

The Forced Communization of Poland and Its Neo-Marxist Legacy

(Reviews of 25 Books)

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The West's Sellout of Poland, Including Teheran (1943) and Yalta (1945)[this page]

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The West's Sellout of Poland, Including Teheran (1943) and Yalta (1945)

I Saw Poland Betrayed: an American Ambassador Reports to the American People Lane, Arthur Bliss 1948 ***A True Friend of Poland. The United States' Diplomat to Poland Resigns Over Poland's Doublecross at the Hands of the American Government***

Lane gives the reader a taste of the devastation of Poland by the Germans and Russians and the destitution of the Poles (partly quantified: p. 317). He even includes a surreptitious photo that shows a large Russian convoy taking away looted Polish property, and also informs the reader that the Red Army had seized 200,000 tons of grain from Polish lands.

KIELCE POGROM: A DIVERSION FROM THE SOVIET

SUBJUGATION Lane provides some detail on the so-called Kielce Pogrom (pp. 246-251). He remarks: "But almost all sources agreed that the militia had been responsible to a great extent for the massacre, not only in failing to keep order but in the actual killing of the victims, for many had been shot or bayoneted to death...(p. 248). Yet no members of the militia had been brought to trial...the underlying cause of the pogrom was the growing anti-Semitism which, even our Jewish sources admitted, was caused by the great unpopularity of the Jews in key government positions. These men included Minc, Berman, Olszewski (whose real name was said to be Specht), Radkiewicz and Spychalski...It was known, furthermore, that both the U. B. and K. B. W. [Communist secret police] had, among their members, many Jews of Russian origin. (pp. 250-251)." Lane (p. 251) suspects that the "unbelievably inefficient" manner in which the militia and the U. B. (Bezpieka, or UB) had handled this situation points to at least some degree of conspiracy. Otherwise, Lane does not address the issue of whether or not those "mob" members clubbing the Jews were themselves planted Communist agents. He does point out that accusations of the "tardy response of the Church" (recently exhumed by Jan T. Gross) had been fueled by the coincidental absence of the Bishop of Kielce, Monsignor Kaczmarek (p. 249). If indeed a staged Communist event, the so-called Kielce Pogrom certainly had the desired effect, as pointed out by Lane, "So, emphasis in the United States press was placed on the anti-Semitism still existing in Poland, rather than on the significance of the rigging of the referendum (p. 249)." In other words, the death of a few dozen Jews was deemed more newsworthy than the enslavement of 30 million Poles! What else is new?

THE SELLOUT OF POLAND Lane devotes some detail to the double-dealing of Roosevelt behind the Poles' backs. The sellout of Poland included President Roosevelt openly lying to Polish-American leader Charles Rozmarek, even using a prewar map of Poland as part of the deception (p. 96). Throughout his travels across Poland, Lane was keenly aware of the terror created by the Communist secret police (U. B., or UB). He was well aware of the fact that free elections were unimaginable under such circumstances, long before the farcical elections of January 17, 1947 that officially brought the Communists to power. Soon thereafter, Lane would not take it any longer. He resigned his position as

ambassador in order that he could freely speak to Americans about the crime of betrayal that had been done to Poland.

The Gulag Archipelago, 1918-1956: An Experiment in Literary Investigation, Books I-II Solzhenitsyn, Aleksandr 1973

Eminent Russian Writer Aleksander Solzhenitsyn Confronts and Condemns the 1944 Soviet Betrayal of the Warsaw Uprising and the West's Teheran-Yalta Sellout of Poland This monumental work

and successive volumes (reviewed also by me), provide priceless information about the Gulags, arcane details about Russian history, insights into Soviet thinking and policies, etc. I can only touch on a few of these. CRIMES UNDER CHRISTIANITY WERE TRIVIAL

COMPARED TO THE CRIMES UNDER COMMUNISM Anti-Christians never tire of bringing up the Spanish Inquisition. Yet this most severe of inquisitions paled in comparison not only with the killings under atheistic Communism, but even with ONLY the deeds of the Cheka further LIMITED to only the aftermath of the Russian Revolution. Solzhenitsyn comments, "...in a period of sixteen months (June 1918 to October 1919) more than sixteen thousand persons were shot, which is to say MORE THAN ONE THOUSAND A MONTH...during the eighty years of the Inquisition's peak effort (1420 to 1498), in all of Spain ten thousand persons were condemned to be burned at the stake--in other words, about ten a month." (p. 435; emphasis is Solzhenitsyn's). TROTSKYISM? NO BETTER THAN ANY OTHER FORM OF COMMUNISM

Some Communist apologists have claimed that Communism "went bad" only because of Stalin, and that, had Trotsky (Bronshtein) ruled instead, Communism would've been rosy. In actuality, Trotsky wasn't substantially different from Stalin. Solzhenitsyn quotes Trotsky as saying: "Terror is a powerful means of policy and one would have to be a hypocrite not to understand this." (p. 300). Also: "The terror Trotsky inspired as Chairman of the Revolutionary Military Council was something he acquired very cheaply, and does not at all demonstrate any true strength of character or courage." (p. 410). FALSE SOVIET PRETEXT FOR COLLABORATING WITH NAZI GERMANY IN THE 1939 CONQUEST OF

POLAND The 1939 Soviet conquest of Poland's Kresy had been justified as a protection of the Byelorussians and Ukrainians (and, of course, liberation from those big, bad "Polish landlords"). Ironical to this, Solzhenitsyn condemns the imprisonment of successful members of those groups, and of Poles, which, he admits, led to Katyn. (p. 77). Otherwise, he rarely mentions Gulag Poles (e. g., p. 81, 86). **SOLZHENITSYN**

CONFRONTS AND DENOUNCES THE SOVIET BETRAYAL OF THE POLES' 1944 WARSAW UPRISING

Contrary to his portrayal as a "Russian nationalist" (who, one would think, would adopt a blame-the-victim approach), Solzhenitsyn is very candid about both old and new Russian imperialisms against Poland. He is unsparingly critical of Stalin's order to stop the Red Army on the outskirts of Warsaw, for five months, so that the Germans could defeat the Uprising and then destroy Warsaw (and nearly all her cultural treasures) at leisure. He writes, "Still worse: In October, 1944, the Germans threw in Kaminsky's brigade--with its Moslem units--to suppress the Warsaw Uprising. While one group of Russians sat traitorously dozing behind the Vistula, watching the death of Warsaw through their binoculars, other Russians crushed the Uprising. Hadn't the Poles had enough Russian villainy to bear in the nineteenth century without having to endure more of it in the twentieth? For that matter, was that the last of it? Perhaps more is still to come." (p. 257). God forbid!

SOLZHENITSYN CONFRONTS AND DENOUNCES THE CHURCHILL-ROOSEVELT TEHERAN-YALTA SELLOUT OF POLAND

Solzhenitsyn has choice words about Teheran and Yalta: "In their own countries Roosevelt and Churchill are honored as embodiments of statesmanlike wisdom. To us, in our Russian prison conversations, their consistent shortsightedness and stupidity stood out as astonishingly obvious. How could they, in their decline from 1941 to 1945, fail to secure any guarantees whatsoever of the independence of Eastern Europe?" (p. 259).

The Illegal "Polish Peoples' Republic"

Poland Dares to Speak Up Styrna, Piotr 2012 **Communism**
"Elected" and How Forms of It Persist Today; the LEWACTWO and Its
War on the Catholic Church, and Cultural Marxism Author

Piotr Jaroszynski is Professor and Chairman of the Department of Philosophy and Culture at the John Paul II Catholic University of Lublin. His essays show considerable insight into current events affecting Poland, but they could easily be extended, as I do in my review. COMMUNISM IN

POLAND: THE ILLEGAL POLISH PEOPLE'S REPUBLIC The Soviet puppet government was installed on the heels of the Red Army, albeit in cynical accordance with "the will of the people." Author Jaroszynski (pp. 50-on) summarizes the research findings, of historian Maciej Korkuc, on the staged referendum of June 30, 1946 and the phony elections of January 19, 1947, in Soviet-ruled Poland. [Korkuc' work is titled WYBORY 1947, and is located (online) at BIULETYN INSTYTUTU PAMIECI NARODOWEJ nr 1-2/2007]. The falsification of the 1946 results was directed by Stalin, who appointed Col. Aaron Palkin and Col. Semyon Davydov to oversee the dirty work. (p. 51). Some 40,000 signatures of commission members were forged, and this flipped the 75%"No" vote into a 68%"Yes" vote. (p. 52). In the subsequent sham January 1947 elections, 3,500 of the 5,500 commissions were manned solely by Communists, enabling them to freely doctor and fabricate the results. (p. 52). COMMUNISM IN POLAND

LIVES ON--UNDER DIFFERENT GUISES But all this is ancient history, right? Wrong! There has never been a LUSTRACJA in Poland, and Communists and so-called post-Communists continue to function much as they did before. Jaroszynski sagely quips, "Today we must the dramatic question: Have we really rid ourselves of that Polish People's Republic of old? How could we if no vetting and de-Communization procedures were implemented? How could we if the same people and groups, with their informal connections and secret lobbies, remain untouched? How could we have so many members of PZPR, the former Communist Party, and the former Communist secret services continue to occupy high positions in state administration, in the media and the education system?" (p. 52).

Good questions! DEBAUCHING POLAND'S EDUCATIONAL SYSTEM: THEN AND NOW After the Poles' ill-fated January 1863 Insurrection, the tsarist Russian authorities imposed the teaching of history in accordance with Russian interests. Fast-forward to the 20th century, and the Soviet-imposed Communist puppet government and its reign over Poland's educational system. Polish nobles and kings were presented in the worst light, and so the young Pole was once again learning contempt for his history. [This was, and is, the classic PEDAGOGIKA WSTYDU--the pedagogy of shame]. Jaroszynski (pp. 30-31) then mentions the history book promulgated by the European Union. It is intended to eliminate national differences and to make the Pole think in terms of Europe as one nation. Clearly, it serves the agenda of the globalists and the cultural Marxists [MARKSIZM KULTUROWY]. Jaroszynski could have added that it also promotes a Germanic-exculpatory and pro-Jewish view of history--all at the expense of the facts and the expense of the Poles. In fact, the author fails to discuss another manifestation of the debauching of Poland's educational system--that of the Judeocentric curriculum. This curriculum serves Jewish and not Polish interests. The Holocaust, as everywhere else, is elevated over all other genocides (including the Poles' own Polokaust or Polonocaust). Everything negative in past Polish-Jewish relations is automatically blamed on the Poles (the PEDAGOGIKA WSTYDU again), while Jews are exempt from any criticism of their own conduct. THE LEWACTWO TRIES TO DISCREDIT THE CATHOLIC CHURCH

The attempt, by the political left, to drive the Catholic Church from public life, began with the French Revolution. (p. 41). Now Western Europe is completely secular, and even so-called Catholic schools (as in Belgium) are Catholic in name only. The media promotes sensational stories that reflect on the Church--involving such-and-such a priest stealing millions of dollars--or involved in (what else?) pedophilia. The priests-are-pedophiles strategy had been patented in the USA, Ireland, and now Poland. It does not matter if the accusations are true or not: All that matters is the constant undermining of public confidence in the Church. In Poland, these all are old methods, once used by the Communists, to try to discredit the Church. At one time it was accusations of priests spying for the West; now it is priests having once collaborated with the Communists. Jaroszynski concludes

that, "Accusations of theft, sexual activities, pedophilia and spying are time-tested methods aimed to knock out the Church in Poland." (p. 43). Now it is the LEWAKS that are using them. On another subject, Poland's mostly foreign-owned media has consistently displayed hostility to RADIO MARYJA, which is no surprise, as it is a threat to their otherwise-monopoly. RADIO MARYJA was even denied funding for its geothermal project (p. 32), no doubt because it would make Poland more independent of foreign influences. MORE ON CULTURAL MARXISM IN POLAND TODAY

Neo-Marxism is active in other ways. Political correctness, an invention of the old Frankfurt School, was developed to silence opposition to leftist agendas. And thus it serves to this day. Author Jaroszynski moves far away from political correctness. He focuses on homo-manipulation. This includes the use of Orwellian Newspeak, such as sexual orientation, sexual minorities, and (what else?) homophobia.

Poland, 1944-1962: The Sovietization of a Captive People

Staar, Richard Felix 1975 *The Canned Zydokomuna "Jews Were Poor" Exculpation Fails. Parallels Between Communism and Neo-Marxism. The Leftist Historical Inevitability Game* Although

this book was written over 50 years ago, when Poland was ruled by a Soviet-imposed Communist puppet, it remains relevant to this day, as many of the techniques of classical Marxism live on, in modified form, in cultural Marxism. POVERTY AND INJUSTICE NO EXCUSE FOR THE ZYDOKOMUNA

Support for Communism, as by a disproportionate fraction of Jews, is commonly reflexively blamed on poverty and injustice. This exculpation will not do. Staar comments: "The popular appeal of Communism in Poland has been rather ineffective. This was always true, even in the early 1930's when the unemployment and low standard of living theoretically should have provided a fertile field for the development and mass acceptance of Communism." (p. 7). Clearly, then, poverty and injustice do not automatically translate into support for Communism, and so is no excuse for the Zydokomuna. The real explanation for the Zydokomuna must come from elsewhere.

LATE-WWII GROWTH IN POLISH COMMUNISM There are many

tables of facts and figures in this book. For instance, the Polish Communist Party had 4,000 members in July 1942, 8,000 in January 1943, 20,000 in July 1944, 30,000 in January 1945, and a precipitously-increased 300,000 in April 1945. (p. 167).

STALIN: "IT'S NOT WHO VOTES IT'S WHO COUNTS THE VOTES"

The sham elections of January 1947 that "legally" brought the Communists to power depended upon several layers of deception, fraud, and terror. Hundreds of thousands of potential anti-Communists were arrested, and thousands were murdered. (p. 52-on). A fake peasant party was added to the ballot in order to confuse the voters. Party officials parsed the votes.

CULTURAL MARXISM TODAY

This book is more than a history of the first eighteen years of the Soviet-imposed Communist puppet state. It also provides details which have a disturbing similarity to non-Communist events going on today. For instance, open voting en masse was encouraged by the Communists in order to intimidate opponents (p. 55), and a similar Obama-backed measure now functions in the US for voting on forming a labor union. The events leading up to the 1946 referendum included a smear campaign against the non-Communist PSL (Peasant Party). Fake documents were created to "prove" that it was pro-Nazi and that its members had earlier collaborated with the Nazis. (p. 47). This is reminiscent of the LEWAK smear campaign against RADIO MARYJA in contemporary Poland, and against conservative Christians --the much-demonized religious right (Haters!) in the USA.

