw mud at the Jews. The facts are rather different. During the Nazi occupation, Zawadzka was confined with her fellow Jews to the Ghetto in the town of Konskie. She fled in time before the "resettlement", which she describes as follows: "At the beginning of November [1942], Germans and Latvians liquidated almost the whole Ghetto there. The Jewish population of about nine thousand people was transported by freight train from Konskie in an unknown direction. Although Poles were not allowed to approach the Ghetto or the railroad tracks at the time, it was well known that terrible things happened there." (p. 101). It is obvious from Zawadzka's testimony that it would've been physically impossible for Poles to do what they are accused of, even had they been

so inclined. The Germans wouldn't have permitted any gathering and gawking at their Jew-killing operations! POLISH WARNINGS TO JEWS WERE IGNORED. AND NOW POLES ARE BLAMED FOR "NOT DOING ENOUGH" TO AMELIORATE THE HOLOCAUST. GO FIGURE

Interestingly, the author, for a time, believed that Polish warnings about Jews being gassed and cremated by the Nazis were simply another manifestation of (what else?) Polish anti-Semitism, on par with the blood-added-to-matzo tales. She wrote: "Though the story was different, I saw an analogy between the accusation of Jews of ritual murder and the theory of gassing people in a death camp. To me, the name of the similarity was anti-Semitism." (pp. 125-126). Let us take this a little further. Could it be that many of the manifestations of Polish anti-Semitism alleged by this author, and that of many other Jews, are actually projections of her own hostility towards Poles? ARE THE SAME POLONOPHOBIC MEMES REPEATED FROM ONE JEWISH MEMOIR TO ANOTHER? A number of accounts in this book come up so often in Holocaust memoirs, and are so stereotypically similar to each other from memoir to memoir, that one wonders if they have not assumed the status of Polonophobic archetypes. There is the one about the fugitive Jew overhearing a conversation between seemingly-benevolent Poles discussing plans to kill the Jew. (p. 15). There is also the one, really overdone in this memoir, of the incognito Jewish fugitive repeatedly encountering Poles who verbalize a wish for a monument to be built to Hitler in tribute for his destroying of Poland's Jews. (p. 21, 149-150, 196). [Poles suffered very greatly under Hitler, and, regardless of their attitudes towards Jews, it is not even imaginable that any of them would want a monument constructed to honor Hitler.] POLISH BENEFACTORS After fleeing the Konskie Ghetto, the author hid among gentiles, and eventually settled with Karolina Slowik and her daughters Olga (Dzuinia) and Maria (Kamer). These benefactors were honored posthumously by Yad Vashem. THE ARMIA KRAJOWA KILLING FUGITIVE JEWS--CONTEXTUAL VACUUM The Slowik household became a staging point for the AK (A.K., or Armia Krajowa)(pp. 137-on). For a time, Zawadzka worked for the AK. At one point, she claims that an AK commander spoke of ordering a fugitive Jew in the forest shot for "safety" reasons. (p. 156). Later, after her Jewishness became known to the AK members who frequented the Slowik household, she was threatened with death if she betrayed them or the organization. (p. 198).

The foregoing incidents are not clarified to the reader. They were no fun and games. They were life-and-death decisions. The AK feared penetration by enemy agents, both Communist and Nazi, for exposure meant certain torture and death to any captured Polish guerrillas. Jews were, using modern parlance, profiled as potential enemy agents. Although anyone could be an agent of the enemy, a Jew was much more likely to be a Communist than a Polish gentile. Jews frequently had flexible loyalties. In addition, the Nazis frequently spared individual Jews and sent them out to spy on Polish guerrillas. Finally, innocuous fugitive Jews who had obtained familiarity with Polish-Underground whereabouts were a security risk because, if they fell in German hands, they would immediately tell the Germans everything they knew in a (futile) attempt to save their lives. There is an irony to Zawadzka's accusations. The very fact that she, then known openly to be Jewish, had encounters with the A. K., and lived to write about them, refutes the canard that the A. K. had some sort of secret plan to "finish Hitler's job" or to conduct a "Holocaust after the Holocaust", as asserted, for example, by Yaffa Eliach.

Surviving Hitler in Poland: One Jew's Story Rynecki, George J.

2006

Jewish Germanophilia Blinded Jews to Polish Warnings about the Unfolding Holocaust This awkwardly-titled memoir [Just WHY Was Hitler in Poland?] consists of a rather unorganized set of notes written down, often decades after the events, by an emigre Polish Jew. The notes were located and published after his death. THE ZYDOKOMUNA: AUTHOR SPEAKS OUT OF BOTH SIDES OF HIS MOUTH Rynecki complains of Poles seeing Jews as pro-Communist, yet he speaks of Leon Trotsky in glowing terms. Recounting his 9 year-old self's eyewitness experiences, he acknowledges Jewish-Communist affinity, doing so within a framework of transparent Communist ideation: "It must have been late summer during the Polish-Bolshevik war when the Red Armies advanced deep into Poland up to the River Vistula...The Russians have taken Siedlce and were very friendly to the Jews. Trotsky, a Jew himself, was in command of the whole Russian Western front...Trotsky came to town himself and...talked surrounded by all these people; Jews, peasants, and laborers. The landowners, businessmen, and middle class people were in hiding or out of town--refugees." (pp. 46-47). JEWISH

GERMANOPHILIA LONG KEPT JEWS IN DENIAL ABOUT THE UNFOLDING SHOAH

Many Jewish writers speak of the pro-German orientation of Polish Jews, as does Rynecki: "My father...was displaced in 1940 and deported to Majdanek, near Lublin, in 1943, where most probably he was executed by the Germans in a gas chamber. He believed to the end that no matter what, the Germans were of too high a culture to do the things they did. He represented, in a way, the mind of the Jewish people. They all believed the Germans. They all have made that massive mistake." (p. 63).

THE AUTHOR'S PRIMAL POLONOPHOBIA Rynecki makes some particularly offensive remarks (pp. 67-68), and I hope that no Polish extremist reads them lest his hatred of Jews becomes reinforced. Rynecki actually says that the 1939 Polish defeat proves that Polish history and patriotism mean nothing, and that Polish officers lacked intelligence. (Might not the 5:1 weapons asymmetry favoring the Germans have something to do with it?). To pour on the insults, Rynecki says that the Poles got what they deserved--the heavy Russian boot. (How is that different from saying that the Jews deserved the Holocaust because of their long-term pro-German orientation, often at Polish expense?).

REVEALING JEWISH THINKING: FORGIVING THE GERMANS BUT NOT FORGIVING THE POLES! Rynecki even says that, while he may forgive the Germans, he would never forgive the Poles (For what? Wasn't it the Germans who had killed the 6 million Jews? Or was it the Poles after all?) Amazingly, he categorically says that NO Pole would help a Jew out of benevolence, and excoriates Poles for requiring payment (He owes his life to such a Pole). He has no problem with the Danes (whom he glorifies) having taken hefty fees to ship Jews to Sweden, and disregards the fact that the Poles, very unlike the Danes, lived under German-imposed near-starvation conditions, and couldn't readily provide food for free. Go figure. Then again, when Polonophobia is involved, the reader should not expect rational thinking.

THE HOLOCAUST AND THE POLOKAUST Let's end on a positive note. For once, Rynecki recognizes the shared fate of Jews and Poles: "[Hitler]...committed genocide on the Jewish, Polish, Russian people...The Jews were alone. So were the Poles." (p. 66). For once, Rynecki gets it right.

Story of a Secret State: My Report to the World Karski, Jan 1944

Karski's Historic Trip: A Polish Underground Operation (Not the Deeds of a Lone Idealist)! His Warnings Ignored. Roosevelt Lied to Polish Leaders Jan Karski's trip to England and the US, which warned the Allies of the Holocaust in progress, is well known. However, Karski is often incorrectly thought of as some sort of unusual moral giant who tried to save the Jews all on his own. In fact, as this book makes clear, his heroic trip was planned, ordered, and performed in the context of his active, multifaceted involvement in the Polish Underground. For example, Karski's visit to the Belzec death camp [or nearby subcamp] was facilitated by a rendezvous on the nearby property of a Polish farmer who was also a member of the Underground (p. 340). 1939 GERMAN 5th COLUMN

Karski was involved in the defense of Poland from the first hours of WWII. A few authors (e. g. Alfred-Maurice de Zayas) have tried to deny the existence of a German fifth column during the German-Soviet conquest of Poland (September-October 1939). In actuality, Karski's very unit came under fire from members of this fifth column (p. 8). The attackers were Polish citizens of German descent. IN THE CLUTCHES OF THE NAZIS AND SOVIETS

Karski ended up in Soviet and then German captivity. He repeatedly writes of the unbelievable barbarity of both conquerors. While in a Gestapo prison, Karski slashed his wrists in an unsuccessful suicide attempt. He had feared that he might break down under the incessant torture and betray his confidants in the Polish Underground. Karski was freed by a daring commando attack by the Underground combined with a well-placed bribe of a German guard. CULTURAL GENOCIDE Karski elaborates on the forced Germanization of Poznan (pp. 78-82), something attempted unsuccessfully before under Frederick the Great and then Bismarck. The Poles were brutally expelled. Very few of the remaining Poles chose to register as Germans and thus become Volksdeutsche. GERMANS TRIED, BUT COULD NOT FIND, A SUITABLE POLISH QUISLING Karski (p. 132) succinctly summarizes the attitude of almost all full-blooded Poles to the Nazis: "The German occupation was never recognized by the Polish people, and there could be no doubt on this score because, in Poland alone of all the occupied countries, there never appeared anything resembling a legal or pseudo-

legal body composed of Poles and collaborating with the Germans. Indeed, in all of Poland, not a single political office in the German-controlled administration was ever held by a Pole; not a single head of any province was Polish". Neo-Stalinist Jan T. Gross has insinuated that Poles had no Quisling because the Germans did not want any Polish Quisling. Jan Karski's personal experience with the Germans adds to the refutation to Gross' silly claim. While a captive of the dreaded Gestapo, Karski was personally approached by a high-ranking SS man (pp. 155-163) who tried to induce him to become a Polish Quisling. The SS-man promised him relief from torture, and then appealed to the hopelessness of the Polish cause and the certainty of German victory in the wake of the fall of France and the seemingly-incipient peace treaty with England. The SS-man also cited the sensibleness of all the other nations that had formed collaborationist governments under German rule and said that Poles should also, for once, come to their senses and do the same. Karski refused.

SO-CALLED GERMAN RESISTANCE TO NAZISM Karski visited Nazi Germany itself. He reports (p. 217) never encountering any sign of German opposition to the Nazi rule. (Of course, some developed later as Germany began to lose one battle after another, and the attempt was made to assassinate Hitler in order to save Germany's skin from increasingly certain defeat).

PRESIDENT ROOSEVELT LIED TO THE POLES

A certain amount of detail is given to Karski's visits with British and American leaders. It is a shame that Roosevelt made such supportive statements about Poland while, behind Karski's back, he was already selling out the Poles to the Soviet Union. A REFLECTION Here we are nearly 75 years after WWII, and what has happened? Instead of being grateful for Karski's efforts, far too many Jews defame Poland about her alleged complicity in the Holocaust [whatever that means]. For shame.

The Western Allies and the Holocaust JAN KARSKI'S MISSION TO THE WEST, 1942-1944 Engel, David 1990 **Insult Added to Injury: A Belittling of the Pole Jan Karski's Herculean Efforts to Warn the World About the Unfolding German-Made Holocaust. Ingratitude or What? Silence on Jewish Leaders' Ignoring of Karski's Warnings**

This article comes across as an attempt to pass the buck: To shift the blame away from the American Jewish leaders that refused to heed Jan

Karski's warnings--by instead trying to impugn the motives behind Jan Karski's mission. In fact, Engel is conspicuously silent about the American Jewish leaders' disregard of evidence for the fact of the unfolding Holocaust. POLISH AID TO JEWS: IT IS NEVER ENOUGH David Engel treats his reader to these rather patronizing words: "In reality, however, Karski's own contemporary confidential reports on his activities reveal that Jewish matters occupied a relatively small portion of his attention, both in Britain and in the United States." (p. 364). -----But wait. It gets even better. Engel continues, "Moreover, they indicate that whatever consideration Karski did devote to the murder of the Jews by the Nazis was given primarily as a result of his own initiative or of that of individuals outside official Polish circles; the Polish Government-in-Exile, on the other hand, does not appear to have been interested in employing its courier as the striker of a tocsin for the fate of its mortally threatened Jewish citizens." (p. 364). So Karski evidently had endangered himself by wandering into a Nazi camp, to see firsthand what was going on, just for the heck of it! Engel continues to dump on Karski, "The peripheral nature of Karski's official obligations regarding the Jewish situation was revealed also in his discussions with British public figures. In a five page report on these meetings submitted to the Government-in-Exile he mentioned Jews only in passing under the list of subjects discussed, stressing to a far greater extent what he had told his listeners about German terror against Poles and about the nature of Polish resistance to the Nazi occupation." (p. 366). Oh dear! So other people were suffering, and not only the Jews. EARLY HOLOCAUST SUPREMACISM Schwarzbart quoted Karski as saying that he had 'to agree that there is a substantial difference between the sufferings of the Poles and the sufferings of the Jews: one can fittingly speak about a biological liquidation of the Polish intelligentsia, whereas you have to speak in relation to Jews about the liquidation of the whole people" (p. 366). And so we have the standard Holocaust supremacist meme, only this time imposed retroactively on Karski. Just because the Jews were, as it were, being targeted for total annihilation while Poles (at this stage of the German occupation, that is) were not, this is supposed to make Jewish suffering special and qualitatively different from Polish suffering. [If we are to divide the dead and have a victimhood Olympics, why not accord Poles the top spot because, whereas most Jews who died did so quickly from German gas or bullets, most Poles who died did so in slow, agonizing

fashion in German prisons and concentration camps?] ALWAYS FINDING SOMETHING FOR WHICH TO BLAME THE POLES Engel continues, "What Karski did not point out is that, according to the preponderance of contemporary evidence and postwar testimonies, generally the German occupiers had difficulty telling Jews from Poles and had to depend upon Polish informants to identify Jews by their 'Semitic features.'" (p. 379). Engel forgets that, owing to centuries of self-imposed apartheid, most Polish Jews easily gave themselves away by their obvious physiognomy and their weak Polish-language skills. As for Aryan-appearing Jews, the Jewish informers were even better than the Polish ones in exposing them to the Germans. CONCLUSION Imagine the ingratitude of one whose life was saved from drowning, as he goes around complaining that "the lifeguard did not move fast enough" or "the lifeguard was not gentle enough with me". Many Poles feel that Jews are ungrateful for Polish rescue efforts during the Nazi German made Holocaust. This article, published by the prestigious YAD VASHEM, graphically corroborates such opinions.

Karski: How One Man Tried to Stop the Holocaust Wood, E. Thomas 1994 **Americans (Jewish and Non-Jewish) Generally Disbelieved Karski's Warnings. No Evidence That Endeks Summarily Opposed Polish Aid to Jews** The book includes interesting details about Polish underground action against the Germans. For instance, no sooner had Poland been defeated than over 200 different resistance groups sprung up spontaneously. (p. 27). This work builds on the WWII classic on Karski, *Story of a Secret State* (see Peczkis review). Everything in that book is true, although a few details had been embellished, omitted, and, rarely, changed for then-necessary wartime security purposes. (p. 212, 227-229). Karski was never in any death camp itself. He most probably had been taken to Izbica Lubelska, a holding camp leading to the Belzec death camp. (pp. 128-129, 283). **POLES ARE BLAMED FOR ANTISEMITISM NO MATTER WHAT** No matter what the Polish government in exile did, it could not win. If it spoke too little about Jews, it was because Poles were anti-Semitic. One British official suggested that, to the contrary, the Polish government in exile talked TOO MUCH about the fate of Jews, and did so because it was only trying to prove that it was not

anti-Semitic! (p. 152). NO EVIDENCE THAT THE ENDEKS OPPOSED POLISH AID TO JEWS This book has been misrepresented by some Polonophobes as containing facts demonstrating that Endeks opposed aid to Jews. All there is in this book, along those lines, are vague insinuations and non-sequiturs alleging that, since Polish rightists had been unsympathetic to the Jews, they were therefore hostile to aiding Nazi-persecuted Jews. (p. 106). Certain murderous actions are attributed to them (p. 115) without evidentiary support. The authors also repeat David Engel's argument that factions within the Polish government in exile were afraid of antagonizing Polish anti-Semites (p. 144), failing completely to distinguish between everyday antagonism towards Jews and the eliminationist anti-Semitism of the Nazis and their actions. Also, by the authors' own admission (p. 144), there is no agreement as to how important these factions were (p. 144), and the pro-Jewish actions of the Polish government in exile indicate the unimportance of those factions. Even if some Endek individuals could be found who opposed aid to Jews suffering under the Nazis, it is manifestly incorrect to generalize about Endeks. The authors elaborate on Zofia Kossak, a very religiously conservative and politically conservative Polish woman who took initiative to help the Jews. (pp. 105-108). Her organization, FOP, despite being generally rightist politically, and supposedly anti-Semitic at times, aided Jews and was eventually merged into Zegota. (p. 107). Certain Vatican officials opposed FOP, but this had nothing to do with aiding Jews. The opposition centered on FOP allegedly promoting heresies. (p. 106).

REASONABLY, CONTEXTUALIZED POLISH SUSPICIONS OF JEWS Any fear of the Polish government-in-exile that it might be perceived as too "pro-Jewish", however, did have some foundation. Chicago's Cardinal Samuel A. Stritch, for example, noting the "socialists and Jews" in the Polish government in exile, wondered if the postwar monies raised by Catholic charities would actually go to Catholics in Poland. (p. 213). The sophisticated reader will doubtless realize that such attitudes were not necessarily bigoted or anti-Semitic. In those pre-ecumenical times, suspicion rather than friendship towards other religions had been the norm. JEWISH-AMERICANS, AS WELL AS GOYISCH-AMERICANS, GENERALLY DISBELIEVED IN THE HOLOCAUST As Karski travelled to the west, he met with unbelief in his message about the fact of the Holocaust. This was true of Jewish personages as well as

gentile ones. A survey of Americans at the late date of December 1944 [the Shoah almost completely over in Europe] found that only 27% of the American public believed that the Germans were conducting genocide against the Jews, and a miniscule 4% of the American public believed that more than 5 million Jews had been murdered. (p. 233). CLAUDE LANZMANN'S UNRELENTING POLONOPHOBIA Claude Lanzmann interviewed Karski for SHOAH. Lanzmann scandalously omitted the entire part about Karski's mission to warn the world of the Holocaust. (p. 254). Evidently, Lanzmann, who focused on Polish anti-Semitism, wanted unilaterally to make the Poles look bad.

The Chronicle of the Lodz Ghetto, 1941-1944 Dobroszycki, Lucjan 1984 **Polish Warnings to Jews, For Once, Appreciated. Polish-Jewish Relations Generally Positive. Jewish Ghetto Police in Action. Polish Mischlinge Murdered** After the German-Soviet conquest of Poland in September-October 1939, the area around Lodz was directly annexed into the Third Reich and named Wartheland (the land of the Warthe (Warta) River). The city itself was renamed Litzmannstadt (after a WWI German officer then active in the area). Owing to the intensity of German rule imposed upon the population, Poles and Jews were less able to interact with each other compared with, for example, Warsaw. NOT ONLY JEWS SUFFERED: POLES DID TOO Within weeks of the start of the German occupation of Lodz, both Jews and Poles were subject to cultural genocide. In his introduction, Dobroszycki describes the burning of all synagogues by the Germans and, that very same day, their annihilation of the statue of Kosciuszko (p. xxxiv). The destruction of Christian institutions by the Germans included the conversion of one of the main churches of Lodz into a storage facility, as shown in one of the not-numbered photos situated between pages 424 and 427. The Lodz ghetto was created by the Germans but not fully liquidated by them until the late summer of 1944. At that time, nearly all of its remaining inhabitants were murdered at Auschwitz-Birkenau. Earlier, the Jews of Lodz had been periodically gassed and cremated at nearby Kulmhof (Chelmno).

POLES WARN JEWS OF THE IMPENDING GERMAN-MADE HOLOCAUST Dobroszycki credits the Poles with playing a major role in bringing these crimes to light: "Since January 1942, both the Polish and the

Jewish resistance movements had gradually learned about the existence of the camp in Chelmno and the fates of the Jews deported there. The first information was obtained from Polish railroad workers, local residents, foresters; later, more detailed accounts were to come from eyewitnesses..." (p. xxii). INTERNALLY-INCONSISTENT MURDEROUS NAZI POLICIES TOWARDS PART-JEWS (MISCHLINGEN) Dobroszycki (p. 40) points out that Polish Mischlinge (Jewish-gentile "half-breeds") were simply reckoned Jews and exterminated. In contrast, German Mischlinge were spared. [See, for example, HITLER'S JEWISH SOLDIERS, by Rigg].

POLISH-JEWISH RELATIONS WERE GENERALLY POSITIVE

In the chronicle itself, mundane matters predominate. Interestingly, positive references to Poles far exceed negative ones. For instance (May 20, 1942): "The civilian population, the Aryans, and particularly the Poles, were very favourably inclined toward the Jews and, in large measure, the Jews from Brzeziny owe them their lives. They tell of one baker who baked a special quota of bread for the Jews, which he would have little children bring into the ghetto. The little children would bring one batch of bread into the ghetto, and then, before anyone knew it, they'd be back with another. Aryan friends would pass the Jews bacon, meat, and other products through the ghetto fence, more often than not without being paid for it. The Jews from Brzeziny see no analogies with the pre-war situation; anti-Semitism seemed to have vanished completely there." (p. 183). There are reports of Polish smugglers caught and arrested for bringing goods into the ghetto (December 10, 1942; p. 299. February 15, 1943; p. 320). The foregoing accounts parallel, in many ways, those of Emmanuel Ringelblum relative to the Warsaw ghetto. They suggest that Poles and Jews did in fact tend to draw closer together during the German occupation of Poland. This is contrary to the position held by Yisrael Gutman. JEWISH-NAZI

COLLABORATION Consider the early deportations of Lodz Jews to the death camps (September 14, 1942): "In the meantime, the Jewish police were searching the apartments and bringing out anyone who had been hiding or people who were ill." (p. 251). A similar situation is described as follows (Thursday, July 13, 1944): "A shameful, shocking street scene. Jews hunting other Jews like game. A real Jew-hunt, organized by Jews. But what is to be done; there is no choice. Anyone who is called up must report." (p. 525). The "anyone who is called up must report", not mentioned, also applies to the POLICJA GRANATOWA and to village mayors. The

Germans demanded that they search for fugitive Jews, and the Poles only had a choiceless choice about complying.

“So Few Jews Saved by Poles” Talmudic Irony

Jewish Bioethics: Rabbinic Law and Theology in Their Social and Historical Contexts Barilan, Yechiel Michael 2013 **"Poles Rescued Too Few Jews" Talmudic Irony. Cadaver Affair in 1920s Poland--Driven By Recalcitrant Rabbis**

Yechiel Michael Barilan is professor of medical education at the Sackler School of Medicine at Tel Aviv University. Nowadays, the once-militant Polish opposition to 1920s Jewish medical students freely dissecting the cadavers of Poles, but rarely the cadavers of Jews, is customarily blamed exclusively on (what else?) Polish anti-Semitism. The author provides valuable information that soundly debunks this blame-it-all-on-Poles standard narrative. He also includes other insights into rabbinical literature. I encourage the reader to look up the passages in the online Babylonian Talmud (halakha.com), as I did. It is a rewarding experience. PERENNIAL JEWISH COMPLAINTS ABOUT POLES NOT SAVING MORE JEWS DURING THE HOLOCAUST--THE INCONSISTENCY In Nazi-German occupied Poland, there was the death penalty for the slightest Polish aid to fugitive Jews. In the light of this fact, consider Barilan's statements, "According to the Palestinian Talmud, there is a duty to self-risk for the sake of saving another person's life. This view is close to Christian ethics, which also originated in Palestine Jewry. However, according to the Babylonian Talmud, there is no such duty [BAVA METZI'A 62a]. As a legal principle, when the two corpi of Talmud differ, HALAKHAH follows the Babylonian Talmud whose reduction was of a higher quality." (p. 120). In other words, Jews complain about Poles not doing something that Jews themselves would not feel compelled to do, even theoretically! Why the double standard? THE GOYIM ARE FULLY HUMAN...OR ARE THEY? Yechiel Barilan provides a good introduction to the heart of the matter, as he writes, "Jewish theology has considered all humans as created in the image of God, but only the Israelites are the Chosen People. Kabbalah has taught that Jews are also blessed with a unique kind of soul, but rarely has the universality of Imago Dei ever been touched. However, some kabbalist and Hasidic sources refer to Imago Dei

as a special trait of Jews. In a limited sense, this idea has also found its way into HALAKHAH." (p. 113). A DUAL MORALITY ON THE SANCTITY OF CORPSES Ideas have consequences. Barilan comments, "In 1931, Chief Rabbi of Palestine Avraham Isaac HaCohen Kook wrote that the taboo on the violation of the dead is unique to the Jews, owing to 'the Image of God in man, which is a special trait of the nation of Israel' and cannot be alienated at will. He recommended that Jewish doctors and students buy cadavers from gentiles who do not mind the use of their own bodies and whose dignity is alienable at will...Kook was the first rabbinic authority to rule that non-Jewish cadavers are inferior in dignity." (pp. 112-113). However, the dual morality that at once affirmed the inviolability of the Jewish cadaver and the violability of the gentile cadaver did not begin with Rabbi Kook. It goes back many centuries. See my review of: Contemporary Halakhic Problems, Vol. 4 (Library of Jewish Law and Ethics), by Bleich.

