

Highly-Influential Anti-Polonism: *Schindler's List*, *Maus*, *Shoah*, *Painted Bird*, *Holocaust TV Series*. Why Jewish Polonophobia

(34 Books Reviewed by Jan Peczkis)

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***Schindler's List* (Steven Spielberg)**

Spielberg's Holocaust: Critical Perspectives on *Schindler's List*

Loshitzky, Yosefa 1997 ***Schindler's List is the Crown Jewel of Holocaust Supremacism. African Americans, Poles, and All Other Victims of Genocide, Are Slighted. "Goodbye Jews!"***

Polonophobic Innuendo HOLOCAUST AND HOLLYWOOD By way of introduction, Yosefa Loshitzky uses the term Schindlermania (p. 6) and then calls attention to the obvious, "Schindler's List was the 'jewel in the crown' in 'the year of the Holocaust,' confirming once again the power of popular cinema to shape collective memory and to generate topics for popular conversation." (p. 6). Owing precisely to its popularity and moral

prestige, Schindler's List must be analyzed for its injustices to non-Jews, and that is the focus of my review.

GERMAN GUILT DIFFUSION AND SCHINDLER'S LIST This book does not address the question of minimizing German guilt for the German-made Holocaust, but it still shows loud and clear. Here we have such a big-deal movie about a German rescuer of Jews, and no such comparable movie about, for example, the many Polish rescuers of Jews, all of whom operated in conditions that were infinitely more difficult than that of Oskar Schindler.

AFRICAN-AMERICAN LEADERS POINT OUT: "IT'S ABOUT THE JEWS AND ALWAYS ABOUT THE JEWS" With reference to Minister Louis Farakhan and Khalil Abdul Muhammad, Loshitzky writes, "After a visit to the Holocaust Museum in Washington [USHMM] in September 1994, Khalil Muhammad stated, 'We were given swindler's list.' These 'witticisms' give voice to African Americans' frustration with attempts to frame their victimhood through the experience of other groups. For African Americans such efforts are ways of silencing their own victimhood and making it invisible." (pp. 6-7). No kidding. And it is ALL non-Jewish genocides, and not only that of the African Americans, that are effectively silenced and made invisible. [Well, almost. It may not exactly be a zero sum game (100%/0%), but it is close enough (likely 95%/5%)]. In addition, the quoted statement that includes "with attempts to frame their [African Americans'] victimhood through the experience of other groups" calls the bluff on the Orwellian-redefined "universal" Holocaust, and its self-appointed presumed role as a "gateway" through which all other genocides must be understood.

EFFECTIVELY: "IF IT BENEFITS THE JEWS, IT'S GOOD, AND NO ONE ELSE REALLY MATTERS" "Loshitzky then quotes Louis Farakhan, "Why is it that we have so many stories about a Jewish Holocaust?...Why is it that we can see a Schindler's List but there is nothing that is said of the Holocaust to black people, which was 100 times worse than the Holocaust of the Jews." (p. 16). Good question. Let us take this further: **THOUGH THE SETTING IS GERMAN OCCUPIED POLAND, THE POLOKAUST DOESN'T EXIST, AND EVEN INDIVIDUAL POLES ARE ALMOST INVISIBLE!** Author Jeffrey Shandler comments, "Noting the paucity of Polish characters in the film, columnist Agnieszka Wroblewska comments that, 'it's not an anti-Polish film: Poland basically does not exist in it.' Nonetheless, she argues, the film 'requires a touch of balance,' as it fails to allude to Polish victims of Nazis or to those Poles who, like Schindler,

helped save Jewish lives." (p. 161). Again, "If it benefits the Jews..." Author Judith E. Doneson makes the foregoing conclusion even stronger, "Indeed, in Krakow, a major city in Poland, we barely see a Pole. Certainly, we meet no Polish characters of any consequence: There is the little girl who cries 'good-bye, Jews', a young boy who, when a train passes en route to Auschwitz, mimes the slashing of his throat, indicating the Jews will die: and the scene in church with the religious Poles praying while Jews carry out black market activities." (p. 146). HATE SPEECH IN CINEMA: AN INVENTED POLISH GIRL GIVING A SARCASTIC FAREWELL TO THE DYING JEWS This book fails to address an important issue. Contrary to Agnieszka Wroblewska, *Schindler's List* most definitely is anti-Polish. The scene of the Polish girl cheering the impending Jewish deaths (Goodbye Jews!), while other Poles throw mud on the Jews, is a LIE (well, 99% lie). Fact is, according to the vast majority of Jewish testimonies, Poles were, with very rare exceptions, sympathetic to the Jews who were about to be put to death. So why did Steven Spielberg include the anti-Polish scene? Could it be a projection of his Jewish Polonophobic prejudices onto the character of an innocent little Polish girl? We are told, over and over again, that Hollywood is careful about not promoting prejudices against any group. Really? Just think of the massive audience (120 million Americans!) that was exposed to this hateful image of Poles. A company would have paid big bucks for a few seconds of positive advertising publicity to 120 million viewers.

Oskar Schindler: The Untold Account of His Life, Wartime Activities, and the True Story Behind the List Crowe, David M. 2004

Oskar Schindler a Hero? Not Quite. He Saved Jews in Part to Maintain His Workshop, To Avoid Becoming Superfluous and Sent to the Russian Front All of the hagiography surrounding Oskar Schindler, as exemplified by the iconic movie *Schindler's List* requires a re-examination of all the issues involved. Note that the motives of Polish rescuers, of fugitive Jews, have sometimes been questioned. It has been alleged that they rescued Jews for the money, or that they did it to spite the Germans. So Oskar Schindler should be subject to the same skeptical cynicism. SCHINDLER PROFITED FROM JEWISH FORCED LABOR

David Crowe's book is packed with details. It includes seldom-told

facts. For instance, Crowe writes, "Nonetheless, Oskar was motivated for business as well as moral reasons...It should be remembered that the use of Jewish labor in Krakow was good business." (p. 178). Crowe adds this about Oskar Schindler, "Moreover, his motives were not solely humanitarian. He was a businessman who made a great deal of money during the war and hoped to do so afterwards, hopefully with the Jews who were part of his workforce in Krakow and Brunnlitz." (p. 268).

AN ULTERIOR MOTIVE FOR SAVING THE JEWISH WORKERS: THE NAZI GERMAN LEADERS AT CRACOW AND PLASZOW FRETTEED LOSING THEIR NON-COMBAT POSITIONS IN THE EVENT OF THE

LIQUIDATION OF THEIR WORKSHOPS! Crowe comments, "[Amon] Goth, had written to his father after Stalingrad that he was worried about the outcome of the war. And Goth [Goeth] also knew that if Plaszow closed he would probably be sent to the Russian front because the Waffen SS was constantly transferring its officers and men from the camps to the front and replacing them with older or wounded veterans. [Mietek] Pemper also shared this information with Oskar Schindler, who was also in the process of setting up a separate armaments wing at Emalia. Schindler's efforts would be strongly supported by Goth since Emalia was a subcamp of Plaszow." (p. 250).

ENTER EMILIE SCHINDLER In her book, *Memoirs*, co-authored in Spanish with Rosenberg, Emilie Schindler criticized her late husband, calling him a "selfish coward" who kept his factory open and his Jewish workers alive only because he "feared he would be drafted and sent to the Russian front if he ceased to be an industrialist. "Despite a careful search, I could not locate this quoted passage in the English-language translation, *WHERE LIGHT AND SHADOW MEET*. Has it been censored out? But no matter: SPARING FORCED LABORERS, INCLUDING JEWISH ONES, TO AVOID ENDING UP ON THE RUSSIAN FRONT: MORE EVIDENCE Emilie's

Schindler's accusations are supported not only by the statements of author Crowe quoted above, but also by eyewitnesses. Various German officials at Cracow and Plaszow had definitely tried to keep their Jews alive and on location in order to avoid themselves becoming superfluous and thereby ending up in the Ostheer (Eastern Army), or from other self-serving motives: See: *The Iron Furnace* [pp. 161-162 therein], by George Topas; *A Narrow Bridge to Life* [p. 5 therein], by Belah Gutterman; *The Krakow*

Ghetto Pharmacy [pp. 102-103, p. 128 therein], by Tadeusz Pankiewicz; and *Sentenced to Remember* [p. 103 therein], by William Kornbluth.

The Iron Furnace: A Holocaust Survivor's Story (New Edition)

Topas, George 2014 ***Civil Disturbances Were Not the Holocaust! Oskar Schindler's Heroism Dubious. Postwar Jew-Killing From Banditry, Not Some Mythical "Holocaust After the Holocaust"***

This work is lucidly written. The author was an assimilated Polish Jew whose parents had been well-off shoemakers. He experienced the 1939 War, the Warsaw Ghetto, and his "life" in a succession of German work camps. DO NOT CONFLATE MINOR CIVIL DISTURBANCES WITH THE HOLOCAUST

This is increasingly done by the like of Kopstein and Wittenberg, in their INTIMATE VIOLENCE. They relativize the killings of a few Jews, by Poles and Ukrainians, with the German-made Holocaust of 6 million Jews. In contrast, author George Topas keeps things in common-sense perspective. He describes the spring 1940 pogrom as the deed of Polish hoodlums, whom the Germans incited. (p. 35). DOES NOT CONFUSE POSTWAR BANDITRY WITH MURDEROUS ANTISEMITISM, MUCH LESS "POLES FINISHING HITLER'S JOB" After the war, Topas learned that one of his relatives, in German-occupied Poland, had been murdered. Instead of automatically blaming Poles and accusing them of (what else?) anti-Semitism, one of the surviving relatives noted that the person had fallen victim to bandits of unspecified (or unknown) nationality, and that there was no lack of vile people, especially in wartime. (p. 265).