THE HISTORICAL INEVITABILITY GAME

Leftists have always used assertions of historical inevitability to try to intimidate their opponents. Khrushchev was well-known for his we-will-bury-you statement against the USA, which ostensibly referred to economic progress, not military victory. In like manner, Wladyslaw Gomulka contended that, within 10-15 years [of 1960], the socialist (Communist) states will overtake the capitalist states economically. (p. 65). Laugh. The historical-inevitably slogan remains a handy tool of today's cultural Marxists. For instance, some homosexual groups argue that worldwide acceptance of LGBT is not only inevitable, but that, 50 years from now, no one will even be talking about it. Softer versions of the LEWACTWO historical inevitability slogan also exist. For instance, if you disagree with the left-wing agenda, then, if nothing else, "You are on the wrong side of

history." **DELEGITIMIZING THE CATHOLIC CHURCH, NOTABLY IN POLAND**

The chapter on the Church discusses the direct persecution and indirect measures it faced from the Communist authorities. The Communists slyly tried to enlist "progressive" Catholics, who supported the following premise: "Religion is becoming a purely private matter. In the whole collective field of the modern world, it is not Christ and the Church but Marx and socialism that have a voice..." (p. 262). The perceptive reader can immediately recognize similar modern leftist-secular attempts that--too sophisticated to usually attack religion frontally--instead try to silence it, marginalize it, drive it out of public life, and relegate it to the private sphere--All by such rhetorical devices and slogans such as "separation of church and state", "sensitivity to minority religions", and (what else?) "diversity". American organizations such as the ACLU, and comparable forces working for the atheization of modern Poland, also come to mind. The cultivation of "progressive Catholics" (KATOLEWICA) serves the purposes of certain Jews, and of cultural Marxists. **THE COMMUNISTS COPIED THE NAZIS** The Communists in Poland developed the para-military SP (Sluzba Polsce) that was modeled after Arbeitdienst in Nazi Germany. Membership was compulsory. It existed not so much to perform unpaid work and to train youth as it did to admittedly indoctrinate youth in Communist ways. (pp. 221-222).

Polska Partia Robotnicza. Droga do wladzy 1941 -1944

Gontarczyk, Piotr 2013 ***Early Stages of the Soviet-Imposed Communization of WII Poland*** This work combines the use of archival and common sources. Because there is so much information presented--much of it arcane to the reader who is not a specialist--I present an introduction and summary, and then focus on a few items. **INTRODUCTION AND SUMMARY** This work has an English-language summary (pp. 461-462), and I now quote some excerpts from it below. This is an exhaustive monograph on the history of the Communists of Poland during the Second World War Basing himself primarily on hitherto secret document. The Polish Workers Party (PWP) was founded, controlled, and led by Stalin and his special services. The

local Communists attempted to disguise their dependency on the Kremlin and pose as Polish patriots. They were unsuccessful...Many documents purportedly originating from the Communist underground were falsified or even generated after the war...Even dissident historians proved incapable of emancipating themselves from the framework...Leftist authors in particular have had a hard time differentiating between the propaganda and reality of the PWP [Polish Workers Party].

WHENCE "POLISH" COMMUNISM This work begins with a lot of detail on various Communist personages and Communist writings. For instance, one learns that the Communist Polish Workers' Party had been formed from the PPS-Left, the Jewish Kombund (Jewish Communist Labour Bund, a split-off from the Bund), the SDKPiL (notably Rosa Luxemburg), and an assortment of smaller groups. (p. 26).

WWII COMMUNIST CLASS-WARFARE POPULIST APPEALS Communist propaganda vainly sought the support of the Polish peasantry using the slogans of class warfare. It attempted to entice them with the promise that the landholdings of the nobility would be confiscated, without compensation, and distributed to the peasantry. (p. 125).

COMMON BANDITRY AND "REVOLUTIONARY BANDITRY" Both the supporters and opponents of Communism discussed the frequent banditry, against the Polish rural population, conducted by the Communists GL-AL bands. (e. g, pp. 106-107, 279-281). Polish Underground reports, more and more frequently, wrote of banditry as a serious problem. (pp. 340-342). The GL-AL bands commonly provoked German reprisals, against the Polish rural population. This was done in the hope that traumatized peasants would join the GL-AL for succor or revenge. (p. 193). The anarchy that was caused was intentional. It was part of the "revolutionary banditry" intended to terrorize the unwilling Polish population to submission to ANY government that would restore "law and order"--namely the impending Soviet-imposed Communist puppet government. (p. 192; 271-272). The Polish peasant population did not sit idly by. They formed defenses against the GL-AL bands, and denounced the GL-AL terrorists to the Germans. (p. 173, 246).

JEWS AND COMMUNISM: TWO SIDES The first members of the eventual GL-AL, in 1942, were escaped Soviet POWs and Jews. (p. 115), and this trend continued (p. 173, 175, 179, 193), with common Polish criminals also

joining these bands. There was an especially large, Jewish-dominated GL-AL band ("Lew") at Drzewica (near Radom), led by a Jewish woman (probably Zofia Jamajka)(p. 185), under the direction of Izrael Ajzenman "Julka" (a long-term prewar criminal and Communist: p. 175). This well-armed GL-AL band engaged in the plunder and mass murder of Poles. (pp. 184-185). The GL-AL units commonly robbed, murdered, and mutilated the bodies of fugitive Jews. (pp. 180-183, 251, 274). For instance, in the area of Grabowiec and Ludmilow, approximately 100 fugitive Jews were thus murdered. (p. 181). Later, many of these crimes were falsely blamed on the A.K. or N.S.Z, as they continue to this day in innumerable Jewish publications. There was no contradiction between the GL-AL appealing to Jews (whence the Zydokomuna), professing to be their champion, and then also robbing and murdering them. Having virtually no support in the mainstream Polish population, the Communists recruited whomever they could. They thus recruited Jews who had fled the ghettos, and then used them, for their own ends, in a largely utilitarian manner. (p. 274).

LEFTIST FALSIFICATIONS OF HISTORY Poland, of course, was doomed to lose her freedom, as the Communist government was imposed on the heels of the Red Army. It was common for Communists to steal the credit, for guerrilla achievement, from the A. K. and the N.S.Z., and to attribute them to the GL-AL. (p. 8, 18).

W czerwonych szponach. Komunizm i (post)komunizm w Polsce po 1944 r. Zebrowski, Leszek 2015 ***Little-Known Facts on the Soviet-Imposed Communist Puppet Government on Poland (1944-on)***

IN THE TALONS OF THE REDS, COMMUNISM AND (POST)COMMUNISM IN POLAND AFTER 1944, is the title of this book by historian Leszek Zebrowski. I focus on seldom-presented information.

SOVIET-RULED POLAND: POLICE STATE OF A POLICE STATE

The scale of Communist repression took on staggering proportions. For example: In 1944-1956, some 1 million "enemies of the people" experienced arrests, prisons, and work camps. 5,000 death sentences were carried out, and an additional 20,000 were murdered without as much as the formality of a trial. Many more died in combat

against the repressive organs of the government. In 1948, the U. B. (BEZPIEKA) had 5,000 agents and 48,000 informants in Poland. By 1956, this had grown to 1 million (mostly consisting of "compromised" people). In 1954, there were around 10 million cards on the "enemies of the people." This comes out to nearly one-third of the entire Polish population! Around 1956, the Communist terror slackened. But this had less to do with a "thaw", and more with the fact that full-scale repression was no longer needed. Communism harmed Poland in other ways. The NOMENKLATURA embraced 500,000 positions, and was an enormous parasite on the Polish organism. MARCH 1968 IN MUCH-NEEDED PERSPECTIVE Although usually presented as such, 1968 was hardly unusual. During 1956-1957, 36,500 persons left Poland.

1989: ONLY A PARTIAL BREAK WITH COMMUNISM Why did Bezpieka members continue getting paid for their crimes (by retaining their pensions) after 1989? Simple. Communism had not totally ended in 1989! No former Communist ever got punished for his crimes. In a 2007 interview, Zygmunt Baumann gave an Eichmann-style exculpation for his crimes as a Communist. Krystyna Kersten and Adam Michnik vel Szechter whitewashed the Communists as "misguided idealists". [Imagine, if you can, someone excusing Hitler and the Holocaust as manifestations of "misguided idealism."]

Stalinism in Poland, 1944-56: Selected Papers from the Fifth World Congress of Central and East European Studies, Warsaw, 1995

Kemp-Welch, A 1999 ***Kresy Confiscated: Real Reason Was a Weaker Poland. Collective Farming, Under the Soviet-Imposed Communist Puppet, Encounters Successful Polish Resistance***

This work has many papers. Owing to space limitations, I discuss only a few. THE SOVIET ANNEXATION OF THE KRESY IN 1939 AND AGAIN IN 1944 (IN THE WAKE OF TEHERAN): THE REAL REASON (A WEAKENED POLAND) Interestingly, Kudryashov (p. 38) cites an archived January 1944 position paper, sent by Maisky to Molotov, in which he notes that, "...we are not interested in the appearance of too big and too strong a Poland." (p. 38). Obviously, all the talk about such things as the

moral propriety of "ethnographic frontiers", and the rights of Ukrainians, Byelorussians, Lithuanians, etc., had been a mere smokescreen for the Soviet confiscation of the Kresy. NOT CONTENT WITH THE KRESY, THE SOVIETS STEAL EVEN MORE POLISH TERRITORY The 1951 change in the Soviet-Polish border was made so that Stalin would get Polish land on which coal had been discovered. (p. 69). THE SOVIET ATTEMPT TO IMPOSE COLLECTIVE FARMING ON POLAND

Dariusz Jarosz has a fascinating chapter on the Soviet attempts to impose collective farming (KOLKHOZ) on Poland. Communist propaganda did not fool the peasantry. Many of them knew firsthand the poverty-causing effects of collective farming during the first Soviet occupation of the Kresy (1939-1941)(p. 60). Moreover, if collective farms were so wonderful, then why did Soviet soldiers, crossing Poland in 1944-1945, speak about the poverty of their KOLKHOZES, and express envy over the relative prosperity of Polish peasants? (p. 62). TOP-DOWN

BUREAUCRATIC DIRECTIVES The peasants had various practical concerns. Would officials confiscate their produce, and only return a small amount to them? Could they borrow horses to travel to church services? Would the time of planting and harvest be governed according to the weather and plant biology, or would distant government officials make such decisions, causing crops to rot? WHY SOCIALISM DOESN'T

WORK, EVEN IF IT IS "BENIGN" Anticipating the later, classic

"They pretend to pay us, and we pretend to work" Achilles heel of collectivist ideologies, the peasants declared that, "Nobody will work as hard for co-operatives as on their own land." (p. 62). THE POLISH

KULAKS SWING INTO ACTION The Russian so-termed KULAKS were not the only ones fiercely resisting the Communist confiscation of their lands. Poles did also--and with success. Polish peasants, notably women, offered fierce resistant to collectivization. They blocked tractors and engaged in other constant protests. (p. 63-on). Wives physically attacked their husbands for signing papers, and contended that the papers were not binding upon their share of the property. In the late 1940's, there was a wave of arsons, beatings, and occasional killings of Party officials. (p. 64-65). There were also peaceful protests involving such things as mass letters of protests, petitions, etc. COUNTERING SOVIET

DISINFORMATION To counter Communist propaganda, the peasants spread their own anti-collectivist counterpropaganda. What if women, and not only farms, also become state property, and children were raised by the state? What if elderly people were turned into soap? (p. 66). They also turned openly anti-Communist. Was the Polish ZLOTY to be forcibly converted to the Russian ruble? Was a new Soviet-Polish border to be made along the Vistula River--in effect, a new Partition of Poland? Was Poland about to be incorporated outright into the USSR as the seventeenth Soviet republic? (p. 68). Were the Communists about to destroy all traces of Poland's religion? (pp. 70-71). Was WWII on the horizon? Note that many of the same valid concerns exist today, in modernized form, in the wake of Poland's membership in the European Union.

THE LONG-TERM SIGNIFICANCE OF POLISH RESISTANCE TO COLLECTIVIZATION

Jarosz concludes that, "Peasant behavior towards communist agrarian policy was one of the basic causes which led to the collapse of Stalinism in Poland. (p. 77). 1956 POZNAN

Pawel Machcewicz (p. 108-on) has an interesting account of the 1956 Poznan revolt, and how it became defused so as not to end up a nationwide conflagration and bloodbath like that of Hungary that year. Polish workers went on strike over economic conditions. They also chanted patriotic slogans such as "Down with the red bourgeoisie."; "We demand free elections under United Nations supervision." (p. 110). Long before RADIO MARYJA had even been imagined, the strikers also invoked religious themes such as "We want God."; "We want religion in schools." (p. 111). Not surprisingly, there were calls for Russians to go home.

THE SPECTACULAR GROWTH IN THE POLISH INTELLIGENTSIA

On another subject entirely, "Starting from a figure of a few thousand in the nineteenth century, the Polish intelligentsia had increased to 862,000 by 1939. Despite the ravages of the Second World War, it had grown to several million by the mid-1980's." (p. 11).

DOUBLE GENOCIDE (RED=BROWN; NAZI=COMMUNIST), AND THE STANDARD DOUBLE STANDARD ON NAZI CRIMES AND COMMUNIST CRIMES

Anthony Kemp-Welch notes that there were no Nuremberg Trials for the crimes of Communism, and suggests that this was in part because Soviet-style Communism was more skillful than Nazism in diffusing moral

guilt. (p. 18). How about the fact that, owing to such things as pressures of western intellectuals and the presumed special significance of the Jews' Holocaust, Communist crimes never were allowed to assume the same gravity as Nazi crimes in the first place? In fact, even nowadays, we hear complaints about Red=Brown, and the Double Genocide position, in academia, is treated as something bad. CORRECTIONS NEEDED.

DO NOT BLAME THE VICTIM

This book is generally free of egregious errors. However, Andrzej Friske (p. 147) repeats the myth that the NSZ (Narodowe Sily Zbrojne) had advocated a totalitarian ideology. Sergei Kudryashov (pp. 32-33), while understanding Polish anger over the Soviets and Katyn, faults the Polish government in exile for expressing hostility towards Stalin, and for not muting its response in the face of the inescapable reality of Soviet power. This is a classic case of blaming the victim. In addition, does Kudryashov SERIOUSLY suppose that Stalin would have recognized the Polish government in exile in London (the Sikorski government) as the rightful government of postwar Poland) had it been docile on Katyn, and engaged in other unilateral concessions?