POLAND'S RABBIS STERNLY RESIST THE DISSECTION OF JEWISH CORPSES IN MEDICAL SCHOOLS Barilan continues, "In 1924, two years after the end of the Polish-Soviet war, when Poland was becoming a democracy, community leaders from Cracow [Krakow] faced pressure to supply Jewish bodies to medical schools. The majority of Polish rabbis leaned against participation in anatomical dissection. This position threatened to close the doors of the faculties of medicine on Jewish students, whose number had already been limited by the 1923 NUMERUS CLAUSUS law, which instituted a system of ethnic quota." (p. 113). Individual permissive rabbinical opinions, on the dissection of Jewish cadavers, did not change the overall picture, and, in the end, Poland's Jews entered the 20th century because they were dragged into it. Barilan writes, "But the mainstream of the rabbinic establishment of Warsaw represented a uniform opposition to the practice." (p. 114). He continues, "When pressure mounted, and it became clear that Jewish attendance at medical schools was at stake, the rabbinic committee of Warsaw signed a document acknowledging humanity's indispensable dependence on anatomical study. Yet, these rabbis did not give permission for dissection. Only because the authorities had already mandated the consignment of Jewish bodies to such study would the rabbis tolerate the anatomical study of 'the scum of the earth,' meaning prostitutes, brothel keepers, and criminals." (p. 114). Finally, "The debate on the use of Jewish cadavers in Poland ended with permissive opinions outside of Poland and staunch

rabbinic opposition within." (p. 116). The position of Rabbi Yehuda Leib Graubart (the rabbi of the Polish Jews of Toronto) is revealing, particularly its Judeocentric selfishness and its in-your-face policy towards Poland. (pp. 115-116). He suggested that Jewish refusal to allow the medical-school dissection of cadavers "might denigrate the name of Israel in the eyes of [what he calls] the progressive nations", for which reason Jews should allow dissection of their cadavers in the western nations. On the other hand, he said that "Polish anti-Semitism was rife and Jewish participation in anatomical study was not likely to boost the dignity of the [Jewish] nation, there should be no permission given to hand over bodies to anatomical study." (p. 116). So Jews think that they are entitled to be choosy about how they will act in the nations in which they live! And to top it all off, Jews whine about Polish anti-Semitism, while they are clearly the ones that are keeping it going.

TALMUDIC ANTIGOYISM The racist aspects of Jewish religion are outside the scope of this book. However, with reference to T. BAVA KAMMA 113b, Barilan comments, "The Talmud rules that there is no duty to return the lost goods of a non-Jew unless such behavior defames Judaism." (p. 65).

THE GROWING SELF-ATHEIZATION OF POLAND'S JEWS Ironically, the belated and forced Jewish concession, on cadaver dissection, largely confirmed Polish Cardinal August Hlond's much-condemned but true 1936 statement on Jews as freethinkers. Barilan quips, "Staunch rabbinic resistance did not help much. It actually reflected the waning political power and moral authority of the Orthodox rabbis over the rapidly secularizing Polish Jewry, which numbered over 3 million people strong." (p. 114).

THE TALMUD DOES NOT ALLOW MEN TO HAVE RELATIONS WITH YOUNG GIRLS As a Judeorealist, I criticize Jews when it is well-deserved, but also repudiate unsupported and false statements about Jews, such as the one about the Talmud allowing pedophilia. Rabbi Meir of Rothenburg (1215-1293) did endorse the practice of marrying daughters off before they are twelve. But here he was going against the Talmud (KIDUSHIN 41a), which expressly forbade marriage to minors owing to the fact that girl-brides lack the capacity to consent. (p. 131).

“Railroads to Death Camps Not Destroyed” Fallacious Argument

Firestorm: Allied Airpower and the Destruction of Dresden

Bruhl, Marshall De 2006

Rebutting the Silly Complaint

That the Polish Underground Did Not Destroy the Railroad Tracks To the Nazi German Death Camps. The Dresden Firestorm in Broader Context

This book summarizes the history of Dresden and recounts its role during WWII. Besides describing the February 1945 bombing, it includes survivors' accounts.

NEITHER THE POLISH UNDERGROUND, NOR ALLIED BOMBING, COULD HAVE PUT THE RAILROAD TRACKS, LEADING TO THE DEATH CAMPS, OUT OF

ACTION Although this book is not about the Jews or the Holocaust, de Bruhl writes a significant amount on this topic. He realizes that, owing to the fact that bombing was insufficiently accurate (as specified above), destroying the death camps was not a feasible proposition for the Allied bombers. What's more, destroyed rail lines could be easily repaired, often within a matter of hours! (p. 140, 143).

POLISH SUFFERINGS AND ACHIEVEMENTS The author mentions the thousands of Jewish inmates of Stutthof concentration camp who were shot by the Germans after a forced march to the Baltic Sea (p. 198), but not the many Polish inmates who met the same fate. However, de Bruhl does mention the stunning achievement of Polish intelligence in hiding a fallen V-2 rocket, disassembling it, and smuggling parts of it to England. (p. 116), as part of Operation Wildhorn. He also informs the reader that 3 million non-Jewish Poles perished at the hands of the Germans during WWII. (p. 142). As for the 1939 war, it was not as lopsided as commonly supposed. The Luftwaffe lost 285 planes and 734 men in the 4-week campaign. (p. 52). THE DESTRUCTION OF DRESDEN WAS A LEGITIMATE MILITARY

OBJECTIVE The reader may be surprised to learn that Dresden was much more than a cultural city. There were no less than 110 military targets in Dresden. (p. 281). Finally, unlike most other books on this subject, this one provides details on the decades-long rebuilding of this city, including the reconstruction of historic buildings that had taken place only since the fall of the Berlin Wall in 1989. De Bruhl seems to be a little inconsistent in his citing of casualty figures. Thus, he cites 600,000 German civilians killed by Allied bombing (p. 47), which is an upper limit. On the other hand, he

endorses the 35,000 figure--a minimum estimate--for the number of Dresden civilians killed in the February 1945 raids. (p. 273). CARPET BOMBING LONG PROVED MORE EFFECTIVE THAN THE ATTEMPTED DESTRUCTION OF SPECIFIED INDIVIDUAL TARGETS There has been a long debate on the efficacy of strategic bombing versus that of area bombing. (p. 151). The author makes it clear just how ineffective strategic bombing really was. British Bomber command estimated that 50-75% of bombs were not even hitting the intended city! American strategic bombers, in 1943, dropped their bombs within 1,000 feet of the intended target only 14% of the time. At war's end, this improved to about 44%, while 73% fell within 2,000 feet of the desired aiming point. (p. 143). Sir Arthur "Bomber" Harris was essentially copying German methods of bombing when he chose to use area bombing as his main strategy. (p. 40). [The author could have mentioned the fact that the Germans were already using massive high-explosive and incendiary bombing of civilian areas in their 1939 conquest of Poland. As for the accusations of Allied bombers strafing German civilians (p. 227), de Bruhl should have mentioned the fact that the Luftwaffe was systematically strafing columns of fleeing Polish civilian refugees back in 1939.] The author confirms the fact that the dislocations caused by area bombing often proved more significant than the actual destruction caused by the bombs themselves. For instance, in describing the July 1943 Hamburg firestorm, he comments, "The Reich, however, had to divert staggering amounts of supplies, thousands of men, and great effort to protect, house, and feed the beleaguered civilian populace. The effort was a tremendous drain on the German war effort...But no nation could constantly rebuild itself from within...The bombing campaign would ensure the ultimate collapse of the Third Reich." (p. 107).

“No Suicidal Polish Uprising on Behalf of the Jews”: A Silly Accusation

Polin: Studies in Polish Jewry Volume 12: Focusing on Galicia: Jews, Poles and Ukrainians 1772-1918 Bartal, Israel 1999

Poles Did Not Commit Collective Suicide on Behalf of a Few Million Murdered Poles, But Now We Hear That They Were Supposed

to Have Committed Collective Suicide For a Few Million Murdered Poles!

In one article, Antony Polonsky cites a document from the mainstream Polish underground (AK: ARMIA KRAJOWA) wherein the AK would come out in open combat if the Germans tried the same thing to Polish gentiles that they did to the Jews. From this, Polonsky infers that the leadership of the Polish underground saw Polish deaths as worth averting, but not Jewish deaths. But this is a complete non-sequitur on Polonsky's part. Remember that, along with 3 million Polish Jews, at least 3 million Polish gentiles were also being murdered by the Germans, yet the AK did not start a national uprising on behalf of the 3 million Poles any more than it did on behalf of the 3 million Polish Jews. What the AK leadership was actually saying was that a national uprising would not be in the offing unless a large fraction of the Polish population was in danger of being exterminated in a full-blown genocide, at which time there would be nothing to lose, for Polish people as a whole, to come out in open warfare against the German occupation authorities. The Jews, of course, had nothing to lose already in 1942, but the Polish gentiles, as a whole, still did. That is the actual reason for the AK withholding more overt military action on behalf of the Jews. Nevertheless, the AK did aid Jews in various ways, including supplying the Jewish Warsaw Ghetto Uprising with 50 firearms. This may not seem like much, but remember that every gun was worth its weight in gold. In fact, if was worth human lives, as each donated firearm had been procured at risk of a Polish gentile's life, and kept at risk of a Polish gentile's life. And, of course, each gun donated to the Jews meant one less gun available to Polish gentiles to conduct guerrilla actions against the Germans, and to protect Polish gentiles in the event of a full-blown German genocide against the entire Polish population. **CONCLUSION**

This Poles-Did-Not-Sacrifice-Themselves argument seems to be nothing more than one piece in the endless series of complaints that Poles "did not do enough" for the Jews. This book was now written almost 20 years ago, and we still have the same. It never ends.

The Polish Resistance Home Army Ney-Krwawicz, Marek 2001

The Polish Underground Didn't Launch a Suicidal Uprising on Behalf of Millions of Murdered Poles. So Why, According to Jewish Accusations, Were the Poles "Supposed" To Do So On Behalf of the

Jews? This book presents an excellent English-language summary of the Polish-guerrilla ARMIA KRAJOWA (AK, or A.K.) and its uniqueness. But first things first. INANE JEWISH ACCUSATIONS THAT POLES DIDN'T TAKE SUICIDAL ACTION ON BEHALF OF JEWS An AK communique (BIULETYN INFORMACYJNY of February 11, 1943) has been misquoted as evidence of the Polish Underground's indifference to the Jews. It was no such thing. The full context, which I include in my quote below, makes it obvious that the communique was not intended to downplay Jewish deaths in any way, but to forestall panic among the Poles. The communique describes measured acts of guerrilla resistance against the Germans, and condemns Communist attempts to stir up the Polish population into premature, suicidal uprisings, but adds: "They [the Polish people] are also incited by our own incessant gossiping, which inflates every instance of terror into an event of catastrophic dimension. Those who panic and those who gossip are unwittingly cooperating with the enemy, helping him to induce a feeling of despair in which the extreme depression and passive fatalism of some contrasts with the urge to rash insurgent madness in others...Of course, should the barbaric enemy attempt to destroy the Polish Nation by the same methods that have been employed against the Jews, then the die will have been cast and orders to fight in defense of the Nation shall be issued immediately. But this moment will be specified not by panic-struck gossips but by the Commander of the Home Forces...Let our nerves, weakened by three years of occupation, not take the upper hand over our reason." (pp. 162-163). Jewish complaints that the Polish Underground did not launch a suicidal nationwide uprising in an attempt to stop the mass extermination of Jews overlook the fact that neither did it order a suicidal nationwide uprising in an attempt to stop the murder of millions of Poles! Finally, the whole Jewish accusation frankly reeks of extreme selfishness. If Jews were not expected to commit mass suicide on behalf of other Jews, then why on Earth were Poles under some kind of mythical obligation to commit mass suicide on behalf of Jews?

SOME DISTINCTIVES OF THE POLISH UNDERGROUND MOVEMENT The AK (or A.K.) was not only the largest (or second largest, after Yugoslavia) anti-Nazi European guerrilla movement, but was also unique in several ways. It boasted an entire Underground state apparatus (p. vii) and had the only Underground photoengraving facility in the whole of German-occupied Europe. (p. 154). Its serial Underground manufacture of British "Sten" guns

(at least 1,000 of them), based on original plans, was unprecedented in the whole of underground Europe. (p. 99). A SAMPLING OF POLISH GUERRILLA ACTION Many thousands of diversionary-sabotage actions were conducted by the AK, and these are tabulated according to type of action. (p. 166). Specific guerrilla actions against the Germans are recounted in some detail (p. 52-on), as are assassinations of selected German officials. The origin of the PW ("anchor": Polska Walczaca, Fighting Poland) symbol of the AK is described. (pp. 150-151). Operation Wachlarz ("Fan") is featured (p.39-on), as is the capture of a nearly-intact fallen V2 rocket. (p. 98). Owing to the fact that the AK received a pittance of airdrops from the Allies, its own Underground workshops manufactured some 350,000 grenades and 70 tons of explosive. (p. 99). In the Kresy, the AK also defended Polish villagers from the Ukrainian fascist-separatist OUN-UPA genocide (p. 46). It also fought-off attempts by Soviet guerrillas, operating in German-occupied northeastern Poland, to destroy it. (pp. 46-47, 57). As the German armies were being driven out of Poland by the Red Army, the AK came out in open combat on behalf of the Soviets. Ney-Krwawicz has a fine description of Operation Burza (Tempest), the Warsaw Uprising, continued combat after the Uprising, etc. With the impending Soviet-imposition of Communism on Poland, General Leopold Okulicki ordered the disbanding of the AK on January 19, 1945. (p. 139). (However, many of these guerrilla soldiers later became the ZOLNIERZE WYKLECI).

The Paid Greedy Polish Rescuer of Jews: A Myth

Christians in the Warsaw Ghetto: An Epitaph for the Unremembered

Dembowski, Peter F. 2005

Jewish Anti-Assimilation, Paid Rescuers' Mortal Risk, and the Rationality of Prewar Polish Antagonisms to Jews

According to the German-developed Nuremberg Laws, Jewish Christians were considered Jews, and treated accordingly by the Nazis in German-occupied Poland. That is why there were quite a few Christians--Jewish Christians--in the Warsaw Ghetto.

WHY JEWS WERE USUALLY ANTI-ASSIMILATIONIST

Interestingly, Poland's Jewish leaders often considered assimilation into Polish society as much a repudiation of one's Jewishness as conversion to

Christianity (p. 117, 137-138). Jewish Christians often experienced animosity from other Jews in the ghetto (p. 122), including unprovoked violence (p. 85). MISCELLANEOUS INFORMATION Dembowski presents a variety of historical information. We learn that the prewar ONR had been outlawed by Polish authorities since its inception (p. 62). While the occupying Germans forced Jews to wear the star, they also forced the Polish slaves in Germany to wear the "P" (pp. 45-46). Marek Edelman recounted the fact that Warsaw's Jews initially disbelieved Polish reports of the mass gassings of Jews (pp. 53-55). Edelman's wife praised THE PIANIST for its qualities (p. 39). THE GREEDY PAID RESCUER MYTH

Dembowski rebuts Mordecai Kaplan's charge that Polish priests wrote false certificates for Jews out of mercenary motives. In actuality, false baptismal certificates were a risky undertaking, incurring the German-imposed death penalty for both the priest and recipient if caught (p. 99).

ATYPICAL GERMAN HARSHNESS ON POLISH RESCUERS OF JEWS (UNLIKE OTHER NATIONS) There is irony in the betrayal of Anne Frank by a Dutchman. Two of her benefactors were not arrested at all, while one of the remaining two was released after arrest. Had Anne Frank's family and benefactors been Polish, they would all have all been summarily shot by the Germans (p. 83). A JEWISH SCIENTIST WITH A RATIONAL UNDERSTANDING OF POLISH ANTI-SEMITISM

The Jewish-Christian bacteriologist Ludwik Hirszfeld put prewar Polish anti-Semitism into perspective: "My nation accused by the world of anti-Semitism is a good nation. [It gives assistance] despite the death sentence for help, and despite the inherited antipathy towards Jews. I believe that if Jehovah maintains the register of all the injuries suffered by Jews, he will erase the Przytyk pogrom, university disturbances, and separate seating for Jews [in the universities], because Polish antipathy lasted only as long as there was a vision of powerful Jews. It was replaced by pity when the pauper appeared. It was the case during the Jewish martyrdom." (p. 124). POLES DID NOT CHEER AT THE SUFFERING JEWS

Several accounts, such as the fictional Polish girl in Steven Spielberg's SCHINDLER'S LIST (SWINDLER'S LIST) and the various selectively-chosen anecdotes in Jan T. Gross' FEAR, would have us believe that Poles delighted in Jewish suffering. In contrast, Antoni Marianowicz (Kazimierz Jerzy Berman) wrote: "When we were returning to the car, wearing our armbands, children at Zytnia Street pointed their

fingers at us and whispered: 'Look, the Jews!' There was no animosity in their voices, only curiosity in seeing the officially branded people." (p. 114).

A FOLLOWUP The reader learns that the eyewitness monographs of Makower (pp. 102-103), and Marianowicz (p. 110) have never been translated into English. Why not? Is it because these Jewish Christians are not considered Jews, or is it because their works don't fit the ultra-Judeocentric and oft-Polonophobic standard narrative of the typical Holocaust material?

Survivors of the Holocaust in Poland: A Portrait Based on Jewish Community Records, 1944-47: A Portrait Based on Jewish Community Records, 1944-47 Dobroszycki, Lucjan 1994 **The Paid**

Greedy Polish Rescuer Notion Soundly Repudiated. Holocaust Survivorship in Poland: Facts and Figures If you enjoy figures and tables, this book is for you. This work includes a map of the hundreds of pre-WWII Jewish communities in Poland, and features many tables of post-WWII Polish cities and towns and the number of Jews that survived in them. It lists hundreds of Jewish child survivors by name. It also touches on Jewish returnees from the concentration camps and the Soviet Union.

WELL-DESERVED FINANCIAL COMPENSATION FOR POLISH RESCUERS OF JEWS: NOT "POLISH GREED AND ANTI-SEMITISM" In recent years, post-Stalinist authors, such as Jan Tomasz Gross and Jan Grabowski, have promoted the scurrilous notion that Poles asking payment for aiding Jews were exploiting the Jews. This is far from the truth. In fact, author Dobroszycki, while discussing once-hidden Jewish children after the war, considered financial compensation entirely expected and deserved. He comments, (quote) Thanks to arduous efforts made throughout much of Poland, at times requiring the patience of an angel, and by a dint of the great tact displayed in talks and negotiations both with the "parents" and with the children, international and Polish organizations succeeded in redeeming a few hundred of these children. In nearly every case it was thought proper not only to offer thanks but also to give financial compensation to people who, for humanitarian or any other reasons, had hidden Jewish children during the war, thereby exposing themselves and their families to grave danger, even death, at the hands of the occupiers. (unquote). (p. 16). Clearly, financial compensation for Polish rescuers was--

far from greed and (what else) anti-Semitism--more than appropriate. In addition, Dobroszycki would strongly disagree with Jan T. Gross' belittling of the German-imposed death penalty for the slightest Polish aid to Jews.

HOLOCAUST JEWISH SURVIVORSHIP IN POLAND The first tally conducted by Jewish communities, and dated May 1, 1945 [before the end of the European part of WWII], identified 42,662 total surviving Polish Jews--a figure considered 10-15% inflated owing to duplicate listings. (p. 10, 67). [The 40,000 figure is commonly, but erroneously, listed as the actual number of Jews who survived the Nazi German occupation owing to Polish help. In actuality, it is an absolute minimum.] Now consider much higher figures. Author Dobroszycki ridicules the estimates of Tadeusz Bednarczyk, and others, that suggest a few hundred thousand Polish Jews surviving in German-occupied Poland. However, on these same pages, he cites comparable figures! In a quoted conversation between Ignacy Schwartzbard (a Jewish representative in the Polish Government in Exile) and Jan Stanczyk, figures of 90,000 and 200,000 were seriously discussed as the number of Polish Jews who survived (EXCLUDING those in Russia). (pp. 27-28).

POLAND'S JEWS WHO SURVIVED ELSEWHERE The return of Polish Jews from German camps came later. In May-December 1945, nearly 5,000 Jews came from German concentration camps, mainly Buchenwald, Dachau, Bergen-Belsen, etc. (p. 11). An estimated additional 240,000--250,000 Jews eventually returned from other places, mainly the Soviet Union, out of some 300,000--350,000 Polish Jews that had been out of reach of the Nazis. (p. 19). In fact, at least 170,000 Jews were repatriated from the Soviet Union, of which over 136,000 arrived in February-August 1946. (pp. 20-22). [This does not include Jews from the former Kresy. Statistics that specifically enumerate the Jews from the Kresy do not exist. (p. 19).]

POLAND'S JEWS: SUSTAINED TWO-WAY TRAFFIC The exodus of Jews from Poland accelerated in the several months after the so-called Kielce Pogrom (July 1946), but actually had begun immediately after the Soviet "liberation" of Polish territories from Nazi German rule. (p. 27). In the early postwar years, Polish Jews were coming and going to and from Poland. Dobroszycki (p. 25) suggests that 275,000 Jews lived in Poland sometime between the summer of 1944 and the spring of 1947. (p. 25). Poland's Jewish population peaked in the summer of 1946, at about 230,000, because of the repatriation of Polish Jews from the USSR. (p. 26).

Sentenced to Remember Kornbluth, William 1994 **Paid**
Greedy Polish Rescuer Myth. Jews Preferred Separatism to Full
Equality and Civil Rights. German-Imposed Death Penalty

Appreciated The author discusses his experiences in Tarnow. He elaborates on the 1939 war, and the local VOLKSDEUTSCHEN serving as a fifth column. Days before the war, they dynamited a local train station, and later spread demoralizing rumors. (p. 66). The Nazi German terror soon bore fruit. Already in the early stages of the German occupation of Poland (1940), the local Poles got half the food rations of the Germans, and the Jews got half the food rations of the Poles. (p. 72). The author then describes the German-made ghettos, Jews dispatched to Belzec, Jews hiding among Poles, and his own imprisonment in German concentration camps such as Plaszow, St. Valentin, and Mauthausen. He also describes his return to Tarnow after the war, and again decades later. PRE-WWII

POLISH-JEWISH RELATIONS While focusing on the Jewish community in his native Tarnow, Kornbluth emphasizes the Polish anti-Semitism that existed before WWII. However, he inadvertently touches on some of the reasons for this anti-Semitism. Thus, Poles and Jews lived in separate parts of town, and almost never socialized. (p. 43). In addition, Polish-Jewish contact tended to revolve around business matters (p. 43), and the Jews owned 95% of the small businesses of Tarnow as well as most industry. (p. 45). The hostilities between Poles, Jews, and Ukrainians are clarified by Kornbluth, (quote) The constant friction among the three groups originated in a fight for their own portion of a small economic pie. The only thing they shared in common was poverty and helplessness. (unquote). (p. 55). CIVIL RIGHTS SPURNED: WHY ANTI-

ASSIMILATIONIST TENDENCIES A common exculpation for the resistance of Polish Jews to assimilation is the uncongenial Catholic-majoritarian atmosphere ("Jews had nothing to assimilate to"), as well as the perceived lack of equality. However, at least some Jews were opposed to assimilation for quite another reason: They wanted to maintain Jewish particularism, even though it meant the spurning of the civil rights, pluralism, and church-state separation offered by the USA. Kornbluth comments, (quote) My uncles David and Max wanted to send us visas to come to America, but my father wouldn't hear of it. He felt it would be

impossible to pursue religious values there and that his family might become assimilated. (unquote). (p. 50). **DEATH PENALTY RISK FOR POLES IS APPRECIATED** Post-Stalinist Jan T. Gross has belittled the German-imposed death penalty facing Poles who helped Jews, trivializing it as something that really meant nothing because Poles incurred it all the time in various activities. In contrast Edith, Kornbluth's wife, appreciates the risk faced by Poles as she remarks, (quote) Orzech's agreement took courage. Any contact with a Jew was punishable by death to all concerned...He [father] felt guilty risking Orzech's family lives, and wanted an alternative solution. (unquote). (p. 31). Kornbluth recounts that, (quote) I declined the offer. I didn't want to jeopardize Janka and her little brother, for they would have risked certain death if they were discovered hiding a Jew. (unquote). (p. 74). **THE PAID RESCUER GREEDY MYTH** Neo-Stalinists also have attacked "greedy" Poles--those who required payment from Jews to house them. Kornbluth, who actually went through the Holocaust, exonerates those Poles who exchanged help for payment. He comments, (quote) In Tarnow, I met other young women, Roza Schmuckler, along with her parents and brother, survived the war hiding in a bunker. A Polish peasant risked his life to save them. He was well paid, to be sure, but his risk was out of proportion to the reward. (unquote). (p. 148). **DO NOT BLAME THE POLES FOR THE OVERALL LOW SURVIVORSHIP OF FUGITIVE JEWS** Poles were not the only ones who betrayed fugitive Jews. The Germans also got Jews to betray other Jews by offering to spare them, or their relatives, in exchange for disclosing bunkers in which twenty or more Jews were hiding. (p. 94). **JEWISH-NAZI COLLABORATION** Instead of seeing Jews who collaborated with the Nazis merely as desperate individuals trying to save their own lives, Kornbluth focuses on their malevolence. He specifies their gratuitous cruelties. The Jewish collaborators included members of the O. D. (ORDNUNGS DIENST) and Judenrat (pp. 67-68, 110, 144).

A BENEVOLENT AUSTRIAN? Julius Madritsch was an Austrian who was honored by Yad Vashem for arranging Jews to be spared. The author was familiar with him. Kornbluth (p. 103) accused Madritsch of sending Jews to their deaths at Auschwitz, and "sparing" Jews at his factory out of greed. [The latter accusation has also been directed, by others, at the more famous Oskar Schindler].