JEWS WARNED BY POLES, NOT MOCKED On another subject, Topas received food packages from his grandmother in the USA, at least through November 1941 (p. 64), thus refuting the notion that Jews were completely isolated from the outside world. On still another subject, while Topas was on a train that he thought (erroneously) was on its way to Treblinka and death, he noticed a Polish peasant onlooker, through the window, on a stop. The peasant had a somber expression, as if watching the funeral of one of his neighbors. (p. 110). [Along with many other similar testimonies, it contradicts the Polonophobic tall tale of throngs of Poles cheering as the Jews were being sent to their deaths.] Finally, despite their obsession with Aryan racial purity, the Germans were not averse to using Jewish prisoners for compulsory blood transfusions to benefit wounded

German soldiers. (p. 197). **MOST GERMAN WAR CRIMINALS WENT UNPUNISHING**

After being liberated by American forces, Topas eventually testified in some lesser-known trials of German war criminals. He called attention to the fact that the vast majority of them escaped justice. (pp 1-10, 268).

WHY JEWISH RESISTANCE TO ASSIMILATION

The anti-assimilationist attitude of most Polish Jews is usually attributed to Jews not being granted equal rights with gentiles, or not being able to "fit" into a society that has a strong Christian-majoritarian atmosphere. However, a self-concept of one's Jewishness, that is incompatible with assimilation, also plays an important role. Assimilation can be seen as abandoning essential aspects of Judaism. Such was the case with George Topas' father, (quote) He was a thinking individual who eventually reached the conclusion that assimilation was a failure--a failure to appreciate our own traditional values. (unquote). (p. 12).

WHO IS THE ARBITER OF HOW JEWS ARE SUPPOSED TO BEHAVE IN THE NATIONS IN WHICH THEY FIND HAVEN? On a possibly related issue, the author touches on the post-Pilsudski government of Poland, the O. Z. N. (OZON, the Camp of National Unity). (p. 13). Colonel Jan Kowalewski [Kowalewski] is quoted as wanting Poland's Jews shipped to Madagascar. [BTW, an old idea first conceived by Zionists.] Colonel Jan Kowalewski allegedly said that, as proof that he was not an anti-Semite, he was willing to exchange Polish Jews for German Jews because the latter made better citizens. A rabbi responded that "every country gets the kind of Jews it deserves." (p. 13). Apart from overlooking Poland having accepted large numbers of Jews that had been persecuted in medieval Germany, and the fact of economically-driven Jewish Germanophilia, the rabbi's reasoning is unclear. Is he implying that a gentile nation must meet the approval of its Jewish minority before the Jews will give it their allegiance? Is this not a form of Jewish snobbery?

INSIGHTS INTO OSKAR SCHINDLER'S MOTIVES?

The author spent some time at Plaszow, but does not mention Oskar Schindler. However, he earlier was a forced laborer at Camp Budzyn, which was a satellite camp of Maidanek (Majdanek). It contained 3,000 Jewish prisoners, and hundreds of Polish ones, and, for a time, was a Heinkel aircraft factory. (p. 160). A onetime German supervisor expressed fear of losing his job and being sent to the front. (p. 161). As the factory was relegated to an aircraft repair shop, the German supervisors invented a series of repetitive make-work "repairs" in order to make their

factory seem productive. (pp. 161-162). Now consider the fact that Oskar Schindler has been accused, by his wife Emilie Schindler, of being motivated not (or not only) by devotion to the SCHINDLERJUDEN, but by fear that, were his SCHINDLERJUDEN to be sent to their deaths and his factory closed, he would be sent to the Russian front. Topas' experience shows how such thinking played out, and why Schindler would try to keep his Jews alive at all costs. A PLACE FOR HUMOR Even in tragedy, there can be laughter. There was Crazy Rubinstein (as he called himself, "ICH, MYSHUGENEH"). He was the unofficial jester of the Warsaw Ghetto. He wore clownish clothes, and would tell jokes, often based on double meanings. (p. 46). As Germany began to lose the war, a joke went around. The Germans were retreating because the Jewish shoemakers had nailed the heels on the front soles of the shoes, causing the Wehrmacht to march backwards. (p. 139).

Maus (Art Spiegelman)

MetaMaus: A Look Inside a Modern Classic, Maus Spiegelman, Art
2011 ***Acclaimed and Widely-Read Author Art Spiegelman
Openly Admits His Anti-Polish Bias in the Classroom-Used MAUS***

Art Spiegelman makes no effort to correct the falsifications of history in MAUS in this METAMAUS volume. Instead, Spiegelman advances the following rather shallow exculpations (CAPS): BUT MAUS IS "ONLY" SEMI-FICTION AND BIOGRAPHY Malicious fiction is still malicious. Think of the infamous PROTOCOLS OF THE ELDERS OF ZION. People tend to form their opinions according to what they read, regardless of its genre. MAUS promotes prejudices against Poles. The falsifications in MAUS make it unacceptable in the classroom--especially in view of the impressionable children and teenagers, and even low-information adults. Merely the fact that MAUS is "about the Jews" does not entitle Spiegelman to so grossly falsify the history of other peoples (Poles in this case), especially in view of the low-information of most of his readers. In his MAUS, Spiegelman shows Poles hanging a surviving Jew for coming to reclaim his property. The reader is misled to believe that this was something normative. It was not. The reader is not told that this happened

to a small fraction of 1% of Jewish returnees, that Poles were in crushing poverty and in a desperate housing shortage situation, during and immediately after WWII. Nor is the reader told that a civil war was going on in Poland. During this time, in which several hundred Jews were being killed by Poles out of various motives, Jews collaborating with the Soviets were murdering tens of thousands of Poles. Why isn't that in MAUS?

NOT ONLY POLES ARE ANIMALS. ALL THE CHARACTERS ARE ANIMALS Art Spiegelman would have us believe that the portrayal of Poles as pigs is innocuous, because, after all, Germans are cats and Jews are mice. Note quite. The pig has an intense and emotional abominable connotation, in Jewish thinking and history, in a way that other non-kosher animals, such as the cat and mouse, and even the horse and camel, do not. Please see: The Essential Talmud. [In fact, according to the Talmud (BABA KAMA 82b), a Jew is cursed merely for breeding pigs!] Now go beyond Jewish religion. Consider everyday life. As everyone with the most elementary knowledge of English knows, "You pig!" is incomparably more pejorative than "You cat" or "You mouse!" Don't believe me? Ask any child.

SPIEGELMAN IS MERELY COPYING NAZI MOTIFS FOR HIS COMIC In actuality, the Nazis had no singular, fixed image for any particular group that they despised. By Spiegelman's own admission (p. 115), the Nazis also depicted Jews as poison mushrooms (as in the infamous DER GIFT PILZ). The Nazis seldom, if ever, portrayed themselves as cats. (Did they EVER?)

POLES SUFFERED TOO, BUT THIS HAS NO SIGNIFICANCE By Spiegelman's own admission (p. 121, 124, 129), Poles suffered greatly under the Nazis. However, he also acknowledges that he made his choice of Poles-as-pigs in order to put the Poles "outside the food chain" relative to the Nazis. (p. 129). The Poles, in Spiegelman's own words, were "witnesses". (p. 129)(a variant of the more commonly used Holocaustspeak term, "bystanders".) In fact, there was no clear-cut dichotomy between how Nazis reckoned Jews and Nazis reckoned Poles. Spiegelman and his MAUS are functionally in denial about the fact and magnitude of Polish suffering under the Germans! **THE MASS MURDER OF JEWS IS MORE SIGNIFICANT THAN THE MASS MURDER OF POLES**

Art Spiegelman rationalizes the imagery of mice (Jews) and Poles (pigs) on the "fact" that Jews were subject to extermination, while Poles were to be exploited and "worked to death", but not exterminated. (pp. 121-122). This, too, is contrived. Death is death,

whether you are an animal slaughtered for food, or you are an animal killed for eating the farmer's grain. Besides, whether you are a mouse on the farm, or whether you are a pig on the farm, you have no inherent right to live, and you remain alive only as long as the farmer chooses to let you live, or has not yet gotten around to killing you. The experiences of the Poles and Jews, though different, overlapped considerably. The Nazis had utilitarian as well as exterminatory attitudes towards the Jews. Thus, large numbers of Jews were forced laborers in the camps and ghettos, being slowly worked to death in a utilitarian manner. The Jews had no monopoly as victims of genocide. The Germans exterminated the bulk of Poland's intelligentsia, and Poles in general were to be largely exterminated had the Germans won the war.

THE CHARACTERS IN MAUS ARE COMPLEX ONES A pig with lipstick is still a pig, and a complex pig is still a pig! Now consider Spiegelman's own assessment of how readers tend to perceive the main characters of the MAUS comics. He comments, "Even in the way they're drawn, the cats have the most human of the faces. The mice have the most abstracted and the least physiologically human representation: the nose is at the bottom, the eyes are at the midway point, and there's no room for that mouth. The pigs have those unsightly snouts." (p. 128). Clearly, by Spiegelman's own tacit admission, the Germans come out more favorably than the Poles, even though the Germans are the ones that had murdered 5-6 million Jews! This smells of the historical revisionism (e. g., the falsehood about "Polish death camps") that shifts the blame for the Holocaust away from the Germans--where it belongs--and onto the Poles.

"POLES ARE THE PROBLEM" When all else fails, Spiegelman resorts to blame-the-victim tactics by accusing Poles of being the problem--about there being "something deeply problematic about the Polish ability to assimilate the past." (p. 124). What if someone were to turn this around by suggesting that there is "something deeply problematic" about the arrogance in quite a bit of Jewish thinking and conduct--as exhibited by Spiegelman?