Polish-Soviet Frontier Grabski, Stanislaw 1944 ***The Case For the Kresy Rightfully Belonging to Poland*** Stanislaw Grabski

summarizes the Polish claims to the Kresy. Besides the Polish cultural dominance and significant ethnic Polish minority status, the Polish presence in the Kresy, and further east, is illustrated by the large territories in which over 35% of those elected to the 1914 Russian Zemstvos (Provincial Autonomous Councils) had been Poles. (p. 18). Now consider religious affiliation. Both Poles and non-Poles form Roman Catholic majorities over large areas of the southeast and especially northeast Kresy. (p. 31). TRYING TO MAKE POLAND AS GEOGRAPHICALLY SMALL AS POSSIBLE Britons and Americans who refer to what should be the "proper" eastern boundary of Poland take a tacit minimalist view of Poland. To begin with, the recently nonexistent Poland should never be the standard for a resurrected Poland. The British and Americans forget that the Partitions of Poland had been an illegal act, violently resisted by generations of Poles. Also, the Curzon line (the eventual post-WWII Polish-

Soviet boundary) had been the very minimal extent of nominally-existing, subjugated Poland. It was the eastern boundary of the Duchy of Warsaw (1809) and the Kingdom of Poland in 1815. (pp. 9-11). POLISH CLAIMS TO THE KRESY ARE NOT THE LEAST BIT UNREASONABLE Far from being imperialistic, Poland's claims against the USSR in the wake of the 1920 Polish-Soviet War had been quite moderate. In fact, the Soviet-proposed armistice line of January 1920 ran nearly 100 km parallel to, and EAST of, the eventual Riga boundary! (p. 26). The Polish side voluntarily settled for less when they agreed to the Riga line as the boundary!

THE BOGEYMAN OF ETHNOGRAPHIC FRONTIERS

Those who complain about the "ethnographic" factors of the Kresy focus on the fact that Poles constituted an ethnic minority (albeit a large one) in the Kresy. They forget that this went BOTH WAYS. About 1.5 million Poles were left stranded, in the Soviet Union, east of the Riga boundary. (p. 35).

Now, with the acceptance of the Curzon line as the Polish-USSR boundary, another over-million Poles had to be uprooted, or find themselves now living in the Soviet Union.

MOST UKRAINIANS LACKED NATIONAL CONSCIOUSNESS, THUS GUARANTEEING THE FAILURE OF THE PILSUDSKI-PETLURA ALLIANCE IN ADVANCE

Stanislaw Grabski describes his personal experiences, part of which he used to support his opposition to the Pilsudski-Petlura (Petliura) alliance. He comments, "In 1917 and 1918 I had travelled through the length and breadth of the Ukraine and had reached the conclusion that Ukrainian national consciousness existed at that time only among a small intellectual minority, while to the masses of peasants and workers it was still completely foreign." (p. 19). The alliance was doomed to failure, even though Hetman Makhno, who supported Pilsudski for a time, had the support of the Ukrainian peasantry. (p. 22).

Najnowsze kłopoty z historia

Gontarczyk, Piotr

2013

Revealing Information on Communist Agent Lech Walesa, the Round Table Agreement, and Jan T. Gross' Attacks on Poland

THE NEWEST TROUBLES WITH HISTORY is the title of this Polish-language book, written by historian Piotr Gontarczyk. It is an anthology of

various articles that had been published, in the Polish press, in 2008-2012. It covers a wide variety of subjects, including Wojciech Jaruzelski and his false credit for the Soviets' finally admitting fault for Katyn. (pp. 96-97). It also describes the Soviet system and its battle with religion. THE 1936 PRZYTYK POGROM INSTIGATED BY JEWS, WHO INTRODUCED FIREARMS INTO A PREVIOUSLY-FISTICUFF CONFLICT

Gontarczyk repeats the fact that the initially-killed person, the Pole, Stanislaw Wiesiak, shot and killed by a Jew, had not taken part in any fisticuffs against Jews. Neither had the other two Poles who had been shot and wounded by Jewish shooters. (p. 395). In retaliation for the shooting of innocent PoleS, the Poles killed two Jews--the Minkowskis. This book place when the Poles broke into the Minkowski home. The accused killers were not seen in the area, and the Minkowski boy, the only eyewitness, gave conflicting information. Clearly, the evidence against the accused Polish killers was weak. It was for this reason that the Poles' sentence was lighter than the Jewish killers' sentences--and not out of some partiality of the Polish courts towards the Poles. (p. 398). LECH WALESA Piotr Gontarczyk identifies the code-named "Bolek", in Communist sources, as Lech Walesa. However, the file referring to "Bolek" has never been found. (p. 121). According to a reproduced S. B. (Bezpieka) document (p. 108), dated November 28, 1980, Lech Walesa is identified as one who cooperated with the Communist security forces. Walesa purportedly served as a paid agent for the Communists during 1970-1976. (p. 116, 179, 187). Walesa denied the charges. (p. 117). This whole controversy is burdened by the fact that the S. B. frequently made fake documents. (p. 121, 129).

THE ROUND TABLE AGREEMENT Defenders of the Round Table Agreement, which officially ended Communist rule over Poland 1989, claim that it was necessary, in that it averted bloodshed. Gontarczyk disputes this, pointing to the fact that the twilight of Communist rule was in no danger of turning violent, as it did in Romania. (p. 340). THE DISHONESTY OF JAN T. GROSS Historian Piotr Gontarczyk takes issue with various spokesmen who assert that Gross is telling the truth. He is not. Far from it! The very cover of Gross' latest anti-Polish hit piece, *GOLDEN HARVEST (ZLOTE ZNIWA)*, is fraudulent. The cover photo purportedly shows Polish peasants digging through the Treblinka area in

search for Jewish gold. In actuality, the photo is of unknown provenance. The left-wing *GAZETA WYBORCZA* hemmed and hawed while being forced to admit this fact. (p. 282). Jan T. Gross dishonestly quotes Jewish historian Emmanuel Ringelblum, who claimed that the POLICJA GRANATOWA killed tens of thousands of Jews. But, as Gross surely knows, Ringelblum was hiding from the Germans during the Holocaust, and could not possibly have established the figure. In addition, Ringelblum's invented figure finds no corroboration in any other source of information. (pp. 270-271). In fact, when shown to be incorrect, Gross ignores this, and goes around still repeating the same falsehoods--such as this "fact" of thousands of Jews killed by the POLICJA GRANATOWA. (p. 388). Furthermore, Gross not only takes this entire matter out of the realm of history; he effectively makes it a form of anti-Polish mysticism. The self-serving double standard in Gross' argumentation is palpable. When a Jew - overcharged a Pole during the German occupation, it was nothing. But when a Pole overcharged a Jew, this was a manifestation of Polish complicity in the Holocaust. (p. 273). Gross complains that some Poles took money as a condition for aiding Jews. However--surprise--Gross never tells his readers that Poles themselves lived in crushing poverty under the German occupation. (p. 276). Jan T. Gross is demonstrably prone to make up numbers at will, and to change them according to his whims. Based not on a shred of evidence, he variously claimed that Poles killed between 100,000 and 200,000 fugitive Jews, and then--lo and behold--arbitrarily changed the figure to "a few tens of thousands". (p. 274; pp. 284-285).

JAN GRABOWSKI AND JUDENJAGD Jan Grabowski claims that Poles who were in the POLICJA GRANATOWA, who killed Jews, systematically escaped justice, because they just joined the Communist M.O. (MILICJA OBYWATELSKA) or the U. B. (URZAD BEZPIECZENSTWA, or Bezpieka). This is false. Gontarczyk points out that the Communists, with some justification, reckoned the POLICJA GRANATOWA a Nazi-collaborating organization, and would not let its former members join the M. O., much less the U. B. (p. 289). With few exceptions, such was the case. (p. 298). Failing everything else, Grabowski accused historian Piotr Gontarczyk and historian Bogdan Musial of being unqualified to comment on Jewish-related matters. This is deliciously ironic,

as Gontarczyk has been combing the archives for war-related information, including that affecting Jews, while Grabowski was still studying the diplomacy of the Iroquois Indians! In addition. Bogdan Musial has an impressive record of historical publications on WWII. (pp. 301-302).

BARBARA ENGELKING AND HER UNDISGUISED ANTI-POLONISM When questioned about the number of Jews killed by Poles during the Nazi occupation, Barbara Engelking made a revealing comment. (pp. 291-292). She actually said that questions about the actual number are, in her words, a "blind alley". She added that what really matters is not the numbers, but the fact that the Holocaust is part of Polish history, and that the Poles are guilty of betraying and killing fugitive Jews. In other words, the facts don't matter! What matters is the treatment of Jews as special, and the blaming of the Poles--the PEDAGOGIKA WSTYDU with a vengeance!

The Heroism of the ZOLNIERZE WYKLECI (Polish Freedom Fighters)

Atlas polskiego podziemia niepodleglosciowego 1944-1956/The atlas of the independence underground in Poland 1944-1956 Narodowe Instytut Pamięci 2007 ***The Zolnierze Wykleci: A Superb, Very Detailed Atlas and Compendium of Polish Guerrilla Action Against the Soviet-Imposed Communist Puppet Government***

THE ATLAS OF THE INDEPENDENCE UNDERGROUND IN POLAND 1944-1956 is the title of this Polish-language work. It also contains substantial English-language sections (pp. XXXIX-LVI, LXVIII-LXXVII, and LXXXIII-LXXXVI). This oversize atlas (approximately 33 cm by 25 cm by 5 cm) is packed with every imaginable detail relevant to the Soviet imposition of the Communist puppet state upon Poland. There are individual and group photos of soldiers as well as photos of memorabilia, political cartoons, propaganda posters of both sides, messages that had been typed by Communist officials and Underground commanders, etc.

There even is a handwritten letter, to Kremlin stooge Communist President Boleslaw Bierut, begging for the life of a woman's captured husband. It includes a photo of their two young sons. (p. 396). The editors, Slawomir Poleszak and Rafal Wnuk, provide a variety of introductory information. For instance, according to Communist sources, some 60% of the anti-Communist Underground came out in the open in the so-called amnesty of February 1947. (p. XLIX).

DIRECT SOVIET RULE TRANSFERRED TO POLISH COMMUNIST SATRAPS Polish Communist rule in post-WWII Poland was not only imposed by the USSR: It flowed directly and seamlessly from Soviet power. What took place was, first and foremost, less a Pole-on-Pole war, and more a Polish-Soviet war. The editors, Slawomir Poleszak and Rafal Wnuk, make all this very clear. They comment, (quote) There is no doubt that without the presence of the Red Army and NKVD, [the] Communists would not have seized and maintained the power. The statement that the Soviets helped Polish Communists to gain power in 1944 reflects the state of affairs in a superficial way only. It would be closer to the truth to say that Polish Communists took the power over of Stalin's volition. The Soviets did not help the PPR fight for the power but they passed that power to administer the territories occupied by the Red Army to Polish Communists...Local Communists played a role of the executors of Kremlin orders and they were not partners of the Soviet Union even for a short moment. Thus, one cannot talk about the civil war, during which one party gets external help...The real part to the conflict was the Soviet Union, not the PPR or the "people's" Poland. (unquote)(p. LII).

However, the vast majority of those killed were Poles, so the conflict was definitely of a fratricidal character. Relatively few Soviets died during the forced Communization of Poland. (p. LII).

MAIN FEATURES OF THE ATLAS This exhaustive work emphasizes regional maps. There are 47 of them, and they are at a scale near or at 1:1,500,000. [This scale corresponds to a scale of 1 inch to 23.7 miles, or 1 cm to 15 km.] These 47 regional maps show the locations of Polish guerrilla combat encounters with the Communist security forces. These regional maps cover the following parts of Poland: Kresy (specifically Wilno/Vilnius area, Polesie, and eastern Galicia) and Poland in her forced post-Yalta borders (specifically Bialystok, Lublin, Rzeszow, Olsztyn, Kielce, Katowice, Krakow,

Warsaw, Poznan, and Bydgoszcz). The locations on each of the 47 regional maps are numbered. Each regional map has a facing page that uses the numbers on the map to describe the combat encounter in a short paragraph. The 47 regional maps make the following obvious: Most of the Polish guerrilla attacks on the forces of Communist repression, the M.O. (MILICJA OBYWATELSKA) and the U. B. (BEZPIEKA), took place at the sites of their police stations and bases. In fact, by April 1947, there had been 1,300 successful attacks on MO stations by the ZOLNIERZE WYKLECI. (p. XLVI). The atlas also contains several maps, of all of Poland west of the Curzon line, that show the sites of the military encounters, and which are apportioned to five time intervals (covering 1944-1956) of post-WWII Poland (p. 524). It is easy to see that the majority of the combat encounters took place in the eastern half of Poland as defined by her 1945 borders. A series of all-Poland maps (pp. 522-523) show the numbers of guerrilla units apportioned according to region of Poland and interval of time. An all-Poland map (p. 13) shows the maximal extent (1944-1945) of the deployment of the NSZ (NARODOWE SILY ZBROJNE), while another all-Poland map (p. 17) shows the maximal extent (1948-1949) of the SN (STRONICTWO NARODOWE). Data is also provided on the Polish guerilla units that operated in the Soviet-annexed Kresy, and it is instructive. There were over 1,700 armed divisions operating in the latter part of 1944. In 1950-1953, after years of savage Soviet repression, 100 of them were still in action. (p. 523).

EASTERN GALICIA AND WOLYNIA

This work is unusual in that it provides significant details about the A. K. (ARMIA KRAJOWA) and NIE (NIEPODLEGLOSC) in this part of the Kresy. Maps (p. 59, 61) show the OBWODY INSPEKTORATU of these Polish guerrilla organizations in the areas of Lwow, Stanislawow, Kolomyja, Stryj, Czortkow, Brzezany, Tarnopol, Zloczow, Kowel, Luck (Lutsk), Rowne, Dubno, and Sarny. During late 1943 and early 1944, there were about 28,000 AK/NIE partisans active in eastern Galicia. Of these, some 12,000 were in the Lwow area, another 12,000 in the Tarnopol area, and 4,000 in the Stanislawow area. (p. 58). In Volyn (Wolyn), parts of the 27th Wolynian Division of the A. K. functioned through March 1945. (p. 63).

POLITICAL CARTOONS, BULLETINS, AND BROCHURES

One of the cartoons makes an ironic joke about what Communism is doing to

Poland. The verses rhyme in Polish, and are hilarious. (p. 294). The author quips that, while the sausage and bacon go to Stalin, the Poles are left with bones and tripe to eat. The author portrays himself a poor donkey who is about to be locked up in a kolkhoz (collective farm). A bulletin, the ORZEL BIALY, is titled, "What we are fighting for." (p. 450). It advocates genuine independence for Poland, guarantee of her western borders and the re-acquisition of the Soviet-confiscated Kresy, and that social reforms be conducted in a Christian manner. A brochure (p. 518) warns that the nationalization of the means of production will lead to the servitude of the peasant, as had existed under serfdom.