Gray Zones: Ambiguity and Compromise in the Holocaust and Its Aftermath Petropoulos, Jonathan 2005 **Holocaust Supremacism and the Holocaust Industry Feed Each Other. Paid Polish Rescuers of Jews Had Acted Properly in Requiring Payment**

Because this anthology has many topics, I focus on a few that are particularly relevant to current events. "PROPERTY RESTITUTION" GENERATES MUCH PUBLICITY FOR THE HOLOCAUST ITSELF One might intuitively think that the primacy of the Jews' Holocaust, over the genocides of all other peoples, is what had made the "Holocaust restitution" demands of the Holocaust Industry newsworthy, and ostensibly credible, in the eyes of the general public. In actuality, it was and is just as much the other way around! It is effectively a feedback process. Author and restitution-lawyer Michael J. Bazyler tacitly highlights this fact, as he writes, "To everyone's surprise, even to the participants themselves, this campaign would become a major political issue not only in Europe but also in the United States. One illustration of the prominence of the Holocaust restitution movement was that more news articles were published about the Holocaust between 1995 and 2000 than during the fifty preceding years, and most of these articles focused on Holocaust restitution." (p. 339). Let us update this feedback process. Could it be that the current media push, for the Holocaust Industry to successfully extort "reparations" money from Poland (as by S447), is as much about renewed publicity for the Holocaust itself as it is about shaking down Poland (herself a major victim of Nazi Germany) for a little or a lot of money? DEBUNKING "POLISH GREED" FOR REQUIRING PAYMENT FROM JEWS AS A CONDITION FOR HELPING THEM. AN INADVERTENT LESSON FOR THE POLONOPHOBES Neo-Stalinist Jan T. Gross, and his followers in media and academia, have been going around saying that Poles must had been greedy and (what else?) anti-Semitic whenever they required fugitive Jews to pay them in return for being rescued from the Germans (Nazis). In what very rarely is seen of Jewish authors, Robert Melson goes beyond the usual Judeocentric meme of exclusive Jewish victimhood, and recognizes the difficulties and dangers faced by the Poles. Melson's mother, a fugitive Jew, had asked the Zamojski family for Aryan documents, which the Zamojski's agreed to do for what she thought was an exorbitant sum of

money. (pp. 100-101). So she instead engaged in what nowadays is called identity theft. She impersonated the Zamojskis and went to the parish priest, saying that her birth and marriage records had been confiscated by the Soviets. The ruse worked: She obtained a set of documents identifying her as one of the Zamojskis. In showing atypical fairness to the facts and to the Poles, author Robert Melson comments, "What angered her and my father was that the Zamojskis seemed to put money before friendship. However, while the Zamojskis may not have been generous and noble, their reactions had been human and understandable. They themselves were in dire economic straits and in mortal danger, and they were not wrong to have imagined that my father--the son of the wealthy Julius Mendelsohn--might have had the money to buy the documents. As for my mother, her angry dismissal of the Zamojskis may have covered over a guilty conscience: in effect she had stolen their identities and had put them at risk as well, and her story might seem less admirable on closer examination." (p. 101). Melson then defends his mother's conduct, as she had faced a choiceless choice. However, the same consideration should always be given to paid Polish rescuers of Jews.

THE MYTH OF SEXUAL REPRESSION BY THE NAZIS

The Frankfurt School had promoted the notion that sexual repression itself led to fascism and Nazism. More recently, leftists have tried to connect traditional sexual mores with Nazism in order to try to discredit them. Ironically, however, Nazism was not sexually repressive. Scholar Dagmar Herzog quips, "Jews were strongly associated with an accepting, celebratory attitude toward pleasurable (and not inevitably reproductive) heterosexuality. While some Nazis did want a return to conservative values, the bigger drama involved the effort to detach emancipatory impulses from their association with 'Marxism' and 'Jewishness' and to redefine sexual liberation as a 'Germanic,' 'Aryan' prerogative." (p. 150). Herzog adds that, "Already a few years into the Third Reich, it was well known, both domestically and internationally that the Nazis encouraged premarital sex among teenagers." (p. 151). This was notably true of the BDM (BUND DEUTSCHER MADEL). (p. 151). With reference to Catholic priest Matthias Laros in 1936, Herzog writes, "Distancing himself from BOTH Nazis and Jews (even as he reinforced the association of Jews with un-Christian sexual values), Laros declared that 'the church, unconcerned by all semitic or antisemitic fashions of the day,

holds fast to the...Christian structure of marriage.'" (p. 153; Emphasis in original).

The Wonder of Their Voices: The 1946 Holocaust Interviews of David Boder Rosen, Alan 2010 ***No "Greed" and "Anti-Semitism": Poles Requiring Payment for Hiding and Housing Fugitive Jews Were Acting Entirely Properly. Payment was Logically Expected! Demystifying the Star of David*** Author David Boder (Aron Mendel) was

a Latvian-born American Jewish psychologist who had spent the early decades of his life in Russia. He decided to study the surviving Jews after WWII. NOT ONLY JEWS: MILLIONS OF NON-JEWS HAD LOST THEIR PROPERTY

There were 8-10 million DP's in Europe after WWII. (p. 8). Immediately after WWII, Boder interviewed about 109 (the number vary: pp. 239-on) Holocaust-surviving Jews in Europe, and taped their testimonies. This book focuses more on his methodology than on the results of the interviews. THE FALLACY OF CONNECTING THE

MANDATORY WEARING OF THE STAR OF DAVID, UNDER SOME ASPECTS OF CHRISTIANITY, WITH THAT UNDER NAZISM This work touches on other matters of historical interest. Consider the wearing of the Star by Jews in Muslim and Christian nations, and as decreed by the Church in 1215. It may not have been a mark of humiliation. Boder suggested that Jews themselves wanted to wear identification that would unambiguously identify them as members of a privileged class relative to the peasant masses! (p. 126, 270). NO BLACK AND WHITE: RECIPROCITY OF POLISH AND JEWISH PREJUDICES

The Shoah-surviving Jews interviewed by Boder immediately after WWII were probably not a random cross section of survivors. Many of them had fled Poland after the [probably Soviet-staged] Kielce Pogrom. (p. 58). Of course, prejudices between Poles and Jews went both ways. For instance, there was an ethnic Pole, a Gulag survivor, named Tadeusz Grygier, who also interviewed DP's. Most Jews automatically refused to trust him because he was a Pole. (p. 194). PAYMENT FOR AID TO JEWS LOGICALLY EXPECTED!

In recent years, neo-Stalinist authors such as Jan T. Gross and Jan Grabowski have demonized Poles who had required payment from fugitive Jews. The neo-Stalinists have characterized such Poles as ignoble and callous at best, and greedy, exploitative, and--what

else--anti-Semitic at worst. The media took it all in and repeated it. The attitude of interviewer David Boder was DIAMETRICALLY OPPOSITE. Boder interviewed seventeen-year-old Jurek Kestenberg, a Jew who managed to jump off a Treblinka-bound train. Boder expressed surprise that the Polish peasants who took him in did not require payment, and even refused to pay them. Author Rosen analyzed the situation, (quote) Even after having been told that the Polish peasants who cared for Kastenbergs so diligently wouldn't take the zlotys he offered, Boder, at a loss, asks, rather indelicately, "Did you pay him anything?" Such a refusal of money in a time of scarcity does not add up; paying something would at least allow for the usual way of understanding devotion of this kind to kick in. (unquote). (p. 6).

Rescue for Money: Paid Helpers in Poland, 1939-1945 Grabowski, Jan 2008 **"Greed and (What Else?) Anti-Semitism" For Paid Polish Jew-Rescuers. (Were the Usually-Paid Endlessly-Glorified Heftily-Paid Danish Rescuers of Jews Also Animated by Greed and Anti-Semitism?)** This book repeats one of the accusations of neo-Stalinist Jan T. Gross, and suffers from all of the same flaws as Gross' Polonophobic screeds, such as the citation of selectively chosen anecdotes, reliance on postwar trials that occurred in an atmosphere of rampant Communist terror, etc. It also fails to inform the reader about the death-defying codependence that was true of both the Polish rescuer and rescued Jew, and how this forced some Polish benefactors to kill or denounce the Jews they had been helping. (Please go to THE HUNT FOR THE JEWS and read the detailed Peczkis review.) Author Jan Grabowski has been identified as a neo-Stalinist. A neo-Stalinist in this case is not a modern admirer of Stalin: It refers to a modern author that copies the old Stalinist tactic of demonizing devoutly Catholic and non-leftist Poles as anti-Semites, fascists, Nazis, Nazi collaborators, and other smelly species. For derivation of the term neo-Stalinist, see my review of GOLDEN HARVEST OR HEARTS OF GOLD, by historian Marek Jan Chodakiewicz.

RECYCLED OLD COMMUNIST PROPAGANDA True to his neo-Stalinist ideation, Jan Grabowski openly copies Communist propaganda in smearing the Polish Underground NSZ as opposed to the rescue of Jews. (p. 16). Whatever the source of the cited document, it is contravened by

many other accounts of the NSZ rescuing fugitive Polish Jews. [Again, see the Chodakiewicz book cited above.] TRYING TO PIN THE BLAME FOR THE GERMAN-MADE HOLOCAUST ONTO POLES--YET AGAIN

As occurs in JUDENJAGD (THE HUNT FOR THE JEWS), the author (p. 15) cites Barbara Engelking's SZANOWNY PANIE GISTAPO, about Polish denunciations, in a misleading fashion. (See the Peczkis review). The Polish denunciations featured in her book, far from proving "Polish complicity in the Holocaust" (whatever that is supposed to mean), involved Polish as well as Jewish targets, and actually preceded the Holocaust!

DISMISSING EVIDENCE THAT HE DOES NOT LIKE? Author Grabowski alludes to studies from the early 1980's that characterized the relative infrequency of Polish benefactors that required payment in order to help Jews. He questions the figures, but provides absolutely no evidence that materially contradicts the facts that are evidently not to his liking. (p. 12). POLISH "GREED" OR NOT? Is requiring payment a form of Polish "greed", as characterized by the likes of Jan T. Gross? Hardly. Grabowski notes that, "The expansion of the black market successfully defied German plans to starve the Polish population into submission..." (p. 15). However, Grabowski does not internalize or develop the fact that the Poles lived under near-starvation conditions at the hands of the German conquerors and occupants of Poland. This, more than anything else, explains the fact that some Polish benefactors of Jews required payment for such help, and some of these ceased their aid when the Jews' valuables ran out. And then Grabowski turns around, and levels the accusation of Polish "greed" anew: MORE FRIVOLOUS

ACCUSATIONS AGAINST POLES Jan Grabowski (p. 28) notes that paid Polish rescuers commonly charged by the person, not the room, and insinuates that this was a form of exploitation. It was not. Every additional person was an additional mouth to feed. Every additional person hidden meant a greater chance of a fatal slipup. Every additional person hidden created exponential difficulties in taking care of all of them. (For example, the owner had to make several trips to buy groceries daily in order to avoid being seen taking implausibly high amounts of food into his home). A LITTLE BIT OF OBJECTIVITY FROM THE AUTHOR Grabowski cites Icchak Cukierman (Yitzhak Zuckerman) and his SURPLUS OF MEMORY (p. 9). Zuckerman has an understanding attitude towards Poles who required payment for help to Jews. However, Grabowski does not go nearly

far enough. Other Polish Jews who went through the Holocaust also appreciated the situation facing Poles, and exonerated Poles for charging them. For example, read the detailed Peczkis reviews of: *The Death Camp Treblinka: A Documentary* and *Country of Ash: A Jewish Doctor in Poland, 1939-1945*. WHY NO INTEREST OR INDIGNATION IN THE

"GREEDY" AND "ANTI-SEMITIC" PAID DANISH RESCUERS OF JEWS?

Consider the situation in Denmark, where the German occupation was incomparably milder than in Poland, and where the people did not live under near-starvation conditions. The much-publicized and much-honored Danish rescuers of Jews required payment, often considerable in amount, for shipping Jews to neutral Sweden. For illustration, please see: *Rescue in Denmark*, and read the detailed Peczkis review. Yet we hear not a hint about any of this from author Jan Grabowski.

The Polish Right (e. g, Endeks) Opposed Aiding Jews: A Myth

Their Brothers' Keeper Friedman, Phillip 1957 **A**
1950s Holocaust-Survivor Jewish Tribute to Polish Rescuers of Jews.
Notably Anti-Semitic Poles (Partly Listed) Rescued Jews Friedman
 discusses the rescue of Jews during WWII throughout German-occupied Europe, but especially Poland. Unlike most Holocaust materials written today, Friedman usually puts Jewish suffering within the broader context of non-Jewish suffering. NO HIGH-LEVEL POLISH NAZI COLLABORATION

Some recent authors have advanced the fallacious argument that there was no Polish Quisling only because the Germans never wanted one. In actuality, the Germans did try unsuccessfully to find a suitable Polish Quisling. Friedman is unambiguous about this fact, "And yet, despite the fact that Poland suffered Nazi terror longer than any other country, the national spirit of its freedom-loving citizenry was not crushed. The Germans tried desperately, but never succeeded in creating a quisling regime as in Norway, France, and other lands. The Poles early formed guerilla units and many paid with their lives." (p. 111). Also: "It is a matter of record that the Germans were unable to create a quisling government in Poland. The activities of the Polish Underground were widespread and effective, and the Germans retaliated with raids on the civilian population, deporting many

thousands of Poles to slave-labor camps and staging public executions. Poles of the Resistance trying to escape the Nazi wrath discovered an odd ally: the Jewish badge." (p. 37). In the last cited statement, Friedman is alluding to the little-known fact that, during the first two or so years of the German occupation, Polish gentiles were more likely to be murdered than Polish Jews. A Polish gentile literally felt safer masquerading as a Jew and wearing the Jewish badge! POLISH ANTISEMITISM NO BARRIER TO POLES RESCUING JEWS Sweeping assertions have frequently been made that prewar Polish attitudes towards Jews made Poles disinclined to help Jews. This is, at best, a non sequitur. Friedman (pp. 114-115, 206) lists several notable Poles, by name, who had professed strongly anti-Semitic views before the war and yet actively assisted Jews during the German occupation: Jan Mosdorf, Stanislaw Piasecki, Adolf Nowaczynski, Koziolkiewicz, Witold Rudnicki, Aleksander Witaszewicz, Franciszek Kowalski, and Dr. Filipowski. POLISH BETRAYERS OF JEWS

Friedman places the Polish blackmailers (szmalcowniki) in proper perspective as marginal members of Polish society: "These extortionists, recruited from the dregs of society, frequently operated as well-organized gangs and made a lucrative livelihood from mulcting Jews they threatened to expose. And emulating these hundreds of professional and amateur extortionists were the street urchins who ran after strollers and passers-by, threatening to expose them as Jews unless they parted with their dwindling supply of zlotys." (p. 121). One wonders how many of these street urchins were themselves completely destitute, perhaps orphans. ABBA KOVNER A COMMUNIST (OR CLOSE ENOUGH) Friedman devotes some attention to the Vilna (Wilno, Vilnius) ghetto. He points out that the famous Jewish guerilla leader, Abba Kovner, belonged to the Hashomer Hatzair, and was a Marxist. (p. 27). Otherwise, however, Friedman does not discuss the extent of involvement of Jewish partisans with Communists. THE ARMIA KRAJOWA AND THE JEWS Friedman has a balanced view of the mainstream Polish Underground Army (the AK: Armia Krajowa). While he does repeat accusations of the AK sometimes killing fugitive Jews, he also comments: "On the other hand, there are records of protection given to Jews by some of the commanding officers of the Home Army such as those recorded in..." (p. 209). The fact of the AK protecting Jews and, not mentioned, of containing known Jews in its ranks, refutes Yaffa Eliach, who accused the AK of having a secret plan to "finish Hitler's job" by

exterminating Poland's remaining Jews. DOES NOT BLAME POLES FOR "NOT DOING ENOUGH" TO AID THE JEWS' WARSAW GHETTO UPRISING (1943) To his credit, Friedman (p. 122) understands the Polish Underground's policy towards the Warsaw Ghetto Uprising: Provide some arms, but not so many that there would be the danger of it escalating into a premature and foredoomed city-wide or nation-wide conflagration. He also writes: "Seventy Jewish fighters who escaped through the sewers were transferred by the Polish Underground to the woods neighboring Warsaw, where they formed several small partisan units. However, constant German raids, the difficulties in obtaining food, and lack of arms, and their inexperience in guerrilla warfare decimated these groups." (p. 123). Although not mentioned by Friedman, the inexperience of Jews in guerilla warfare partly explains the fact that more Jews were not accepted into the AK. THE ALMOST-UNIMAGINABLE ADVANTAGES OF DANES THAT RESCUED JEWS Friedman also discusses the rescue of Jews in other nations, notably those of Denmark. One is astonished by the extraordinary favorable circumstances that attended the Danes and the Danish Jews. To begin with, Denmark was situated a short distance across the Baltic Sea from neutral Sweden, and Sweden had already agreed to accept Danish Jews. Furthermore, Danish Jews were completely assimilated and were relatively few in number. The German occupation of Denmark was nominal, and so the Danes possessed considerable autonomy. To top it all off, local Germans (Count Helmuth von Moltke and Captain Georg Ferdinand von Duckwitz) actually warned the Danes of the impending arrests of Jews (p. 151), and the Danes had the luxury of having three months to act (p. 157). HITLER DID NOT TARGET ALL EUROPEAN JEWS FOR EXTERMINATION Finland's (Germany's ally) Jews were not exterminated. Friedman discusses the German attempts to pressure Finland to give up her Jews for extermination. But, interestingly, the Germans never invaded Finland when the latter balked. Obviously, then, there was something more important to a Nazi than killing every accessible Jew.

Polacy i Żydzi Pod Okupacją Niemiecką... 1939-1945. Studia i Materiały IPN (Instytut Pamięci Narodowej) 2006 The Myth of the Endeks Opposing Polish Aid to Fugitive Jews. Jewish Attitudes

and Conduct Provoke Polish anti-Semitism. Polish Rescuers Long Keeping It Secret--the Real Reasons. POLES AND JEWS UNDER THE GERMAN OCCUPATION 1939-1945 is the title of this Polish-language scholarly anthology (with English summary: pp. 980-981). Owing to its breadth, I focus on only a few items. POLISH ANTI-SEMITISM IS NOT SYNONYMOUS WITH DISINCLINATION TO AID JEWS! The documents published are themselves priceless. In one of them, AK (A. K.)(Polish Home Army) courier Tadeusz Chciuk "Celt", "Sulima" notes that the AK leadership is distrustful of Jews, yet criticizes the AK for not admitting, albeit with the appropriate caution, more Jews into its ranks. (p. 200). He characterizes Poles (whether politically right, center, or left) as generally sympathetic to the Jews' plight and willing to aid them, yet generally disliking them. (p. 197, 200). JEWISH ATTITUDES AND CONDUCT PROVOKED POLISH DISLIKE FOR JEWS The reasons for this Polish dislike owe to bad overall experiences with Jews (p. 200), as well as the following: 1) Massive Jewish-Soviet collaboration [Zydokomuna], including denouncing Poles and aiding the NKVD...Great Jewish gloating over the fall of Poland...Jews and Communists became buddies...News of Jewish-Soviet collaboration spread all over Poland. 2). The Jewish attitude towards the Germans--extreme adulation and servility...Complaining against Poles while adopting a see-no-evil attitude towards the Germans. 3). Jewish-German collaboration: In Warsaw Gestapo Headquarters alone, last June, there were 70 active Jewish Gestapo agents, and they were among the most dangerous and cruel of all agents. 4). Strong Jewish involvement in Communist bands (GL-AL), which became the terror of the Polish countryside: Attacks, murders, burning of villages, banditry, rape of women and girls...provoking of German reprisals against Polish villages...The "forest Jews" have a burning hatred of Poles, as if it was the Poles, and not the Germans, responsible for the Jews' tragedy. [Sound familiar?] 5). Jews verbalizing threats of horrible revenge against Poles once the Red Army arrives. [This, of course, later became reality.]. 6). The lack of solidarity within the Jewish community, and especially its cowardice, passivity, and complete lack of will to resist the Germans. Whatever resistance belatedly developed (e. g., Warsaw Ghetto Uprising) was way overblown. 7). Jewish opportunism in the face of German enticements. 8). The strong tendency of identified Jews to immediately tell the Germans absolutely everything they know about their

Polish rescuers. In contrast, German-captured Poles, even facing torture and death, are much less prone to divulge damaging information. (pp. 197-198) [In my private discussions with AK leaders, I encountered much the same details about Jewish attitudes and conduct.]

THE MYTH OF ENDEKS OPPOSING AID TO FUGITIVE JEWS Noted church historian Jan Zaryn (p. 375) soundly debunks the claim that the Polish Right (Endeks) opposed Zegota and other forms of Polish aid to Jews. To begin with, the SN (Stronnictwo Narodowe) lacked representation in the Polish Government-in-Exile. However, SN activists of the likes of Jan Dobraczynski and Tadeusz Mikulowski were active in Zegota. Zofia Kossack-Szczucka, one of the founders of Zegota, was a Catholic nationalist of lifelong anti-Jewish views. (p. 375). Many members of the more radical ONR were also involved in aiding Jews. (p. 379-on). Some of these had abandoned their prewar anti-Jewish views, while others had not. Endek publications simultaneously condemned the Nazi genocide of Jews while reaffirming the view that Jews are enemies of essential Polishness and of Polish economic independence. (p. 386).

GERMANS AND JEWS, AND NOT POLES, ARE THE ONES WHO CHEER SOMEONE'S SUFFERING One common Polonophobic meme is the one of Poles delighted in Jewish suffering. For instance, **SCHINDLER'S LIST** (**SWINDLER'S LIST**) has the mendacious scene of the Polish girl giving a sarcastic farewell (Goodbye Jews!) to the soon-to-die Jews, while other Poles were throwing globs of mud at the Jews. **SWINDLER'S LIST**, seen by over 120 million American viewers, instilled a powerful prejudice against Poles. The notion that Poles, or at least the Endeks, gloated over the Nazi destruction of the Jews is repudiated by cited articles in Endek publications (p. 395). In one of them, Zaloga, the following is written: "It gives us no pleasure to behold what is taking place; we do not rub our hands with glee...we do not partake of the kind of racial bitterness practiced by both Germans and Jews." (p. 395).

THE "WHY DIDN'T POLES DESTROY THE RAILROAD TRACKS" MYTH Commonly-voiced complaints that the Polish Underground did not blow up the tracks leading to the death camps are based on ignorance. Whenever such acts were indeed performed, as to tracks leading to Belzec, they had little effect. For one thing, the Germans were able to repair the tracks very rapidly. (Libionka, pp. 55-56).

THOSE BETRAYERS AND DENOUNCERS OF FUGITIVE JEWS Andrzej Zbikowski cites and discusses the study of

Jan Grabowski, based on German records, on the Jew-baiting szmalcowniks (blackmailers) in Aryan Warsaw. (pp. 451-452). Of 114 such szmalcowniks, 73 were ethnic Poles, 28 were Germans or Volksdeutsche, and 13 were Jews. These figures, if accurately representative, are telling, though Zbikowski doesn't mention this. Considering the fact that the Volksdeutsche and especially the Jews formed a very small percentage of Warsaw's Aryan population, it is obvious that the two groups were strongly overrepresented among the ranks of the szmalcowniks. Otherwise, Zbikowski points out that a criminal background can be verified for only 4 of the 114 szmalcowniks. [But who says that a formal criminal background is necessary in order to be a marginal member of society?] He also provides information on their occupational background. From all this, Zbikowski makes the non sequitur argument that most szmalcowniks were not marginal members of Polish society. This overlooks the fact that previously-upright Polish citizens were driven to criminality owing to the privations of the German occupation, and, owing to fact that Poles generally frowned upon szmalcowniks, anyone who chose to become one thereby placed himself outside the mainstream of Polish society. Zbikowski also is silent about the fact that Jewish Nazi collaborators (commonly prewar lawyers) were generally ALSO not from marginal backgrounds per se. WHY SOME POLISH RESCUERS OF JEWS PREFERRED TO KEEP THEIR RESCUING COVERT FOR SOME TIME AFTER THE WAR Jan T. Gross and his fans have promulgated the notion that Polish rescuers of Jews kept their acts secret, immediately after the war, out of fear of (what else?) the anti-Semitic disapproval of their neighbors. In actuality, such secrecy owed largely to fears that they might be thought of as possessors of Jewish wealth, and therefore attractive targets for bandits. (Zbikowski, pp. 13-14).

Bylem Dowodca Brygady Swietokrzyskiej Bohun-Dabrowski, Antoni
 2001 **Polish Guerrilla Leader Tells How His "Anti-Semitic" Unit Saved a Large Group of Jewish Women From Being Burned Alive by the Germans** This action-packed memoir covers the prewar period, the 1939 campaign, guerilla actions in the region of Kielce, and the fascinating march across SW Czechoslovakia, ahead of the advancing Red Army, to a meeting with Patton's Third Army. POLAND HAD TWO

ENEMIES, NOT ONE

The NSZ considered the Soviets an equal enemy with the Nazis, and opposed any fighting for them. The disarming of AK soldiers, the killing of their officers by the NKVD, and the betrayal of the Warsaw Uprising were taken as self-evident indicators of the folly (even criminality) of existing policies. (e. g., p. 58). [Barring hindsight, it isn't so simple. Failure to fight the Germans on behalf of the Russians would've played into the hands of Communist propaganda, which insisted that non-Communist Poles aren't really substantive participants in the anti-Nazi alliance, and have no significant standing among Poles. It would probably also have extinguished whatever slim chance there still existed for effective western support for a non-Communist Poland.]

JEWS IN

COMMUNIST BANDS CHOSE TO MAKE THEMSELVES ENEMIES OF

POLAND Soviet-sponsored Communist GL-AL bands were well-armed, led by Russians, and of many nationalities (p. 65, 80-81). They regularly murdered AK and NSZ members (pp. 114-116), betrayed others to the Gestapo (p. 188, 192), robbed, raped, and killed Polish villagers (p. 109, pp. 127-128), and needlessly provoked German reprisals against local Poles. (p. 65). (Jewish involvement in the GL/AL, and in bandit bands, clarifies recurrent charges of the NSZ killing Jews). The NSZ strategy was to fight only when it, or surrounding civilian populations, were in immediate danger from Germans, the GL/AL, or bandits. (p. 64, 73, 81). The goal was to conserve life in anticipation of Brigade participation in a future western-Soviet war. (p. 144, 173).

THE DOOMED SOVIET-BETRAYED

WARSAW UPRISING (1944)

Polish guerillas could successfully attack German units in hit-and-run fashion, but were insufficiently armed for sustained, open combat against them. The Commander correctly predicted that AK units would be unable to break through the German encirclement of Warsaw to aid the Uprising. (p. 79).