SPIEGELMAN AS A HEROIC ICONOCLAST Art Spiegelman thinks himself a hero. He takes delight in offending Poles, fancying himself some kind of hero for being an iconoclast and breaker of taboos (p. 124). To validate the fact that he is a hero, Spiegelman should instead attack a group that, unlike the Poles, has the political power to bite back effectively. Now that would be interesting.

SPIEGELMAN FINALLY ADMITS THE OBVIOUS: HE IS ANIMATED

BY POLONOPHOBIA Finally, Spiegelman divulges his ACTUAL reasons for calling Poles pigs. It is bashing Poles, pure and simple. With reference to his father's attitude towards Poles, he quips, "'So my metaphor [mice to be killed outright, and pigs to be exploited and eaten] was somehow able to hold that particular vantage point while still somehow acknowledging my father's dubious opinion of Poles as a group.'" (p. 122). This is bigoted, collectivist thinking, like saying that it is all right to portray Jews as crooks just because some Jews are crooks. Evidently, bigotry is always wrong--unless, of course, the targets of the bigotry are Christians or Poles. Polonophobe Art Spiegelman adds that, "'And considering the bad relations between Poles and Jews for the last hundred years in Poland, it seemed right to use a non-Kosher animal.'" (p. 125). Spiegelman is completely one-sided, with the usual selective memory about past Polish anti-Semitism. He is predictably silent about the privileges Jews also had in Poland, as well as the Jewish share of wrongs in the poisoning of Polish-Jewish relations.

TURNING THE TABLES: A COUNTER-MAUS CARTOON (I CALL MUNGO, THE GERMAN WORD FOR MONGOOSE)

Let us see how Art Spiegelman and his fans, would like my proposed Counter-MAUS cartoon below. How well would it "fly" in the American classroom and in Holocaust education? This alternative cartoon of mine is more historically accurate than the original MAUS. If readers find it offensive, then it is no more so than the Poles-as-pigs in the original MAUS. The Counter-MAUS cartoon, MUNGO, features the following characters: clean rats, dirty rats, snakes, mongooses, and bears. THE PLOT: The snakes overrun the terrain. The mongooses fight, and manage to kill some of the snakes. The dirty rats help the snakes find and eat clean rats, and then the snakes eat the dirty rats. A few of the clean rats and dirty rats survive, hidden by the mongooses. In time, the bears arrive at the scene, drive out the snakes, and begin to hunt the mongooses. The dirty rats and clean rats come out of hiding, and help the bears catch the mongooses. In this proposed Counter-MAUS cartoon, the snakes are the Germans. The mongooses are the Poles. The dirty rats are those Jews (such as in the JUDENRAETE and part of the Jewish Ghetto Police) that collaborated with the Germans. The clean rats are the multitudes of innocent Jews who became victims of the Germans. The bears are the Soviet second-occupants of Poland. I do not believe in censorship. MAUS should not be removed from the classroom. Instead, my proposed Counter-

MAUS cartoon, MUNGO (the German word for mongoose), should be given equal time in the classroom whenever MAUS is used. It is only fair.

The Complete Maus (Maus, #1-2) Spiegelman, Art 1986

Distorts Basic Facts As Part of Its Pro-Jewish, Anti-Polish Narrative. Is Predictably Silent About Jews Killing Poles This highly regarded cartoon series has been widely used in the classroom, where only the highest standards of factuality should prevail, especially when one is dealing with generally-unsuspecting readers. For this reason, the way it departs from historical fact is particularly objectionable. While some readers of this review may not welcome this information, it needs to be told.

HOLOCAUST? YES, BUT DON'T FORGET THE POLOKAUST The portrayal of Poles as well-fed pigs is offensively false. Fact is, the Germans murdered millions of Poles, and the remaining Poles suffered greatly.

There is hardly a single family in German-occupied Poland that did not lose at least one loved one to the German genocidal machine. The Germans murdered half of all educated Poles, and destroyed the majority of Polish books and other printed matter.

MIXING POLES WITH NAZI GERMAN KILLERS The portrayal of a Pole saying "Heil Hitler!" (p. 151) is particularly egregious. Virtually no ethnic Pole would do such a thing. **SO POLES WERE A HORRIBLE PEOPLE** Spiegelman (p. 151)

portrays a Polish mother warning her children that the Jews will get them, take them away, and eat them. He fails to provide proper context for the reader. Fact is, such tales were common, and were directed not only against Jews. For instance, Jews told their children tales about Gypsies (Sinti and Roma) stealing Jewish children and raising them as slaves. See the Peczkis review of *The Janowska Road*. **POLES KILLED JEWS. WOW. DID YOU KNOW THAT JEWS ALSO KILLED POLES?** Other

matters, not part of the German-made Holocaust itself, are also presented by Spiegelman in a one-sided, contextual vacuum. For instance, he devotes two pages (pp. 291-292) to Poles killing Jews, after the war, over property disputes. He does not tell the unsuspecting reader that far less than 1% of returning Jews met this fate, and that the vast majority of returning Jews uneventfully reclaimed their properties. He does not tell the reader that there was a desperate housing situation in Poland, caused by the war and occupation, greatly aggravating rivalries over properties.

Finally, Spiegelman conveniently fails to tell the reader that there was a civil war going on in Poland at the time (caused by the impending Soviet imposition of a Communist puppet state) that placed Jews on the opposite side of Poles. Jews sometimes killed Poles just as Poles sometimes killed Jews. For instance, see INTERMARIUM by Chodakiewicz.

Considering *Maus*: Approaches to Art Spiegelman's "Survivor's Tale" of the Holocaust Geis, Deborah R. 2003 ****Irony to Poles=Pigs****

Racism in MAUS, Antisemites Once Called Jews Pigs! This book is rather abstract in its text. Let us focus on relevant, practical matters: IMPLICATIONS OF THE USE OF ANIMALS IN MAUS. The authors of this book simply repeat the canned explanation for Spiegelman's choices of characters without so much as a glimmer of criticism. Here are the facts: Art Spiegelman has admitted that his use of pigs for Poles was done *intentionally* in order to cast aspersions on Poles. [See p. 122 of METAMAUS]. The fact that "his father saw it that way" is merely a deflection: One does not promote prejudices, in the classroom, merely because one's father held them! Art Spiegelman would, for public consumption, have people believe that the portrayal of Poles as pigs is innocuous, because, after all, Germans are cats and Jews are mice. Art Spiegelman is a little disingenuous. The pig has an intense and emotional abominable connotation, in Jewish thinking and history, in a way that other TREYF (non-kosher) animals, such as the cat and mouse, and even the horse and camel, do not. Please see THE ESSENTIAL TALMUD. [In fact, according to the Talmud (BABA KAMA 82b), a Jew is cursed merely for breeding pigs!] Now go beyond Jewish religion and consider everyday life. As everyone with the most elementary knowledge of English knows, "You pig!" is incomparably more pejorative than "You cat!" or "You mouse!" Don't believe me? Ask any child. **IRONICALLY, PIGS WERE ONCE USED AS A VULGAR ANTI-SEMITIC PUTDOWN OF JEWS** Author David Mikics quips, "...Jewish prohibition of pork has traditionally been explained in anti-Semitic lore by identifying Jews, too, as pigs, who were reluctant to eat their own kin." (p. 21). So there you have it. Pigs are inescapably derogatory when said of Jews, but it is perfectly fine with the Jew Spiegelman to characterize Poles as pigs. **BUT SPIEGELMAN IS MERELY COPYING NAZI MOTIFS FOR HIS COMIC** In fact, the Nazis

had no singular, fixed image for any particular group that they despised. They often portrayed Jews AND Poles as vermin. Moreover, the vermin did not have to be mice, or even rodents at all. Vermin could also be insect pests. Nazi Germans also portrayed Jews as poison mushrooms [e. g, the infamous, widely-used DER GIFT PILZ, which was used to instill anti-Semitism in German children in Nazi Germany]. The Nazis seldom, if ever, portrayed themselves as cats. (Did they EVER?). Conclusion: Spiegelman is merely cherry-picking Nazi themes in accordance with his agenda, which is the promotion of the standard meme of the ever-victim Jew and the villainous Catholic Pole. As if the foregoing was not enough, author David Mikics makes these truly amazing assertions, "Nazi doctrine privileged Poles over Jews, but the Poles' purpose, like that of pigs in pork-loving Germany, was to feed the Reich." (p. 22). Obviously, Mikics has NO CLUE about real history. Poles were not privileged in any way, shape, or form by the Germans. Not only Poles but also Jews were exploited for forced labor and the confiscation of belongings. Poles no less than Jews experienced genocide (the Polokaust): The only difference between Poles and Jews was that of timing of murderous events in accordance with German policies. BUT MAUS IS ONLY SEMI-FICTION AND BIOGRAPHY So what? Malicious fiction is still malicious. People tend to form their opinions according to what they read, regardless of its genre. The Polonophobic falsifications in MAUS, make it unacceptable in the classroom--especially in view of the impressionable children and teenagers, and even low-information adults. Distinctions between "biography" and "what really happened" are generally lost on non-specialist readers. [The PROTOCOLS OF THE ELDERS OF ZION is fiction, as almost everyone realizes, but this does not prevent it from creating negative images of Jews in the public imagination. For this reason--and rightly so--Jews object to it.] Merely the fact that MAUS is "about the Jews" does not entitle Spiegelman to so grossly falsify the history of other peoples (Poles in this case), especially in view of the low-information of most of his readers. He evidently does not realize it, but not only Jews matter. Other peoples' reputations matter too. In his MAUS, Spiegelman shows Poles hanging a surviving Jew for coming to reclaim his property. The reader is misled to believe that this was something normative. It was not. The reader is not told that this happened to a small fraction of 1% of Jewish returnees, or that Poles were in crushing poverty and in a desperate housing shortage situation, during and

immediately after WWII. Nor is the reader told that, during this same time, a civil war was going on in Poland. During this time, in which several hundred Jews were being killed by Poles out of various motives, Jews collaborating with the Soviets were murdering tens of thousands of Poles. MAUS IN THE CONTEXT OF HOLOCAUST SUPREMACISM The statements of author Michael P. Rothberg are instructive, "In the United States today, for Jews to speak out against the policies of the state of Israel or to question the uses to which the Holocaust has been put almost guarantees them unofficial excommunication from the Jewish community." (p. 152). A VARIANT OF THE "POLISH DEATH CAMP" FALSEHOOD Subtle, Orwellian language is evident. Michael P. Rothberg, in referring to a drawing from MAUS I, comments, "...before a backdrop of Jews hung by the Germans in a Polish ghetto." (p. 142). Here we go again. For the readers', and Rothberg's, information, the Poles never put Jews into ghettos: The German conquerors and rulers did. Moreover, before WWII, Jews were not forced by the Polish authorities into residential segregation. Instead, Jews, with few exceptions, had long chosen to live in self-segregation.