Zaporczycy: Relacje Kurek, Ewa 1998 ***The Zolnierze Wykleci: A Fascinating Photo-Album of Polish Guerrillas Who Fought Against the Nazis and Communists. Decades-Long Combat!*** THE "ZAPORCZYCY" [MAJOR ZAPORA'S MEN] IN PHOTOGRAPHS 1943-1963, is the title of this 2009 Polish-language book. It has a huge collection of photographs. The latter date in the title is not a misprint: One of the Polish guerrilla fighters (see below) actually continued fighting until 1963--nearly a full 20 years after the Red Army had first entered this part of Poland! Besides the photographs, author Kurek provides a few pages of history of the guerrilla movements. The fighting organizations included the NSZ, ZWZ-AK, BCh, assorted smaller named units, and the post-WWII anti-Communist WiN. Towards the end of the book, she provides short alphabetically listed biographical paragraphs on the main Polish guerrilla fighters. A SUMMARY OF EVENTS IN THE FORCED COMMUNIZATION OF POLAND The Red Army, driving the Germans back after Stalingrad and Kursk, crossed the pre-WWII Polish-USSR frontier in early 1944. The AK (A. K.) came out in open warfare against the retreating Germans, and in support of the advancing Soviet armies, as part of their OPERACJA BURZA (Operation Tempest). The Soviet NKVD arrested and disarmed these Polish soldiers, and re-claimed the Kresy (Poland's eastern half) for herself--supported by the western Allied betrayal at 1943 Teheran. Upon entering the Lublin area--the subject of this book, and territory recognized as "rightfully Poland's" by all the

world's Allied powers--about mid-1944, everything repeated itself. The Soviets again arrested and disarmed Polish guerilla units who, shortly earlier, had been fighting the Germans on behalf of the advancing Red Army. The Churchill-Roosevelt betrayal of Poland at Yalta gave a free hand to the Soviets to impose unilaterally their will upon prostrate Poland. The Soviet NKVD and the "Polish" U. B. (Bezpieka) arrested some 15,000 Poles in the Lublin area alone, already by mid-January 1945. Of these, some 9,100 were A. K. members, half of whom were deported to Siberia. (p. 11). Some of the guerrilla units managed to evade capture by disbanding and scattering. (p. 9). What had been done by the German Nazis was now being repeated by the Russian Communists. Even Maidanek (Majdanek) became re-used by the Communists. They imprisoned A. K. officers there before deporting approximately 200 of them to Siberia. (p. 10). A group of guerrillas led by Major "Zapora", after whom this book is named, was active in the Lublin area after 1947, and they paid a heavy price for their sacrificial combat against the powerful Communist foe. In no sense was the Polish independentist guerrilla movement a "landlord's army" as painted by Communist propaganda. Peasants alone constituted over 78% of "Zapora's" guerrilla fighters. (p. 13). After about 1947, the Communist terror had crushed all appreciable non-violent and violent resistance to the Soviet puppet state. Even so, the Communists murdered many of the captured guerrillas after that date, as evidenced by the dates of their executions given in this work. One of the most amazing things in this book is the fact that some guerrillas continued to fight for DECADES after any semblance of hope for a free Poland had passed. Kurek (p. 119, 124) has a photo of A.K., N.S.Z., and W.I.N. guerrillas, including Andrzej Kiszka "Leszczyna", being captured in a bunker, near Bilgoraj, in 1961. Even more amazing is the case of Jozef Franczak "Lalek" of the A. K. (p. 119, 124). He had been fighting for Poland's freedom since 1940, and his combat activities did not end until October 21, 1963. Wounded after his bunker had been surrounded that day near Lublin, and facing an uneven fight, he committed suicide. The Communists beheaded his body before turning it over to his sister. He was probably the last active soldier of Poland's Second Republic.

Zolnierze Wykleci. Niezlomni bohaterowie Wieliczka-Szarkowa,
 Joanna 2013 ***Polish Irregular Fighters for Freedom Against***
the Soviet-Imposed Communist Puppet Government THE

CURSED SOLDIERS: INDOMITABLE HEROES is the title of this Polish-language work. It focuses on the post-WWII Polish anti-Communist guerrilla movements, with the book organized according to chapter on 33 specific commanders and their guerrilla units. Owing to the wealth of information presented, I can only focus on a few issues. The anti-Red WiN (WOLNOSC I NIEZAWISLOSC) consisted of 30,000-40,000 members in 1945-1947. (p. 33). Other organizations had memberships with unspecified numbers. After so many decades of silence and slander, the ZOLNIERZE WYKLECI finally received their long-overdue recognition. March 1, beginning in 2011, has been set aside to honor them. (p. 17, 26).

THE NATURE OF COMMUNISM Contrary to some leftist apologists, it is obvious that Communism in Poland had unambiguously been a Soviet import. The dreaded Soviet NKVD followed on the heels of the Red Army. It did not begin to withdraw from Poland until the fall of 1946 (p. 38), nearly two years after the Soviet "liberation" of Poland. Even then, President Boleslaw Bierut requested that the 64th division of the NKVD remain in Poland through March 1947. After that, the Polish Communist units were often commanded by Soviet officers. (p. 38). The author quotes an UBEK (Bezpieka) member who said what was to be done to anti-Communist Poles, "Our assignment is not just to destroy you physically. We must also destroy you morally in the eyes of Polish society." (p. 24). [Since today's neo-Marxists and neo-Stalinists cannot do the former, they, in their tactics against those who disagree with them, focus on the latter.]

"MSCISLAW" Wladyslaw Liniarski "Mscislaw", of the Bialystok-area A. K. (ARMIA KRAJOWA), disobeyed Leopold Okulicki's January 1945 order to disband. He commented, "The war goes on! So long as there is on Polish soil a single conquering soldier or foreign combatant, the war goes on!" (p. 218). He then elaborated on Soviet crimes against Poland, the most recent of which were murders, imprisonments, rapes of Polish

women and girls, mass confiscations of Polish industrial and other equipment, and systematic looting of individual Poles. (p. 218). "OLECH"

The unit commanded by Anatol Radziwonik functioned in the northern part of the Soviet-confiscated Kresy, mainly in the Nowogrodek area, especially near Szczuczyn and Lida. His unit had not only Poles, but also Byelorussians, Ukrainians, Russians, deserters from the Red Army, and even an Alsatian German deserter from the Wehrmacht. (p. 101, 104).

"Olech" and his unit assassinated NKVD functionaries and informers. His actions delayed the local Soviet implementation of the kolkhoz (collective farming). (p. 107). "Olech" fell in combat in 1949. Some of his soldiers astonishingly kept fighting until the mid-1950's, and, of these, Stanislaw Mowlik "Jelen" did not give himself up to the NKVD until the spring of 1957. (p. 111). POIGNANT LAST WORDS OF A POLISH FREEDOM

FIGHTER Lukasz Cieplinski "Plug" was awarded the Virtuti Militari, from General Kutrzeba, for his heroism during the Battle of the Bzura in the 1939 War. He single-handedly wiped out eight German Panzers, of which two were German Commander tanks. (p. 114). After the German occupation of Poland was replaced by the Soviet occupation of Poland in 1944, Cieplinski joined the WiN (WOLNOSC I NIEZAWISLOSC). He was captured by the U. B. (Bezpieka), and sentenced to death. As he awaited his execution, he wrote these moving words to his wife, which were smuggled out (I translate): "We made a Christmas tree and sang carols--covertly, because prayers out loud are forbidden. I devote the cross I am carrying to the Newly Born Child. I ask--will our sacrifices be for naught, will our unfulfilled dreams rise from the dead, will little Andrew [our son] continue the ideals of his father? I believe that they won't, that the dreams will rise, and son will replace the father, and the Polish nation will regain her independence. The Mother of God will assuage your pain. I have only this grievance towards Christ--namely, that He is making me die under these conditions, and not on the battlefield of honor. They [Communists] have made out of me a criminal, a traitor, but surely you know the best that I have never intentionally harmed anyone...I delight in the fact that I am being murdered as a Catholic for my faith, as a Pole fighting for his Nation, and as a champion of truth and justice." (pp. 118-119). Before being shot in the back of the head Katyn-style, Cieplinski managed to swallow his

medallion. He reckoned that this may help in the eventual location of his remains, which the Communists would bury in an unmarked grave, as indeed they did. (p. 121). WHO BETRAYED JOZEF FRANCAK "LALEK"? "Lalek" continued fighting until falling in combat on October 21, 1963. This was nearly twenty years from the start of the second Soviet occupation of Poland! Finally, we know the identity of the Pole who had betrayed him. It was "Michal", that is, Stanislaw Mazur, who had been paid a handsome 5 thousand zloty. This is five average worker's wages. (p. 411). [In Holocaust literature, Jews often make much of the fact that Poles sometimes denounced fugitive Jews to the Nazis for financial or other rewards. "Lalek's" betrayal reminds us that Poles could also be found that would denounce a fellow Pole if the price was right. But the Holocaust establishment makes no big deal of that.]

Zolnierze wykleci. Antykomunistyczne podziemie zbrojne po 1944

roku Zebrowski, Leszek 1999 ***A Photo-Filled One-***

Volume Encyclopedia on the Polish Guerrilla Resistance Against Soviet Rule THE CURSED SOLDIERS: THE ANTI-COMMUNIST

ARMED UNDERGROUND AFTER 1944 is the title of this Polish-language book. It features almost exhaustive biographical detail about Underground guerrilla personages. There is far too much worthwhile content in this work to cover even in an oversized review. COMMUNISM: FORCED ON POLAND BY THE USSR Some of the LEWACTWO would have

us believe that Polish Communist rule had largely been home-grown. Against such nonsense, authors Grzegorz Masowski and Leszek Zebrowski quote a May 20-21, 1945 statement by Wladyslaw Gomulka, which was spoken already 1.5 years after the Soviet "liberation" of Poland from Nazi German rule. Gomulka candidly remarked that the Polish Communist forces were too weak to deal with the "reactionaries" [anyone who was not a Communist], and to establish their own rule, without the involvement of the Red Army. Any notion of the Soviet Army withdrawing from Poland is therefore fundamentally unsound. (p. 13). STALINISTS, AND THEIR NEO-STALINIST PROTEGES Throughout the decades of Communist-ruled Poland, the anti-Communist Underground has been

slandered as criminal in nature, and such caricatures have found their way into innumerable books and encyclopedias [Not to mention the left-wing GAZETA WYBORCZA, funded by George Soros]. In addition, the likes of Krystyna Kersten and Jacek Kuron would have us believe that there really was no difference between the NSZ and the U. B. (Bezpieka) or Wehrmacht. (p. 12). [More recently, the aptly-named neo-Stalinist authors, such as Jan T. Gross, have revived these Stalinist-era smears against Polish patriotism.] A POLISH PATRIOTIC BROCHURE The authors reprint a Polish Underground brochure from 1951. (pp. 138-139). It is instructive, and I summarize its content. The USSR is no friend of Poland. The 1939 conquest of Poland had been a joint Nazi-Communist project. Then came the mass deportations of Poles into the USSR and the Katyn massacre. The Soviets and Poles were placed on the same side only because Nazi Germany attacked her erstwhile Soviet ally. Then came the Soviet betrayal of the 1944 Warsaw Uprising. The latter enabled the Germans to systematically destroy Warsaw at leisure. Now Poland is under Soviet occupation and totalitarian rule. Poland is a colony. The law is whatever the Soviets and their Polish satraps (e. g, Boleslaw Bierut) say that it is. The only source of morality is the will of the Communist Party, and the Polish people have been reduced to a herd of obedient sheep. [Sheeple, in modern terminology.] The 1947 "elections" were a joke. The Communist declaration of February 22, 1947 spoke of basic freedoms. These are farces. There is not a single legal newspaper in Poland that is outside of the approval of the Communist authorities. The only freedom of assembly is that sponsored by the Communists. Tens of thousands of Poles have been imprisoned, and many thousands murdered by the U. B. (Bezpieka), merely for having an opinion that differs from that of the Kremlin, and for wanting their own nation. The slightest criticism of the present system can cause death or lengthy imprisonment. Some freedom of speech! The Soviet system is an affront to personal conscience, and spares not the family, nor schools, nor the Church. The vile contempt that Communism has for Polish patriotism, and for religion, needs no elaboration. The educational system has been perverted to a tool for the Sovietization of Polish youth, for the promotion of falsehoods in general and contempt for Poland's history in particular. [Reader: Does this sound

similar to today's educational system in Poland?] Communism professes to be the champion of the working class, yet will not allow workers to strike. The worker fully knows that he had many more rights and freedoms under Poland's pre-WWII system than he now has under Communism. The means of production has been nationalized. The old private capitalism has now been replaced by a hundred times more inhuman and destructive state capitalism. What about agrarian reform? The Soviet collective farm system (kolkhoz) is a new form of serfdom. [The peasant is deprived of land ownership. He instead must work for the owner of the land. It does not matter if the owner is a noble, or if it is the government.] The time of the Roman emperors have passed. The reign of the Okhrana and the Gestapo is over. One day, the Bezpieka (U. B.) and the NKVD will pass into history. Poland will be free again!

THE EXPERIENCES OF POLISH UNDERGROUND SOLDIERS The extensive biographical nature of this book allows for insights into life as a Polish guerrilla. It is sad to read the hundreds of biographies, complete with photos, and learn that the vast majority of these heroes died in combat or were brutally murdered by the Communists. Some of the personal details are especially interesting. For instance, Walerian Tumanowicz "Jagodzinski" identified himself as Armenian by blood and Polish by conviction and soul. He spoke of imbibing hatred for the Soviet Union with his mother's milk. (p. 68). Another guerrilla is a long-term personal acquaintance. Captain Maria Mirecki "Marta" is featured along with a 1943 photograph. (p. 151). [I have known her, as Maria Mirecka Lorys, since childhood. She is alive, aged 103]. Quite a few of these soldiers committing suicide when their bunkers were surrounded by the U. B. (Bezpieka). This was because they realized that falling into Communists only meant that they will face torture and death, and because they feared that they may break down under torture and divulge the identities of their colleagues. (p. 157). In addition, the Communists sometimes succeeded into turning captured guerrillas into informers in exchange for sparing their lives. (p. 171).

THE WiN AND THE NSZ The WiN (WOLNOSCI i NIEZAWISLOSC) was active in 1945-1946 before attempting to transform itself into a civilian conspiratorial organization. The main WiN operatives were in the areas of Bialostok, Lublin, and the eastern parts of Warsaw province. (p. 70). During the

German occupation, part of the NSZ (NARODOWE SILE ZBROJNE) joined with the AK, and part did not. Much of the NSZ was technically the NSZ-ONR, reflecting the background of the personnel. COMMUNIST DISINFORMATION TACTICS During the German occupation, the Communist GL-AL bands would engage in banditry, and leave behind NSZ identification so that the NSZ would falsely be blamed for these crimes. The postwar MO and UB continued these tactics, attributing Communist murders to the NSZ. (p. 240). In fact, the Communist agent provocateurs (the "bandy pozorowane", called the "Brygady Realizacyjne" in UB terminology) systematically committed crimes against Poles [and Jews] and then blamed them on the fascists" and "reactionaries". [Standard leftspeak for non-leftists]. (pp. 337-339). Ironically, the NSZ was active in defending the Polish people from banditry. (e. g, p. 286). The authors do not discuss the disproportionate Jewish complicity in the Communist subjugation of Poland. However, consider the following. A Communist provocation led to the disarming of Captain "Bartek's" NSZ unit, near Lambinowice, in September 1946. The Communist forces then systematically murdered 200 of them in cold blood. Decades later, the trial of the murderers, in 1993-1994, went nowhere, because the remaining UB personnel "could not remember what happened". In addition, two of the U. B. commanders were deceased, while two other U. B. commanders, the Jews Jozef Kratko and Marian Fink, had moved to Israel. (p. 245). A standard Stalinist tactic [since copied by the neo-Stalinists] was [and is] to accuse anti-Communist Poles of being anti-Semites and killers of Jews. [This charge has been repeated in countless Jewish memoirs. I know. I have reviewed many of them]. One notable example of this was the calumnies, by UB propagandist Wladyslaw Machejka, falsely accusing independent Polish guerrilla leader Jozef Kuras "Ogien" of being an anti-Semitic murderer of Jews. (pp. 290-291).