THE MUCH-UNAPPRECIATED

SAVING LIVES OF JEWISH WOMEN

Ironically to accusations of the NSZ being anti-Semitic, it was singularly responsible for saving a few hundred Jewish women from certain death. This occurred on May 4, 1945 at a small women's concentration camp near Holyszow (Holysov), located about 25 km SSW of Plzen (Pilsen). This was a subcamp of the Flossenburg concentration camp. The barracks housing the Jewish women were surrounded by gasoline-filled cans, ready to be torched upon the approach of Allied armies. The Brigade took the camp by surprise (pp. 158-163), taking many Germans prisoner (p. 223), and freeing the 1,000 women of

various nationalities (p. 151, 189). Later, the French government rewarded the Brigade for these heroics. (p. 259). THE SOVIET UNION WANTS THE HEADS OF THE POLISH GUERILLAS General Patton played a key role in preventing the Brigade from falling into the hands of the Soviets. (p. 225, 260). Fortunately, he didn't share the rosy view of "Uncle Joe" Stalin then held by President Roosevelt. The Communist smear campaign against the NSZ included--surprise--the media charge of it being fascist (p. 172), and this has been picked up by many Jewish memoirs that I have read. Accusations of NSZ-Nazi collaboration are falsehoods. During the westward march, agreements with German forces were purely of the nature of local truces (pp. 141-145), facilitated by the increasing German reluctance to die in a losing war against a strategically-dubious objective. The Brigade was allowed to march through the Czech Republic, not Germany. Pointedly, the Commander repeatedly refused German enticements for the Brigade to go back and fight behind Soviet lines. (p. 147, 149). In his memoirs, Mieczyslaw Moczar lied about the Commander begging the Germans to stop shooting at him (p. 235, 242). The Communists didn't stop with propaganda. After Germany's defeat, they tried to kidnap or assassinate the Commander at least twice (pp. 178-179). Later, in 1950, they unsuccessfully framed him before a French court, trying to get him extradited as a war criminal merely for having fought against Communists. (p. 185).

Only i Reszki Pisarewski-Parry, Feliks 1984 **A Jewish Member of the "anti-Semitic" NSZ. Rescue of Fugitive Jews Was Very Difficult** EAGLES AND TAILS--a Polish-language book. The NSZ has frequently been accused, in Communist and Jewish writings, of being systematically anti-Semitic, and out to kill fugitive Jews. This work goes a long way to lay these myths to rest. INITIAL JEWISH AUTONOMY UNDER NAZI GERMAN RULE IN OCCUPIED POLAND At first, when the Nazi-German occupants established ghettos for Jews, the eventual fate of the Jews was not apparent. To the contrary, "For some time, the Jews lived in peace and could move about the nation. Businesses flourished in the ghettos, as did communal life. Those sought by the German police found refuge among the Jews." (p. 18). [This tends to confirm Polish scholar Ewa Kurek.] THE POLICJA GRANATOWA: A MIXED BAG For a time,

the author bore the false name of Fiodor Bisarycki. He had contacts with the Polish Blue Police (Policja Granatowa) and found that it contained not only Polish traitors and German-servers, but also members of the Polish Underground and people of good will who helped those in need. (p. 23).

THE GERMAN HELL AT PAWIAK PRISON Pisarewski-Parry was, for a time, a member of the AK (p. 48) and spent time in the notorious Pawiak prison. (pp. 54-on). Later, he learned that, in 1939-1944, some 100,000 Poles had gone through this prison, of whom 37,000 were killed outright and the remaining 60,000 sent to concentration camps. (p. 59).

POLES DID NOT CHEER AT THE SUFFERINGS OF THE JEWS

The author refrains from making the usual sweeping generalizations about Polish anti-Semitism, the attempt to link it to German Nazism, and the tendency to accuse Poles of delighting in the destruction of the Warsaw Ghetto during and after the Uprising. He comments, "I was powerless as I was forced to observe the agony of the Warsaw Ghetto. The leadership of the AK remained in contact with the ZOB. Massive aid was impossible, but was delivered when it was realistic to do so...The Poles were shocked by the shameless mass murder--even those Poles who were considered anti-Semites. There was certainly a big difference between anti-Semitism and criminal conduct." (p. 84). [Hear that, Polonophobes?]

GERMAN DEATH PENALTY WAS A VERY REAL FACTOR Pisarewski-Parry elaborates on the situation facing Polish rescuers of Jews, "To hide one Jew and get caught meant being shot on the spot. Instances of entire Polish families thus executed were many. The Germans carried out the sentences with great sadism and perfidy..." (p. 85). Poles aided fugitive Jews. (e. g., p. 106). He did also, as a member of the Polish Underground, by making forged Aryan documents for them. (p. 86, 115).

HIDING FUGITIVE JEWS WAS VERY DIFFICULT EVEN WITHOUT THE GERMAN DEATH PENALTY

As for the Poles as a whole, he comments, "Every nation has its heroes and its hooligans. Mosdorf, the prewar anti-Semite and member of the ONR (O.N.R), died at Auschwitz defending Jews. His sister, Grace, my great friend, hid Jews and aided them throughout the duration of the war. There were thousands of noble Poles, but unfortunately the distinctive appearances and behaviors of many Chassidic Jews were impossible to camouflage. The conscience of the world should remember this!" (p. 85). In reflecting upon his Jewishness and membership in the NSZ (p. 65), the author pointed out that membership in

Polish guerrilla organizations was primarily the outcome of personal contacts, local circumstances, etc. In fact, he estimates that 50% of members did not know about the ideological affinities of their guerrilla organization. He obviously did. Pointedly, Pisarewski-Parry had a Semitic appearance. (p. 19). **LATER EVENTS** The author was arrested by the Germans, but fought his way out to freedom. He later participated in Operation Burza (Tempest).(pp. 120-on). He commented on the Ukrainian separatists' (OUN-UPA) enmity against the Poles, and how these Ukrainians denounced many Poles to the Germans. (p. 104). Pisarewski-Parry does not mention the postwar killings of Jews in Poland. However, he recounts the fact that a good deal of forest banditry existed in postwar Poland. (p. 147). After the war, the author emigrated to Australia. He visited Poland successively in the 1980's.

Saved by My Face: A True Story of Courage and Escape in War-Torn Poland Lando, Jerzy 2002 **Limited Pre-WWII Polish Anti-Semitism. Germans Paint Themselves as Protectors of Jews From Poles! [Meme Repeated Today]** This testimony includes fascinating facts. I discuss a few of them.

ANTI-SEMITISM IN PRE-WWII POLAND WAS LIMITED. IT SHOULD NOT BE EXAGGERATED In beginning with his teenage years in pre-WWII Poland, Lando wrote: "I have not experienced anti-Semitism personally, but in Poland it was tangible." (p. 21). This is in reference to "occasional reports in the papers" of incidents. So Lando joins the ranks of those Polish Jews to whom anti-Semitism was something that happened to someone else, adding refutation to the premise that Polish anti-Semitism had been a constant and inevitable companion of Polish Jews. **POLAND WAS UNABLE TO WARD OFF GERMAN AGGRESSION** Unlike those who bad-mouthed the OZON after the fact, the author had praises for the prewar Polish government in its attempt to avoid war. He commented: "Our leaders displayed remarkable sangfroid in the face of German pressure." (p. 23). But German aggression came anyway in 1939. In common with countless Polish and Jewish authors, Lando described an experience of the Luftwaffe, flying at treetop level, strafing columns of defenseless civilians. (p. 29). **GERMANS "PROTECT" JEWS FROM POLES! [MODERN VERSIONS OF THE SAME]** German propaganda justified the compulsory ghettoization of

Jews as a protection from Poles! (p. 71). [This fits-in with the findings of Polish scholar Ewa Kurek. There is more. How many Jews did not even try to flee the ghettos because they believed the German propaganda that Poles would surely betray or kill any and every fugitive Jew they encountered? Ironically, those who nowadays exaggerate Polish denunciations of fugitive Jews are thereby making common cause with the Nazis!]

THE HORRORS OF THE GERMAN-MADE WARSAW GHETTO Lando spent time in the Warsaw Ghetto, and estimated that the population density in it neared 200,000 per square mile. (p. 72). From November 1940 until July 1942, 80,000 of the 400,000 Jews died. Hans Frank, in his diary (August 24, 1941), wrote that 1.2 million Jews are to die by starvation, or anti-Jewish edicts will have to be intensified. (p. 75). The death camps followed, in 1942-on. As for the Warsaw Ghetto Uprising (1943), Lando estimates that 7,000 Jews died in direct combat, 5,000 were burned to death, and another 15,000 were sent to the gas chambers at Treblinka. (p. 13).

THE BANEFUL ROLE OF THE VOLKSDEUTSCHE Owing to his largely non-Semitic appearance (p. 11)(whence the title of this book), Lando felt relatively safe to be out in the open. His travels across German-occupied Poland took him to Lodz, Krakow, Warsaw, etc. He was aided by a succession of Polish benefactors, and one Volksdeutsche, as well as the AK (A.K.), which provided him false identification papers. (p. 136). He added: "Generally speaking, the Volksdeutsche were feared and distrusted by the Polish population." (p. 97).

ANY POLE, LIKE ANY JEW, COULD FALL VICTIM TO THE GERMANS AT ANY TIME Ironical to the current emphasis upon Poles and Jews as "unequal victims", Lando's everyday experiences as a Jew and (fake) Pole were not all that different. He commented: "It was bad enough being a Jew always running the risk of exposure, but in addition I had to share the dangers faced by all Poles. Mass roundups, rare in the first years of the occupation, were constantly on the increase." (p. 171). Also: "With the German appetite for hostages growing insatiable, it was becoming increasingly dangerous to be out in the streets." (p. 183). **THE SOVIET-BETRAYED WARSAW UPRISING (1944)** Lando devotes a chapter to his combat experience, as a member of the AK (p. 85), in the Warsaw Uprising. In common with many veterans, he described the telltale warning sound of the horrible German nebelwerfer, a six-barreled mortar rocket-launcher: "The sinister noise was like a mixture of a giant rusty clock

being wound up, a heavy cupboard being dragged along a wooden floor, and a cow mournfully mooing." (pp. 194-195). After about a minute of this "mooing", the "roaring cow" would disgorge six deadly explosive or incendiary rockets at 30-second intervals, each one getting closer to the intended target. The agony of the Uprising continued, the Soviet betrayal became more and more obvious, and the outcome of the Uprising became foregone. Lando ended up in a POW camp at Lamsdorf (pp. 206-208) and was at first afraid that his circumcision would be noticed. But then he concluded that: "Our guards did not care if anyone was a Jew, nor did my companions." (p. 208). **LATER EVENTS** Biographical details of Lando's relatives (and possibly close associates) are included in the book. For instance, Lando mentions Zenon Rychlik, a lawyer, who survived the war and became an officer in the Communist UB. (U. B., or Bezpieka).(p. 223). **ADDENDUM:** Since writing the above review, it has been brought to my attention, from outside sources, that Lando was a member of the oft-LEFTIST-slandered "fascist" and "Jew-killing" NSZ (Narodowe Sily Zbrojne) before most of it became consolidated with, and a subsidiary of, the AK.

German-Imposed Death Penalty Was Decisive

Why Did The Heavens Not Darken?: The "Final Solution" In History

Mayer, Arno J. 1988 **The Poles' Trauma Under Nazi**

Germany, and Not Polish Anti-Semitism, Bred Polish "Indifference" to Jews

Author Arno J. Mayer perceptively writes: "The local populations became indifferent to the torments of the Jews less because of any residual Judeophobia than because they, too, were being terrorized and brutalized, even if to a lesser extent." (p. 273). He gets it! **HITLER MOTIVATED BY THE DESIRE FOR LEBENSRAUM, NOT BY "GOING AFTER" THE JEWS** The author dispels some Holocaust myths. To begin with, he realizes that the 1939 German conquest of Poland was motivated by lebensraum, not by any desire to exploit and exterminate Poland's Jews. (p. 11). The same holds for the 1941 German invasion of the Soviet Union.

HOLOCAUST AND POLOKAUST WERE INTERTWINED In most Holocaust materials, the Nazi murders of non-Jews are ignored or

relegated to a footnote. In contrast, Mayer consistently interweaves the fates of Jews and non-Jews, finding parallels in the escalations of Nazi acts against both groups. He takes a strongly functionalist (as opposed to intentionalist) view of the Holocaust, and rejects the premise that the mass killings of Jews by the likes of Einsatzgruppen units on the Russian front in 1941 were already the fruits of an exterminationist policy. He contends that the turning point in the war came in late 1941, when Nazi Germany failed to force the collapse of the USSR. It was at this time that the Nazi movement became desperate and self-radicalized. Hardened by its military misfortunes and the increasing savagery of the war, it then turned fully against the Jews. **THE NON-JEWISH VICTIMS—SOME CHOICE!**

We have heard the bizarre argument that, whereas Jews had no choice but death, the non-Jewish victims of the Nazis had a choice. Mayer dispels this nonsense. In speaking of all those who died in WWII, he comments: "Easily over 50 percent and probably closer to 70 percent of the dead were noncombatants. Among Europe's 18 million civilian war dead, the bulk was Russians and Poles, without counting Russian and Polish Jews." (p. 13). Mayer doesn't dichotomize the usually-slow deaths of mostly non-Jewish inmates at Nazi concentration camps and the usually-quick deaths of mostly-Jewish inmates at extermination camps. (e. g., p. 349). Both were forms of hyperexploitation that occurred within the context of universal economic mobilization and of many forms of deportation and resettlement. (p. 349). Concentration and extermination camps both grew in capacity after 1941. For instance, "ordinary" concentration camps held about 100,000 registered inmates in late 1942. (p. 336). By January 1945, the number of inmates had grown to about 713,000 (p. 424), and this doesn't count the 700,000-800,000 who had already died or been killed in such "ordinary" camps. (p. 336). **GAS CHAMBERS NOT ONLY FOR JEWS** It has been argued that the gas chambers had been used specifically on Jews. This is untrue. Mass gassings of the infirm and mentally ill of Germany (p. 383) and of German-occupied Poland (p. 385) had been performed long before the Jews met the same fate.

Between Nazis and Soviets: Occupation Politics in Poland, 1939-1947

Chodakiewicz, Marek Jan 2004 **Fully 33% of Local Fugitive Jews Survived. Polish Denunciations and Jew-Killings**

Contextualized. German-Imposed Death Penalty: No Polish Double Standard on Black Market and Rescuing Jews

Holocaust education in western societies has favored the minimizing of the Polish agony during WWII, and has spawned a large body of misconceptions regarding Polish-Jewish relationships during this tragic time. This profusely-documented work goes a long way towards clarifying these issues. It covers the time from the German-Soviet conquest of Poland to the western-acquiesced imposition of the Soviet puppet government (1939-1947), and is centered on the rural population of the county of Janow Lubelski. **SPECTATORS AND "BYSTANDERS": A FALSE HOLOCAUSTSPEAK MEME** Against the Orwellian view that Poles were "spectators" of the Jewish catastrophe, the reader immediately realizes that Poles had no possible luxury of being spectators. They too were in a battle of survival, being subject to a progressive genocide consisting of episodic mass murder and universal pauperization. Few realize that, alongside the 5-6 million Jews, a total of at least 3 million ethnic Poles were murdered by the Germans, as were a few hundred thousand by the Soviet "allies". [More recent research indicates that a total of 8 million Poles perished during WWII. See my review of Materski, POLSKA 1939-1945]. **GERMAN GUILT DIFFUSION REJECTED** There was no valid dichotomy between "Germans" and "Nazis". Thus, German crimes were hardly limited to "Nazified formations", as some contemporary German authors claim. For example, the murder of Polish civilian hostages, in reprisal for any act of real or imagined disobedience, originated with the German army (p. 92), not the SS or Gestapo. **ECONOMIC RIVALRY, NOT POLISH VILLAINY, DROVE POLISH ANTISEMITISM** Various Polish actions, simplistically blamed on "Polish anti-Semitism", usually had other causes. Prewar Polish-Jewish antagonisms, stereotypically attributed to church teachings, were actually fueled primarily by economic rivalry (p. 51-55, 64). Peasants' acceptance of the blood libel must be contextualized within the large body of peasant superstitions, most of which had nothing to do with religion or ethnicity (p. 63). Any conflation of Polish Catholic nationalism with fascism and Nazism is demonstrably false. In fact, even the most right-wing Poles almost universally repudiated the materialistic, racist, statist, totalitarian, and genocidal character of the latter (p. 56, 339-340). **REFUTING THE STANDARD POLONOPHOBIC ACCUSATIONS AGAINST THE UNDERGROUND** German documents from October 1941 complain

that Poles are not opposing the movements of fugitive Jews within the county (p. 174). There is no evidence of Polish Underground collaboration with Germans against Jews (p. 326). Slandorous accusations of the Polish Underground (AK, NSZ, and successor organizations) having a secret plan to "finish Hitler's work" by killing all remaining Polish Jews is refuted by such things as the acceptance of known Jews into Underground ranks (p. 179), the sparing of Jews who fell into Underground hands (p. 307), and acts of assistance to fugitive Jews by the Underground (p. 317). The competition of Polish guerilla units against each other for scarce firearms (p. 185) illuminates the unwillingness of the Polish Underground to provide more arms to the Jewish Warsaw ghetto fighters.

FACTS ABOUT THE POLICJA GRANATOWA (NAVY BLUE POLICE) The Blue police have incorrectly been portrayed as the Polish counterpart to Ukrainian and Baltic collaborationist forces used in the Holocaust. In actuality, it was a compulsory force set up by the Germans for crime fighting and was hardly ever used for mass executions or the guarding of labor camps (p. 71). Although sometimes used against Jews, the Blue police was not, willingly or unwillingly, responsible for many Jewish deaths (p. 153). Some members of the Blue police aided Jews (p. 174), and a large fraction of its ranks doubled as members of the Polish Underground (p. 194, 222). The Blue police and low-level Polish civilian administration were not, individual exceptions aside, collaborators. They were primarily accommodators to German terror and themselves hostages of the same (p. 78, 80).

POLISH DENUNCIATIONS AND JEW-KILLINGS IN PROPER CONTEXT Fugitive Jews formed bands and robbed and killed Polish peasants, and joined subversive Communist units, sometimes provoking Polish counter-actions (p. 149). Otherwise, the sporadic killings of fugitive Jews by Poles was just part of the general lawlessness under a brutal German occupant (p. 154).

UNDERGROUND POLISH COURTS: VERY LIMITED POWERS OF PUNISHMENT OF EVILDOERS Consider the much-discussed SZMALCOWNIKI. Complaints about Poles not protecting fugitive Jews from Polish criminals ignore, among other things, the fact that only a small percentage of even Pole-on-Pole crimes could eventuate Polish anti-criminal intervention (p. 94)!

GERMAN-IMPOSED DEATH PENALTY: NO POLISH DOUBLE STANDARDS ON RESCUING JEWS AND PARTICIPATING IN THE BLACK MARKET Poles had been willing, despite the draconian German occupation, to risk the death penalty

in forming a flourishing black market and setting up Underground units. This has led the media-acclaimed neo-Stalinist Jan T. Gross to the absurd argument that Poles were therefore not deterred by the death penalty from saving many more Jews. In reality, the black market owed its success to its flexible, spontaneous, mobile, and decentralized nature (p. 122)--in most ways the OPPOSITE of hiding Jews, especially on a large, organized scale. Also, Jan T. Gross would us rather us not know that concealing a Jew was much riskier than blending into the population while a member of the Underground. The considerable German success in arresting members of the Polish underground (p. 192) underscores the risk of even Underground involvement, and makes folly of the argument that Poles should have saved many more Jews. Finally, the relevance of the death penalty in constraining Polish conduct is proved by the fact that the Underground strategically planned its actions to minimize German reprisals against Poles (p. 337). POLISH AID TO JEWS: NEVER ENOUGH

About 4% of local Poles assisted Jews in some way (p. 152). [This may be compared with 7%-9% of Warsaw's Poles aiding fugitive Jews in some way: See Paulsson SECRET CITY.] Perennial complaints that "most Poles did nothing" ignore the fact that the vast majority of Poles were never approached by even a single fugitive Jew for help (p. 153)! The Holocaust itself was so unprecedented and so swiftly applied that few Jews could even plan to escape the urban ghettos and seek Polish help (p. 151, 153). [See also: NOT JUST ANOTHER HOLOCAUST BOOK, by Eli Gat]. That, and not imagined Polish indifference or hostility, was the REAL reason for only a small percentage of Polish Jews surviving the Holocaust! It is high time that Holocaust materials and the media reflect this reality. Fat chance.

JANOW LUBELSKA'S FUGITIVE JEWS: A 33% SURVIVORSHIP RATE. ALSO NEVER ENOUGH Some 300 out of about 1,000 fugitive local Jews did survive the Holocaust (p. 326), a fraction comparable to that of Warsaw's fugitive Jews (Paulsson. SECRET CITY). These figures soundly refute the claim that a fugitive Jew was almost certain to be betrayed by a Pole. Application of Paulsson's simple arithmetic makes it obvious that, unless Polish denouncers of Jews had been very uncommon, hardly any fugitive Jew could have survived. The Germans did boast of having "two informers per village" (p. 119) relevant to Pole-on-Pole denunciations, so it appears that these were at least as common as Pole-on-Jew denouncers. And all this does not even touch on the many fugitive

Jews that the Germans apprehended without ANY kind of assistance, forced or "voluntary", from locals. For those readers who care about numbers, note that the 33% fugitive Jew survivorship rate, inferred independently by Paulsson and Chodakiewicz, is higher than the 16%--24% implied by Jan Grabowski in his JUDENJAGD (Hunt for the Jews). But what does it matter? The attacks on Poland will continue no matter the facts.

The Diary of Samuel Golfard and the Holocaust in Galicia

Golfard, Samuel 2011

No Dualism: Jews and Poles. "Too Few Jews" Rescued By Poles Rejected. German-Imposed Death Penalty Was Decisive. "Greed" For Property Contextualized

Editor Wendy Lower provides the background for the situation facing the Jews, Poles, and Ukrainians of Peremyshliany (Przemyslany) in eastern Galicia under the German occupation. She annotates the diary with helpful comments, and then describes the 1960's trials of some of the Nazi war criminals involved. While helpful, Wendy Lower's comments often distort Polish-Ukrainian and Polish-Jewish relations. As an example of the latter, she quotes Jan T. Gross on Jedwabne as gospel truth. In actuality, and contrary to media reports, the investigative IPN Commission did not "prove Gross right" on Jedwabne. Please see IPN Proceedings volume, Wokół Jedwabnego, and read the detailed English-language Peczkis review.

THE ESSENCE OF GOLFARD'S DIARY Unlike some Jewish diarists, Samuel Golfard did not survive the Holocaust. He was, for a time, protected by a Pole, who later also helped bring Golfard's diary to light. The Germans killed Golfard in a labor camp, in June or July 1943, after he allegedly obtained a firearm and shot at a German. Golfard's diary itself runs from January through April 1943. Here are some points: JEWS AND POLES: UNEQUAL VICTIMS, YET... In contrast to the modern practice of treating the victimhood of Jews and Poles as qualitatively different, Golfard does not. Of course, he internalizes the obvious differences between Nazi policies against Poles and Jews. Even so, he writes that, (quote) I am constantly writing about the martyrdom of the Jews. But I know that not only we are suffering. In the camps, the flower of the Polish nation is perishing. Millions of Poles in Germany do the work of hard labor convicts. Tens of thousands have perished in camps. Suffering hunger and disease,

the whole nation gives itself with blood for the "contribution"...Moreover, they [the Jews] bear a grudge against the Poles for not being fellow sufferers in misery and brothers in misfortune. They forget that the Polish nation is defenseless. Reports arrived from the province of Lublin about the murder of [Polish] peasants who refused to be resettled. There are more gloomy and bloody reports from the Zamosc area. (unquote). (pp. 63-64). Would that more Jews felt this way! THE GERMAN-IMPOSED DEATH PENALTY WAS DECISIVE Unlike neo-Stalinists today, such as Jan T. Gross, who belittle the German-imposed death penalty for the slightest aid to Jews, Golfard, who (unlike Gross) actually went through the Holocaust, does not. He comments, (quote) The thing of greatest consequence is that there is general passivity dictated by weakness. No one can save his neighbor. Everyone's life is threatened. And if in a moment of great danger someone is in a position to save the life of someone else, he cannot do so while being in ghastly fear for his own life. (unquote). (p. 64). As for allegation that some Poles were grateful to the Germans for making Poland JUDENREIN, Golfard quips, "I believe there are few such people". (p. 64). In addition, he compares accounts of Poles, who were utterly indifferent to the sufferings of Jews, with Jews who were utterly indifferent to the sufferings of other Jews, giving several examples of the latter. (pp. 64-65).

NO DIALECTIC BETWEEN JEWS AND THE GOYIM Golfard rejects the dialectic of Jews as victims and Ukrainians [and Poles] as victimizers, and alludes to the de-moralization caused by Nazi policies. He comments, (quote) They can be found in each nation, even among the Jews, who in the past were famous for being repulsed by bloodshed. While in camp, I saw human beasts among Jewish group leaders [GRUPENFUHRERZY], the Ukrainian militia, and the German Gestapomen. It is they who are guilty of letting loose man's most primitive animal instincts as the war made human life worthless and all morality a museum relic. (unquote). (pp. 82-83). ACQUISITIVENESS OF JEWISH PROPERTY? The media-touted post-Stalinist Jan T. Gross has portrayed Poles as "greedy and anti-Semitic" for wanting to acquire Jewish property. In contrast, Golfard realizes that the Germans were the primary Jewish-property-seekers, and he even juxtaposes the conduct of certain Jews and Germans in this regard. He comments, (quote) With this "action" the Jewish militia participated actively for the first time, breaking into hiding places, seizing children, young people, women, and old men in the streets. For

thousands of zloty and for dollars they saved certain people. In this respect, they were not better or worse than many Germans, who for a bottle of vodka or a can of sardines spared one's life. They [Jewish militia] were just somewhat cheaper. (unquote). (p. 55). BITTERNESS OF SOUL? POLES VINDICATED Towards the end of his diary, Golfard appears to lash out at everybody for their conduct during the Shoah: the Germans, the Ukrainians (and, to a lesser extent, Poles), his fellow Jews, the Catholic Church, Britain and the USA, etc. In the end, however, he praises his Polish benefactor, Jankiewicz, and ends with a positive note about Poles, (quote) Among the Polish people there has always existed an immeasurable wealth of kindheartedness, which has been purposely stifled. These Poles [who have helped me] have restored my faith in the Polish people, and let it be to their credit. (unquote). (p. 95).