The Essential Talmud Steinsaltz, Adin Even-Israel 1976
The Jewish Abomination of Pigs is Far Stronger Than That Against Any Other TREYF (Non-Kosher) Animal. Poles=Pigs in MAUS: Inadvertent Implications This book, authored by Talmudic scholar Adin Steinsaltz, provides a useful general overview of Jewish beliefs and customs, notably those of the Talmud. Unfortunately, however, author Adin Steinsaltz repeats the misconception that the Christian view of marriage is that of a necessary evil. (p. 141). This is far from the truth. In fact, in Roman Catholicism, marriage is a sacred act before God (The Sacrament of Matrimony), which goes far beyond a contract between two parties. I now focus on a number of notable themes: WHY PORK IS SO ABOMINATED [UNSTATED IMPLICATIONS FOR MAUS]

Although there are many different TREYF (non-kosher) foods in existence (e. g, the flesh of horses and camels), the pig has an especially negative standing in Jewish thinking. Steinsaltz suggests some possible reasons for this, "The particular emotional attitude toward the eating of the pig is noted in Talmudic sources. The ban is no stricter than that against the consumption of horse or camel flesh, yet the Talmud says: 'Cursed is

he who grows pigs.' There was apparently some historical source for this particular interdict, which is not clear to us. It is possible that the peculiarly intense reaction was the result of the Seleucid attempt to force the Jews to eat and sacrifice pigs, and it may be the consequence of the fact that one of the accepted symbols of the Roman legions (especially those that fought in Palestine) was the pig." (p. 187). The foregoing has implications beyond the Laws of Kashrus. In his widely-used MAUS, Jewish author Art Spiegelman portrays Poles as pigs. He would have us believe that it is innocuous because, after all, in MAUS, all the characters are animals. For example, Germans are cats and Jews are mice. Such a line of argumentation, while ostensibly plausible, is not. The flesh of cats, mice, and pigs are all unclean, but that of the pig is magnitudes more so! In addition, the emotional antipathy towards pigs, a longstanding Jewish cultural meme, survives even among unobservant Jews.

THE JEWISH ORAL LAW The oral law, which eventually became the Talmud, is commonly believed to date back to the time of Moses and the written law (Torah). However, Talmudic scholar Adin Steinsaltz points out that evidence for the existence of a formal Oral Law, for at least the first several centuries after Moses, is tenuous. He comments, (quote) We know very little of the origins and early development of the oral law, since information on cultural and spiritual life in the First Temple era is generally sparse. But from various hints in the Bible, we can ascertain how the oral law evolved to interpret and complement written legislation. (unquote). (pp. 10-11). What about Jews who reject oral law? Steinsaltz notes that the Sadducees, and--much later--the Karaites, ended up creating their own oral tradition. (p. 21).

SIGNIFICANCE OF THE TALMUD By way of introduction, Steinsaltz comments, "In many ways the Talmud is the most important book in Jewish culture, the backbone of creativity and of national life." (p. 3). The author also shows how the value of ongoing Talmudic scholarship in the revitalizing of Jewish communities. Steinsaltz writes, "Some communities did not produce scholars from their midst because of material poverty, lack of suitable candidates (as the result of the decrees of authorities), or indifference. Whatever the reason, however, the fact is they did not survive for long. In the course of Jewish history, various ethnic communities have tried to maintain their Judaism, sometimes even on a strictly traditional basis, without Talmudic scholarship. The same process occurred in all of them, the components of their Judaism were weakened

and began to disintegrate, the deeper significance of issues was no longer fully understood, and inappropriate interpretations were evolved, so that despite sincere efforts to maintain traditions, such communities lost their vitality and died out. Sometimes the process was protracted, with tradition gradually becoming more and more a matter of outward show for lack of sages capable of endowing it with new life, and assimilation inevitably followed." (p. 267). The foregoing, of course, has implications for other religions. The same revitalizing principles can very much apply to Christian communities--to keep them from drifting into dead orthodoxy, dead formalism, indifferentism, and decline. THE TALMUDIC WORD min CAN APPLY TO CHRISTIANS We are commonly told that the Talmudic terms for pagans, and other unsavory peoples, do not apply to Christians. In contrast, Steinsaltz points out that, at least sometimes, the word MIN does in fact apply to Christians. He writes, "Wherever the text used the word MIN (heretic, originally applied to Gnostic sects and rarely to Christians), he [the censor] changed it to read Sadducee or Epicurean." (p. 84). The next question is, "How rarely?"

Shoah (Claude Lanzmann)

Claude Lanzmann's *Shoah* Liebman, Stuart 2007

Blaming Christianity, Selective Pole-Blaming Sound Bites. Rife With Distortions: Wealthy Jews, Cut-Throat Gesture, etc. Corrective Sources Included in Review Below This entire work is centered on the premise that Jewish suffering was special, and above that of other peoples. This is notwithstanding historian Garton Ash's statement that the Poles' situation under German rule was second-worse only to that of the Jews. (p. 140). CHERRY-PICKING WITH A VENGEANCE The flawed methodology of SHOAH itself is obvious. Approximately 9.5 hours (p. 103) of taping were culled out of 350. (p. 76). Those interviewed by Lanzmann were not allowed to give prepared responses. (p. 173). Such an approach can twist any individual or group into a bigot or fool on camera. Legendary courier Jan Karski points out that only 40 minutes was shown of 8 hours of taped interview. (p. 174). The most important part was left out--his mission to the west to warn of the Holocaust, and the indifferent response from western gentile and Jewish leaders. One can guess why. ANTI-POLISH

IDEATION Lanzmann's Polonophobia is transparent and rather primal. He actually believes the canard about the German death camps being situated in Poland because of Polish attitudes! (p. 141, 154). He imagines that his selected soundbites reflect the "real" and "deep" Poland. (p. 137). (Would soundbites showing the JUDENRAT, or crooked Jewish ghetto police, getting rich off the Jews they had dispatched to the death camps, reflect the "real" and "deep" Judaism?) Lanzmann, a Frenchman, goes after Poland. He is strangely silent about the collaborationist Vichy regime and its sending of 75,000 French Jews to the death camps. (p. 156). SELECTIVE SOUND-BITES REINFORCE PREJUDICES

ABOUT POLES An interviewed Polish peasant is made to look foolish or bigoted for "remembering" a Jew showing him a box of money. What Lanzmann does not tell the viewer is that Jews ALSO had memes of wealthy Jews having barrels of gold coins. See: *Journey to a Nineteenth-Century Shtetl: The Memoirs of Yekhezkel Kotik* (Raphael Patai Series in Jewish Folklore and Anthropology). This work repeats the myth about the Polish peasant's cut-throat gesture being a mockery of Jews. (p. 12, 75, 119, 213). It was no such thing. In fact, Jews gave the same warning gesture to each other! See: *The Holocaust Odyssey of Daniel Binnahmias, Sonderkommando* (Judaic Studies Series). See also: *Am I a Murderer?: Testament of a Jewish Ghetto Policeman*. DUMPING ON

CHRISTIANITY TOO Lanzmann's anti-Christian bias is ostentatious. He commits the logical fallacy known as the genetic fallacy by blaming Christianity for the Holocaust. ([A] preceded [B]; therefore [A] caused [B].) Bearing in mind that Judaic teachings about Christ and Christianity were every bit as hostile as the reverse, one could just as illogically argue that these Judaic teachings led to the Holocaust. He makes a contrived progression, wherein Christian missionaries said: "You have no right to live among us as Jews", and this was replaced by secular leaders who said: "You have no right to live among us", which in turn was succeeded by the Nazis who decreed that: "You have no right to live." (p. 31). What a non sequitur, and backward-running view of history! To begin with, what were Jewish missionaries doing? Second, in most places and times, Jews in Christian-majority nations lived in relative peace and tolerance, often enjoying greater privileges than most Christians. See: *Jews, God and History*, by Salo Baron. Finally, Nazism was a secularist ideology that had nothing to do with Christianity (in fact, was anti-Christian).