SOME NOTABLE BATTLES Authors Wasowski and Zebrowski describe the heroics of Major Hieronim Dekutowski "Zapora". He was involved in the Kedyw, and led about 200 guerrillas in 50 acts of combat against the Germans in the Zamosc region. He then continued his war against the new Soviet occupants of Poland. He was in WiN, and waged often successful combat against the NKVD and UB before his capture, torture, and execution by the Communists in 1947. (pp. 95-96). Now

consider the battle at Kurylowka. (p. 178). The authors reckon it one of the largest anti-Communist battles by the Polish Underground. It took place in the spring of 1945. Several hundred NKVD personnel were involved. The Polish freedom fighters won a complete victory, leaving at least 56 NKVD men dead. In reprisal, the NKVD returned, and, emulating Nazi German methods, burned the village to the ground, murdering several civilians. Some 200 farmsteads went up in flames. THE POLISH

UNDERGROUND IN THE NORTHERN KRESY One notable feature of this book is its attention to the Polish anti-Communist resistance in the Kresy (Poland's eastern half), which astonishingly persisted for so many years after these lands had been given away to the Soviet Union by the Churchill-Roosevelt betrayal of Poland at Teheran in 1943. The ARMIA KRAJOWA (A. K.) of the Wilno (Vilnius) region, and its successor guerrilla organizations, held out, according to Soviet documents, until 1952. (p. 29). Earlier, part of it had moved into Poland as defined by her post-Yalta boundaries. (p. 259). The Polish guerrillas that remained in the Wilno area included Lithuanians and deserters from the Red Army--even from Kazakhstan. (pp. 27-29). The A. K. (ARMIA KRAJOWA) was active in the Nowogrodek region (Nowogrodzczyzna) until 1953. As with the A. K. from the Wilno region, part of the units had transferred to Poland beyond the Curzon line. The remainder stayed in the region and fought against the NKVD. (pp. 44-45).

Poland--The Sacrificial Lamb in the Event of a Soviet-NATO War

A Secret Life: The Polish Officer, His Covert Mission, And The Price He Paid To Save His Country Weiser, Benjamin 2004 ***Move over, James Bond! Ryszard Kuklinski Prevented Poland From Being Destroyed in a Soviet-NATO War***

Those who ask if Kuklinski was a patriot or a traitor should remember one basic thing. The Communist government ruling over Poland was a puppet state, imposed by the Soviet Union. It never had any legitimacy. KUKLINSKI POTENTIALLY

SAVED POLAND FROM ANNIHILATION In any Soviet-NATO war, Poland would be the route for 95% of the Soviet military advance. Poland would then get hit with 400-600 nuclear bombs in an attempt to stop the Soviet advance without escalating the conflict into a full-blown Soviet-US nuclear holocaust. (p. 16). No wonder Kuklinski realized that Poland was doomed! (Some conspiracy-minded Poles suggested that the Polack joke syndrome had been a concerted effort to demean Poland so that the American public wouldn't protest too much the future destruction of Poland). Kuklinski's achievements were staggering: Tens of thousands of highly-classified Soviet documents passed on to the US. (p. 300). And that was just the beginning. After his flight to the US, Kuklinski provided much information during his debriefing. May he be forever honored, and rest in peace!

HOW TO SPY Imagine that you're Ryszard Kuklinski. The best way to avoid excessive surveillance by Communist counterintelligence is to make your daily routine as predictable as possible. You get a dog so that you can stroll around the neighborhood naturally. You give and receive signals to and from your contacts with chalk marks on the pavement. (These sometimes get washed away). You use your wife's iron to reveal messages in invisible ink, and take up hobby photography as a cover for photography of another kind. You dislike dead-drops because, for one thing, someone else might stumble upon them. You use the brush pass. As you walk per your usual routines, you turn into one of those impossible-to-predict labyrinthic streets so that you are out of prying eyes for a few precious seconds. During this time, you exchange packages with another agent. The brush passes go uneventfully--until one night. No sooner is it completed than you are hit by the headlights of a car. You try to duck into a side street but your move is anticipated. Finally, you shake off the pursuer. Were you seen well enough by the driver to be positively identified? You think/hope not. But just in case, you get a haircut. Luckily this time, you are safe. Even little slip-ups can be killers. At one point, your son finds a secret note that you had carelessly taped too lightly on the underside of a piece of furniture. You cannot account for a roll of film, and your colleagues speak of the discovery of a "spy film". (It later turns up in the pocket of your seldom-used shirt). At another time, you are in another world, and you crash face-first into a pillar while carrying sensitive information. Nice way to

be unobtrusive! Picture yourself (pardon the pun) getting caught red-handed, by an officer entering the room, taking surreptitious photos of classified documents. You act normal, but cannot get over the fear that the officer has seen exactly what you were doing and will report you. Then, when nothing seems to happen, you still fear that you are being carefully monitored so that the Communist counterintelligence can trace your contacts and then trap everyone. You had better not carry a gun because, if you use it and then seek refuge in the US Embassy, the Communist authorities may have legal grounds to have you turned over to them. You fully realize that, if caught, you will be tortured into divulging information, and then be executed. Besides, the Communists will make a spectacle of you for propaganda purposes. For this reason, you request a suicide pill from the CIA. They at first refuse, fearing that an agent may take it in a moment of panic, or that the discovery of the poison could itself be used for propaganda purposes. But in the end the CIA provides the pill--inside a pen.

The Communist Attempt on the Life of Pope John Paul II

The Third Secret: The CIA, Solidarity & the KGB's Plot to Kill the Pope West, Nigel 2000 ***Communism at Its Best: The Soviet-Sponsored Assassination Attempt on Pope John Paul II in 1981***

There is so much information packed into this little book! Its title comes from the third secret of the Lady of Fatima. West begins with a biographical sketch of Pope John Paul II. He discusses the Solidarity movement in Poland, and how the CIA gave it aid (pp. 201-202). He touches on Richard Kuklinski and on Soviet plans for the invasion of Poland. Oleg Kalugin, the KGB chief of counterintelligence, admitted that, unlike the Czechs and East Germans, "the Poles were always difficult" (p. 192). West comments that: "Communists hate most who understand their methods." (p. 30). The Soviet Union had a long history of political

assassinations. In contrast, accusations about the CIA being responsible for political assassinations, according to West, are unfounded (p. 32). After decades of lying, the Soviet Union admitted responsibility for the Katyn crime. And, following the fall of Communism, once-classified Bulgarian and Soviet reports confirmed their nations' involvement in the assassination attempt on Pope John Paul II (p. 74). A personal note: When I first heard news of the Pope being shot, my first thoughts were: "I knew it! I knew that the Communists would get rid of him!" Thank God he survived.

Cultural Marxism: The Legacy of Communism

Czerwona trucizna. Mity przeciwko Polsce - Akt II Zebrowski, Leszek 2015 ***Poland After 1989, With Emphasis on the Legacy of Communism. Includes Rarely-Known Information on the Jedwabne Massacre*** THE RED POISON is the title of this Polish-language anthology. Author Leszek Zebrowski is a historian, and has been studying the relevant subjects for many years. THE BLOODY TOLL OF THE SOVIET-IMPOSED COMMUNIST PUPPET GOVERNMENT (1944-1956) Zebrowski points out that the Communists imposed several thousand death sentences on Poles, almost all of which were carried out. Up to 100,000 Poles were murdered during interrogations, pacifications, and police actions. (p. 160). Another 200,000, or more, received prison sentences. THE TRUTH ABOUT THE JEDWABNE MASSACRE Author Zebrowski points out that the archival information about the Jedwabne massacre had been cleaned of evidences implicating the Germans for the crime. (p. 58). As evidence, he cites his own experiences with the archives and that of the late Father Edward Orłowski, a very learned man. In a personal communication, Zebrowski has informed me that the ZIH (Jewish Historical Institute: ZYDOWSKI INSTYTUT HISTORYCZNY) had falsified documents ever since the end of the war. For instance, there are several versions of Wasersztajn's statements in

existence. (This is apart from the fact that even the IPN admitted that Wasersztajn was not an eyewitness to the events: p. 77). Leon Kieres, who headed the IPN (INSTYTUT PAMIĘCI NARODOWEJ) Commission, would have us believe that he had considered all the available sources available. He most certainly did not. He ignored the work of Waldemar Macholl, the HAUPSTURMFÜHRER of the Białystok SS. He also omitted the testimony of Rivka Kajzer, a Jewish eyewitness, who saw the Germans commit the crime with the assistance of local peasants. (p. 76). The 1949 trials have massive problems. Why were the two Jewish witnesses--those who had most strongly accused the Poles--been exempted from cross-examination? How can anyone say, with a straight face, that there was no Communist interference in the trials, when Jewish super Communist Jakub Berman, one of the top three members of the Soviet-imposed Communist puppet government, put pressure on such courts to get convictions of defendants? (p. 53). Andrzej Rzeplinski of the investigative IPN said that, in his opinion, the Jedwabne defendants had not been beaten. In contrast, Zebrowski provides much evidence that the accused were in fact beaten. (p. 66). Rzeplinski's statements are not surprising. He had been a long-term member of the PZPR (Polish Communist Party). [Zebrowski, personal communication.] On a related Polish-bashing subject, none of the actual perpetrators of the 1946 Kielce Pogrom have been identified. (p. 28).

FELIKS TYCH--AN UNREPENTANT COMMUNIST Feliks Tych, the son-in-law of super-Communist Jakub Berman, was a Communist theoretician during the years of the PRL. Afterwards, he was the Director of the ZIH (Jewish Historical Institute) until his death in 2015. After the (nominal) fall of Communism in 1989, Feliks Tych tried to whitewash Communist Rosa Luxemburg. Lenin had called her "the Eagle of the Revolution". Unlike Lenin, Luxemburg had opposed the restoration of any Polish state. She was an advocate of world Revolution, and she perished in 1919 during the attempted Communist takeover of Germany. Tych tries to brush off all these inconvenient facts, and insists that Poles should still honor her because, after all, she was an "idealist". (pp. 248-249). [A similar line of reasoning was used by some American Jews to try to whitewash Jewish Communists, such as those that fought on the Communist side in the Spanish Civil War, and in the case of Julius and

Ethel Rosenberg.] JEWISH COMMUNIST HISTORIANS FALSIFY HISTORY Long-term Communist Stefan (Shmuel) Krakowski had described a Communist GL-AL attack, at Drzewica, led by Izrael Ajzenman-Kaniewski "Lew" "Julek", on the German police. (p. 132). In actually, it was a murderous attack on a group of Polish civilians. (p. 131). That is not all. After WWII, Izrael Ajzenman lived a comfortable life in Soviet-ruled Communist Poland. (p. 141). POGROMS OF POLES BY JEWS

During and after the 1939 war, Jews who collaborated with the Soviets destroyed Polish religious and national monuments at Zambrow. In early 1940, a band of Jewish Communists entered and desecrated a church at Worochta. A group of Catholics fought back, severely wounding six of the Jewish attackers. (p. 248). Leszek Zebrowski discusses Jewish complicity in the mass murder of Poles at Koniuchy, Swinska Wola, and Naliboki. (p. 29). If 1/3rd of the attackers on Koniuchy were Jews, then Jews must assume 1/3rd of the responsible for the murdered Poles. (p. 38).

POLAND NOW A SCAPEGOAT FOR THE HOLOCAUST The author describes the litany of accusations against Poland. For instance, Alina Cala would have us believe that, in a sense, Poles are guilty of the Holocaust. (p. 284). Some Catholic clergy have echoed Jewish accusations against the Catholic Church. Germans have tended to de-Germanize the Nazis, and have invented a nonexistent "Holocaust of Germans" (VERTRIEBENE: expellees) to blame on the Poles. In his introduction to this book, Stanislaw Michalkiewicz points out that, in 1988, German Chancellor Gerhard Schroeder had announced the "end of German contrition". (p. 10). No wonder that Poland has been recruited as an alternate target for the Holocaust Industry. THE MARCHES OF

THE LIVING Author Zebrowski describes Israeli student visits to Poland, and how they are inculcated with hatred towards Poland. (p. 220). This fact is recognized by some Jewish authors, and can be greatly expanded. For instance, see: *ABOVE THE DEATH PITS, BENEATH THE FLAG*. COUNTERING THE LEWAK AND JEWISH

DEMONIZATION OF THE NSZ Leszek Zebrowski challenges the notion that there were no Jews in the NSZ, and cites the memoir of Pisarewski-Perry to illustrate the contrary. Of course, those who joined the NSZ were generally required to bring their own weaponry, and few Jews

had their own weaponry. For this reason, few Jews were eligible to join. (p. 249). HOW MANY JEWS WERE DISPATCHED TO SIBERIA IN 1939-1941? Some authors have suggested that 30% of Polish citizens deported to Siberia, in 1939-1941, were Jews. Leszek Zebrowski cites various local tallies that are much, much smaller. They point to a considerably lower overall percentage of Jews among the deportees from the Kresy. (p. 249).

Wind From Heaven: John Paul II--The Poet Who Became Pope

Jablonska, Monika 2017

The Intellectual and Spiritual

Depth of the Thinking of Saint John Paul II. Communism and Now Cultural Marxism Deify Man

This delightful work makes it obvious that Pope John Paul II was a man of deep intellect as well as deep spirituality. His output had been prodigious: It included 14 encyclicals, 45 apostolic letters, and 20 volumes of 1000 pages each. (pp. 41-42). He inspired Andre Frossard, a French Jew, atheist, and journalist, to convert to Catholicism. (p. 83). Author Monika Jablonska follows a non-chronological format. She eventually gets around to describing Karol Wojtyla's early years, his ordeals under the German and Soviet occupations of Poland, his stunning election to the papacy in 1978, his dramatic visit to Poland in 1979, his involvement with the Solidarity movement, and his meeting with President Reagan in 1984. Both men envisioned the end of Communism. And so it came to pass. I now move beyond the immediate contents of this book in order to relate them to the challenges facing Poland today, now 14 years after the death of Pope JP II. COMMUNISM DEIFIED MAN.