The Wartime Diary of Edmund Kessler Kessler, Edmund 2010

Zydokomuna Direct Harm to Poles. The Decisive Relevance of the German-Imposed Death Penalty on Polish Rescue of Fugitive Jews

This book consists of two parts: The diary and poetry of Edmund Kessler, who was one of the fugitive Jews in hiding, and the narrative of Kazimierz Kalwinski, the son of the Pole who hid 24 Jews in his bunker. (p. 110). This work centers on Lwow (Lviv), and encompasses the Soviet, Nazi, and renewed Soviet occupations. WARNING: The cruelties of the Germans and Ukrainians towards the Jews are described in graphic detail. This may be upsetting to sensitive readers. THE ZYDOKOMUNA: ACTIVE TREASON AGAINST POLES AND POLAND The Zydokomuna (Bolshevized Judaism) is often exculpated as a reflexive Jewish reaction to fear of falling into the hands of the Nazis. In actuality, the Jewish-Soviet collaboration went far beyond any such considerations. The Zydokomuna was an unmistakably active act of treason and enmity against the Polish state. Kazimierz Kalwinski describes what happened when the Soviets occupied Lwow in 1939." On the main street I saw a hearse pulled by black horses, on which lay an unusually large coffin draped with a Polish military flag. On both sides of the hearse young Jewish boys repeatedly yelled loudly in Polish, "We are going to bury rotten Poland." (p. 107). At one point, Kalwinski himself was threatened by a red-band-wearing, gun-wielding teenage Jewish boy. Members of the Zydokomuna denounced

both Poles and wealthy Jews to the Soviets, causing them to be deported to Siberia, where many of them died. Kalwinski thus commented on all this, "This is how they thanked Poland for accepting their ancestors centuries before." (p. 107). Well said!

OPERATION BARBAROSSA AND THE FATE OF POLES AND JEWS As soon as the Germans entered Lwow in 1941, they and their Ukrainian collaborators began a mass campaign of robbery and murder of Jews. Kessler describes this as follows, "The notoriously low degree of education and intelligence of the Ukrainian masses with their narrow-minded clergy and bourgeoisie, do not prevent the mob, poorly educated and gullible, from assuming the role of judge and jury." (p. 34). Just as innocent Poles (and Jews) had earlier suffered because of the Zydokomuna, so now innocent Jews were to suffer in retaliation for the same.

JEWISH COLLABORATION WITH THE NAZIS In his diary, Edmund Kessler describes the Judenrat. It attracted all sorts of socially marginal people, including: "...the dregs of society whom the tide of Jewish misfortune raised to the surface like muck after a flood." (p. 46). The informed reader will recognize the striking parallels (even much the same terminology) used by Polish authors in describing the emergence of the szmalcowniki (blackmailers of Jews), out of the woodwork, during the German occupation. **THE GERMAN-IMPOSED DEATH PENALTY WAS DECISIVE. JEWS IN HIDING--UNLIKE JAN T. GROSS--REALIZED THIS**

Just one kilometer from the Pole Kalwinski bunker holding 24 Jews, there was another bunker, sponsored by a Pole, that held 34 Jews. The latter bunker was eventually discovered when a loud quarrel was overheard by a Ukrainian policeman, who informed the Germans. The Jews and Polish benefactors were publically hanged, and left hanging, for a week, as warning to anyone else who would contemplate aiding Jews. (p. 114, 125). Kalwinski tells how his 24 hidden Jews reacted to this development, "The news caused the people in our bunker to break down, declaring they intended to leave, so as not to further endanger the lives of our family." (p. 115). Now contrast this with Jan T. Gross and his fans, most if not all of whom did not go through the Holocaust, and who presumptuously continue their denialism about the relevance of the death penalty facing Polish rescuers of Jews. The 24 Jews in Kalwinski's bunker most definitely did not share Gross' attitude! The 24 Jews in hiding regained their composure. After some close calls, including the extreme proximity of some the retreating Wehrmacht units, they survived the war.

Legacy of the White Eagle (Book & DVD) Kulski, Julian E. 2006

A Polish Guerrilla on: Poles Not Cheering Jewish Deaths, the Church's "Silence" on the Holocaust Nonsense. ARMIA KRAJOWA Not Bandits

In this book, author Julian E. Kulski discusses his youthful experiences during the 1939 German-Soviet conquest of Poland and the years of the German occupation. The enclosed CD includes both still and moving footage from the 1939 War and German occupation, photos of Kulski and his relatives, of Underground posters and newspapers, of the elder Kulski returning to former key locations, of the graves of the dead, of Auschwitz, of the Warsaw Uprising, etc. It also includes interviews with former A. K. members.

THE UNFOLDING POLOKAUST One of Kulski's first recollections of the German cultural genocide of Poles was the closing of schools. (p. 30). Later, the Germans confiscated and melted down the statues of Poles--supposedly because they needed the metal for the manufacture of munitions. (p. 48). Kulski first became involved with the A. K. at the tender age of twelve. (p. 41). He had wanted to join when he was much younger. [This reminds me of the seven year-old boy who ran away from home because he wanted to join the Polish forces in the January 1863 Insurrection.] The A. K. members each took up a NOM DE GUERRE, commonly creatively based on animals, places, battles, Biblical or historical figures, etc. (p. 43).

POLISH PATRIOTIC WOMEN One platoon that Kulski was involved in consisted of 15%-20% women. These females served not only in traditional roles as cooks and nurses, but also in signaling, courier work, and the organization of ammunition, weapons, supplies, maintenance, etc. (p. 43).

ARMIA KRAJOWA COUNTERINTELLENCE Kulski describes his adventures while serving in the Armia Krajowa. He took part in the acquisition of weaponry. He fulfilled an order to unmask a suspected traitor by pretending, to him, to want to serve the Germans. (p. 44). Later, thanks to the denunciation of another Nazi collaborator, he faced brutal imprisonment in the Pawiak Prison. Finally, the author fought in the Warsaw Uprising of 1944. He found the German-serving Hungarians to be friendly to Poles. (p. 84). After an ordeal in the Warsaw's sewers, Kulski ended up in a German prison camp. I devote the remainder of my review to items that clarify misconceptions about the Poles and the A. K. Each paragraph below addresses a different

item. The author, Kulski, was partly of Jewish ancestry. (p. 40, 51). His experience adds to those of other Jews in the A. K., whose very existence refutes the contention that the A. K. refused membership to all Jews, or that it had some sort of secret plan to "finish Hitler's job" by killing all known remaining Jews. The author's firsthand experiences with Polish traitors (p. 44, 56) remind the reader that some Poles could always be found who would serve the Germans at the expense of other Poles. It was not just a matter of some Poles betraying fugitive Jews.

POLES CHEERED JEWISH RESISTANCE, NOT JEWISH SUFFERING Unlike those Jewish sources that accuse Poles of cheering as the Jews were burning during the Warsaw Ghetto Uprising, Kulski reports that the Poles cheered all right--in a very different way. Eyewitness Kulski remarks, (quote) Hours later, when the streetcar to Bielany was waved through the fighting, a burst of Jewish machine-gun fire toppled three Germans. The crowd watching roared its approval, but the Germans, enraged, turned their guns on the crowd. Some people fell; others scattered. (unquote)(p. 52).

LIKE POLES LIKE JEWS Those who try to put Jewish sufferings above Polish ones have argued that Jews falling into Nazi hands were never spared, while Poles falling in Nazi hands could be spared. Actually, Jews occasionally were spared, as were Poles. Thus, for instance, Kulski's release from Pawiak Prison was noteworthy precisely because it was something "almost unheard of". (p. 61). Normally, the guilty were shot, and the innocent were dispatched to Auschwitz.

WHY THE POLISH CHURCH WAS "SILENT" DURING THE GERMAN-MADE HOLOCAUST

Some ignorant critics have faulted Poland's Catholic priests for not speaking out against the Nazi extermination of Jews. How ridiculous! Consider the fact that priests faced death for speaking out even in favor of Poles! Kulski comments, "It enraged me that the Germans had already made it illegal--punishable by death--to sing patriotic hymns in church or to give sermons of a political nature." (p. 71). Kulski's unit once creatively circumvented the prohibition by forcing, at gunpoint, the organist to play a patriotic song.

RESCUING JEWS VERSUS OTHER DEATH-SENTENCE OFFENSES--UNEQUAL RISKS Jan T. Gross and his fans have forwarded the argument that the death penalty faced by Poles, for hiding Jews, was really nothing, since Poles regularly incurred the German-imposed death penalty in many other matters (such as engaging in the black market), yet disregarded it. This is nonsense. Poles engaging in black

market activity were definitely afraid of German consequences, which did not necessarily involve the death penalty, and took practical steps to protect themselves. For instance, Kulski writes, (quote) The Germans wanted more than metal from us. They took everything they could, especially food. My mother resorted to smuggling food from the country to the city, watching for police patrols at the stations. Whenever she spotted one, she threw the precious food out the windows of the train to avoid arrest and deportation to a concentration camp. "Black markets" (people illegally selling food and other things) flourished in Warsaw. The black-market prices were exorbitant and the risks enormous, but at least we had food. (unquote)(p. 50).

THE "ALL GUERRILLA ORGANIZATIONS WERE BANDITS" COMMUNIST-EXCULPATORY MYTH Owing to the fact that the Communist GL-AL bands robbed the people, some have argued, "it's all the same" because "all guerrilla organizations did it". This is not true. The Armia Krajowa (A. K.) was not authorized to steal from Poles. Instead, A. K. representatives would either buy provisions from the peasants, or else reimburse them for requisitioned items. For instance, Kulski (p. 82) reports how his unit had paid a peasant woman for a pig that they had requisitioned and eaten.

Caged Landau, David J. 2000 **German-Imposed Death Penalty: Black Market Risk Jew Rescue Risk False Equivalence. Holocaust and Polokaust. Poles and Jews Looted Each Other** David Landau's family engaged in leather manufacture before the war. Despite their wealth, they were Communists. (p. 8). [This adds to similar testimonies, refuting the exculpation that Jews were driven to Communism (the Zydokomuna) out of poverty and desperation.] After Poland's 1939 defeat, Landau joined the ZZW instead of the much-better known ZOB, despite Landau being professedly apolitical, because the ZZW was the first Jewish group to organize armed resistance. (p. xiv). NO

FUNDAMENTAL DUALISM BETWEEN THE HOLOCAUST AND THE POLOKAUST Contrary to Holocaust-uniqueness advocates, the Nazis did not seek the death of every single possible Jewish man, woman, and child within reach. For instance, Jews who were citizens of neutral countries were exempt from Nazi persecution. (p. 64). The mystification of the Holocaust is also misplaced. On a day-to-day basis, Jews and Poles

under German rule weren't that far apart: "The Poles in Warsaw lived life close to death; for the remaining Jews, death was the rule around which life centered." (204). The Nazi extermination camps shouldn't be dichotomized with conventional Nazi concentration camps: "In terms of goals, there were no differences. They were all intended to destroy innumerable victims...[differences only] in the methods used to achieve this end." (p. 75).

FALSE EQUIVALENCE BETWEEN POLISH RISK IN ENGAGING IN THE BLACK MARKET AND ENGAGING IN THE RESCUE OF FUGITIVE JEWS

The media-promoted Jan T. Gross and his followers have argued that Poles regularly incurred the German-imposed death penalty while black marketeering, but seldom in hiding Jews, and therefore that risk of death is not what governed their "usual indifference" to Jews in need. This multiply-disingenuous argument presupposes that both activities had comparable risk of discovery, and comparable experiencing of the death penalty if caught. They were not. In fact, Landau writes: "Open black markets in primary products were working in different parts of Warsaw. The German authorities looked the other way where Poles were concerned. Germans were making the greatest profits anyway." (p. 58).

LET'S NOT FORGET THE FACT THAT THE POLISH DENOUNCERS CAUSED THE DEATHS OF POLISH RESCUERS AS WELL AS THE JEWS IN HIDING

Hard-core Polish blackmailers of fugitive Jews (SZMALCOWNIKI) had no regard for Jewish lives. What is often forgotten is that they had no regard for Polish lives either. Landau comments: "The SZMALCOVNIKS made no distinction between Jews and their protectors." (p. 267; see also p. 209). Landau adds: "To this day, whoever speaks of the Polish people as a unit, 'the Poles', does them the same injustice as the anti-Semite does to the Jewish people when they speak of 'the Jews'." (p. 289).

SUBSTANTIAL POLISH HELP TO THE WARSAW GHETTO UPRISING (1943)

Landau's narrative of his participation in the Warsaw Ghetto Uprising focuses on combat in the attics and the bunkers, and the help given by Polish sewer workers. He met "Bystry" (Iwanski)(pp. 40-41, 80-84), and thus summarized Polish involvement: "It would be as false to claim they [Poles] trained us merely for their interests as to claim they did it merely for our own. Our benefit was mutual. Before, during, and after the Uprising, our Polish friends stood by. A few even entered into the ghetto to fight, and some died fighting with us." (p. 97). WARNING: The descriptions of German atrocities are atypically graphic, even for a book

about the Shoah. THE ZYDOKOMUNA CHILLED FURTHER POLISH-JEWISH RAPPROCHEMENT Why didn't the Polish Underground follow through and integrate the surviving ZZW units into the AK? Landau opines: "The Home Army officially welcomed Jews in their ranks. However, as history was later to prove, a secret order was sent out early in 1944 to eliminate the Jewish Underground fighters because they were suspected of helping the advancing Red Army, which was politically against the interests of the Government-in-Exile." (p. 288). NOT ONLY POLES LOOTED POST-JEWISH PROPERTY: JEWS ALSO LOOTED POST-POLISH PROPERTY [OF COURSE, WE NEVER HEAR ABOUT THAT] David J. Landau observed the Polish Warsaw Uprising (1944), and was one of several hundred Jews who survived by hiding in its ruins following the German-forced evacuation of the population. Just as Poles had earlier looted Jewish properties, so now the Jews looted Polish properties. (pp. 321-324).

By Devil's Luck: A Tale of Heroic Resistance in Wartime Warsaw

Likiernik, Stanislaw 2001

No Valid Dichotomies: The German-Imposed Death Penalty Was Decisive in the Rescue of Fugitive Jews, AND for Radio Possession, AND for Black Market Involvement

Stanislaw Likiernik, a Jewish member of the the A.K. (ARMIA KRAJOWA), recounts his experiences in prewar Poland, German-occupied Poland, the 1944 Soviet-betrayed Warsaw Uprising, and postwar Paris. UNEQUAL RISK-TAKING AND THE DEATH PENALTY In recent years, some (e. g. Jan T. Gross) have advanced the disingenuous argument that Poles were willing to incur the German-imposed death penalty for harboring radios and guns, but much less so for harboring Jews. This was taken to imply that the German-imposed death penalty was not really that important, and that Poles therefore "should" have saved more Jews. What are the facts? To begin with, everyone knows that getting away with hiding a verboten object is much more likely than getting away with hiding a verboten human being. But no matter. As it turns out, Poles weren't particularly risk-taking when it came to radios either: "Radios in private hands were a rarity, their possession punishable by death." (p. 72). As for black marketeering, Poles really had a choiceless choice (either likely die from starvation or possibly die from black market involvement for

the necessary food). Furthermore, if caught, they knew furthermore that the death penalty upon being caught wasn't consistently enforced: "To survive, the inhabitants of Warsaw had to use the black market...In my place, a real gendarme would, at his most benevolent, confiscate the goods, and at worst let go with his sub-machine gun. Searches of trains often ended in the shooting of women and men traveling with contraband food supplies." (p. 83)

THE ELITE KEDYW UNIT OF THE ARMIA KRAJOWA
 Likiernik describes his experiences in KEDYW (KIEROWNICTWO DYWERSJI, or Directorate of Sabotage) (pp. 67-70), which included the blowing up of a German train that was taking ammunition to the Russian Front. He played a direct role in the assassinations of German officials, including Commander Schmalz (pp. 96-97) and the Gestapo agents Jung and Hoffman (p. 103). KEDYW was somewhat better armed than other AK units (p. 107), but some 70% of KEDYW members later perished during the Warsaw Uprising (p. 147).

Zegota: The rescue of Jews in wartime Poland Tomaszewski, Irene 1994
Rescue of Fugitive Jews, in German-Occupied Poland, Was Very Difficult. German Guilt-Diffusion Success (DeGermanized Nazis): "Who Were the Nazis" Regularly Asked at the USHMM

Zegota was a part of the Polish Underground, and was explicitly devoted to helping Jews. Tomaszewski and Werbowski estimate that at least 3,000 Poles were murdered by the Germans for aiding Jews (p. 9).

WHY DIDN'T THE POLES "DO MORE"? THE ALMOST-INSURMOUNTABLE DIFFICULTIES OF RESCUING FUGITIVE JEWS

For Jews with a strong Semitic appearance, hiding places had to be constructed, often by expert Zegota engineers (p. 53). Plastic surgeons reduced the Semitic appearances of other Jews and undid their circumcisions. For Aryan-appearing Jews, expert forgers prepared false documents (p. 59). These Jews had to be expertly coached to fit their paper identities, because a slip-up upon being questioned by the Gestapo meant certain death. **BETRAYERS OF JEWS: NOT REPRESENTATIVE OF POLISH SOCIETY AND OFTEN NOT EVEN ETHNIC POLES**

During his famous trip to the west to warn of the Holocaust, Jan Karski carried a message from Leon Feiner and a leading Zionist (probably Menachem Kirszenbaum). Although this message contained a

condemnation of malefactors of Jews, it recognized the fact that they were marginal members of Polish society, and repudiated the modern Polonophobic notion that Poles generally rejoiced at the destruction of the Jews: "...Although the Polish people at large sympathize or try to help the Jews, many criminals blackmail, rob, denounce, or murder the Jews in hiding." (p. 96). Clearly, then, according to this account, the majority of Poles were NOT hostile or indifferent to Jews. The authors elaborate on the SZMALCOWNIKI and Jew-hunters: "Szmalcowniks, the derogatory term used to describe the blackmailers and denouncers, came from all ethnic groups--Volksdeutsche, Poles, Ukrainians, Lithuanians, and even Jews...Szmalcowniks fell largely into three categories--those on the Gestapo payroll, the organized criminals, and the dregs of society...the Gestapo also made use of the weak, those who gave in to threats and hoped to save themselves or members of their own families by betraying others." (pp. 75-76). SO WHY DIDN'T THE POLES PUT A STOP TO DENOUNCERS OF FUGITIVE JEWS? The authors recognize that Zegota and other branches of the Polish Underground had very limited capabilities for assassinating such malefactors: "Poles could not wander about carrying guns--even the Polish police carried only a pistol and had to account for every bullet used." (p. 78). GERMAN PERFDY IN THWARTING POLISH RESCUE EFFORTS The Germans stooped to any low to uncover and murder Polish benefactors of Jews. Rescuer Aniela Waryszewska commented: "Just for giving (a Jew) a glass of water you could get shot...We also had to worry about the children. The Germans used to give them candy and ask them questions. Children had to be carefully taught." (p. 123). GERMAN GUILT DIFFUSION SUCCESSFUL CONSEQUENCE. "WHO WERE THE NAZIS" FREQUENTLY ASKED AT THE USHMM The authors comment on what may be called the de-Germanization of the Nazis in recent decades: "One of the questions most frequently asked at the Holocaust Museum in Washington [USHMM] is 'Who were the Nazis?'" (p. 70).

Hitler's Police Battalions: Enforcing Racial War in the East

Westermann, Edward B. 2005 Intense German

Occupation of Poland: Why "So Few" Jews Saved. The Nazi German Racial War Against Slavs as Well as Jews

Most books on WWII in Europe typically dwell on the Holocaust, and any mention of non-Jewish victims of the Nazis is an afterthought. They also tend to dichotomize the military actions of Hitler's regime and its genocidal policies. This work, in contrast, shows that the war-making and genocidal actions of the Nazis formed a seamless garment, as did German attitudes and actions against Jews and Slavs. Instead of focusing on leading Nazi personages, the SS, Gestapo, or even the Wehrmacht, Westermann examines the ordinary German police forces as killers. THE HUN CHARACTERIZATION ACTIVELY ADOPTED--AND LIVED--BY GERMANS THEMSELVES

In the early 20th century, westerners commonly depicted the Hun as innately warlike, even going back to the FUROR TEUTONICUS of Roman times. Interestingly, the Germans themselves cultivated such a characterization! For instance, well before WWII, Wilhelm Kube, the eventual Reich commissar for Belorussia, commented as follows: "Kube began his article by noting that the love of bearing arms had been in the blood of a northern people like the Germans for thousands of years." (p. 75). All this was part of the unmistakable trend elaborated by Westermann: "The march towards 'social militarization' did not go unnoticed by contemporary observers. In a diary entry of September 10, 1934, William Shirer, an American radio correspondent in Berlin at the time, reflected that militarism 'is something deeply ingrained in all Germans.'" (p. 59).

BYDGOSZCZ YET AGAIN Although the author does not fall for Goebbels' propaganda regarding the "Bloody Sunday" events at Bydgoszcz (Bromberg), his citation of "over 1,000" German deaths, including that of innocent bystanders, is still wide of the mark. See the Peczkis review of: *Dywiersja niemiecka i zbrodnie hitlerowskie w Bydgoszczy na tle wydarzen w dniu 3 IX 1939 (Polish and German Edition)*. THE INTENSIVENESS OF THE GERMAN OCCUPATION OF POLAND: WHY "SO FEW" FUGITIVE JEWS WERE SAVED The low survival rate of Polish Jews compared with those of western European nations is customarily blamed on (what else?) Polish anti-Semitism. In actually, the conditions for Jew

rescue in German-occupied Poland were atypically unfavorable at multiple levels. Few of the critics of Poland realize that the German occupation of Poland was far more intense than that of practically any other German-conquered nation. Westermann thus writes of the situation in August 1940: "In fact, the ratio of policemen to inhabitants ranged from 1:400 in the annexed Polish territories and 1:860 in the General Government to 1:3,323 in the Netherlands." (p. 87). For comparison: "The ratio within the Reich (including the Sudetenland) was 1:475 with the inclusion of the 91,500-man Police Reserve." (p. 264). **THE POLOKAUST: POLES DEFINITELY TARGETED BECAUSE THEY WERE POLES**

Westermann discusses the expulsion of Poles from those regions of German-conquered Poland directly annexed to the Third Reich. The victims, mostly women and children, underwent transport, for days, in 30 degree below zero weather (C), in cattle cars lacking lavatories, water, or heat. The death toll was very high. (p. 150). The author also mentions the Germans' destruction of the Polish intelligentsia and those suspected of involvement in resistance activities (e. g., p. 111, 159), but realizes that Germans murdered Poles, at whim, under ANY pretext. (e.g., p. 158, 227). [This refutes the rather selfish Judeocentric notion that "Whereas Jews were killed because they were Jews, Poles were killed because it was war."]. However, Westermann does not begin to do justice to the scale and genocidal scope of the 3-5 million non-Jewish Poles murdered by the Nazis. See my review of **FORGOTTEN HOLOCAUST**, by Lukas. **UKRAINIAN COLLABORATORS WITH THE NAZIS WERE MANY** This book devotes most of its attention to German conduct against the conquered population of the Soviet Union. The scale of Ukrainian-Nazi collaboration was staggering. By the end of 1942, out of some 300,000 auxiliaries serving the Germans in the German-occupied portion of the USSR, there were some 100,000 Ukrainians alone. (p. 196).

"ATROCITIES HAPPEN IN EVERY WAR" IS NO EXCUSE FOR GERMAN BARBARITY Westermann examines and rejects many of the exculpations advanced to excuse Nazi conduct. For instance, against the "every side commits atrocities" notion, he cites the racially tinged Japanese-American Pacific War, in which individual atrocities did take place on both sides. However, at no time did Presidents Roosevelt or Truman order or condone the indiscriminate slaughter of Japanese. (p. 234). As for the **BEFEHL IST BEFEHL** (An order is an order) canned German excuse, the author comments: "There is not a SINGLE

documented case of a policeman being shot or imprisoned for refusing to kill Jews in cold blood." (p. 236; emphasis his).

And the Crooked Shall Be Made Straight: a New Look at the Eichmann Trial Robinson, Jacob 1965 **"So Few Polish Jews**

Saved" Irony. Advantages of Dutch, Bulgarian, and Danish Rescuers. Impending Polokaust Acknowledged Robinson believes that the

Madagascar plan had been a real plan. It was not merely a cover for the already-decided physical extermination of Europe's Jews (p. 51). THE PERENNIAL ACCUSATION: WHY DIDN'T THE POLES "DO MORE"? AN IRONY Although Poles rescued more Jews than any other nationality, and that under the constant threat of the automatic death penalty, frequent accusations of anti-Semitism are leveled against them for the "meager" percentage of Jews saved. In fact, the large-scale concealment of Jews, even under the best of circumstances and the most favorable of local Jewish-gentile relations, was impossible. Robinson asks, "Did not the Danish Resistance consider hiding the Jews, only to reject this proposal as too perilous even among the traditionally philo-Semitic Danes, insisting instead on escape to Sweden? Has history ever recorded a case of millions going underground? In The Netherlands--a country with a three-century record of Jewish-Christian harmony--only 20,000 Jews out of 140,000 went into hiding; of these, one-half, or 10,000, we caught." (pp. 203). Moreover: "As for the Netherlands, non-Jews who gave shelter to Jewish escapees were often not punished at all; in other cases, perhaps the majority, they were arrested and sent to the concentration camp Vught for a period of six months. There they were severely maltreated and a number of people died." (p. 337). Would that Polish rescuers of Jews, when caught by the Germans, enjoy such nonexistent to limited punishment! THE DANISH RESCUE OF JEWS: NOT QUITE SO HEROIC Robinson

demythologizes the Danes and the Bulgarians. We learn that the Danish King never donned a yellow badge (p. 244). The Danish rescuers overlooked entire groups of Danish Jews: "...some were caught while fleeing, but most were found by the German police because they were poor and had no means and no connections to arrange for their escape, or because they were inmates of the communal old-age home, whom no one helped." (p. 204). There were 13,600 accused Danish collaborators, and

these faced only mild postwar punishment (p. 149). Tales about the King of Bulgaria giving an order forbidding the shipment of Jews, and of Bulgarians blocking the movements of Jews to the death trains, have little or no basis in fact (pp. 255-256). (Of course, individuals and groups of Danes and Bulgarians acted, and they had incomparably more freedom to act than the German-ruled Poles). **NOT ONLY JEWS. THE POLES WERE NEXT IN LINE FOR NAZI GERMAN EXTERMINATION (POLOKAUST)**

Author Jacob Robinson addresses German plans for the Poles. He first cites the German historian Broszat, who spoke of the colonial exploitation of Poles by Germans on a scale never before seen in history. (pp. 92-93). He then cites Erhard Wetzel and Dr. Gollert, who had rejected the prospect of using the same methods on Poles as had been used against Jews for a variety of practical reasons (particularly the fact that there were so many Poles, and certainly not because the Poles were deemed more worthy of life than the Jews)! Otherwise, Robinson says: "In a speech made by Himmler on March 15, 1940, to the commandants of the camps in occupied Poland, he foresaw 'the disappearance of the Poles from the world' (Dann verschwinden alle Polen aus der Welt) and the 'extirpation (Ausrottung) of the Polentum,' and he expressly formulated the mission of the German people as 'the destruction of all Poles' (alle Polen zu vernichten). (p. 93).