The Pianist: The Extraordinary Story of One Man's Survival in Warsaw, 1939-45 Szpilman, Wladyslaw 1946 ***The Lies of Claude Lanzmann and His SHOAH Exposed. German Death Penalty Was Decisive. Polish Betrayers of Fugitive Jews Were Animated by Fear***

Polish Jew Wladyslaw Szpilman has written an outstanding and inspiring book that puts to shame much of today's schlocky Holocaust materials. Most Holocaust films today are German-whitewashing and ultra-Judeocentric. Unidentified Nazis (they may as well be aliens from another planet) arrive out of nowhere and kill the Jews while the sufferings of non-Jews are not only ignored but scrupulously avoided (the local population may as well be living a normal carefree life). Not Szpilman! GERMAN

GUILT DIFFUSION REPUDIATED Author Szpilman traces the course of German barbarism from the terror bombing of Warsaw and the high death toll to both Poles and Jews, to the brutal German conquest and occupation of Poland, the ensuing individual and mass murders of both Poles and Jews, the establishment of the Warsaw ghetto, the deportations of Jews to the death camps, the Warsaw Ghetto Uprising, the destruction of the Ghetto, the Warsaw Uprising, and the ghastly obliteration of Warsaw by the vindictive Germans. Szpilman himself barely survives the war in the totally-gutted ruins of the Polish capital. AMERICAN JEWS DID NOT HELP

In common with many Jews who experienced the Holocaust, Szpilman criticizes the American Jews for their lack of concern (p. 14) and for the Jews about to be murdered for being too passive (pp. 101-102). Szpilman's entire account is remarkably free of Polonophobia. Unlike most Holocaust materials, which ignore or minimize the scale of Polish aid to Jews, Szpilman is forthright about the Poles' smuggling of food and arms into the ghetto (p. 13; p. 126). THE FALSEHOOD OF POLISH

POLICE ROUNDING UP THE GHETTO JEWS FOR ONE-WAY TRIPS TO THE GERMAN-MADE DEATH CAMPS Various Holocaust materials, notably Claude Lanzmann's SHOAH, have falsely accused the Poles of assisting in the roundup of Jews for shipment to the death camps. In fact, those actually responsible for this sordid work were none other than the Jewish ghetto police (p. 77-78, 90, 100, 105) as well as the units of Ukrainian and Lithuanian collaborationists (p. 89, 92-93, 114-115, 198). Later, during the Soviet-betrayed Warsaw Uprising, murders of both Poles

and Jews were conducted by the Ukrainian forces (p. 149, 155-156, 164-166, 169) and Vlassov (collaborationist Russian) units (p. 163). Szpilman's testimony soundly refutes contemporary Ukrainians who insist that their units had nothing to do with the suppression of the Warsaw Uprising.

THE GERMAN-IMPOSED DEATH PENALTY WAS DECISIVE IN CONSTRAINING POLISH AID TO JEWS Poland is one of very few nations under Nazi German occupation where the slightest aid to Jews was met with death. Szpilman recounts an experience that refutes Jan T. Gross' rather silly notion that the German death penalty was applied too arbitrarily and frequently to deter Polish aid to Jews: "He came back, but with bad news: my acquaintances had said that they could not risk hiding a Jew. After all, they explained, rather indignant at my even having suggested such a thing, doing so carried the death penalty!" (p. 122) **POLISH BETRAYERS OF JEWS DRIVEN BY FEAR** As for the Poles who turned Jews in, Szpilman avoids reflexive charges of anti-Semitism and instead comments (p. 147): "My immediate neighbours were a married couple active in the underground; they were on the run and did not sleep at home. This fact entailed some risk for me too, but I felt that I would rather have such people as neighbours than semi-educated Poles loyal to their masters who might hand me over out of fear." Yes, fear is a powerful motivator! But we seldom hear about that when the subject of Polish denunciations of fugitive Jews is brought up.

Life of Death: An Exchange Shahak, Israel 1987

Iconoclasm of Lanzmann's SHOAH: Jewish Polonophobia Confronted By a Courageous Polish Jew (a Holocaust Survivor and Subsequent Israeli Human Rights Activist) The article in question, "The Life of Death: An Exchange", is published in THE NEW YORK REVIEW OF BOOKS (volume 34, number 1, pp. 45-49), which is dated January 29, 1987. Author Israel Shahak, unlike historian Garton Ash and Claude Lanzmann, actually went through the Holocaust and the Warsaw Ghetto Uprising. Shahak later emigrated to Israel and became a human-rights activist. **CONFRONTING CLAUDE LANZMANN AND HIS POLONOPHOBIA** Shahak tells it like it was. He takes Lanzmann's SHOAH to task as he comments: "Lanzmann simply heard what he wanted to hear, that Poles are such and such and that Jews are a

chosen people whose behavior should not be investigated." (p. 45). THE POLONOPHOBIC MEME OF THE CAROUSEL ON KRASINSKI SQUARE (CAMPO DI FIORI) One common theme of Holocaust materials is the portrayal of Poles enjoying themselves (such as going on the carousel while the Warsaw Ghetto burned nearby), and that this implies a hostility or disrespect towards Jewish suffering. Even if the carousel incident actually took place, it does no such thing. Israel Shahak points out that living a semblance of normalcy during tragic times is done by all peoples, including the Jews. For instance, in the Warsaw Ghetto in late 1942, after most of the Jews had already been deported to their deaths, "...the pitifully small residue of the Ghetto that remained also returned to some level of 'normalcy' with some entertainment and card-playing or other kinds of parties." (p. 45). POLISH DENOUNCERS AND COLLABORATORS JUST LIKE JEWISH DENOUNCERS AND COLLABORATORS Shahak puts the Polish blue police (POLICJA GRANATOWA), some of whom collaborated with the Nazis in the identification of fugitive Jews, and the szmalcowniki (Polish blackmailers), in perspective. He writes: "But who of the Jewish survivors does not know (and certainly Garton Ash should know) that there were also Jewish blackmailers, some of them even quite famous by name, outside the ghetto, who were neither better nor worse than the Polish ones, and also Jewish policemen in the Ghetto whose duty in the first weeks of the extermination of summer 1942 was to deliver, each of them, a specified number, Jewish victims to 'be sent' to extermination." (p. 46). THE POLISH BETRAYALS OF FUGITIVE JEWS IN PROPER CONTEXT The author also alludes to the desperate circumstances that encouraged Poles to resort to making money by blackmailing fugitive Jews, and the marginalization of these szmalcowniks in Polish society. He came across a conversation of hungry Polish workers. One of them mentioned the large sums of money made by the extortionists. When asked if he would do it, another Pole replied that he couldn't do it because he could not then look himself in the mirror. (p. 47). DOES NOT CONFUSE POLISH ENDEKS WITH GERMAN NAZIS The desire of many Poles for a Jewish-reduced or even Jewish-free Poland should in no way be equated with Nazi German attitudes and policies, as emphasized by Shahak: "Can one, even when condemning 'a solution of emigration' for 'a problem' of ANY human group, as I do, and as I presume Garton Ash does, do a sort of 'quantum jump' and make a necessary connection

between such an attitude, however wrong, and a tendency to approve or to participate in a mass murder?" (p. 46). THE "POLES CHEERING JEWISH DEATHS" MYTH This Polonophobic meme was especially driven home in *Schindler's List* (*Swindler's List*), seen by over 120 million Americans, in the scene of Poles throwing mud at the soon-to-die Jews, and a Polish girl giving the Jews a sarcastic farewell. ["Goodbye Jews!" Resee the scene on YouTube]. Shahak did come across some Poles who verbalized approval of Jewish deaths, yet added: "But in justice it should be pointed out that on many, perhaps most, of those occasions, there was also a verbal opposition to such a statement." (p. 47). Shahak also describes his eyewitness account of a certain outspoken Pole who said that he wanted to help erect a statue to Hitler in Warsaw in gratitude for the freeing of Poland from the Jews. Left out in many accounts is the reaction of the Polish crowd. They were silent, except for one Pole, who thus spoke up: "Fear God, Sir! They are human beings too!" (p. 47). Finally, individuals who express satisfaction at the deaths of others are not limited to any one nationality, as Shahak notes: "...I heard completely similar statements made by Israeli Jews in the summer of 1982, when again a minority (but a greater one I am sure than in the conquered Poland of 1943) expressed delight in every report of the death of Palestinians and Lebanese." (p. 47). DOES NOT BLAME EVERYTHING ON CHRISTIANITY Shahak takes an excursion into medieval Jewish-Christian relations. He notes that Jews were never persecuted nearly as severely by the Church as were heretics, witches, etc. (p. 47). He also finds uncomfortable parallels of the past forced ghettoization of the Jews in Christian Europe with the calls of certain Orthodox rabbis, in modern Israel, for non-Jews to be forbidden to sell or rent properties to Jews, or even to be allowed to live in Israel at all (especially in the case of Christians). (p. 47). HOLOCAUST SUPREMACISM REPUDIATED Finally, Shahak rejects the premise that the Holocaust was unique. He compares it with several other genocides in the past. He also realizes that, had the Germans won the war, the Slavs would've faced a fate similar to that of the Jews. (p. 48). CONCLUSION I wish that there was more Jews like the late Israel Shahak. The course of Polish-Jewish relations would be completely different.