BUT SO DOES THE EUROPEAN UNION, AND SO DOES CULTURAL MARXISM

Monika Jablonska quotes from Pope John Paul II's encyclical, CENTESIMUS ANNUS, "Communism was a spiritual failure because of its Promethean attempt to build a new world, one from which God would be banished, and to create a new man, whose conscience had no room for God." (p. 31). Nowadays, this sobering fact extends to the EU, and its refusal to acknowledge so much as a nominal presence of Christianity in its thinking. In addition, cultural Marxism, which increasingly reigns in the west's academia, media, and entertainment industries,

completely disregards God and morality, and treats hedonistic individualism as the only thing that matters. **SIGNIFICANCE OF POLISH**

ROMANTICISM TODAY The author points out that Pope John Paul II had always been inspired by Polish Romantic and neo-Romantic poets, especially Cyprian Kamil Norwid. (pp. 31-32). This began early in his life, as described by Jablonska, "Already in high school, young Wojtyla intensively absorbed the classics of Polish romanticism. The great poets of the nineteenth century were defender of the soul of the nation during that period, an era of partitions, uprisings, and stubborn efforts by the two partitioning powers of Russia and Germany to destroy the native Polish culture and language through forced absorption into their own traditions." (p. 61). The informed reader probably realizes that Polish Romanticism is under attack today. Very many publications (check my many reviews under "Jesus Christ of Nations") complain that Poles are not accepting the truth of Holocaust-related accusations because of their residual belief in themselves as the Jesus Christ of Nations.

The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements MacDonald, Kevin B. 1998 ***Jews as Critics of Gentile Societies. Origins and Manifestations of Neo-Marxism (Cultural Marxism). Implications for Polonophobia*** By way of

introduction, I am an independent thinker, and my review is unlikely to please either the fans or the foes of this book. My position is Judeorealist. This avoids the extremes of anti-Semitism ("Jews are bad people") and philosemitism ("Jews are simply victims, and Jews can do no wrong"). This book is a tour de force. Whether one agrees with author Kevin MacDonald or not, one can be impressed with the depth of scholarship in this, and his earlier, books. It can serve as a reference book for further study.

JEWISH ELITISM: JEWS AS CRITICS OF GENTILE SOCIETIES
The title of this book stems from the fact that, in MacDonald's view, Jews have assumed the role of critics and transformers of gentile cultures. (p. 110). For example, in assessing the roles of Jews in the Boasian school of anthropology, in various leftist movements, in psychoanalysis, and in the

Frankfurt School, MacDonald comments, "The material in the previous four chapters indicates that individuals who strongly identified as Jews have been the main motivating force behind several highly influential intellectual movements that have simultaneously subjected gentile culture to radical criticism and allowed for the continuity of Jewish identification...Collectively, these movements have called into question the fundamental moral, political, and economic foundations of Western society...A palpable sense of intellectual and moral superiority of those participating in these movements is another characteristic feature...Regarding moral superiority, the central pose of post-Enlightenment Jewish intellectuals is a sense that Judaism represents a moral beacon to the rest of humanity..." (p. 213, 214). MacDonald could have made the case for his "Jews in the role of critics" stronger, by taking this to a Jew-on-Jew setting, where competition with gentiles cannot be an issue. As an example, 19th century Ashkenazi Jewish newcomers to Eretz Israel began, using MacDonald's terms, to engage in a "culture of critique" of the native Palestinian Sephardic Jews. This was understandably resented by the latter. Please see my review of *Real Jews: Secular Versus Ultra- Orthodox: The Struggle For Jewish Identity In Israel*. JEWISH INFLUENCE AND WILLING GENTILES

The author provides much historical information. For instance, Sigmund Freud strongly identified with his Jewishness (though not religion), disdained the Catholic Church, and he verbalized hope that psychoanalysis would subvert gentile culture. (p. 114). He chose Jung as part of his movement because he needed a high-profile gentile to broaden the appeal of psychoanalysis. (p. 114). At other times and in other contexts, influential Jews have attracted like-minded gentiles, in part in order to lessen the Jewish visibility of Jewish-initiated or Jewish-led movements. (e. g., p. 225, 240). [This can be seen even today in Holocaust-related attacks on Poland. (e. g, the inconclusive--probably German and not Polish--massacre of Jews at Jedwabne). That is why Jews can say that "Polish scholars" (usually the LEWACTWO) now support Polish guilt for Jedwabne.] WEAKENING THE DOMINANT CULTURE Much of what Kevin MacDonald writes is straightforward. Jews are a minority group, and they feel safer in a pluralistic society which has many distinctive groups, and where different kinds of behaviors are tolerated. For this reason, Jews work for the waning

of dominant culture as their influence increases. So how does weakening the dominant culture work? One way is through the atheization of societies under the guise of "separation of church and state"--as has been going on for well over a century. (pp. 244-245, 325). MacDonald believes that Jews, owing to their cohesiveness, do not need traditional cultural and religious supports for high-investment parenting. (p. 148). For this reason alone, any GOYISH decline of culture and religion is of net benefit to the Jews. (p. 148).

ORIGIN AND IMPLICATIONS OF NEO-MARXISM (CULTURAL MARXISM) MacDonald elaborates on the Jewish-dominated Frankfurt School and on the highly-regarded *THE AUTHORITARIAN PERSONALITY*. Both attempted to throw religion, conventional sexual morality, and fascism into the same smelly bag. The author provides a series of studies that have now refuted the connection of fascism, religion, and sexual morality. (p. 189). MacDonald then comments, "Jewish interests are also served by facilitating radical individualism (social atomization) among gentiles while retaining a powerful sense of group cohesion among Jews--the agenda of the Frankfurt School." (p. 215). It is for this reason that Jews push for ethnic and religious pluralism, for multiculturalism, for the emergence of alternative lifestyles, etc. (pp. 244-247, 311, etc.). One legacy of the Frankfurt School is postmodernism, which includes a rejection of the possibility of shared values or any sense of national culture. (p. 198). On the international scene, Jews push for internationalism (nowadays called globalism), and for unrestricted immigration, notably into previously ethnically-homogenous nations (e. g, Poland). This is consistent with the destruction of the nation-state and the weakening the ethnic homogeneity of traditional societies. (p. 317).

NOT ADDRESSED: HOLOCAUST SUPREMACISM Kevin MacDonald hardly ever mentions the pre-eminence of the Holocaust in American media and the educational system. What purposes would the dominance of the Shoah serve according to his paradigm of Jewish-gentile evolutionary competition? Is it, in part, to shame gentiles into compliance with Jewish demands (the PEDAGOGIKA WSTYDU)? Is the directed forgetting of the genocides of non-Jews itself a form of Jewish elitism, and an everyday reminder to the GOYIM that Jews are at the top of the pecking order in American society? NOT

ADDRESSED: CHRONIC JEWISH ANTIPOLONISM Now consider

Jewish Polonophobia, especially when related to the German-made Holocaust. How would it fit-in with MacDonald's reasoning? One clue is provided by his analysis of the legacy of the Frankfurt School and of postmodernism: "...there is also an implicit double standard in which cohesive groups formed by majorities are viewed as pathological and subject to radical criticism." (p. 199). Could we think of a Jewish ingroup dynamic that needs an outgroup to attack and scapegoat (in replacement of the now-esteemed Germans)--with Poles as the ideal outgroup because they lack the political power to push back effectively? For a Jewish affirmation of the foregoing premise, please see my review of *The Seventh Million: The Israelis and the Holocaust*.

The Strange Death of Europe: Immigration, Identity, Islam

Murray, Douglas 2017 ***Death of Europe is Not Strange At All: Bestseller Fails to "Connect the Dots" to the Agenda of Globalism and Cultural Marxism***

Nations are to have their ethnic-religious cores weakened by massive immigration (by force if necessary) and, if their patriotic and religious traditions can additionally be discredited, so much the better. The eventual outcome is the union of once-nation provinces under one world government. Author Douglas Murray, an associate Editor of *SPECTATOR*, presents many of the facts that go into this globalist and cultural Marxist agenda, but fails to put two and two together.

SOCIALIST PARADISE: WHITE EUROPEANS CANNOT AFFORD TO HAVE CHILDREN Douglas Murray debunks the myth that Europeans don't want children and that Third World immigrants are an inevitable necessity to fill the gap. For example, Murray cites statistics (p. 46) that show that only 8 % of British women want no children, and 4% want only one. In contrast, 55% want two children, and 19% want at least four. So why are so few native European children being born? Because white Europeans cannot afford them! Such are the wonders of socialism. The author elaborates, "The evidence from most countries, including the United Kingdom, is that although the population is below replacement levels, this is not because people do not want to have children... A middle- or average-income couple in most European countries worries about

having even just one child and how they will afford that child...how to afford one child, let alone three or four." (pp. 46-47). Murray describes a corrective policy, "In Poland, for instance, the Law and Justice Party has in recent years raised child benefit in order to raise the native birth rate and diminish any reliance on immigration." (pp. 47-48). Bravo, Poles!

THIRD-WORLD WELFARE BABY BIRTHS IN EUROPE The foregoing does not mean that few babies are being born in Europe. Douglas Murray writes, "In fact, only three types of people now have three children or more--the very rich, the poor and recent immigrants. Among immigrants--especially those who have come from third-world countries--any provision for their children paid for by the European welfare state will be better than anything they could have expected in their country of origin." (p. 47).

THE COMPASSION RACKET Calls for unrestricted immigration typically emphasize and manipulate emotions. They cite, for example, the plight of refugees. However, Murray quips, "For instance, the six Gulf Cooperation countries comprising Kuwait, Bahrain, Qatar, the United Arab Emirates, Saudi Arabia and Oman had granted asylum to a grand total of zero Syrian refugees in 2016. Their attitude towards refugees from Eritrea, Nigeria, Bangladesh and Pakistan was not even as generous as that." (p. 158).

THE SYSTEMATIC INSTILLING OF GUILT. THE NOW WELL-TRAINED WHITE EUROPEANS AND THEIR DESCENDANTS In Polish, this is called the PEDAGOGIKA WSTYDU (Pedagogy of Shame). Murray describes it quite well, "Today's Europeans expect themselves, long before anybody else raises it, to bear specific historical guilt that comprises not only war guilt and Holocaust guilt, but a whole gamut of preceding guilts. These include, though are by no means limited to, the abiding guilt for colonialism and racism...Today's Australian schoolchildren are taught that whatever its present virtues, their nation was founded on genocide and theft." (pp. 162-163). [So are American children. I know. I have been teaching for a long time, and see it every day in the classroom]. Notice also the subtle diffusion of guilt for the Holocaust away from where it belongs--the Germans--and unto all white Europeans. The results of this are exactly as intended. Murray remarks, "In America, as in Australia, such a constant drumbeat of guilt changes a people's natural feelings about their own past. It transforms feelings of patriotism into

shame or at the very least into deeply mixed emotions, and troubling effects result from this." (pp. 168-169). No kidding. That is exactly what the cultural Marxists and globalists want! ANGELA MERKEL AND GEORGE SOROS DEFIED BY THOSE NAUGHTY WHITE EUROPEANS

Murray tells it like it is, "The European Commission and Merkel were trying to persuade countries to sign up to a quota system that was already inadequate for dealing with the numbers which had already arrived. Governments that were refusing to do the bidding of Merkel and the European Commission were also reflecting the will of their people. A solid two-thirds of Hungarians polled during this period felt that their government was doing the right thing in refusing to agree to quota numbers issued from Brussels or Berlin. And yet one of Hungary's most famous sons disagreed. The billionaire financier George Soros spent considerable sums of money during 2015 on pressure groups and institutions making the case for open borders and free movement of migrants into and around Europe." (p. 184).

THE HIGHEST VIRTUE NOWADAYS: HEDONISTIC INDIVIDUALISM The eventual goal of the cultural Marxists and the globalists is a world of easy-to-govern peoples that have no ideals and who believe in nothing--except their selfish hedonism. Although Murray does not put it this way, he realizes that this is the outcome of the loss of religion and patriotism in western European nations. He thus sagely comments, "It does seem, living in any Western European society today, that this particular world-view has caught on. Not only the entertainment industries, but also the information industries speak to populations intent only on a fairly shallow kind of personal pleasure." (p. 222). UPDATE (November 2017)

The vicious falsehoods, by the leftmedia, said about Poland's March for Independence ("Nazis", "fascists"), as by Guy Verhofstadt, are part of the war on nations' patriotic traditions.

Mysli Wolnego Polaka Chodakiewicz, Marek Jan 2016
Poland in the Modern World: Essays by a Historian. The LEWACTWO and Its War on Polish Religious and Patriotic Traditions. Nationalism Demystified. Gun Rights THOUGHTS OF A FREE
 POLE is the title of this Polish-language work. It is an anthology of articles,

originally published in 2015 and 2016, mostly in TYGODNIK SOLIDARNOSC. An astonishing variety of topics are presented, including: biological warfare, hacking of computers, the Arab nations and oil, the nature of Islam, the chilling of free speech on American campuses (e. g, "safe spaces", political correctness), pogroms vs. seldom-mentioned massacres of non-Jews, the ZOLNIERZE WYKLECI (anti-Communist guerillas), and the multiple flaws of Timothy Snyder and his knowledge of Poles. An index of names is provided in the back of the book.

THE LEFTIST HYSTERIA ABOUT POLAND'S RELATIVELY TRADITIONALIST GOVERNMENT

The mostly left-wing media in the West has raised a huge non-issue about Poland's Law and Justice (PiS--PRAWO I SPRAWIEDLIWOSC) government, making bizarre accusations of it being a threat to democracy. Chodakiewicz wittily says, "Give PiS a Chance". (p. 19). The LEWAK (left-winger) glories in its hatred of religion, genuine freedom, tradition, family, patriotism, and private ownership of property. (p. 53). The PiS government is demonized, even through the use of REDUCTIO AD HITLERUM. This is all because it does not fall in line with secularist liberalism and its agenda of sexual libertinism, LGBT special rights, prenatal infanticide (a. k. a. "abortion rights"), euthanasia, and so-called multiculturalism. (pp. 17-18). Poland is one of the last remaining bastions of traditional religion and morality in Europe. (p. 42). That is what makes her a target of cultural Marxism.

PRO-EU SCARE TACTICS

Princeton University Professor Harold James, a specialist in the EU (European Union) has engaged in scaremongering. He has argued that, in the event of the dissolution of the European Union, Poland would only place herself in danger of a Russian invasion. (p. 22). [It should be pointed out that the Communists had earlier used exactly the same tactic: They tried to convince the Poles that, were the Soviet bloc to dissolve, Germany would attack Poland and would reclaim the Recovered Territories (Silesia, Pomerania, etc.)]. NATIONALISM DEMYSTIFIED

Nowadays, "nationalism" is a commonly-used element of leftspeak--a distinctly naughty word in academia and media. Chodakiewicz has falsely been accused of being an ethnonationalist--a characterization that he repudiates. He also considers integral nationalism to be as criminal as Communism. (p. 35). Both are deifications of ideology and state. So how should Poles

understand their nationalism? Chodakiewicz points out that nationalism is a form of self-identity that focuses on a shared ethnicity and culture, religion, tradition, and history. (p. 34). People from ANY background, willing to become part of the Polish nation, are welcome in Poland. For instance, Polish nationalist Roman Dmowski was a descendant of Tatar settlers. (p. 217).