Warsaw Ghetto Uprising Aid: Nazis Gave Poles More Credit Than Do Jews

Hitler's Bandit Hunters: The SS and the Nazi Occupation of Europe

Blood, Philip W. 2006 **On Lebensraum and anti-Slavic**

German Racism. Dutch SS Man Confirms: Poles Fought Alongside Jews in the Warsaw Ghetto Uprising

Hitler discussed Lebensraum in his MEIN KAMPF. (p. 97). However, the concept long predated Hitler. For instance, around the time of WWI, various German thinkers thought in terms of Germans colonizing surrounding territories and cleansing them racially of their current inhabitants. (p. xiii). **NOT ONLY JEWS WERE HATED BY THE NAZIS** During WWII, Jews were not the only ones facing systematic racism. Thus, the Nazis referred to Russians as "Europe's Negro", etc. (p. 100). Escaped British or American POWs,

who were Slavs or French, were automatically put to death in accordance with PLAN KUGEL. (p. 118). THERE WAS COLLABORATION AND THEN THERE WAS COLLABORATION Although some members of all nationalities collaborated with the Nazis, the scale of Ukrainian-Nazi collaboration was staggering. In November 1942, in German-occupied Russia, Hans-Adolf Prutzmann had at his disposal 15,665 Ukrainian Schuma (Schutzmannschaften) and 55,094 full-time and part-time Ukrainian Hilfspolizei. (pp. 131-132). The author inadvertently attests to the relatively low rate of Polish collaboration. He writes: "Over the period of the war, 158 Schuma battalions were raised in the Baltic States, 23 in Russia-Centre, 65 in the Ukraine, and 11 in the General Government of Poland." (p. 142). [Even this does not tell the full story. Many if not most Poles in the 11 units had been recruited by the Germans by force, and deserted at the first opportunity. In addition, there were very many non-Poles in these 11 units.]

NAZIS GIVE TRIBUTE TO THE 1944 WARSAW INSURGENTS Heinrich Himmler compared the ferocity of the house-to-house fighting in the Warsaw Uprising with that earlier in Stalingrad. (p. 240). POLES FOUGHT ALONGSIDE JEWS IN WARSAW GHETTO UPRISING: MORE EVIDENCE The author discusses the Jews' 1943 Warsaw Ghetto Uprising. Interestingly, he quotes Franz van Lent, a Dutchman who served with the SS before being captured by the British. Lent writes about the German cruelties against the Jewish insurgents, and adds: "Six Poles of the Polish Underground movement who had tried to help the Jews were arrested and shot..." (p. 221, 358). This confirms the oft-ignored fact, mentioned in the Stroop Report, that Polish guerrillas fought alongside the Jews. [Of course, this does not include those Polish guerrillas who had died earlier in the combat, or had managed to escape.]

THE MYTH OF SINCERE GERMAN REPENTANCE OVER NAZISM

The biographical details of this book, though centered on von dem Bach-Zelewski, include many other SS personages, if only within short-paragraph accounts in the back of the book. The Polish reader may be stunned at the number of high profile Nazis, known to have committed atrocious crimes against Polish civilians, who lived to a ripe old age and escaped justice for their crimes. These included Otto Hellweg, Fritz Kattzman, Bach-Zelewski, and Heinz Reinefarth (p. 240, pp. 298-299).

Conversations with an Executioner

Moczarski, Kazimierz 1977

Nazi Jew-Killer Juergen Stroop Gave More Credit to Poles, for Overall Jew-Rescue and Substantial Aid to the Warsaw Ghetto Uprising (1943), Than Do Far Too Many Jews Today. Go Figure! This fascinating book is packed with eye-opening information. Read on.

INTRODUCTION The Red Army drove the Germans out. The Communist stooges installed by the Soviet "liberators" labeled Polish freedom fighters (what else?) "fascist" and incarcerated them, even forcing them to share prison cells with Nazi German war criminals in order to humiliate them. Former AK (ARMIA KRAJOWA: Home Army) member Kazimierz Moczarski turned this travesty around, gaining priceless insights into the ideas and policies of his cellmate, soon-to-hang Juergen Stroop. (For background, see the Peczkis review of *The Stroop Report The Jewish Quarter of Warsaw Is No More!*). **NAZISM WAS ANTI-CHRISTIAN**

Stroop had long abandoned Christianity (pp. 33-34) in favor of Wotan-worship (e. g., p. 221)--a common Nazi practice openly condemned by Bishop von Galen (p. 56), famous for his opposition to the euthanasia program. **NAZI GERMAN GENOCIDAL INTENTIONS NOT ONLY AGAINST JEWS, BUT ALSO AGAINST SLAVS** Jews were scapegoats. Everybody knows that. However, Nazis had many scapegoats besides Jews, and some of these are identified. (p. 45, 210). Gas chambers and mass shootings are not the only way to exterminate an unwanted people. Largely-passive genocide (the Polokaust) also achieves the same objective: It just takes more time. Juergen Stroop hoped to eventually settle in the Ukraine, at which time the Ukrainians would experience a falling birth rate owing to having become converted into a nation of alcoholics. Of course, the same applied to Poles--since 1939. (p. 104). [This confirms Rafal Lemkin, who noted that the German promotion of the use of alcohol, among Poles, was not an end in itself. It was a calculated nation-destroying act.] **NAZI ENEMY GIVES MORE CREDIT TO POLISH RESCUERS OF JEWS THAN DO MANY JEWS TODAY. GO FIGURE**

Nowadays, talk of the Polish rescue of Jews is commonly met with ungrateful Jewish retorts such as, "Poles who helped Jews were very rare humanitarian idealists", and "Most Poles did nothing". Ironically, Nazi Jew-killer Juergen Stroop was not among those who

depreciated either the fact or the significance of the Polish rescue of Jews: To the contrary. Alluding to his earlier work in the destruction of the Lwow (Lviv) Ghetto, Stroop complained that local Poles, and to a lesser extent, Ukrainians, were interfering with the operation by hiding fugitive Jews on a significant scale. (pp. 111-112). NAZI ENEMY GIVES MORE CREDIT TO THE POLISH UNDERGROUND THAN DO MANY LEWAKS AND CULTURAL MARXISTS TODAY. NO SURPRISE Nowadays, Polish guerrilla warfare is dismissed, in some circles (e. g, the LEWAKS), as a much-exaggerated and romantic effort that achieved nothing, and only led to futile bloodletting. Nazi enemy Juergen Stroop did not share this attitude. Juergen Stroop paid grudging compliments to the sophistication and effectiveness of the Polish Underground movement (e. g., pp. 115-116, 146, 210). However--typical of a German--he scorned Polish individualism. (p. 261). UNLIKE FAR TOO MANY JEWISH AUTHORS, NAZI ENEMY JUERGEN STROOP REFRAINED FROM IGNORING OR BELITTLING POLISH AID TO THE WARSAW GHETTO UPRISING In typical Holocaust movies, the weapons of the Jewish insurgents magically come out of nowhere. Or a Jew is shown buying one measly rusty pistol from a Pole. And that's it. Juergen Stroop didn't mince words about the scale of Polish aid to the Ghetto Uprising: "And don't think that Hahn hadn't been told which organizations supplied the ZOB in late 1942 and early '43 with over seventy pistols, about a dozen rifles, several sub machine-guns, a light machine gun, ammunition, eight hundred grenades, hundreds of pounds of explosives and sixty-six pounds of the newest British-made 'plastic' and the detonators to go with them...several hundred additional detonators for mines, bombs, and grenades, as well as potassium, saltpeter, and other materials used in making explosives...They [Home Army] furnished the insurgents with detailed instructions in the manufacture of weapons and the construction of fortified positions." (p. 161). The Polish-developed system of moving men and materials through sewers was used in both the Jewish (1943) and Polish (1944) Uprisings. Juergen Stroop admitted that the Germans couldn't effectively counter it. (p. 131). NAZI ENEMY STROOP RECOGNIZES THE FACT OF POLES FIGHTING ALONGSIDE THE JEWS IN THE WARSAW GHETTO UPRISING

Unlike virtually all modern Holocaust materials, Warsaw-Ghetto-Uprising-suppressor Stroop wasn't in denial about Polish participation in it. In discussing the GROSSAKTION, he repeatedly mentioned Poles fighting

alongside the Jews (pp. 131-133, 151, 169), even disguised as Germans (p. 146, 272), and commented: "Those Jews weren't just resisting, Herr Moczarski, they attacked us. And they weren't fighting alone. They had Polish snipers with them...Incidentally, Herr Moczarski, according to information we got from the Abwehr, the Jews got their 'cocktail recipe' from your own Home Army. Our armored forces were terrified of those gasoline-filled bottles. They caused lethal explosions on contact." (p. 119).

The Stroop Report Stroop, Juergen 1979 **Nazi Jew-Killer and Warsaw-Uprising-Butcher Juergen Stroop Gives More Credit to Poles Than Do Many Jewish Authors Today. For Shame** This chilling day-by-day diary recounts the destruction of the Warsaw Ghetto. The descriptions are methodical. **POLES FOUGHT ALONGSIDE, AND ON BEHALF OF, THE JEWS IN THE WARSAW GHETTO UPRISING**

Other than general references to bandits, Stroop frequently refers specifically to "Polish bandits" (e. g., Section I, p. 4, 8; Entries for April 22, 27, 29; May 10) and "Polish terrorists" (April 26, 27; May 10) fighting alongside the Jews. The terms are pejorative ones for partisans, and Milton acknowledges the fact that Himmler forbade the use of the word "partisan" in Germans' reports. (Note 7). In his introduction, Andrzej Wirth confirms them as Polish guerillas. (p. iv). (Literal bandits, of course, normally prey on the defenseless, and wouldn't be fighting the Germans in open and persistent combat!) **TWISTING INTO PRETZELS TO AVOID GIVING DUE CREDIT TO THE POLES** Unfortunately, some Jewish commentators are so Polonophobic that they cannot bring themselves to admit the fact that Polish guerillas fought alongside Jews in their Uprising. Some of them imagine that the Poles participated against orders. Others make the even more bizarre insinuation that Stroop made up all those references to fighting Poles in his report because he couldn't bring himself to admit that Jews could fight and--worse yet--would fight against his forces. In his commentary, Sybil Milton makes a similar amazing claim (RE: April 27, May 8; his Notes 18 and 28): "When Stroop refers to the Jewish-Polish defense unit, he probably meant the Jewish Fighting Organization...It is probable that Stroop's confusion is deliberate, since he had to rationalize the fact that a small, underarmed Jewish force could oppose the German Army and Police for almost two weeks." Milton must be

a mind reader! If "Jewish-Polish defense unit" only meant that the Jewish fighters consisted of Polish Jews, why on earth would Juergen Stroop feel the need to record this? Was Stroop afraid that someone might mistakenly think that the Jews fighting in the Warsaw Ghetto Uprising were Yemeni Jews? Or the Algerian Jews? Milton's second evasion, which invokes a group of invented Polish fighters, is equally ludicrous. Stroop repeatedly admitted in print that the fighters he captured were Jews, and that Jews alone could offer tenacious resistance (e. g., Section I, p. 10; April 20, 21, 27; May 5, 7, and 13)! Having done so, why would he suddenly turn around and feel the need to invent nonexistent Polish co-combatants in order to deny the fact that the combatants were Jews, or to hide the worthiness of Jews as combat opponents? Or maybe Stroop was some kind of dyslexic who had forgotten what he had written a sentence or two earlier. Then again, perhaps Stroop was seeing the ghosts of German-murdered Poles, and mistaking them for real-live Polish guerrillas fighting alongside the Jews. [Just demonstrating absurdity by being absurd.] JEWISH

INGRATITUDE FOR POLISH AID TO THE WARSAW GHETTO
UPRISING IS RATHER CHRONIC

Editor Milton is not the only one with the problem. Virtually all Holocaust films and educational materials fail to convey the extent of Polish aid to the Warsaw Ghetto Uprising, if they do so at all. Weapons magically become available to the Jews out of nowhere, or a Pole is shown selling one measly rusty gun for a hefty price, etc. Few readers imagine, let alone realize, the fact that Polish guerillas fought alongside the Jews in this Uprising. Stroop elaborates on all this. See the detailed Peczkis review of *Conversations with an Executioner*.

Jewish Resistance During the Holocaust

Grubsztein, Meir

1971

BOMBSHELL: Why Jews Are Quick to Assume Pogroms. 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 STICK 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). DO 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).

Warsaw Ghetto Uprising: Facts on Polish Aid

The Ghetto Fights Edelman, Marek 1945 **Anti-Jewish Riots Were German-Made. Jews Long in Denial About Unfolding Holocaust. As per Warsaw Ghetto Uprising (1943), Poles Couldn't Arm Jews More**

This book was written in 1945 in Poland. [Review based on 1990 English-language reprint.] Owing to the fact that it was originally published right after the war, it is free of the Holocaust-promotion related accretions that have developed in subsequent years and decades. Also, owing to the fact that it was originally written before the Soviet-imposed Communist puppet government had full control of all aspects of Polish society, this book is relatively free of obvious Communist censorship. DOES NOT BLAME POLES FOR GERMAN-SPONSORED ANTI-JEWISH RIOTS

Edelman recognized the fact that the Spring 1940 pogroms were German-staged events, and treats them as substantially German--not

Polish--anti-Jewish acts. He writes: "Thus during the Easter holidays of 1940, pogroms lasting several days were instigated. The German Air Corps engaged Polish hoodlums for four zloty per 'working day'. The first three days the hooligans raged unopposed. On the fourth day the Bund militia carried out revenge actions...It was, however, our determined stand that momentarily checked the Germans' activities and went on record as the first Jewish act of resistance." (p. 38). JEWIS WERE LONG IN DENIAL ABOUT THE FACT OF THE GERMAN-MADE HOLOCAUST The unfolding Holocaust met with disbelief among Warsaw's Jews. News items of the mass shootings of thousands of Jews, beginning in the summer of 1941 on the new eastern front by the Einsatzgruppen (later known as the Holocaust by Bullets), were dismissed as isolated acts against Jews. (p. 44). News of the mass gassings of Jews in the death camps near Lublin was reckoned "too horrible to be true". (p. 50). Even when Zalmen Frydrych, with the help of Polish railroad workers, ascertained the truth about Treblinka after traveling there, the mass murder of Jews was still disbelieved. (p. 57). And yet, nowadays, Poles are blamed for "not doing enough" to warn the Jews, and the world, about the unfolding German-made Holocaust. Go figure. HAS A PROPER UNDERSTANDING OF THE POLES' INCAPABILITY OF MORE SUBSTANTIALLY ARMING THE JEWISH WARSAW GHETTO INSURGENTS Unlike far too many modern Holocaust materials, Edelman refrains from making insinuations against the Polish Underground for initially failing to help arm the eventual Warsaw Ghetto fighters. He writes: "It must be taken into account that the time was the year 1942. The resistance movement of the Poles was just beginning at the time, and only vague stories were being circulated about partisans in the woods. It must be remembered that the first organized act of armed resistance on the part of the Poles did not take place until March 1943. Therefore, there was nothing unusual in the fact that our efforts to obtain arms and ammunition through the Government Delegate and through other agencies encountered major difficulties and, as a general rule, brought no results." (pp. 68-69).

Memoirs of a Warsaw Ghetto Fighter Simha Rotem, Kazik 1994
Implied Candor on the Reasons Behind Poles' Scaled-Down Support for the Jews' Warsaw Ghetto Uprising. Double Standards on

Robbery of Jews (By Poles or By Soviets) While describing the events that led up to and included the Warsaw Ghetto Uprising (1943), the author frequently mentions the many forms of Polish aid to Jews. (p. 19, 21, 45, 59, 68, 80, 88, 95, 98, 136). This included help from members of the POLICJA GRANATOWA (Polish Blue Police)(p. 63, 71), which has at times been misrepresented as a mostly collaborationist force. **DON'T BLAME THE POLES FOR BEING LESS THAN ENTHUSIASTIC IN ARMING THE PROFESSED JEWISH FIGHTERS**

One Holocaust film after another portrays Poles as the bad guys who would not help the Jews during the Warsaw Ghetto Uprising, or else who sold the Jews one measly firearm for a ludicrous price. Let us look at the facts behind these Holocaust myths. Consider Jewish passivity. The author is, to begin with, frank about the barriers and active opposition to Jewish combat that had existed among the Jews themselves: "Some of the Jews in the Ghetto, who couldn't imagine the evil intentions of the Germans, were steeped in delusions, one of which was that they had to fight the resistance movement and its allies. Other Jews said, 'This too shall pass. There have been similar things in the history of our nation.' Religious people put their faith in God. Some in the ghetto were simple cowards, paralyzed with fear. Others were collaborators." (p. 23). **ZOB: NO MILITARY EXPERIENCE** Editor Harshav adds that the ZOB (Z.O.B) members had no experience in warfare. (p. viii). [In view of all this, and still other matters that could be raised, is it surprising that the Polish Underground at first didn't take Jewish claims of wanting to fight the Germans too seriously, and then was perhaps a little "stingy" in supplying them valuable firearms?] **PRO-**

COMMUNIST Another factor making Poles disinclined to fully support that ZOB was its pro-Communist leanings. This was aggravated by the (ultimately-futile) ZOB attempt to hide contacts with the Communists, a fact which Rotem admits: "He [Antek: Zuckerman] maintained contact simultaneously with the two Polish Undergrounds: The Armia Krajowa (AK) and the Armia Ludowa (AL). The AL knew about our contacts with the AK, whereas the AK was not supposed to know about our contacts with the AL." (p. 66). Later, ZOB units formally joined the Communist GL-AL. (p. 121). **ABOUT THOSE TALES OF POLES KILLING FUGITIVE JEWS**

After the Uprising, some ZOB members fled to the forests. Jewish memoirs commonly accuse the Polish Underground AK (A.K.) and NSZ (N.S.Z.) of killing these and other fugitive Jews. Archival information [see

the Peczkis review of *Tajne oblicze GL-AL i PPR: Dokumenty (Polish Edition)*] proves that the post-Uprising ZOB engaged in banditry against Poles. This, naturally, provoked liquidation by the AK. Consistent with these incidents, Rotem, describing his negotiations with the AK, reported being promised safety for his men: "In return, they asked the members of the ZOB not to pester the peasants in the area." (p. 93). Also, it can be shown, based on archival information, that it was the Communist GL-AL that was primarily responsible for killing forest Jews: Again see the Peczkis review of the TAJNE OBLICZE link. Consistent with this fact, Rotem (p. 108) mentions Krzaczek, a GL-AL member and ZOB contact, who later killed fugitive Jews. Rotem elaborates on his ZOB unit's participation in the Polish Warsaw Uprising (1944). After the fall of the Uprising, he was among the evacuees at Pruszkow. PHONY INDIGNATION ON BEING ROBBED

Many Poles report being robbed by the entering Red Army. Rotem notes that Jews were also robbed by the Soviets. (p. 146). However, nowadays we heard a lot of complaints about Poles robbing Jews, not returning their property, etc., but very, very little about Soviet Communists also robbing Jews. Go figure.

Uprising in the Warsaw Ghetto* Mark, Ber 1975 **Hostile Witness (Jewish Communist and Rabid Polonophobe) Gives Backhanded Credit to the Poles For Their Aid To the Jews' Warsaw Ghetto Uprising*

This book is revealing in a number of ways, in that it shows how scurrilous Communist propaganda has now become mainstreamed in Polonophobic Holocaust lore. THEN THE COMMUNISTS: NOW THE HOLOCAUST ESTABLISHMENT Ber Mark, the author, was a Stalinist who spent the war years in the Soviet Union. After the war, he was head of the Jewish Historical Institute in Warsaw. Repeating standard Communist propaganda, Mark slurs the conservative-Catholic Polish-Underground NSZ (N.S.Z.) as fascist, supportive of the Nazis, and prone to kill Jews. (p. 14, 190). (This propaganda has now found a new home among many Jews and the LEWACTWO.) Jewish Communist Ber Mark also attacks the centrist Polish Underground AK, (ARMIA KRAJOWA), accusing its leader, Bor Komorowski, of being an Endek and an anti-Semite. (p. 41, 164). [In the 1950's, Bor Komorowski won a libel lawsuit against similar Jewish accusations.]. Mark also asserts, without a shred of evidence, that the

October 19, 1942 proclamation (by General Sikorski of the Polish Government in exile, in which it condemned anti-Semitism) was merely a concession to international democratic public opinion. (pp. 107-108). [Considering the low priority western leaders gave to Jewish suffering at the time, this is most unlikely.]

HOSTILE WITNESS BER MARK: POLISH BLUE POLICE (POLICJA GRANATOWA) DID NOT SUPPRESS THE WARSAW GHETTO UPRISING The Germans had 2,842 armed personnel at their disposal to suppress the Uprising. Of these, 2,138 (that is, 75%) were Germans. The remainder consisted of 337 Ukrainian and Baltic collaborationist police, and 367 Polish Blue Police (Policja Granatowa). (p. 13). Much of the Polish Blue police refused or avoided Ghetto duty (p. 63)--a fact which Mark attributes to cowardice. [So Ber Mark tells the truth, but cannot bring himself to give Poles any credit! But no matter. Some 10% of the POLICJA GRANATOWA was part of the Underground. So much for its cowardice.]

THE WARSAW GHETTO UPRISING WAS TAINTED WITH COMMUNISM One factor in the reluctance of the Polish Underground to support the ZOB (Z.O.B.) more substantially owed to its Communist sympathies. Indeed, the ZOB celebrated May Day, and sung the Internationale. (p. 65).

HOSTILE WITNESS BER MARK AFFIRMS POLES FIGHTING AMONG THE JEWS IN THE WARSAW GHETTO UPRISING Since Ber Mark was a rabid Jewish Polonophobe, he cannot be suspected of making things up in order to try to make Poles look good. His statements, discussed below, are therefore instructive. Unlike most of the modern Holocaust establishment, Ber Mark does not focus exclusively on the ZOB. He also gives proper recognition to the ZZW fighters. In this work, they are called the Farband (Yiddisher Kampfs Farband: p. 209), and defined as ZZW (p. 72), consisting of Revisionists and Betar members. (p. 9). They are credited with the fierce combat at Muranowska Street (p. 27-on), and Poles are recognized as fighting alongside them. (p. 58). Mark recognizes the AK and its attempt to blast a hole in the ghetto wall (p. 42), and elaborates on the actions of Polish fighters Wolynski (pp. 111-112) and Iwanski (pp. 9-10, 33, 58-59). In particular, Iwanski is credited with providing, in Ber Mark's words, "much weaponry and ammunition" to the ZZW. (p. 10).

SONDERKOMMANDO Revolt in Auschwitz: Polish Aid Impossible

The Mammoth Book of True War Stories Lewis, Jon E. 1992

A Large Insurrection in Auschwitz Was Impossible: Potential Outside Guerilla Support Was Also Too Weak

Some of the most fascinating chapters, in my opinion, include the ones on the Doolittle raid on Tokyo, the dam busting of German dams, the German fiasco at Stalingrad, and survival of the atomic bombing of Nagasaki.

THE GREAT ESCAPE There is an outstanding chapter on Roger Bushell, the organizer of the Great Escape. Bushell had originally escaped from Dulag Luft and, using his knowledge of the ski areas near Switzerland, almost made it to freedom. He was then sent to Stalag Luft III, where he organized the Great Escape, and was one of the 76 escapees, even though he knew that if he was caught he would be shot. That is what happened to him, along with 49 of the recaptured escapees. 3 escapees made it to freedom.

WITOLD PILECKI'S UNPRECEDENTED HEROISM RECOUNTED This book includes a chapter, authored by M. R. D. Foot, on the espionage exploits of Witold Pilecki, a Pole. (pp. 389-400). It is one of the few English-language accounts of his daring work. Two minor errors, however, need to be corrected. The number of those murdered at Auschwitz-Birkenau was about 1.5 million, not 4 million as listed. (p. 392). Foot is correct about the fact that the Polish guerrillas got only a total of 600 tons of arms/ammunition/supplies airdropped by the British and Americans, as against 10,000 tons each to their Yugoslavian and French counterparts, but he blames this gross disparity on the distances involved. (p. 395). This is, at best, a half-truth. British bombers proved capable of delivering a sizeable load of bombs on Koenigsberg (East Prussia), which was located even further from England, or Brindisi, Italy, than German-occupied Poland. The main motive for the meager airdrops was the desire not to offend the Soviets who, of course, had no interest in a strong non-Communist Polish Underground. Witold Pilecki, a Polish officer in the ill-fated 1939 war, was hunted by the Germans for that reason alone. He actually wanted to be sent to Auschwitz in order to set up an espionage/resistance ring there. He got his wish. Using a chain of contacts, he informed the Polish Underground, and then London, of what was going on in the camp. In time, after the mass gassing of Jews had begun, news

had reached London, but was disbelieved because the Germans were considered too civilized a people to do such a thing. (p. 394). Hopes of setting up an armed insurrection in the camp faded because it was too strongly guarded by the Germans, and guerrillas in the general area of the camp were too weak to wage effective combat. There were, however, a series of successful escapes from Auschwitz, and Pilecki was one of them. Witold Pilecki fought in the Poles' Warsaw Uprising of 1944. He managed to eventually flee westward and join Anders' Army in Italy. Soon after the war, he was sent on a mission to Soviet-occupied Poland as a representative of the lawful Polish government in exile in London. Having cheated death at the hands of the Nazis many times, Pilecki was murdered by the Communists in 1948. No one knows where he is buried. (p. 400).