The Defamation of the Poles Nowicki, Stefan 1989

Deconstruction of Claude Lanzmann's SHOAH, and The Legacy of Polonophobia

Although 30 years have passed since this book was published, it remains relevant. This owes to the fact that SHOAH is still widely used, and because the same anti-Polish themes of Lanzmann are now being repeated by the likes of media-acclaimed Jan T. Gross, Jan Grabowski, Anna Bikont, Barbara Engelking, and others. The author, Stefan Nowicki, himself was a victim of the Holocaust (in the non-Judeocentric sense). He was a prisoner in German penal camps, and was imprisoned and tortured by the Gestapo. (p. 6). **THE ULTIMATE EXTERMINATORY GOAL OF THE GERMAN POLOKAUST** Nowicki provides interesting information about various topics. He includes an article that mentions a secret letter from Hitler about his intentions to exterminate the Polish people as a whole. This is described in NEUE ZEITUNG, November 1945. (p. 60). **THE NSZ AND THE JEWS** The author debunks accusations that the Polish Underground NSZ was anti-Semitic. (pp. 37-38). In fact, an NSZ unit, marching across German-occupied Czechoslovakia in the final phases of WWII in Europe, liberated a concentration camp (Holysov/Holyszow/Holleischen, a subcamp of Flossenburg), saving hundreds of Jewish women from being burned alive in their barracks by the SS. (pp. 65-68). For more on this, see: *Bylem Dowodca Brygady Swietokrzyskiej: Narodowych Sil Zbrojnych* (The Holy Cross Brigade of the NSZ: I Led it.). **CLAUDE LANZMANN AND HIS SHOAH** Nowicki suggests the Lanzmann, a French Jew, chose to attack Poles instead of exposing the odious collaborationist conduct of Vichy France (pp. 21-23) for a simple reason. He feared provoking the French. (p. 23). Nowicki also notes that the Communist authorities in Poland gave Lanzmann permission to shoot his film there, and did so because the slandering of pre-WWII Poland was their only pseudo-claim to legitimacy. (p. 23). [Exactly the same tactics are used nowadays by Poland's post-Communists, LEWAKS (leftists), post-Stalinists (e. g., Jan T. Gross), etc.] The author takes Lanzmann to task for zeroing-in on one interviewed peasant who laughed, and for asking biased questions of all the peasants. These have-you-stopped-beating-your-wife type of leading questions included the following: "Why didn't you like Jews?" "In Poland of course

there was an anti-Semitic feeling; what was this due to?" "So you were ploughing while on the tracks alongside the fields rumbled the transport trains to the Treblinka camp?" (p. 54). **JEWISH VOICES AGAINST HOLOCAUST-RELATED POLONOPHOBIA** Nowicki quotes a number of Jewish authors who have spoken out against Lanzmann's lies, and I quote two of them. Adam Szarf, a Polish Jew, condemned Lanzmann for his accusations, and wrote, "Anti-Semitism would have been neither a necessary nor a sufficient condition for locating a camp at Treblinka." (p. 14). [Szarf wrote this in the London TYDZIEN POLSKI, November 6, 1987.] In view of the never-ending mendacity about "Polish death camps", and the insinuations about Polish attitudes determining the Nazis' siting of the camps in occupied Poland, Szarf's comments have enduring significance. Szarf also credited Poles for accepting large numbers of Jewish refugees in 1938. (p. 16). Dr. Nahum Goldmann, Honorary President of the World Jewish Council, blasted the 1978 HOLOCAUST television series. (pp. 51-52). [He wrote this in the April 27, 1978 issue of the London DAILY NEWS BULLETIN.] Goldmann soundly rejected the common tendency to see Jewish sufferings as qualitatively different from that of Poles. He wrote, "It is sheer nonsense to compare Poles with Nazis. Poles suffered no less than we did. We suffered greater losses proportion-wise, but the Poles also suffered enormously. The Polish nation was the only nation which never had any Quisling..." (p. 51). **ENDURING HOLOCAUST-RELATED ANTI-POLONISM: THE UNDERLYING CAUSE** The more things change, the more they remain the same. The following statement by Nowicki is timeless: (quote) The Jews spent hundreds of millions of dollars on publications about their most tragic history during the Second World War. Jewish publications describing the Holocaust are characterized by one-sidedness and by the fact that they avoid mention of circumstances in which it happened. Jewish authors write exclusively about the suffering of the Jews and about their persecution, and the experience of people who were deprived of human dignity, as if only they suffered, as if the Holocaust only concerned them, and as if the others, non-Jews, did not suffer, were not persecuted, were not tortured, but lived normally, peacefully, and comfortably. (unquote). (p. 24). Amen to that! **AMERICAN JEWS NOW DIVERT ATTENTION FROM THEIR FOREBEARS' INACTION**

Nowicki also documents, in considerable detail, the dubious level of the support of American Jews for European Jews during WWII (pp. 19-20)

and notes the irony, "Influential American Jews, who today in such an aggressive manner accuse the Poles of cooperation with Germans in murdering Jews, lived in wealth and security while genocide was being conducted upon the European Jews and a genocidal war was being conducted against the Polish nation, and have no moral right to accuse the Poles." (p. 20). Touche!

A Journey to a Nineteenth-Century Shtetl: The Memoirs of Yekhezkel Kotik Assaf, David 2002 **Lanzmann SHOA Rich-Jew Accusation Corrective, PROPINACJA (Liquor Trade), Jew Against Jew Profiteering and Violence, Anti-Christian Memes** The setting of

this work is the town of Kamenets (Kamyenyets, Kamieniec), which is located not far south of the famous Bialowieza Forest. Because there is so much information presented, I divide my review into specialized topics, and emphasize those of broader relevance to Jewish-Polish relations. This work also includes specific citations from the Bavli. I encourage the reader to look up some of these references--in the online Babylonian Talmud (Soncino edition), as I did. HASIDISM AND MITNAGGEDIM

Yekhezkel Kotik characterizes the mitnaggedim as arrogant, and tending toward status-seeking. They look down on the AM HAARETZ (common people, who are presumably unlearned), and despise laborers and craftsmen. Furthermore, one's sense of status, in comparison with that of a fellow mitnagged, is based upon two criteria: lineage of wealth and lineage of learning. (p. 400). Seating in synagogues is based upon status.

[Note the irony about complaints of the segregated seating (ghetto benches) in interwar Poland.] In contrast, the Hasidim, in addition to allowing joy during worship, have no set-asides on seating in the SHTIBL, and everyone can sit wherever a seat is vacant. (p. 406). JEWS MARRY YOUNG Assaf tells us that, according to the Talmud (KIDUSHIM 41a), a daughter should not be given in betrothal while she is still a minor.

However, members of the Jewish elite circumvented this by betrothing their children at a very young age, but not actually celebrating this betrothal until the children reached the age of 12.5 (girls) and 13 (boys). (p. 443). The Jewish boy of 12, who was not a groom, felt ashamed, and his parents were concerned. (p. 460). Kotik characterized himself an "old bachelor" of 15. (p. 331). JEWS, ALCOHOL CONSUMPTION, AND PURIM

Editor Assaf cites the Talmud (MEGILLAH 7b), wherein a Jew celebrating Purim should drink wine to the point that he cannot tell the difference between "cursed be Haman" and "blessed be Mordechai", which means that one cannot differentiate good and bad. (p. 470). Kotik acknowledges that he got drunk on Purim in accordance with this teaching. (p. 374) THE JEWISH VIEW OF CHRISTMAS Editor David Assaf writes, (quote) NITL--a term for Christmas eve [Eve]. Found in medieval Hebrew sources, this word is probably derived from the Latin DIES NATALIS (day of birth); however, folk etymology linked it to the Hebrew NITLAH (lit. "the hanged"), an allusion to the crucifixion. It was a widespread custom not to study Torah on Christmas eve [Eve]. (unquote)(p. 452). Assaf also affirms the sometimes-denied fact that the Talmud refers to Jesus Christ--albeit commonly in censored form: SANHEDRIN 43a and 107B, and SOTAH 47a. (p. 458). JEWISH ELITISM, AND ANTIGOYISM, DERIVED FROM JEWISH LEARNING

Kotik relates the painful experience of being spanked with twigs by Yisrael, his Talmud teacher, for not interpreting an assigned Talmudic passage to the teacher's satisfaction. He quips, (quote) We received his punishment gratefully, and to tell the truth, we were all absolutely convinced that we deserved the thrashing he gave us. We were all ignorant GOYIM, we did not know our Talmud, whereas he, Yisrael, was the true scholar. Even when we could no longer bear the pain and started crying out, Yisrael would not let up, but hit even harder, shouting, "That's what you deserve, a GOY like you! That's what you deserve!" (p. 226). JEWS AND THE POLES' JANUARY 1863 INSURRECTION. BOGUS POGROM THREATS Kotik dwells on the experiences of a Hasidic Jew who was an earnest Polish patriot. (pp. 201-on). However, this should be kept in perspective. Assaf points out that, "...Jews in general tried not to openly identify with one side or another..." (p. 442). This is consistent with the premise that, until recent times, Jews were the "other", in part because they did not generally have clear-cut loyalties to the nations among whom they lived. Some Jews had spread lurid tales of the malevolence of Poles, and the Poles' intention of repeating the Ukrainian Khmel'nitsky's massacres of Jews centuries earlier. Kotik's grandfather, Aharon-Leyzer, was somewhat successful in calming the Jews down. He stressed the rather-obvious-fact that, whereas individual Poles can mistreat individual Jews, Poles have never been known to engage in the mass murder of Jews. (p. 346).

JEWS AND POLISH NOBLES IN CODEPENDENCY Yekhezkel Kotik summarizes this relationship, as stated by his grandfather, (quote) "If the lords are prosperous it will also benefit the Jews," he used to say. "Where, after all, will all their money end up? With the Jews of course!" (unquote)(p. 172).

CONTEXTUALIZING LANZMANN AND "JEWS WITH BOXFULS OF MONEY" The student of Polish-Jewish relations probably remembers Claude Lanzmann's SHOAH, in which he made a Polish peasant look foolish or bigoted by "remembering" a Jew once showing him a chest full of money. Interestingly, Jews sometimes thought the same way of wealthy Jews, as related by Kotik, (quote) I remember a certain ASSESSOR [local government official] called Sherinski, a particularly shrewd man, who knew how to squeeze money from Jews and gentiles alike. He was rumored to have barrels full of gold coins amounting to thirty thousand pieces...In time, in return for an enormous sum, he had himself appointed ISPRAVNIK [district governor] in Sokolka, in Grodno province. (unquote)(p. 126).