POLAND BLAMED FOR THE SHOAH FBI director James Comey "laid an egg" when he accused Poland of complicity in the Holocaust. Chodakiewicz sets the record straight, pointing to the millions of Poles murdered by the Germans (Nazis), and the fact that a miniscule number of Poles collaborated with the Nazis, against Jews, hardly makes Poland "complicit in the Holocaust". (pp. 109-111).

PROPERTY RESTITUTION: CLARIFYING THE REAL ISSUE This essay is a disappointment. The author writes about property restitution and re-privatization, and restates the obvious fact that large numbers of Poles, as well as Jews, had been deprived of their property as a result of WWII and the ensuing Soviet-imposed Communist puppet government. He also points out that those illegally deprived of their property are entitled to restitution. Unfortunately, Chodakiewicz skirts around the real issue, which I now explain to the reader. The issue is not legitimate property restitution, against which no one could argue. The real issue is this: The Jews of the Holocaust Industry are trying for so-called property restitution on illegitimate grounds--on contrived special rights (group rights). They argue that, because of the (supposed) uniqueness of the Holocaust, Jews are collectively entitled to novel, EX POST FACTO laws of property restitution. In other words, these retroactively-applied laws and policies are supposed to entitle Jews, as a whole, to expansive property restitution--and in ways that Poles seeking property restitution are not. Finally, these laws and policies effectively and falsely transform Poland into a co-perpetrator of the Holocaust, and would saddle Poland with part of the bill for German crimes and the consequences of German crimes. With rare and individual exceptions, Jewish property-restitution claims against Poland have no legitimacy whatsoever. Furthermore, German Holocaust-restitution monies already cover the Jewish losses of property. The real issue is this: Trying to force Poland to pay off self-appointed Jewish organizations, and that through extralegal means. It is no more complicated than that. A

VISIT TO THE KRESY (LWOW) Author Chodakiewicz visited the Lyczakow Cemetery in Lwow (Lviv). He paid homage to the Eaglets of Lwow, who had perished in defense of Lwow in 1918, and to the American pilots who died on behalf of Poland. Somebody had covered up, with plaster, the English-language description which had said "In defense of Poland", evidently out of fear that the visitor may learn what actually had happened. (p. 130).

THE LEGACY OF COMMUNISM While not getting into the subject of LUSTRACJA per se, Marek Jan Chodakiewicz calls attention to the fact that NOT ONE Ubek (Communist police official) has been put on trial for his crimes since 1989! (p. 38). The author confirms the fact that Lech Walesa was Bolek--a Communist-serving agent until about 1973. (p. 39). The war on the family unit, begun under Communism, continues under the neo-Marxists. Political correctness, featured by Lenin (p. 216), is very much in force.

GUN OWNERSHIP IN PRE-WWII POLAND The author introduces the reader to private gun ownership in Switzerland and the USA. He then points out that, in prewar Poland, there existed a culture of private gun ownership. Virtually every estate had its arsenal of weapons. (p. 66). The Polish government registered many of these guns, and the Nazi-German and Soviet-Communist invaders utilized these records to confiscate the guns. This later weakened the capabilities of Volhynian Poles to defend themselves from the Ukrainian fascist-separatist OUN-UPA genocide. (p. 67). Chodakiewicz describes initiatives that favor private firearm ownership in today's Poland. He also writes of the need to create firing ranges for gun-loving enthusiasts.

Michnikowszczyzna. Zapis choroby Ziemkiewicz, Rafal, A.
2006 ***Cultural Marxism: Michnik Szechter and His Antipathy to Poland's Catholic and Patriotic Traditions*** Ziemkiewicz has written an eye-opening book that covers many topics, a few of which I highlight. I organize my review into three main topics: I) Michnik and Communism, II) The Communist Security (Bezpieka) Archives, and III), The War on Polish Patriotism and Catholicism. This maps onto cultural

Marxism, and is consistent with GAZETA WYBORCZA and its funding by George Soros. MICHNIK SZECHTER AND COMMUNISM

Author Ziemkiewicz characterizes Communism, in all its manifestations, as a form of banditry. Gierek, Gomulka, and Bierut had been little different in this regard. (p. 144). Had Walesa taken a moral rather than political stand, and not compromised with the Communists, their leftover influence would have ended long ago. (pp. 326-327, 338). One major theme of this work is therefore the failure of Polish politics and society to make a clean break with Communism and its bandit nature. (p. 9). Although corruption exists everywhere, it rises to unusual heights in Poland. (p. 220). So profound is the enduring corruption that, according to Ziemkiewicz, Poland loses a great deal of investment money from western firms, which reckon Poland on par with Russia, and worse than many Third-World nations in this regard. (p. 392). The author mentions various onetime agents of the Communists associated with Michnik-Schechter and GAZETA WYBORCZA. (pp. 235-241). Andrzej Szczypiorski, extolled by Michnik as a great moral authority, would attack Poles and the Church for "primitive nationalism". Szczypiorski was a long-term confidante of the Bezpieka. (p. 235). Another Bezpieka confidante, who attacked his own Church for "intolerance and anti-Semitism", was Father Michal Czajkowski. (p. 237). Michnik objects to "caveman anti-Communism", but Ziemkiewicz suggests that Michnik's anti-Communism, as manifested during the Round Table agreements, was hardly anti-Communism at all. (p. 59). In fact, Michnik-Schechter is professedly anti-totalitarian (p. 145) rather than anti-Communist. He even goes on to equate fallaciously Pinochet and Franco with Communist rulers. (p. 153). Some of Michnik's supporters have tried to make an issue of the fact that the Communists had earlier repeatedly arrested and imprisoned Michnik. This proves nothing. The Communists had also arrested Wladyslaw Gomulka. (p. 67). Ziemkiewicz repeatedly takes Michnik to task for opposing LUSTRACJI--bringing Communists to justice (e. g, p. 176, 234, 247, 264). In effect, Michnik's policies are tantamount to re-murdering the murdered victims of Communism through deliberate forgetting. Michnik has come up with various creative arguments to justify this, including the bizarre contention that the archives of the Communist security forces (Bezpieka) totally lack credibility. [pp. 250-255].

THE COMMUNIST SECURITY (BEZPIEKA) ARCHIVES The author characterizes Bezpieka (U. B.) archives as follows, (translate, quote) Of course, not every item found in a file about a person must be real. The ubeks [U. B. personnel] sometimes made mistakes, their confidantes sometimes fantasized, and the ubeks were sometimes led into error. The same can be said about the considerable amount of untruth in other archives. For instance, in meetings of the Politburo, all sorts of false statistics were quoted, and these were written down in the protocols. (unquote). (pp. 252-253). However, no historian has suggested that U. B. archives are TOTALLY unreliable. Only Michnik says so. (p. 252).[The foregoing should be expanded to recognize the inconsistency of Michnik on the credibility of Communist-secured information. His blanket rejection of its accuracy rests in part on the argument that people making statements to Communist interrogators were coerced, if not tortured. (p. 255). However, Michnik unquestionably accepts Polish guilt at Jedwabne, which largely rests on the credibility of the processes that had led to the conviction of some Poles in the Stalinist-era 1949 trial. These processes certainly had a large degree of coercion.]

CULTURAL MARXISM: THE WAR ON POLISH PATRIOTISM AND CATHOLICISM Pointedly, Michnik considers the Endeks as worse than Communists. (p. 357). The author suggests that, to Michnik, Communism is the flu, but nationalism is the bubonic plague. (p. 157). Michnik is allied with post-Communists against the bogeyman of nationalism. (p. 148). Pointedly, Michnik equated nationalism and "tribal hatreds". In doing so, Michnik cited the war in post-Communist Yugoslavia. However, Ziemkiewicz points out that this was a singularity. No such hostilities erupted elsewhere in post-Communist nations. For instance, the Czechs and Slovaks expressed their respective nationalisms by separating peacefully. (p. 218). Michnik (and Kuron) have offended Wilno (Vilnius)-area Poles by calling them nationalists merely for wanting to adhere to their own language and subculture. (p. 284). Some Polish Jews, such as Marek Edelman had opposed the erection of the Warsaw monument to Roman Dmowski, "because he had been an anti-Semite". However, Ziemkiewicz points out that at least half of statesmen of Dmowski's time had similar views about Jews, including Winston Churchill. (p. 360). Ziemkiewicz sees the Michnik group on one hand, and Fr. Rydzyk

and RADIO MARYJA, on the other, as mirror images of each other. (p. 363). The author believes that RADIO MARYJA would not have formed in the absence of Michnik and his constant attacks on Polish Catholics (p. 364), who had grown tired of being insulted and name-called as anti-Semites, fascists, Catholic fundamentalists, and whatnot. (p. 366). They then returned the name-calling favor by calling Michnik such things as a Trotskyite and atheist. (p. 367). Although Michnik denies being hostile to Catholicism, his actions tell otherwise. Michnik looks at such things as religious instruction in schools, the Mass on television, clergy taking part in official ceremonies, etc., and, out of these, he hysterically makes bogeymen. These bogeymen include "Poland a theocracy", "the Iranization of Poland", "a threat to pluralism and democracy", etc. (pp. 359-350). More subtle cultural trends in Poland include such things as the Communist-introduced substitution of BCE (Before Common Era) and CE (Common Era) for B.C. and A.D. (p. 351). [The same thing is done by many American Jews and academics.] On another subject, consider Julian Tuwim. Ziemkiewicz (p. 356) states that Julian Tuwim wrote of his satisfaction that Communist censorship had prevented the expression of the "reactionary villains" of the PSL (Mikolajczyk's early post-WII non-Communist party).

The Global Sexual Revolution: Destruction of Freedom in the Name of Freedom Kuby, Gabriele 2012 ***The Powerful Agenda-Driven International Movement to Destroy Sexual Morality and to Silence the Noncompliant. Cultural Marxism***

This German-language work has now been translated into English. It offers fascinating insights into how and why western societies have changed so much in just the last fifty years, and changed for the worse. WARNING: The contents are sobering, and do not make pleasant bedtime reading. Author Gabriele Kuby considers the agendas of the Global Sexual Revolution as driven by various goals. (pp. 230-231). These include a desire for: 1). Rootless people that can be manipulated by increasingly-globalist governments; 2). Reduction in global population growth; 3). Helping Western nations sink into a "demographic winter"; 4). The elimination of religion, especially Christianity; and 5). The removal of "heterosexual normativity", which some desperately rebel

against. Though not mentioned in this book, these are part of cultural Marxism. SEXUAL REPRESSION--SAME OLD, SAME OLD

A standard trope of the sexual revolution is that traditional sexual morality is repressive and that sexual permissiveness is liberating. Precisely the opposite is true. Author Gabriele Kuby (p. 10) cites the 1934 work of anthropologist J. D. Unwin, *SEX AND CULTURE*. She comments on it, "The results in a nutshell: the greater the sexual restrictions, the higher the cultural level; the fewer the sexual restrictions, the lower the cultural level. If one looks at the development of our society, it appears this principle is being confirmed once more." A TOP-DOWN

REVOLUTION: BY PROPAGANDA Kuby stresses the fact that the new Global Sexual Revolution is being incrementally imposed by a relatively small group of cultural elites. (p. 49). It is based in part on the deception and desensitization of the masses, and partly by force. As an example of both, she elaborates on the content of the *ACTIVIST'S GUIDE TO THE YOGYAKARTA PRINCIPLES (AG)*. (p. 79). The rhetoric of the Global Sexual Revolution goes hand-in-hand with postmodernism. It is Orwellian. Kuby tabulates the replacement of traditional terms with postmodernism: For example, "Sex" with "Gender", "Spouse" with "Partner", "National sovereignty" with "Global governance", "Cultural identity" with "Multiculturalism", and "God" with "The autonomous individual". (p. 53). Consider the emergence of an elaborate Newspeak (or, as Kuby calls it, the corruption of language: pp. 108-on) in just the last few decades. Prenatal infanticide (a. k. a. abortion) is disguised as "gender mainstreaming", "freedom of choice", "reproductive health", etc. (p. 60). Suddenly, we also have so-called "diversity", "sexual orientation", "gender identity", "compulsory heterosexuality", and "equality". (pp. 71-72). We hear about "homophobia", "transphobia", and whatnot-other "phobia". Especially nowadays, we hear that "gender is a social construct". It most certainly is not. The evidence, cited by Kuby, proves that it is innate. (p. 97). The author also discusses the manipulation of religion through theological sophistry. (pp. 193-194). This includes the oft-parroted silly argument about Jesus Christ never mentioning homosexuality (He also never mentioned necrophilia), that the Biblical condemnation of women preaching is equal to the Biblical condemnation of homosexuality (It is not), and the especially-

fatuous argument that the Bible only condemns loveless homosexual relationships (It condemns ALL homosexual relationships, "loving" and not).

A TOP-DOWN REVOLUTION: BY FORCE More and more, the advocates of the Global Sexual Revolution are taking-over institutions at all levels, and doing so as highly-organized pressure groups. For example, thanks to political pressure, the APA (American Psychiatric Association) caved, and removed homosexuality as a mental illness in 1973. The consequences have been far-reaching. (pp. 141-142). The agenda of the Global Sexual Revolution is also being pushed at the other extreme--the international level. The author calls attention to the role of the United Nations (e. g, pp. 49-on, p. 95, 202, 206) and the European Union (e. g, pp. 82-on, p. 161) in shoving sexual libertinism down the throats of reluctant and unwilling nations. The consequences of the top-down Global Sexual Revolution are easy to see. Kuby writes, "It should be clear by now that the LGBTI agenda is not about 'tolerance' and application of human rights to sexually defined, smaller and smaller minorities, but about giving privileges to non-heterosexual minorities at the expense of the majority's freedoms." (p. 71). And how! There is also the legal ban on conversion therapy. The author writes, "The interest groups use intimidation, defamation and campaigns against therapists, speakers they dislike, and undesirable conferences to suppress any information about the possibility of altering LGBT orientation and behavior." (p. 155). Kuby limits herself to broad-based issues. She doesn't discuss homofascism.

A TOP-DOWN REVOLUTION: THE EMERGING NEW TOTALITARIANISM The use of force, directed against those who openly disagree with the agendas of the Global Sexual Revolution, go further. Kuby elaborates on many specific incidents (p. 101 pp. 244-on) in which those individuals who dissented from the agenda of the Global Sexual Revolution have been punished, some severely. Of course, the list could be greatly expanded. The American reader can think of the long-term goal of homosexuals to use various methods of coercion (e. g, government-defunding and lawsuits) to force the Boy Scouts to accept both homosexual boys as well as openly-homosexual leaders. As I write this review, the NBA has caved to LGBT pressure groups, and will not have its 2017 All-Star game in North Carolina, with major financial losses to the state--all in reprisal for the state not complying

with the "your gender, and washroom choice, are whatever you FEEL" ideology of the Global Sexual Revolution. There is no escaping the fact that, slowly but surely, we are losing our God-given liberties. Kuby comments, "The 21st century's looming totalitarianism wears a different costume from that of the 20th--no mustache, no jackboots. It goes unrecognized because people today ease their consciences by pointing to the crimes of their forefathers, never seeing that in every era evil emerges in a different form. The new totalitarianism is flexible and can adapt to the values that are popular today. It even wears the cloak of freedom, while step-by-step destroying the conditions necessary for freedom." (p. 271).