Fighting Auschwitz: The Resistance Movement In The Concentration Camp Garlinski, Jozef 1975 **Refutes Complaints that the Polish Underground Willfully Failed to Support the Jewish SONDERKOMMANDO Revolt**

Jozef (Joseph) Garlinski, a member of the Polish Underground, former inmate of Auschwitz, and subsequently a historian, has written an invaluable account about this Nazi German concentration and death camp. There is also an extensive listing of specifically-named individuals. WARNING: Some of Garlinski's descriptions of conditions at Auschwitz, and of Gestapo tortures inflicted upon Underground suspects, are quite graphic, and may be upsetting to sensitive readers. POLISH GERM WARFARE Some forms of resistance at Auschwitz were particularly clever. For instance, certain Polish inmates developed a tiny "bacteriological warfare" lab, which enabled them to culture typhus-bearing lice in order to infect some German guards (pp. 53-54, 141). There were a number of daring escapes conducted by inmates, notably the Poles (pp. 102-103). The first open revolt at the camp was also conducted by Poles (pp. 103-107). NOT ONLY JEWS: ETHNIC POLES WERE ALSO GASSED Garlinski touches upon the gassings of Zamosc-area Poles (pp. 144-145). He also discusses the sterilization experiments conducted on Auschwitz inmates by the Germans, and places them in the context of German exterminatory genocidal plans: "Some nations, such as the Jews, and later the Poles and other Slavs, were to be completely, or almost completely, eliminated..." (p. 137).

ADDRESSING PERENNIAL COMPLAINTS THAT POLES DID NOT DO "ENOUGH" TO AID THE WARSAW GHETTO UPRISING The Polish Underground (AK), throughout German-occupied Poland, had very few weapons in 1943 (p. 161). While not considered in this light, this helps the reader understand why the Underground gave only a modest number of weapons to the Warsaw Ghetto fighters. NOT ALL POLISH

COLLABORATORS WERE AT FAULT Garlinski reports that most of the German-serving Polish informers, at least at Auschwitz, had initially been loyal Poles who had been broken by Gestapo tortures (p. 138, 273). One wonders how many of the Poles who betrayed fugitive Jews elsewhere also fit into this category. FAMOUS ESCAPED JEWISH

SONDERKOMMANDO HAD BEEN HELPED BY POLES Two Slovak Jews, Walter Rosenberg and Alfred Wetzler, escaped from Birkenau with the help of a Polish Underground cell in the camp (p. 233). They were later assisted by local Poles in their flight to Slovakia. Eventually, they informed some skeptical Slovak Jewish officials about the extermination of Jews at Birkenau. In time, Rosenberg met with the papal Nuncio regarding the same. FACTS ABOUT THE JEWISH

SONDERKOMMANDO REVOLT AND WHY POLES COULDN'T HELP

The Sonderkommandos of Birkenau, mostly Jews but also some Poles and Russians (p. 244), were forced to assist the Germans in the gassing of inmates and the subsequent plundering and cremation of the corpses. The Sonderkommandos were periodically killed off by the Germans in order to eliminate eyewitnesses. For this reason, as the gassing of the Hungarian Jews was drawing to an end in 1944, the Sonderkommandos, aware of their impending doom, planned a revolt with the outside assistance of the Polish Underground. However, the Sonderkommandos' desperate fight was not itself joined by the Polish Underground, and the latter is sometimes blamed, in modern Holocaust materials, for "abandoning the Sonderkommandos". In actuality, the unexpected arrival of a German guard forced the Sonderkommandos to kill him and to begin the revolt prematurely. Garlinski comments:

"Unfortunately the most important part of the plan, which might have afforded some chance of success, was not put into effect, as the fighting broke out during the day instead of by night. Hope also vanished for any help from the partisan units, which had not been informed and could not possibly move in the vicinity of the camp during daylight." (p. 248). WHY

NO POLISH REVOLT ON THE EVE OF THE LIBERATION OF AUSCHWITZ Finally, Garlinski discusses potential Polish Underground action in the liberation of Auschwitz at the time of the approach of the Red Army. It was decided against it unless the Germans had begun to systematically kill all the inmates. This decision owed to the fact that the German garrison at and near Auschwitz was impossibly strong (pp. 173-174). Consequently, a Polish Underground attack could at most save a few hundred prisoners while condemning many thousands of others to death (p. 253).

“Polish Antisemitism” Shamed/Silenced Polish Rescuers of Jews: A Myth

The Samaritans: Heroes of the Holocaust Bartoszewski, Wladyslaw
1967 **This Book Itself is a Refutation of the "Polish**

Rescuers Were Afraid to Become Known Because of Anti-Semitism"
Canard We sometimes hear the bizarre accusation that Polish

rescuers were afraid to identify themselves as such owing to (what else?) the "pervasive anti-Semitism" of Polish society. This book, published back in 1970, only 25 years after WWII, with large numbers of self-identified Polish rescuers of Jews, demolishes this ridiculous argument. WHY, AFTER WWII, SOME POLISH RESCUERS OF JEWS DID NOT WANT TO BE IDENTIFIED To be sure, some rescuers, immediately after the war, preferred not to disclose their rescue of Jews. This owed to many reasons, not the least of which was the fact that the Communist

government, aware that these rescuers have an activist mindset, may well be a threat to it, and act accordingly. Other rescuers were concerned that they could become the target of bandits if it becomes suspected that they got a lot of money from the Jews they had been hiding. POLES COULD NOT TRUST OTHER POLES: INDISCRETION NOT BETRAYAL

Rescuer Tadeusz Seweryn says: "The peasants soon developed great cunning and ingenuity in preparing shelters for Jews. They had to be kept a secret from the neighbors, as wagging tongues can be dangerous." (p. 98). DO NOT BELITTLE POLISH AID TO JEWS Two Jewish Holocaust survivors are especially vocal in their opposition to the belittling

of the scope and significance of Polish assistance to Jews. Rachael Auerbach said: "A great many Poles risked everything, committed themselves absolutely, to saving Jewish lives. The people I mentioned were no exceptions. There were many others: university professors, railroad workers and priests, wives of senior officers and peddlers, shopkeepers, and peasants. Many of these peasants had their entire families murdered and their homes set on fire for the crime of putting up a Jew for the night, or giving him a loaf of bread and a jug of milk." (p. 365). Sender Szwalbenest comments: "I suffered much during the German Occupation, so I do know that it is a lie to say that the Poles did not help the Jews. They helped in every way they could, often risking their own freedom and their lives. I could cite hundreds of cases of Jews saved by Poles..." (p. 300).

THE "POLES RESCUED JEWS IN ORDER TO CONVERT THEM" NONSENSE Stella Zylbersztajn repudiated the Polonophobic attitudes of some of her fellow Jews: "After so much evidence of people's goodness, I reflect on the remark of my relative who had said: 'If they could, the Poles would kill us all.' Was she right? There may have been such persons, although they were exceptions to me. There were far more true human beings...I once heard a charge made by Mr. T., an engineer, who said that: 'The Catholics concealed us in order to convert us to Catholicism.' Though I passed through many Polish homes, which I could not even begin to list here, I never came across such endeavors." (pp. 224-225)

"POLISH ANTI-SEMITISM" DID NOT PREVENT THE RESCUE OF JEWS Polish rescuers of Jews included obvious anti-Semites (e. g., p. 215, 252, 252-253). In addition, the Polish Blue Police (Policja Granatowa) was hardly a monolithic group. Apart from those who helped Jews when bribed, its members helped Jews freely (e. g., p. 135, 137; even enabling Jews to escape during the Warsaw Ghetto Uprising: p. 145). Polish guerillas fought alongside Jews during the Warsaw Ghetto Uprising (e. g., p. 39, pp. 146-148), and, contrary to the mendacious Holocaust movies, it was a Pole who drove the truck that took Jewish fighters into refuge in the forest (pp. 159-162). In other contexts, Polish beauty shops were employed to reduce the Semitic appearance of fugitive Jews out in the open (pp. 197-200).

BLACKMAILERS AND DENOUNCERS OF JEWS INCLUDED JEWS THEMSELVES Betrayers of Jews came from all backgrounds: "One of the greatest sources of dangers to Jews in hiding and to Poles sheltering them were the

professional informers of the Kriminalpolizei, of German, Ukrainian, Lithuanian, Polish, or Jewish origin, who acted for material gain or self-protection." (p. 45). Some informers were gypsies (p. 100). As for the contention that the Polish Underground didn't do enough to combat extortionists (szmalcowniki), Seweryn contends that, at least in the Krakow region, Underground action reduced such activities to insignificance (p. 113).

The Unwritten Diary of Israel Unger Gammon, Carolyn 2013
Oskar Schindler Demythologized. Debunks the "Polish Rescuers Silent Owing to Anti-Semitism" Myth. Paid Polish Rescuers of Jews Were Not Greedy. They Were Justified Israel (nicknamed Sruklik)

Unger was a young child during the Holocaust. He and part of his family survived the Nazis when some Poles hid them behind a false wall in an attic of a flour mill in Tarnow. Gammon and Unger at first estimate about ten Poles "in the know" (p. 15), but then expand this to conclude that the existence of the fugitive Jews in hiding was an open secret among the Poles. (p. 199). Yet not one of them denounced the Jews to the Germans.

OSKAR SCHINDLER ICONOCLASM When visiting Poland in 2009, the authors met Kalman Goldberg, a fellow Holocaust survivor from Tarnow. He indicated that, after the Germans had liquidated the Tarnow ghetto, they dispatched him to the concentration camp at Plaszow, and he ended up on Schindler's list. Goldberg stated that the movie, **SCHINDLER'S LIST** (which some call **SWINDLER'S LIST**), is inaccurate, and that Oskar Schindler raped a girl, in the factory, whom Goldberg knew. Kalman Goldberg also stated that he informed Steven Spielberg about this, and that Spielberg accepted the account, but wanted to know nothing more about it. (p. 176). **THE IMAGINED SHAME FELT BY POLISH**

RESCUERS OF JEWS The authors of this work had an interesting discussion with Aleksander Dagnan. He had been a teenager during WWII, and his father had been a business associate of the Unger family. Jan T. Gross has alleged that Poles who rescued Jews were unwilling to talk later about it because of the strong (what else?) anti-Semitic disapproval of other Poles. The actual explanations are much more prosaic. Some Poles feared the Jewish returnees reclaiming their properties. Others thought of the rescue of Jews as their civic duty, and thus nothing worthy of attention.

(pp. 168-169). Still other Polish rescuers of Jews were fearful of bandits [rampant after the war]. The authors comment, "Conversely, when Carolyn asked Aleksander Dagnan why not more was said about the Jews in hiding after the war, he said that no one spoke about it because, if it were known you had helped Jews, then people would assume you had been paid to do so and had lots of money...After the war nobody would talk about it because one could be suspected of having become rich and be a target for other Poles." (pp. 168-169). **RESCUE FOR PAYMENT: GREED AND ANTI-SEMITISM? HARDLY** Paid Polish rescuers have commonly been condemned, by the likes of post-Stalinist Jan T. Gross and the adulatory media, as ones exploiting the defenseless Jews. Although the Polish rescuers of the Unger family did not require payment from the Jews, it is easy to see why some Polish rescuers did. Srulik comments, "...food was so scarce, for non-Jewish Poles too." (p. 14). Srulik categorically repudiates insinuations against paid Polish rescuers of Jews. He writes, (quote) If you helped a Jew you were dead. But why shouldn't you benefit from it? I don't think it was immoral or unethical. You're sorry to see what is happening to these people; you're going to help them, but you need some help too. So why should it not be symbiotic? I don't have anything against that. (unquote). (p. 14). Even though a Polish rescuer of Jews faced death from the Germans if caught, regardless of circumstance, some Jews actually **WANTED** to pay Polish rescuers. That way, the rescuers would be complicit in the "crime" of the Jews, and thereby would be accomplices. (pp. 13-14, 18). **ARE POLAND'S JEWS POLES? TRYING TO HAVE IT BOTH WAYS** Unger insists that Polish Jews are definitely Poles. (p. 73). At the same time, he repeatedly states that he does not consider himself a Pole. (e. g, p. 72, 155). So which is it? Nowadays, Poles are frequently berated for questioning if Poland's Jews are Poles. What gives?

Wolyn Aflame Ozarowski, Filip 1997 **"All Guerrilla Groups Were Bandits" Myth. No Double Standard in the Secrecy of Rescuing Jews and in the Secrecy of Underground Activities. The OUN-UPA Genocide of Poles and Polish Guerrilla Defensive Measures** This work clarifies some matters related to Polish-guerrilla action, and I mention two of them. **THE "ALL GUERRILLAS WERE BANDITS" MYTH: ARMIA KRAJOWA DID NOT STEAL FROM THE PEOPLE** Owing to the fact

that the Communist GL-AL bands stole from the people, often with an admixture of terror directed at the peasants, some apologists have tried to whitewash this Communist conduct by alleging that "all guerrilla organizations did it". This is not true. The Armia Krajowa (A. K.) did not steal from Poles. A. K. representatives would buy provisions from the peasants. The requisition could be against the will of the owner, but he was paid for the item. (p. 280).

THE MYTH OF UNILATERAL POLE-TO-POLE TRUST IN UNDERGROUND ACTIVITIES BUT NOT IN JEW RESCUE

The following addresses and refutes a variant of the "Polish rescuers were ashamed of rescuing Jews" meme. Some Polonophobes have leveled the accusation that, whereas Polish neighbors could (supposedly) not trust their neighbors when hiding Jews, they could trust their Polish neighbors for Underground activities. This is not true. Polish Underground activity was conducted in the strictest secrecy. This became obvious when members of the Volhynian A. K. came out in the open to fight the Germans. Ozarowski comments, "They came as individuals and in groups, having previously been secret members of various underground outfits known only to their commanders. In Kowel everyone came to realize just how extensive the underground conspiracy had been all along. Everyone was surprised to learn that his neighbor had ALSO been a member of the conspiracy all this time and had pretended to be submissive to the Germans. Many of the railroad workers from Kowel were astonished to see their former janitor at the Kowel train station now wearing a uniform and assuming leadership as Major 'Kowal'" (emphasis in original)(p. 151).

THE OUN-UPA GENOCIDE OF POLES, AND POLISH DEFENSIVE EFFORTS

Everyone has heard of the 6 million Jews, but who has ever heard of the genocide directed against the Poles (Polokaust)--by Germans, Russians, and Ukrainians? The author of this book, who personally witnessed the tragic events, has written about the attempted Ukrainian Nationalist genocide directed against the rural Poles of Wolyn. [I know the author personally. He is quite a fellow. At the time of the posting of this review, he is 97 years old]. Although the events occurred over 75 years ago, this book is timely if only because of the fact that Ukrainians and Ukrainian emigres, to this day, largely refuse to acknowledge the crimes of the OUN-UPA, and even falsely try to blame this evil on the Poles. Wolyn had, for centuries if not millennia, been a region of mixed Polish-Ukrainian population. Wolyn had been part of Poland for centuries, but the Ukrainian

nationalists wanted it as part of a future independent Ukraine. During the German occupation of the region in WWII, the fascist OUN-UPA began a campaign of agitation and forced conscription of local Ukrainians against Poles, using terror against Ukrainians who were opposed to the genocidal policies of the so-called Ukrainian Insurgent Army (UPA). In time, some 60,000 Wolynian Poles were murdered in the most sadistic manner. This included death by burning alive, impaling on stakes, grotesque mutilation of the body, children thrown down wells, etc. Ozarowski details the defensive measures taken by the Poles, often against overwhelming odds. He details the unsuccessful efforts at Stepanska Huta and the successful defended villages in such places as Przebraze and Zasmyki. He also discusses in great detail the 27th Wolynian Division of the AK (Polish Home Army), of which he was a part.

Those Who Risked Their Lives* Poray, Anna 2007 *Why Occasional Polish Rescuer Fear of Disclosing This Fact. A Name-by-Name Catalog of the (Then-Current) 5,400 Poles Honored at Yad Vashem and 706 Very-Strongly-Verified Poles Killed for Helping Jews

The Yad Vashem list, containing personal names, locality information, and short-paragraph descriptions of each of the 5,400 honored Poles, is valid as of the end of 2003. However, the limitations of the Yad Vashem system should be remembered. First of all, numerous Polish rescuers were never honored by Yad Vashem because the ungrateful rescued Jews refused to identify or confirm the names of their Polish rescuers. Second, Yad Vashem refuses to honor the many Poles who were murdered by the Germans in reprisal for aid to Jews. In still other cases, both the hidden Jews and Polish benefactors were murdered, leaving no witnesses.

DANISH RESCUERS AND POLISH RESCUERS Third, Yad Vashem refuses to honor Poles who took money for the upkeep of fugitive Jews. (p. 63). (This constitutes a double standard. Danish rescuers of Jews, relatively well-off under a largely-nominal German occupation, but mostly taking hefty payments to ship Jews to Sweden, are honored by Yad Vashem in the sense that the entire Danish nation is honored. In contrast, Polish rescuers who took money to help Jews are not honored because they are deemed to not have acted from altruistic motives. Go figure! The fact that Poles lived at near-starvation levels under the German occupation,

and had grave difficulties feeding Jews without payment, to say nothing about risking their lives for the slightest aid to Jews, makes this double standard all the more odious.) A BARE-BONES UNDERESTIMATE OF POLES WHO DIED HELPING JEWS The separate list of 706 Poles murdered for aiding Jews has been made meager by the fact that each death had to be verified by 3 to 4 sources, which was difficult so many decades after the event. (p. 12). (Under less stringent criteria, and when inclusion is made of Poles killed by Germans in collective reprisals for aiding Jews, the total of Polish victims is in the thousands: See the Peczkis review of *Martyrs of Charity (Christian and Jewish Response to the Holocaust, A.)*). Some of the Poles who were caught hiding Jews (e. g., the Malickis (p. 37) and Wrzosek (p. 58) were dispatched to Treblinka to die with the Jews there.) THE MYTH OF POLISH RESCUER SECRECY/SHAME THAT OWED TO (WHAT ELSE?) POLISH ANTISEMITISM Post-Stalinist Jan T. Gross, and the media uncritically following him, have leveled the accusation that Polish rescuers of Jews were afraid to later tell their neighbors because the latter were (presumably) anti-Semitic. Actually, there were various motives for such secrecy--when it existed in the first place. For instance, Antonina Wyrzykowski relocated because her neighbors were antagonized after learning that their lives had been endangered owing to her Jew-rescuing actions. (p. 349). [However, Gross' argument is largely bogus. There was no systematic secrecy and shame afflicting Polish rescuers of Jews. In fact, thousands of Polish rescuers of Jews had publicly identified themselves as such by the late 1960's at the latest, when the following work came out: *Righteous among nations: How Poles helped the Jews, 1939-1945*).] HOW MANY JEWS WERE ACTUALLY SAVED BY POLES? Many of today's Holocaust books, as if bending over backward to minimize any credit to Poles, tend to downplay the number of Jews saved. They typically admit only 30,000--60,000. In actuality, the estimated total number of Jews rescued by Poles may be much greater. According to estimates by Polish Jews, it ranges from 120,000 (Jozef Kermish) to about 200,000 (Szymon Datner). (p. 366). (These totals do not include those Polish Jews who were in the USSR during the war, out of reach of the Nazis, and who later returned to Poland. Nor do they include those Jews who survived in German labor and concentration camps, and subsequently returned to Poland.). But what do numbers matter? To the self-appointed moral critics

of Poland, no number of Polish-rescued Jews is ever enough. MAJOR FACTORS IN THE DENUNCIATION AND RESCUE OF FUGITIVE JEWS IN GERMAN-OCCUPIED POLAND A number of trends are evident in this work. Many of the known denouncers of fugitive Jews and their Polish benefactors are identified as VOLKSDEUTCHE. Also, very many of the Polish rescuers of Jews are identified as members of the Polish Home Army (ARMIA KRAJOWA: A.K., or AK). This refutes the contention that the AK had been systematically anti-Semitic, and realizing some secret plan to exterminate Poland's surviving Jews. (e. g., Yaffa Eliach). Mention is made of the Jews who were transferred, by the Germans, from Pawiak Prison to Gesiowka concentration camp in Warsaw. The latter were freed (August 5, 1944) by the A.K. during the Warsaw Uprising. Several paragraphs of biographical detail are given to better-known Polish benefactors of Jews. This includes Wladyslaw Bartoszewski, one of the founders of ZEGOTA. (p. 71). Henryk Wolinski was a long-term liaison between Poles and Jews, including with the ZOB (Z.O.B.) as related to the Warsaw Ghetto Uprising. (pp. 340-341). The Iwanski brothers, Roman and Zbigniew, actually died fighting in the Warsaw Ghetto Uprising alongside the ZZW (Z.Z.W.). (p. 28). In addition, Jozef Wilk of the AK died performing a futile mission to blast a hole in the ghetto wall on April 19, 1943. (p. 52).

Egregious Jewish Ingratitude by a Holocaust Scholar: An Example

Resistance: The Warsaw Ghetto Uprising Gutman, Israel 1994

ZOB-Centered Warsaw Ghetto Uprising Narrative. This Eminent Holocaust Scholar Shows a Frankly Disgusting Ingratitude to Poles Who Died in Behalf of the Jews. This book is of variable quality. Let us examine a few salient issues: A FUNCTIONALIST APPROACH TO THE HOLOCAUST Holocaust scholar Yisrael Gutman sees the Nazi extermination plan against Jews not as something that went back to the early days of Nazi ideology and power, but something that developed gradually, and wasn't decided on until about mid-1941. (p. 71). Simultaneously, Jewish thought evolved from seeing Nazism as just another persecution of Jews to belated realization of its unfolding exterminatory policies. POLES AND THE GERMAN-MADE

WARSAW GHETTO Gutman praises Polish smugglers for bringing food to the starving ghetto, notwithstanding the fact that most of them did it for money. (p. 92). He also discusses members of the Polish Underground, notably Iwanski (e. g., p. 169) and Wolinski (e. g., p. 171), and their involvement in the Warsaw Ghetto Uprising.

WHY POLES DID NOT GIVE MORE ARMS TO THE ZOB FIGHTERS Gutman acknowledges the fact that almost none of the ZOB fighters had any military training whatsoever. (p. 204). (In contrast, the ZZW offered stronger resistance, as it had experienced soldiers, and had received more substantial Polish aid.) Gutman does not mention the fact that this confessed lack of military training (along with the ZOB's Communist affiliations) made Poles doubtful about supplying arms to these Jewish insurgents. Unfortunately, Gutman insinuates that the Polish Underground being well-armed (p. 173), thereby insinuating that it was "stingy" in supplying weapons to the Jewish fighters. As a historian, he should know better. For proof of the shortage of arms, consider another bloody event at this time (Spring 1943). The Ukrainian fascist-separatist OUN-UPA was conducting genocide against the Poles of prewar eastern Poland, and only a handful of Polish villages had even a half-adequate supply of arms for defense. So much for the myth of a well-armed Polish Underground! Gutman repeats his rejection of the authenticity of early Jewish-Polish Underground contacts, as reported by Bor Komorowski, the Polish Underground leader. (pp. 171-172). In actuality, the events are compatible with the veracity of Bor Komorowski. (See: **FORGOTTEN HOLOCAUST**, by Lukas).

SOME TRULY AMAZING STATEMENTS (GET THE AIR-SICKNESS BAG BEFORE READING)

Eminent Holocaust scholar Yisrael Gutman discusses the Polish-Underground AK (A.K.) group of Captain Joseph Pszenny and its unsuccessful attempt to explode a hole in the Ghetto wall. (pp. 217-218). Without a shred of supporting evidence, he dismisses it as "improvised", a "symbolic gesture", and something done essentially for public relations. In other words, Poles like to shed their blood for "public relations", huh? Is it any wonder that some Poles think that Jews have a stinking ingratitude towards Poles?

Danish Rescue of Jews: False Belittlement of Polish Rescue Efforts

Danish Volunteers of the Waffen-SS: Freikorps Danmark 1941-43

Bjerregaard, Jens Pank 2017 **Danish-Nazi Collaboration (and Danish Complicity in the Holocaust): What You Are Unlikely to Hear From the Mainstream Media!**

This is primarily a photo-packed album of photos of the Danish Waffen SS (Frikorps Danmark), notably when in action on the Russian front. There is also some descriptive history of this collaborationist unit, and I mention some highlights.

INTRODUCTION To the average reader, the subject of Nazi collaboration arises whenever there are the usual Jewish complaints about Poles "implying collective credit" and otherwise "claiming too much credit" for rescuing Jews. Any opportunity to mention the (few and rare) Polish collaborators is never missed. In contrast, there is the customary hagiography about the Danes who, operating under incomparably easier conditions than the Poles, were in a position to ship their Jews to Sweden while the Germans closed their eyes and played dumb. The Yad Vashem award was given to Denmark collectively, even though far from all Danes were involved in rescuing Jews, and even though there were quite a few Danish-Nazi collaborators, which are almost never mentioned. This book is a refreshingly-rare exception.

MOTIVES FOR DANISH COLLABORATION WITH NAZI GERMANY Although Denmark was under (nominal) German occupation, the Danish government fully approved the creation of the FREIKORPS DANMARK. (p. 221). Authors Bjerregaard and Larson (p. iv) suggest that the fact of Danish soldiers, fighting against the USSR on Germany's side, would appease the Germans, make the German occupation of Denmark (even) lighter, and avert a potential German-imposed draft of Danish males for military service. [This reasoning needs to be applied elsewhere. Parallel "make a bad situation less bad" considerations could apply to the Polish Blue Police (POLICJA GRANATOWA) in its JUDENJAGD, as tendentiously described by Jan Grabowski vel Abrahamer in his HUNT FOR THE JEWS. Were the POLICJA GRANATOWA in a position to refuse to uncover fugitive Jews, and had it refused this German-imposed directive, this would only have

resulted in Germans flooding the Polish countryside, thus finding and killing many more fugitive Jews (not to mention Polish rescuers).] Very unlike the case with the POLICJA GRANATOWA, the Danish Waffen SS was unambiguously connected to Nazi ideology. In fact, 43% of its members were also members of the DNSAP (Danish Nazi Party). (p. 8). Later, some Danish Waffen SS members participated in more overtly treasonous units (e. g., the Hipo and the Schalburg Corps, the latter of which fought against the Danish Underground). (p. 221). At no time were the Danish collaborators forced to continue serving the Germans. In fact, some 300 Danish soldiers left the FREIKORPS after its leadership became German instead of--as originally agreed--Danish. (p. 220).