JEWS AND THE LIQUOR TRADE [PROPINACJA] Kotik reports that Velvel, his great-grandfather, was a wealthy Jew who lived lavishly. He got wealthy by running a liquor distillery, and charging a good price for vodka. (p. 160). The pricing was facilitated by the absence of an excise tax on liquor (p. 160), which was not imposed until Tsar Nicholas I did so in 1850. (p. 436). The author is also candid about the unsavory character of the liquor trade, and its impact on the reputation of Jews in general, (quote) By that time, Grandfather had stopped smuggling vodka in from Poland. He was delighted at the fact that the government had placed such a contract in Jewish hands. As it happened, at the time, his business was doing so well that he decided not to smuggle in any more vodka lest such an act bankrupt the Baron!...It would also harm the Jews in general and give the Jew-baiters an excuse to slander all Jews, accusing them of thievery. (unquote)(p. 218).

A DUAL LEDGER SYSTEM IN THE JEWISH COMMUNITY In a note, Assaf writes, (quote) The statute of 1804, which established the legal status of Jews in tsarist Russia, legislated that all rabbis must subsist on only their salaries and forbade them to collect fees for performing any religious ceremonies...In order to circumvent this law many communities had two budgets--one for the public record submitted to the authorities for confirmation and the other, a hidden one, where money was reserved for institutions or activities (such as bribery) not recognized by the authorities.

(unquote)(p. 433). [Although not elaborated in this book, the dual-ledger system is relevant to accusations of Jews cheating on taxes, as well as the broader issue of dual morality. One proffered exculpation for Jews underreporting their income was the unfairness and excessiveness of the tax burden falling on Jews. However, the authorities probably thought the same in reverse: Jews must be charged more taxes because they are using a dual-ledger system and thereby are not fully disclosing their income. In addition, complaints about the unfairness of any tax system are not particular to Jews. They are as old as human history!] JEW-ON-JEW PROFITEERING AND JEW-ON-JEW POGROMS Accusations of Jewish profiteering periodically come up in the context of Jewish-gentile relations, notably during wartime. Jewish merchants intentionally limit the availability of products in order to drive up prices (and profits). Gentiles feel angered to pay the obviously-inflated prices for goods, and they sometimes retaliate with boycotts and even violence against Jews. Interestingly, Yekhezkel Kotik describes a similar event within the Jewish community. Jews were the ones who were the victims of profiteering--by other Jews, and Jews were the ones retaliating with boycotts and violence--against other Jews. Consider the selling of fish for Sabbath. Kotik writes, (quote) The fish were caught in the river next to the town and half a gulden for a FUNT [pound] was considered very expensive. If, as at times, the price was raised to twenty groshen, this would trigger a riot. The fishmongers were accused of selling most of their catch to Brisk, leaving Kamenets with a shortage of fish before the Sabbath. The fishmongers were warned that if they continued this practice, and caused prices to rise, they would not just suffer bodily harm, but they could be assured of never being called up to the Torah again. (unquote)(p. 138). In an explanatory note, David Assaf points to the broad applicability of this incident, (quote) Hikes in fish prices caused intermittent scandals in Eastern European Jewish communities and sometimes even led to boycotts on buying fish for the Sabbath until prices were lowered. (unquote)(p. 429). [And when Poles did similar things, they were—what else--horrible anti-Semites.]

The Painted Bird (Jerzy Kosinski vel Lewinkopf)

Czarny Ptasiór Siedlecka, Joanna 1994 ***Exposes Falsehoods of Poles Killing Jews (Jerzy Kosinski vel Lewinkopf: PAINTED BIRD). Just Like Those "200,000 Jews Killed By Poles During WWII" (Jan Grabowski in JUDENJAGD)*** The BLACK BIRD-MONSTROSITY is the title of this book. It consists of a series of interviews with people who remembered Jerzy Kosinski and his family, and the actual turn of events. The Kosinski's (Lewinkopfs) were an assimilated, fairly well-to-do family. (p. 18). MENDACIOUS HOLOCAUST FICTION MASQUERADING AS FACT

Jerzy Lewinkopf originally claimed that everything in the PAINTED BIRD was true. (p. 11). Far from it! He didn't wander from town to town (p. 46), nor live in an orphanage. He spent the entire German occupation, living among Poles, in the town of Dabrowo Rzeszycka. In fact, not only wasn't he maltreated, he practically lived like a king. (p. 146). All the lurid attempted-drowning incidents are apocryphal. (p. 143, 152). He never lost his voice. Some boys--boys being boys--did try to pull down Jerzy's pants to see his circumcision (more out of curiosity than malice). But evidently they were half-serious, as he, not being particularly strong, never got exposed, and always managed to get away. (p. 143). We hear that it doesn't matter because PAINTED BIRD is fiction. But it instills anti-Polish prejudices just the same, and it is still widely read. What's more, there are newer anti-Polish accusations that have been added to those in PAINTED BIRD. THE HOLOCAUSTSPEAK ABOUT SPHERE OF MORAL OBLIGATIONS Much has been said about Polish anti-Semitism and how Poles supposedly didn't see Jews as part of their sphere of moral obligations. But this went both ways. After Nazi Germany defeated Poland in 1939, some Polish Jews, innocent of eventual Nazi intentions, actually mocked the Poles, telling them: "Your time has passed!" (p. 22). (This adds refutation to the claim that the Jewish-Soviet collaboration further east was motivated by Jewish anticipation of Nazi extermination.) ABSURD EQUATION OF DEATH-PENALTY-INCURRING ACTS IN HOLOCAUST THINKING Jan T. Gross and his fans would have us believe that Poles were habitually willing to incur the German-imposed death penalty for the unauthorized slaughter of animals, but much less so in the hiding of Jews. This is an absurd comparison, as the former is much more discreet

than the latter. As it turns out, the Poles in this area didn't engage in illegal slaughter until after Stalingrad, at which time the Germans noticeably slacked their policies (p. 63), and became chronically receptive to bribes (p. 85). ORGANIZED POLISH AID TO JEWS Also, Jan T. Gross and his fans assert that Poles could count on their neighbors' secrecy in underground activities, but not in the hiding of Jews. Actually, underground involvement was usually kept secret from neighbors. As it turns out, Dabrowo Rzeszycka is yet another town where everyone knew that Kosinski's family, and other Jews, were being housed, yet they all trusted each other in this secret (p. 70). In fact, the Jewish children, despite their obvious Semitic features, freely played outdoors. Once, when Germans unexpectedly paid a visit, the Poles, with nerves of steel, innocently called the children indoors on some pretext, and nothing happened. (p. 54). WHO ACTUALLY ROBBED OR KILLED FUGITIVE JEWS? Bandit bands, impersonating the AK, sometimes raided the village (p. 58). (How many cases of "the AK killing fugitive Jews" were actually the deeds of such bandit bands?) JEWS SAVED, AND THEN RETURN THE FAVOR BY TURNING COMMUNIST Armed conflicts were going on between anti-Communist (NSZ, post-AK) guerillas, and pro-Communist ones (GL/AL) in this area. Karol Liebeskind, a local fugitive Jew and actual AL member (p. 55), was assassinated. Meanwhile, the family housing the Kosinski's was inclined to protect them regardless of politics. (p. 117). (Upon the arrival of the Red Army, Jerzy's father, Moishe Lewinkopf, became actively Communist, thus becoming complicit in the Soviet subjugation and oppression of the very Poles that had saved them. INGRATITUDE TO POLISH RESCUERS When Kosinski visited Poland in 1989, he was noticeably cool to his rescuers and their descendants, who had eagerly come to see him again (pp. 133-145). During his public appearances, he never once thanked the town of Dabrowo Rzeszycka for saving his life. (p. 130). For shame! There are many other Kosinski-type tales of Polish atrocities in existence, notably those compiled by Jan T. Gross in his FEAR. Most lack independent corroboration. Siedlicka's book serves as a valuable model of the kind of studies needed to evaluate these Jewish accusations. UPDATE Recently (2018), there has been a revival of Kosinski-style accusations in the form of unsubstantiated allegations of 200,000 fugitive Jews killed by Poles during WWII (for example, by Jan

Grabowski vel Abrahamer in his JUDENJAGD). The Kosinski experience should teach the reader to take these accusations with a grain of salt.

[This book has now been translated into English, with the title: THE UGLY BLACK BIRD.]

Jerzy Kosinski: A Biography Sloan, James Park 1996 *The Widely-Read and Highly-Acclaimed Jerzy Kosinski vel Lewinkopf: A Rescued Polish Jew Who Expressed His Gratitude By Slandering His Rescuers. His Peasants-Are-Evil Mendacity Lives on in the Recent Media-Touted Pronouncements of Jan T. Gross, Jan Grabowski, and Barbara Engelking* This book surveys Kosinski's early life, his new life in the US, his travels, his celebrity status, his sexual libertinism, and his suicide. That latter is portrayed as a well-planned event. ONCE AGAIN, TELLING LIES FOR A BETTER ANTI-POLISH STORY Author Sloan comments: "Only Kosinski knew that the peasants he had encountered, while certainly no angels, had been nothing like the villains depicted in his novel." (p. 421). The incident about the altar-boy Kosinski being thrown into a pit of excrement, for accidentally dropping a missal, is admittedly fictional. (p. 36). For more on the specifics of Kosinski's mendacity, read the detailed English-language Peczkis review of Czarny ptasior (THE BLACK BIRD-MONSTROSITY). JOINING THE ZYDOKOMUNA: YOU KNEW I WAS A SNAKE... The Soviet occupation followed the German occupation. Here is how the Lewinkopf family expressed their gratitude for the Polish rescue of Jerzy and other Jews: Jerzy's father, Mieczyslaw (Moishe) Lewinkopf, joined the overcrowded ranks of rescued Jews who turned against the Polish nation by becoming actively Communist (p. 49, 53), thus making himself complicit in the Soviet subjugation and oppression of Poland. (Sloan sugar-coats participation in Communism as a manifestation of anti-fascism and idealism: pp. 46-47). Oh, please! The criminality and terror of Communism had by then been well-known, if not long before--not to mention the fact that anyone supporting Communism was well aware of the fact that it was odious to the vast majority of Poles.) Moishe Lewinkopf also associated with Jerzy Urban, another Jewish Communist. (pp. 58-59). (Urban later became a pornographer, editor of the magazine NIE!, and a well-known vicious anti-Catholic slanderer of Pope John Paul II.)