PEDOPHILE PRIESTS? OR GAY PRIESTS? One of the most common smear tactics against the Catholic Church is that of the so-called scandal of the pedophile clergy. Gabriele Kuby cites Michael S. Rose's *GOODBYE, GOOD MEN*, which shows how, mainly in the 1970's, traditional masculine candidates for the priesthood tended to be screened out, and liberal, homosexually-oriented candidates were let in. Kuby also cites a number of studies that show that the abuse of minors, by Catholic priests, were primarily done on pubescent boys. (p. 193). **THE GROSS OVERSEXUALIZATION OF WESTERN SOCIETIES** Kuby puts "Catholic pedophile scandal" in broader context. The explicitness of sex, in the last few decades, has caused major social problems that were uncommon before then. For instance, there has been not only an increase in child molestation by adults, but also an increase in minor-on-minor sexual molestation. (p. 214). More subtle problems include the breakdown of the nuclear family, the inability to form lasting intimate relationships, and the declining birth rates in Western nations. **TURNING THE TIDE**

The author has a chapter on the ways that peoples are finally starting to fight back against the Global Sexual Revolution. (pp. 258-on). These includes efforts in the developed countries as well as the Third World, and by secular as well as religious groups.

Stolen Lives Kusmirek, Jan 2010 ***"Poles are Fascists!"***
"Poles are Neo-Nazis!" Old Communist Propaganda is Now Reused,
in the Western Press, By Cultural Marxists Consider the WWII-era

Communist smear campaign against Poland. The author, as if in a conversation, stated, (quote) Now the Soviet propaganda paints all the Poles as anti-Semitic, pro-Nazi. It is laughable, but the Western press takes it up. They repeat the same old workers' paradise stuff. It helps their conscience, I suppose, having given the country to Russia, to try to justify their crime. (unquote)(p. 41). The perceptive reader can see history repeating itself. The attacks on Poland as anti-Semitic and pro-Nazi, first stated by the Stalinists, are being now revived by the aptly named neo-Stalinists, such as Jan T. Gross. This time, however, the motive is primarily Holocaust memory (if not Holocaust Industry) related. They are also part of the standard toolkit of neo-Marxists. THE ORIGINS OF

POLITICAL CORRECTNESS Now also consider the relationship between Marxism and neo-Marxism. The author quotes a fictional person, Witek, as saying, (quote) We have a simple belief. Whoever disagrees with us must be mad. The dictatorship of the proletariat does not allow for any dogma other than ours. It is the way, the path of truth. The Left always uses this moralistic tone of political correctness. (unquote). The parallelism with today's leftist orthodoxy and "speech codes", on college campuses, is obvious.

Walka Z Kosciolem Wczoraj i Dzisiaj Nowak, Jerzy Robert 1999
***A Broad-Based Analysis of the Cultural Marxist Aggression
 Against the Catholic Church in Poland (and, Earlier, Mexico)***

THE WAR AGAINST THE CHURCH YESTERDAY AND TODAY is the title of this fact-filled Polish-language work by noted historian Jerzy Robert Nowak. WARNING: Its content is sobering and disturbing, and the sensitive reader is advised to avoid this book. THE CRISTERO

REBELLION In the 1920's and 1930's, Mexico was ruled by an anti-Christian government that heavy-handedly suppressed the Catholic Church. Nowak cites Frank Brandenburg, a leading historian of Mexico, who pointed out that the leading presidents of Mexico (Madero, Gil, Rubio, etc.) were high-ranking Freemasons. (p. 59). A small group of anti-Christian elitists thus ruled over the mostly-religious Mexicans. (p. 66). In what became known as the Cristero Rebellion, the Mexican people rose up and

took Mexico back from the secularists. Nowak's account is inspiring, and the Cristero Rebellion may serve as a model for how Poland's Catholics today could take Poland back from her wishy-washy leftist-serving politicians.

THE SPANISH CIVIL WAR Nowak cites the scholarly work of Hugh Thomas. The latter points out that the liberal (Republican) government, which was anti-religious, was heavily influenced by Freemasonry. (p. 85). During the attempted Communist takeover of Spain, the Republican forces made the destruction of Catholicism a top priority. Their militant atheism knew no bounds. For example, they burned almost all the churches of Barcelona, and engaged in mass burnings of Catholic libraries and paintings of saints. In all, over 20,000 churches were burned, comprising almost half of all of Spain's churches. (p. 89).

SOVIET COMMUNISM In the Soviet Union, in 1917-1985, the Communists murdered 200,000 clergy of various religions, including at least 130 Eastern Orthodox bishops. In addition, over 300,000 clergy were imprisoned. (p. 5, 11). After the Nazi-Soviet conquest of Poland (1939), and especially after the Churchill-Roosevelt betrayal of Poland, and the giveaway of Poland's eastern half (the Kresy) to the USSR at Teheran in 1943, the Communists systematically destroyed or closed almost all Polish churches. (pp. 50-on.). Of the post-WWII Soviet-imposed puppet governments of Eastern Europe, the one in Albania was the most aggressively repressive of religion. (pp. 152-153). In subjugated Poland, Cardinal Stefan Wyszyński courageously defied the Communist establishment, proclaiming that he feared no one except God. (p. 194).

SUSTAINED ATTACKS ON THE CATHOLIC CHURCH TODAY

Cultural Marxism is on the warpath. The LEWACTWO and secularists, in Poland, would like to turn Poland's Catholics into a minority that has been bullied into silence through marginalization, "separation of church and state" propaganda, and slanderous attacks. (p. 289, 301, 305). [Since Nowak wrote this book in 1999, this trend has accelerated. Think, for example, of KLER, and the foreign-funded LGBT attacks on Polish Catholicism.] There have been numerous desecrations and arsons of Catholic Churches in Poland, as well as assaults on Catholic priests. These have gotten very little attention, while vandalism of synagogues has gotten a great deal of publicity in the mainstream media. (p. 289).

THE

DEMONIZATION OF RADIO MARYJA

Jerzy Robert Nowak

elaborates on the reasons that RADIO MARYJA is so feared and hated by secularists and leftists (including the Katolewica--the Catholic Left). There are many such reasons. The Katolewica tends towards postmodernism, moral permissiveness, and moral relativism, and is allied with atheists. (p. 307). RADIO MARYJA stands for traditional morality, and threatens the political Left by tending to lift people out of their moral ignorance and lethargy (p. 309), and by becoming a focal point for those Poles who support traditional morality. (p. 310). The Polish Left uses the same scare tactics as the American Left, notably the bogeyman of "the danger of theocracy" and the "Taliban". (p. 332). It also accuses RADIO MARYJA of being divisive. (This is doubly ironic since the Left has always specialized in dividing people, as into arbitrary and self-serving classes of "victims" and "oppressors".) RADIO MARYJA is a threat to Poland's mainstream media, which tends to be indifferent or hostile to Polish patriotism. As of 1995, 70% of Poland's media was foreign-owned (often under Polish names), according to Father Tadeusz Rydzyk, and this is a loss of Polish sovereignty and a form of neo-colonialism against Poland. (pp. 310-311). Any competitor with this monopoly is a threat in itself. Poland's Communists and ex-Communists are also threatened by RADIO MARYJA. This is because its programs often remind the Poles of the crimes of the Communists, and the fact that these have never been punished, owing to the GRUBA KRESKA ("thick line") policy and the lack of LUSTRACJA. (pp. 316-317). Some notable enemies of RADIO MARYJA were post-Communists such as President Kwasniewski and Jerzy Urban. (p. 332). Politicians are threatened by RADIO MARYJA. This owes to the fact that listeners to RADIO MARYJA tend to vote at higher frequency than non-listeners. (p. 319). In addition, RADIO MARYJA opposes the policies of the former nomenklatura, especially the privatization of Polish industry by selling it for a very low price. (p. 323).

Odklamac Wczoraj i Dzisiaj

Ryba, Mieczyslaw

2014

On

Feliks Koneczny. Postmodernism. German Guilt Diffusion.***Pedagogika Wstydu***

REMOVING THE FALSEHOODS OF

YESTERDAY AND TODAY is the title of this Polish-language book. It has more to do with setting the record straight than with exposing falsehoods per se. The book is easy reading, and perhaps its greatest strength is the provision of references for deeper study of the themes raised by the author.

FELIKS KONECZNY AND HIS LEGACY The author examines some of today's events in the light of the works of Feliks Koneczny. How could the OUN-UPA rezuny (cutthroats) torture and murder thousands of Poles in cold blood, while most of them were churchgoers (even the sons of Greek Catholic priests)? Ryba believe that the answer lies in the fact that the Turanian (eastern Mongolian) civilization governs Ukrainians, just as it did the Tatars and the Russians. In accordance with Turanian civilization, politics is divorced from morality, and the church is subordinate to the state. What's more, the politics of ruthlessness is a characteristic of Turanian civilization. For this reason, the OUN-UPA terror was directed not only against Poles, but also against Ukrainians who did not conform to the OUN's ideology. (pp. 229-230).

THE EUROPEAN UNION: A FOURTH REICH? One particularly good citation (p. 58) examines the idea behind the EU (European Union). It is John Laughland's work, *THE TAINTED SOURCE*, which provides a rational foundation of Euroskepticism. It focuses on the long history of European powers (notably Germany) attempting, through non-military means, to acquire hegemony over Europe, not rarely at the expense of Polish sovereignty.

CULTURAL MARXISM FROM THE WEST The author mentions the divide in the west between those who promote abortion, euthanasia, same-sex marriage, etc., and those who oppose these things. (p. 27). Ryba also repeats the warnings of Saint Pope John Paul II on the dangers of moral relativism, the subjective re-definitions of truth, and self-serving re-definitions of pluralism and tolerance. (p. 31). Author Mieczyslaw Ryba traces these trends to neo-Marxist Antonio Gramsci and the Frankfurt School. Western society and Christianity were not to be destroyed by a violent revolution emanating from the working class. They were instead to be destroyed by neo-Marxist elitists taking over the culture, and steering the culture to such things as multiculturalism. (pp. 111-on).

POSTMODERNISM: DISTORTING HISTORY AT POLAND'S EXPENSE The WWII portrayal of Poles as unenlightened reactionaries serve the left-wing agenda. Leftists would

not allow Catholic Poland to be appreciated as a bastion against Nazi Germany and the Soviet Union. (p. 204). Fast forward to the present. Author Mieczyslaw Ryba characterizes the current teaching of history in Poland as one governed by ahistorical postmodernism, and the agenda of marginalizing the knowledge of Polish history and giving it a left-wing slant. (p. 221). It is this deliberately-cultivated ignorance of Polish history that enables the media-propagated "Poles were co-responsible for the Holocaust" falsehoods of neo-Stalinist Jan T. Gross to have any credence. (p. 209, pp. 221-222). **GERMANY AND THE ROOTS OF POLONOPHOBIA** The author then focuses on German influence on Poland's media and educational system. He discusses the drive for Silesians to be recognized an autonomous group, the tendency of Germans to repaint themselves as the victims of WWII, and the German tendency to instill in Poles a vague sense of guilt for the atrocities of WWII [e. g, the film, *UNSERE MUTER UNSERE VATER (GENERATION WAR)*; and the non-accidental mendacious phrase "Polish death camps"]. (pp. 217-218). This is German guilt diffusion, and use of the *PEDAGOGIKA WSTYDU*.

Zagrozenia Dla Polski I Polskosci Nowak, Jerzy Robert 1998

Cultural Marxists Make War Against Poland's Catholic and Patriotic Traditions **THREATS TO POLAND AND POLISHNESS** is the English-language translation of the title of this Polish-language book. There is certainly a culture war going on in Poland. Virtually every item dear to Poles has come under often-vulgar attack, and this is examined by Nowak in exhaustive detail. **STANDING UP TO POLONOPHOBIA**

Owing to his courageous stand, Nowak has been called every name under the sun including--surprise--an anti-Semite. In actuality, Nowak individualizes Jewish behavior, and provides details on the seldom-heard contemporary Jews who are Polish patriots (Vol. 1, pp. 299-312). He does take strong issue with the many overt manifestations of Polonophobia, such as *SOPHIE'S CHOICE*, *EXODUS*, *MILA 18*, *SHOAH*, *SHTETL*, *MAUS*, *HOLOCAUST*, *SCHINDLER'S LIST*, *ESCAPE FROM SOBIBOR*, etc. Far from scapegoating Jews or any other single group, Nowak identifies many

sources of attacks on Poland. For instance, there has been a disturbing resurgence of old-fashioned anti-Polish thinking among Germans, Russians, and certain Ukrainians (Volume 2). Furthermore, many attacks originate from within. In fact, Nowak provides evidence for the existence of a pervasive spirit of self-abnegation among many Poles, even a "national masochism" (Vol. 1, pp. 272-273, 306). He fingers many blame-Poles-first spokespersons by name: Adam Michnik, Jacek Kuron, Anna Bikont, Jerzy Urban, and many others.

CULTURAL MARXISM AND ITS AGGRESSION AGAINST POLAND

All previous Polish Communist governments were Quisling ones. Since then, various LEWAKS, post-Communists, "internationalists", selfish "latter-day Targowicians", "Euro-enthusiasts", etc., would sell Poland to the highest bidder. They would also have Poland discard her rich patriotic and religious heritage, replacing it with western-European-style secularism and amorality. Such is the self-serving idea of progress of cultural Marxism. "No thanks!" says Nowak. The LEWACTWO (just as American leftists) attack patriotism as jingoism, and then attempt to redefine terms so that treason becomes patriotism (Vol. 1, p. 197). There is an ongoing smear campaign against Christianity, the Church, and especially against RADIO MARYJA.

[Nowak wrote this book over 20 years ago. It has since gotten much worse.] This has gone beyond words. There has been an alarming

epidemic of church-burnings and cemetery-desecrations across Poland (Vol. 2).

SELDOM-PRESENTED INFORMATION Jacek Kuron (and, more recently, Jan T. Gross in his FEAR) tried to make a big issue of the fact that Poles acquired post-Jewish properties. What is conveniently forgotten is the fact that millions of Poles also lost their properties during and after WWII (Vol. 1, p. 144, 296-298). Various items of information are presented. Polish economists helped put prewar Poland on her economic feet (Vol. 2, p. 299). Newly-revived tales of Poles killing Jews during the Warsaw Uprising originated from falsified documents once tailored by the Communist pseudohistorian-politruk Bernard Mark (Vol. 1, p. 188).

Operation Wisla wasn't Polish; it had been Stalin's plan (Vol. 2, p. 305). So why should Poles apologize for it--all the while that Ukrainians never apologize for over 130,000 defenseless Poles murdered by the OUN-UPA? Volume 2 focuses on specific Polish policies. It ends with a comprehensive

index consisting of hundreds of names mentioned throughout both volumes.