"COMING TO TERMS WITH THE PAST"--NOT DONE...PERFUNCTORY SENTENCES FOR DANISH COLLABORATORS

For service in the Danish Waffen SS, postwar Danish courts convicted 3,500 participants for treason. The participants got a meager 2-4 years of imprisonment, which few actually had to fully serve. (p. 221). By 1947--a mere two years after the conclusion of WWII--the Danish population lost interest in the punishment of Danish Nazi collaborators. (p. 221). So much for justice.

ACTIVE DANISH COMPLICITY IN THE HOLOCAUST

While on the Russian Front, the FREIKORPS DANMARK guarded a camp of Jews at Bobruisk in present-day Belarus, and it is more than possible that Danes were directly involved in the eventual murder of these Jews. (p. 313). Unfortunately, however, the authors fail to develop this theme, which I now do for the benefit of the reader. A Danish-language work, EN SKOLE I VOLD, by Larsen and Straede, claims that Danish Nazis murdered some 1,400 Jews at Bobruisk at Belarus. An English-language review of EN SKOLE I VOLD, by Steffen Werther (2015), published in HOLOCAUST AND GENOCIDE STUDIES 29(3)432-495, sheds some light on this. Werther writes, "They [Larsen and Straede] show that Danes were involved in the fight against the partisans and to some extent as guards in the JUDENLAGER...Only two of more than twenty chapters deal explicitly with the role Danish SS men played in the WALDLAGER and in war crimes." (ibid, p. 493). Even if courtroom-quality evidence sufficient for the conviction of specific accused Danish mass murderers (e. g, Helmuth Leif Rasmussen) is lacking, this does not let the Danes off the hook. Werther realizes this, as he comments, "Danes were involved in German war crimes and genocide. They served as guards in camps and took part in the war against partisans, the so-called

BANDENBEKAMPFUNG. The Ersatzkompanie of the FREIKORPS DANMARK was--in common with so many other Waffen-SS (and Wehrmacht) entities--no mere combat unit, as apologists still claim. On the contrary: Danish volunteers contributed, without relevant opposition, in their own small way, to the complicated machinery of German occupation and extermination in the East." (p. 494). Not mentioned is the fact that those Danes, who freely joined the Nazis, knew very well in what kind of movement they were getting involved. The overall violent character of the Nazis was obvious by the Roehm putsch (1934), and the systematically-violent anti-Semitism of the Nazis was already evident by the time of the Kristallnacht (1938).

Collaboration with the Nazis: Public Discourse After the Holocaust

Stauber, Roni 2010 **A Planned Nazi German Expulsion of Danish Jews to Sweden, and Less a Danish Rescue of Jews!**

Deflective Negationism Deconstructed I focus on two salient

issues, the fabled Danish rescue, and the concept of deflective

negationism: NAZI MODEL PROTECTORATE DENMARK

EXPLOITED GERMAN-OCCUPIED POLAND Historian Sofie Bak

writes of the Danish advantages of the mild and largely-nominal German

rule over Denmark, "Wealth was attainable in the occupied territories of

Eastern Europe and plans for the Danes to do business in the German

GROSSRAUM were initiated immediately after the German attack on the

Soviet Union in 1941." (p. 111). SOME OF THE HALLMARKS OF A

GERMAN-TOLERATED DANISH OPERATION Fast forward to

October 1943. Sofie Bak writes about how a few Gestapo officials

interfered with the Danish shipment of Jews to Sweden. But these were tiny

exceptions. Fully 1,600 German police sat idle during the relocation

operation. (p. 116).The 3-week operation moved 7,000 Danish Jews to

Sweden. (p. 115). Following conventional Danes-were-rescuers thinking,

we are asked to believe that a bunch of Danish fishing boats were too

much for the mighty German Navy. So why didn't the Germans immediately

impose a quarantine on all boats leaving Denmark, and subsequently blow

any Danish boat out of the water, no questions asked? The answer is

rather obvious, and is elaborated in the remainder of my review. THE

1943 GERMAN ACTION AGAINST DENMARK'S JEWS WAS AN

INTENTIONAL ACT OF EXPULSION, NOT A DANISH-THWARTED GERMAN ATTEMPT AT EXTERMINATION Does Final Solution mean physical extermination? Not necessarily! There was more than one way to make Europe JUDENREIN. Historian Sofie Bak revives and extends the ideas of historians Tatiana Berenstein (pp. 115-on) and Gunnar Paulsson (pp. 123-124) on the "rescue" of Danish Jews actually being a deliberate Nazi-tolerated exile of Jews. She notes that the Nazis had earlier attempted the expulsion of Jews elsewhere, as in the policies that terrorized the pre-WWII Nazi Germany's Jews into emigrating, and, later, the planned shipment of German-occupied Poland's Jews to Madagascar. (p. 115). [To this might be added the plans to relocate Jews (and later Poles) to Siberia, which evaporated because of the failure of the Soviet Union to collapse in 1941, as had been planned and expected by the Germans.]. A Final Solution largely dependent upon extermination then emerged because of the impracticality or impossibility of all the efforts that depended upon the relocation of Jews. However, the expulsion option never died out in Nazi German thinking. Bak continues, "From this perspective the action on October 1 [in Denmark], was not a failure but the revival of an alternative policy of terrorizing the Jews into leaving." (p. 115).

UNLIKE POLISH RESCUERS OF JEWS, DANISH "RESCUERS" DID NOT FACE ANY GERMAN-IMPOSED DEATH PENALTY. NOT EVEN CLOSE Historian Sophie Bak makes the following eye-opening statements, "NOT EVEN ONE of the 600-700 illegal transports carrying Jewish refugees was seized by German police at sea. Rescuers caught by the Gestapo were handed over to the Danish courts to be charged with assisting illegal migration. The maximum penalty was three months' imprisonment under relatively lenient conditions in a Danish prison. Most of the cases, however, never came to court, or court officials let the rescuers slip away through the back door. Thus the rescuers faced only very limited sanctions. CONTRARY TO MYTH, THE RESCUERS DID NOT RISK THEIR LIVES TO SAVE THE JEWS." (p. 116; Emphasis added).

AN IRONY TO THOSE "GREEDY" PAID POLISH RESCUERS OF JEWS The media-acclaimed neo-Stalinist Jan T. Gross is one of those who has been going around condemning paid Polish rescuers of Jews for their "greed" and (what else?) anti-Semitism. This is despite the fact that Polish rescuers worked under incomparably more difficult conditions than Danish "rescuers". Even so, let us consider the well-paid Danish "rescuers" of Jews. Historian Sophie Bak

pulls no punches as she writes, "Danish historians now cautiously question the fairness of the high price the fishermen demanded for taking the Jews safely to Sweden. The cost per person ranged from Dkr 500 to Dkr 2,000 (\$83--\$330), when the average hourly wage for an industrial worker was about Dkr 2 (\$0.33). The sources tell of families that paid exorbitant sums of up to Dkr 50,000 for the crossing. Prices were subjected to the mechanisms of supply and demand, regardless of the need for insurance of the material risk taken by the fishermen, or security for the families of the rescuers in the event of their arrest. Humanitarian motives were undoubtedly intertwined with THE DESIRE TO PROFIT FROM THE SITUATION." (pp. 116-117; Emphasis added). DANISH SELF-RIGHTEOUSNESS ON NAZI COLLABORATION: A REBUKE The author does not mention the Danish Nazi Party or the FRIKORPS DANMARK (Danish Waffen SS). However, she brings up passive forms of Danish collaboration, such as that involving railway staff and the coast guard, which usually cooperated with the German police instead of taking part in the "rescue". (p. 122). Historian Sovie Bak concludes with the following rebuke of the attitudes of her fellow Danes, "The widespread tendency to deny complicity and responsibility, or to minimize the significance of collaboration, IS USUALLY A CHARACTERISTIC THAT DANES ATTRIBUTE TO OTHER NATIONS and ideologies, and is far from our own self-understanding." (p. 122; Emphasis added). NEW HOLOCAUSTSPEAK IN ACTION: "DEFLECTIVE NEGATIONISM" I have been studying the Holocaust in detail for a long time, and I just love the ever-expanding Orwellian language that surrounds the Jews' Holocaust! "Deflective negationism" is a newfangled umbrella term of Holocaustspeak opprobrium against anyone who questions German guilt diffusion, who contextualizes crimes against Jews (e. g. Jedwabne) as an outcome (not necessarily justification) of Jewish conduct, or who points out the common-sense fact that small numbers of Nazi collaborators (in Poland) hardly make Poles collectively "complicit on the Holocaust" (another well-worn Holocaustspeak term). But wait. It gets even better. "Deflective negationism" is now some kind of moral or cognitive disease that is on a continuum with Holocaust denial, that is, the questioning or rejection of 6 million Jews killed by the Germans (Nazis). In other words, questioning the guilt of eastern European nations is dumped into the same smelly bag as the questioning of the Nazi German murder of 6 million

Jews! We live in a very interesting world. In this book, Laurence Weinbaum (p. 30) endorses Michael Shafir and his work on deflective negationism. However, in doing so, Weinbaum himself engages in deflective negationism--of another sort. He brings up the canned exculpatory statements, for the Zydokomuna, of Jews suffering under Polish rule [at best, a half-truth], and of supporting the Soviets out of fear of the Nazis [total nonsense. The Zydokomuna flourished long before the Nazis, and persisted long after their demise. In fact, modernized versions of the Zydokomuna (e. g, cultural Marxism) persist to this day.] Weinbaum neglects to bring up the common "Jewish Communists were not really Jews" exculpation, which is deflective negationism at its best.

LEADING POLISH JEWS SAY: JEWS SHOULD APOLOGIZE FOR THE CRIMES OF THE ZYDOKOMUNA Laurence Weinbaum then performs an about-face, as he comments, "Poland's American-born chief rabbi Michael Schudrich, who has lived in Poland for many years, himself suggested that such a public apology by Jews could serve as a catharsis. In that approach he was joined by Stanislaw Krajewski, a well-known Warsaw Jewish intellectual who played a leading role in the revival of Jewish life." (p. 31). This is unusual. Even so, words are only words, and so far nothing substantive has come of it.

A Conspiracy Of Decency: The Rescue Of The Danish Jews During World War II Werner, Emmy E. 2002 **Danish Rescuers, German Permissiveness, and Yad Vashem Double Standards.**

Usually-Unmentioned Anti-Semitism in Denmark Author Emmy Werner describes the rescue of the Jews as a Hans Christian Andersen fairy tale. (It was--not all in a positive sense.) He characterizes the Danish people as lovers of freedom and HYGGE--being cheerful, comfortable, and cozy. (p. 7). [Other definitions have de-emphasized coziness in favor of conviviality.] THE GERMANS NEVER SERIOUSLY TRIED TO STOP THE DANISH EVACUATION OF THE JEWS German efforts to stop the rescue effort amounted to a joke. "Not a single boat carrying Jews from Denmark to safety in Sweden was seized or sunk by the German Navy." (p. 171). Germans inspecting Jew-filled boats accepted the explanation that they were carrying fish and, upon spotting the Jews, declared them fish. (p. 82). Rescue boats could even sail in broad daylight. (p. 71). Nearby

anchored German ships stayed put (p. 74), while many other German patrol vessels were "on repairs" (pp. 37-38). The Germans never entered the hospitals where Jews were hiding. (p. 49). Germans at railroad platforms ignored masses of Jews there. (p. 53). Ditto for hotels. (p. 59). The details of high-level German commands remain unknown, because, as with many other details of the Final Solution, the orders were oral. (p. 39). In addition, Felix Kersten played a role in the release of captured Danish Jews at Theresienstadt. (p. 116). Nazi Werner Best, in charge of Denmark, had earlier murdered 8,723 Poles and Jews in the fall of 1939. West Germany got around to indicting him in 1989--just over a week after he had died at 86. (p. 157).

POLISH RESCUERS OF JEWS WERE JUSTIFIED TO BE PAID: DANISH RESCUERS WERE NOT

In German-occupied Poland, Poles were reduced to near-starvation conditions. Thus, Poles requiring payment for housing fugitive Jews were certainly acting in an understandable manner, and were in no sense "greedy exploiters of Jews" as painted by the media-acclaimed Jan T. Gross in his *GOLDEN HARVEST*. Danes faced no such privations. In fact, Werner comments, "For the average Dane, life continued near normal...Jobs were plentiful. The income of the Danish farmers rose because of their extensive food exports to Germany." (p. 13). Yet the Danes took hefty payments for shipping Jews to Sweden. (pp. 61-4, 77). One Danish Jewish woman paid 6,000 kroner, which was "everything she owned", to save herself and her two children. (p. 56). One Lutheran pastor loaned 30,000 kroner so that fishermen would take six Jews to Sweden. (p. 44).

YAD VASHEM HYPOCRISY

Ironically, one of the requirements for being honored by Yad Vashem for rescuing Jews is aiding them"...without exacting in advance monetary compensation..." (p. 167), yet that is exactly what happened in Denmark! Despite this, and unlike paid Polish rescuers of Jews, Yad Vashem has not only chosen to honor paid Danish rescuers of Jews: It has chosen to honor the ENTIRE Danish nation. (p. 168).

AN IRONY TO COMPLAINTS THAT "THE ENTIRE POLISH NATION IS CLAIMING CREDIT FOR RESCUING JEWS"

There has recently been a flurry of complaints, from certain influential Jews, that the setting up of a monument, to Polish rescuers, of Jews sends a misleading message that Poles as a whole saved Jews, and that this skirts around those Poles who denounced Jews. Oh dear! And what of the Danes? Apart from the payment issue, surely not every single Dane was involved in the rescue of

Jews, and most certainly there were Danes who sided with the Nazis. (see final paragraphs in this review). The 7,220 Danish Jews shipped to Sweden departed from over 50 embarkation points, on at least 300 fishing vessels that performed about 1,000 crossings. (p. 61). It is obvious that there were far fewer Danish boatmen rescuers than there were rescued Jews. From the figures given, the reader can deduce that the number of Danes ferrying Jews across to Sweden ranged from a few hundred to perhaps several hundred. In addition, given the next-to-nonexistent German interference of Jewish movements across Denmark, and minimal German interference in Danish actions in general, it did not take a large number of Danes to get the over-7,000 Jews to the boats. Suppose, as an example, that an average of twenty Danes were involved in saving one Jew, if only by contributing financially to the effort. This means that, for a total Danish population of 4 million, 3.6% of the Danish population was involved in aiding Jews [This figure is comparable to some quoted Polish rescuer rates, working under conditions that were infinitely more difficult than in Denmark]. Even if my assumption of Danes-per-Jew is a gross underestimate, it is obvious that the collective Yad Vashem award to the Danish people, based on the premise that, "...almost everyone, from king to fishmonger, took an active role in rescuing the Jews", is more than slightly hyperbolic! (p. 168). Finally, the fact that 99% of Danish Jews were saved owed to a German permissiveness unimaginable in German-occupied Poland. What's more, the Danish maritime rescuers had the luxury of operating two weeks. (p. 3). Now, supposing that the Jew-saving Danish activity had gotten even this far, imagine if the Germans had acted decisively at once, reducing the successful crossings to a trickle (say, even 50 instead of the 1,000). The percentage of Danish Jews saved would then have dropped to 5%, comparable to the rate of saved Polish Jews.

ANOTHER PRO-DANISH HOLOCAUST MYTH The false rumor, surfacing in wartime England, about Danish King Christian X threatening to wear a Jewish Star, was just that. Werner adds that, "At no time was the wearing of the Star of David one of the German demands in Denmark." (p. 15; see also p. 169). **ANTI-SEMITISM IN POLAND--AN ENDLESSLY-REPEATED GIVEN. ANTI-SEMITISM IN DENMARK--ALMOST NEVER MENTIONED** Whatever the exact motives of the Danes in transferring their Jews to Sweden, they did not possess unbounded philosemitism. With few exceptions, the Danish government refused to accept fugitive Jews,

notably those from Germany after the rise of the Nazis to power (1933). It turned away many German Jews seeking asylum after Kristallnacht (1938). (p. 15). After WWII, there was a brief surge of anti-Semitism in Denmark,

complete with such things as discrimination against Jews renting apartments. (p. 153). THE SELDOM-MENTIONED DANISH

BETRAYERS OF JEWS Now let us consider the other side of the coin.

As with all other peoples, Danish rescuers of Jews had to deal with local informers and denouncers of Jews. (p. 55, 64, 102). Danes would call an informer a STIKKER (p. 102), which means ratter. About 8,000 Danes fought on the German side in the FRIKORPS DANMARK, which became the Danish Waffen SS. Ironically, more Danes died fighting FOR the Germans (3,900) than did against it. (p. 3,172). (p. 16). The FRIKORPS DANMARK also helped the Germans repress Danish protests and to destroy Danish cultural items in reprisal. (p. 127). Overall, 20,000 Danes were arrested as collaborators. (p. 149). If accurate, then, for this nation of just 4 million, about 1 in 200 Danes was a Nazi collaborator. SOME

DANES ALSO RESENTED THE RETURNING HOLOCAUST SURVIVING JEWS The much-discussed hostile response to some returning Polish

Jews also occurred to some returning Danish Jews, "Some returning refugees whose houses had been rented out by the government did not feel welcome. Others had lost their lease on their old apartments or found new tenants in them that refused to move. Still others lost their household effects. Some Jews found that their furniture or valuables had been sold to finance the October '43 rescue. In September 1945 [four months after the end of WWII in Europe], 1,300 Jewish refugees were still living in temporary government quarters." (p. 152). Considering the 7,220 rescued Jews, 1,300 is a significant number. COMPARATIVELY TRIVIAL

DANISH LOSSES BECAUSE OF NAZI GERMANY Overall Danish nonmilitary war losses were minimal. Of 6,000 Danish prisoners in Nazi concentration camps for various reasons, only 10% died. (p. 4). Would that Poles had enjoyed such a luxury!

Rescue in Denmark Flender, Harold 1963 **Danish Rescuers of Jews Had Possibilities Not Even Imagined by Polish Rescuers of Jews** In the media, Polish rescue of Jews is often unfavorably compared with the Danish rescue of Jews. Author Harold

Flender does the same. (p. 26). For this reason, my review focuses on the very unusual situation that the Danes enjoyed under the German occupation. (Review based on 1963 edition). The German occupations of the two nations were not remotely comparable. THE NAZI ATTITUDE TOWARDS THE POLISH UNTERMENSCHEN AND THE HIGHLY-ESTEEMED DANES Hitler had nothing but contempt for Poles. In contrast, Hitler had special regard for the Danes. He considered them pure Nordics. In addition, the Kimbric Peninsula (Jutland) had been the birthplace of the Teutons and the Gottons. (p. 27). THE GERMANS PRACTICALLY PAMPERED THE DANES (IN COMPARISON WITH THEIR TREATMENT OF POLES) Unlike the situation in German-occupied Poland, Germans paid Danes for goods they took (p. 99), allowed Danes to thwart them and tell them off (p. 101), and otherwise did not shoot Danes who openly disrespected or defied them. (e. g, p. 178). In other instances, a Dane expressing hostility to the Germans was incarcerated--usually for a few days up to a month. (p. 39). [The Pole was shot on the spot.] As for Danes incarcerated for serious offenses, Heinrich Himmler arranged for Danish prisoners at Ravensbrook Concentration Camp to be released, and sent to Sweden long before the end of the war. (p. 185).

UNLIKE IN POLAND, THE GERMANS WERE NEVER SERIOUS ABOUT KILLING THE LOCAL JEWS In another situation not even imagined in German-occupied Poland, Jews shot by Germans, during capture attempts, got ambulances and medical treatment. (p. 83). Germans were known to save Jews in the process of committing suicide upon being captured. (p. 210). THE GERMANS GHETTOIZED THE JEWS OF POLAND, AND FORCED THEM TO WEAR THE STAR. IN DENMARK...At no time did the Germans intend to apply the Nuremberg Laws to Danish Jews, as proved by German documents. (p. 26, 266). The myth of Danish King Christian X wearing, or threatening to wear, the Star, is just that. (p. 31, 266). This myth has been repudiated by famous Danish Rabbi Melchior, and by Danish historians such as Per Hastrup and Ole Barfoed. (p. 266). UNLIKE IN POLAND, THERE WAS HIGH-LEVEL NAZI COOPERATION IN THE RESCUE OF LOCAL JEWS Flener downplays the connivance of the Germans in making the rescue of Danish Jews possible. However, he admits that, "The Danes were fortunate in that the German head of shipping operations in Copenhagen, Duckwitz, was so opposed to the Nazi persecution of the Jews that he was willing to risk his

life by revealing to the Danes secret information about the preparations for the raid. Had the Danes not received Duckwitz' advanced warning, they would have had little if any opportunity to act." (p. 256). UNLIKE IN POLAND, THE GEOGRAPHIC DEPLOYMENT OF JEWS WAS FAVORABLE FOR RESCUE About 95% of Danish Jews lived in Copenhagen (p. 63). This meant that the entire process of warning, organizing, and collecting Jews for eventual transport to Sweden was greatly facilitated, and relatively few Danes needed to be active in order to save a considerable number of Jews. However, since Copenhagen was thick with Germans, most Jews were first transported to other port towns in eastern Zealand before being shipped to Sweden. IN DENMARK, THERE WERE ABOUT 7,000 JEWS: IN POLAND, THERE WERE 3,400,000

Over 2,000 of the eventual over-7,000 rescued Danish Jews first hid, or passed through, Bispebjerg Hospital in Copenhagen. (p. 124). This further facilitated the rescue efforts. SELECTIVE COMPLAINTS ABOUT THOSE "GREEDY PAID POLISH RESCUERS": AN IRONY

Danish taxi drivers were in "many cases" well paid to drive Jews to coastal destinations. (p. 96). Although some Danish fishermen did it for free or low cost, and supposedly no Jew was left behind for lacking money, most Danish fishermen took hefty payments for shipping Jews to Sweden, and some engaged in downright greed and exploitation. Flender writes (quote) It was also during this period of haphazard attempts to flee to the coastal towns that several of the fishermen contracted to take the Jews across to Sweden charged exorbitant fees. It cannot be denied that in making the trip they were risking their boats but their very lives [Actually, hardly ever]. However, this was still no excuse for those instances where mercenary fishermen demanded and received as much as five thousand dollars per passenger. (unquote)[note: In 1963 US money](p. 98). These incidents were nontrivial: Flender estimates that 1 in 13 Danish fishermen overcharged the Jews. (p. 98). IN POLAND, CONSTANT GERMAN CRACKDOWNS. IN DENMARK, NO CRACKDOWN ON JEW RESCUE--EVEN FOR PROLONGED PERIODS OF TIME Danish rescuers had the luxury of time. Shipments of Jews to Sweden occurred not only in the first two weeks of October 1943, but also to the end of the month (p. 144, 147) and even longer. Had the Germans acted promptly, the delay created by the need for Jews to have money, in order to be evacuated, would have been deadly. For instance, a group of Jews and their Danish assistants

needed almost a week to raise the required money to pay the fishermen. (p. 133). The need to have or to raise large amounts of money created other problems. For instance, Kiaer, one Dane in a rescue group of Danes aiding Jews, and active on the northeast coast of Zealand, had the equivalent of ten thousand dollars [again, in 1963 US money] sewn in his coat to pay the fishermen. He had to walk long distances and ended up having to run literally from the Gestapo while encumbered by the money. (p. 157-on). Even when the Danish Underground managed to get the prices lowered, the problems caused by fishermen requiring payment continued. Flender comments that (quote) Most of the Jewish refugees with ample funds had managed to get to Sweden in the early days of the exodus...As seems to be the case throughout the world, it is always the poorest families that have the most children, and the Danish Jews were no exception. Families with six or seven offspring needed a substantial sum to pay the fishermen, even when the fares had been reduced to the uniform price of sixty dollars a passenger. (unquote)[again, in 1963 US money](p. 136).

POLISH BETRAYERS AND DANISH BETRAYERS OF JEWS As with their counterparts in all German-occupied countries, the Danish rescuers encountered local informers and collaborators. (pp. 147-148, 210, 211). In time, the Danish Underground executed 170 such people (p. 229), mostly in the context of non-Jewish-related collaboration with the Nazis. Quite a few Jews never stop talking about "Polish complicity in the Holocaust" because there were some Polish collaborators. I never hear Jews complaining about the Danish collaborators. Go figure.

GERMAN-IMPOSED DEATH PENALTY ROUTINELY EMPLOYED IN POLAND; VERY RARELY IN DENMARK In German-occupied Poland, a Pole caught aiding Jews in ANY way was almost always shot on the spot or hanged--often with his entire family and not rarely with the entire village. There were apparently a few instances where caught Danish rescuers were killed--including individual shootings at Bispebjerg Hospital (p. 124), and Danish rescue leader Kiaer sent to the deadly Porta Concentration Camp (p. 166), which he nevertheless managed to survive. However, facing death was a rare exception. Indeed, Danes caught rescuing Jews were let off with a beating (p. 228), or incarcerated for just a few weeks to several weeks, and then released. (p. 126, 149, 162). Danes assisting Jews reported fearing potential imprisonment, not death. (p. 54).

NO DRACONIAN COLLECTIVE GERMAN PUNISHMENTS AGAINST DANES In German-

occupied Poland Danes never faced mass terror from the Germans, as recognized by Flender, who quips that, "There was no Danish Lidice or Ouradour-sur-Glanes." (p. 2570. [An understatement: In German-occupied Poland, there were hundreds of Lidices and Ouradours!] WERE DANISH JEWS SAVED "AS JEWS" OR "AS DANES"? Danish Jews were strongly assimilated--so much so that Jewish-Christian marriages were relatively more common in Denmark than just about anywhere else. (p. 60). Many Danish rescuers gave as their motive "aid to a fellow Dane" rather than aid to a Jew per se, while other Danish rescuers were primarily motivated to help Jews as a means of getting back at the Germans for invading their country in 1940 (e. g, p. 102, 153), notably when tinged with shame for the fact that the Danish forces had offered almost no resistance. The author dwells on the Danish traditions of democracy and tolerance. However, even in German-occupied Denmark, "Jews had it coming to them" statements were heard. (p. 130).