GERMAN GUILT DIFFUSION Surprise. Surprise. When THE PAINTED BIRD came out, its German-language edition was well-received. (pp. 234-236). (Decades later, after the present book was written, Gross' NEIGHBORS also came out in a German-language edition that was enthusiastically received.) This clearly served a need: To relativize German conduct and dilute German guilt in the murder of 6 million Jews--by making lurid, mostly-bogus, relatively-trivial accusations against Poles. MORE POLONOPHOBIC RERUNS The same anti-Polish and anti-peasant themes of THE PAINTED BIRD showed up in Lanzmann's SHOAH. Kosinski gave an evasive answer when asked about the objectivity of the latter. (p. 419). Kosinski's I-am-a-constant-victim-of-Poles fibs continued. He changed his story about his NY apartment invaded by a bunch of Polish goons, first saying that he used a gun to scare away the assailants, and then saying that he never had a gun (p. 245). KOSINSKI/LEWINKOPF: A JEWISH NIHILIST WHO LOVED TO OFFEND JEWS AS WELL AS POLES? Sloan portrays Kosinski as a man confused about his heritage, and a loose cannon prone to offend both Poles and Jews. (Yes, but the former offensiveness has enjoyed far greater publicity. THE PAINTED BIRD is still widely read, and is used in American classrooms. The latter is long forgotten.) In terms of the specifics of the latter, Kosinski favored a universal theme for the remembrance of Auschwitz in preference to a Judeocentric one (p. 419). FOR ONCE, KOSINSKI VEL LEWINKOPF DOES NOT BLAME EVERYTHING ON THE POLES Kosinski suggested that Jewish snobbery provoked Polish anti-Semitism (p. 409). Duh. Finally: "At one point in Jerusalem when a reporter asked what the Poles had done to save the Jews during the war, Kosinski snapped: 'What did the Jews do to save the Poles?'" (p. 420). Touche!

The Painted Bird Kosinski, Jerzy 1965 *Here We Are 50 Years Later, and the Very Same Lurid Anti-Polish Accusations, of This Highly-Acclaimed But Demonstrably-Fraudulent Book, Are Freely Repeated By Far Too Many Jewish Authors and Journalists as Fact*

My review is based on the original 1965 Edition of PAINTED BIRD. In the front insert, this book is lauded by the LIBRARY JOURNAL, the (surprise) NEW YORK TIMES, and COMMONWEAL. In fact, COMMONWEAL calls it a "deeply moral work" (Reader: Try not to laugh).

THE FALSEHOODS OF THIS BOOK NEVER DIE This book has value in showing how astonishingly the same anti-Polish stories get revived, repackaged, and repeated. Fifty years later, we constantly still hear slightly-modernized versions of Kosinski-Lewinkopf's lies as facts, over and over and over again. If this is not propaganda, then what is? I now discuss just some of the specifics:

POLONOPHOBIC MEME: THE SADISTIC JEW-TORTURING AND JEW-KILLING POLISH PEASANT Kosinski-Lewinkopf made Polish peasants into vicious brutes: He purportedly "witnessed" assaults by women peasants against another woman. (pp. 47-48). He himself reported being beaten by peasants for no reason. (pp. 53-54). But wait, it gets even better. Kosinski-Lewinkopf then tells the reader that peasants were about to grab him in order to burn him alive. (p. 85). And what else? **MODERN MANIFESTATIONS** Think of post-Stalinist Jan T. Gross and his **NEIGHBORS**. The Polish peasant murderers behead a Jew and kick his head around like a soccer ball. The screeds of Jan Grabowski vel Abrahamer and Barbara Engelking are little better. The latter features the fantastic Polonophobic Holocaust lore of 200,000 fugitive Jews killed by mostly-rural Poles.

POLONOPHOBIC MEME: WHEN NOT KILLING JEWS THEMSELVES, THE POLES ARE GLAD THAT THE GERMANS ARE DOING IT FOR THEM Consider the trains carrying masses of Jews to the death camps. Kosinski-Lewinkopf reported Polish peasants lining up on both sides of the track, and waving cheerfully to the engineer the stoker, and the guards. (p. 85). Same old, same old. **MODERN MANIFESTATIONS:** How many times have we heard the "Polish death camp" lie? And, failing that, how many times do we hear the second falsehood that covers the first? It goes like this, "OK, so the death camps were not Polish, but Poles were glad that Hitler did the dirty work for them." Think also of the mendacious mud-throwing "Goodbye Jews!" scene, viewed by over 120 million Americans, in **SCHINDLER'S LIST (SWINDLER'S LIST)**. If this did not create prejudices against Poles, in the American mind, then what possibly could? If hate speech laws were fairly enforced, **SWINDLER'S LIST** would be banned and Steven Spielberg would be prosecuted!

POLONOPHOBIC MEME: THE GREEDY ANTI-SEMITIC POLISH THIEF OF JEWISH BELONGINGS (READ: HOLOCAUST INDUSTRY)

Kosinski-Lewinkopf writes of Polish peasants coming to the railroad tracks at the places that Jews had tried to save themselves (by jumping off the death trains), and stripping the Jewish dead of their clothing and shoes. (pp. 86-87). MODERN MANIFESTATIONS: This kind of subtle "Poles are lowlives" and "Poles owe Jews" message has been honed to perfection by post-Stalinist Jan T. Gross in his GOLDEN HARVEST, and has been repeated in the media. Nothing is said about the abject German-caused poverty that drove Poles to take whatever property they could--both Jewish and, yes, non-Jewish. And never mind the fact that, in wartime, the property of the dead is appropriated by the living as a matter of course. It goes back to the dawn of time. And never mind the fact that this has nothing to do specifically with Jews. Just go ahead and accuse the Poles, heedless of the facts and circumstances.

POLONOPHOBIC MEME: BLAMING THE CHURCH (DEICIDE), IN PLACE OF THE ACTUAL GUILTY PARTY (THE GERMANS), FOR THE HOLOCAUST Kosinski-Lewinkopf hears Polish peasants discussing how the Lord was punishing the Jews, through the Holocaust, for having crucified Him. (p. 84). Nothing is said about Polish peasants discussing amongst themselves what kind of barbarities the Germans have proven themselves capable of doing. MODERN MANIFESTATIONS:

Blaming Christianity for the Holocaust, with or without coincidental German guilt diffusion, is now standard operating procedure in academia and media. Never mind the fact that religion-based Jewish-Christian hostilities went both ways. Never mind the fact that anti-Semitism predated Christianity. And never mind the fact that Nazi ideology had nothing to do with Christianity (in fact, it scorned Christianity as yet another oppressive Jewish invention.)

POLONOPHOBIC MEME: THE CRUEL, HATEFUL, JUDGMENTAL CATHOLIC Kosinski-Lewinkopf, a purported altar boy at Mass, reports dropping a missal and falling, and being beset by the angry, red faces of the Catholic faithful. (p. 123). Better yet, they try to drag the poor Kosinski-Lewinkopf boy into a manure pit as punishment for dropping the missal. (pp. 123-124). MODERN MANIFESTATIONS: Think of the countless media articles and movies that depict Catholics as (what else?) hateful and judgmental because they disagree with the hedonistic lifestyles that are prevalent in western societies.

POLONOPHOBIC MEME: POLAND'S CATHOLICISM AS A BASTION OF REACTION Kosinski-Lewinkopf depicts a sick priest who had evidently not been helped by the indulgences that had had earned during his pious life. (p. 114). So, in Kosinski-Lewinkopf's anti-Catholic imagination, indulgences are some kind of Brownie points by which Catholics try to leverage assorted favors from God. The author positively describes an encounter with the Russian Gavrila. The Russian patiently enlightens Kosinski-Lewinkopf about the fact that there is no God, and that the "cunning priests" had invented God so that they could trick the people. (p. 168). **MODERN MANIFESTATIONS:** How often do we hear a welter of disparaging remarks, about the Church, from the cultural Marxists, LEWAKS, and even the KATOLEWICA? On the other hand, whenever Church teachings coincide with left-wing ideology, then all of a sudden the Church is "progressive".

Holocaust TV Series (Gerald Green)

Our Answer to T. V.'s *Holocaust*, an anti-Polish Show Gorson, Ziggy 1978 ***A Pamphlet With a Punch. A Polish Jew and Successful Businessman Exposes the Polonophobic Messages in the Widely-Publicized Holocaust Television Series. A Diversion by American Jews Because of Their Earlier Inaction?*** The 1978 HOLOCAUST Series on American television, viewed by over 100 million people, has rather grotesque falsifications of history. For instance, as criticized by Gorson, it shows Polish Army soldiers shooting at Jews. How many uninformed American viewers now believe that canard? Author Ziggy Gorson, who identifies himself as a "proud Polish Jew", points out the HOLOCAUST Series, owing to its untruths, actually dishonors the 6 million Jewish dead. Gorson contends that American Jews are trying to shift the blame on Poland in order to divert attention from the fact that their fathers did so little to alleviate the German-made Holocaust in Europe. Ziggy Gorson rejects the artificial dichotomy between the Jewish and Polish victims of Nazi Germany. He also has a rather sanguine view of Polish collaborators. He stresses the fact that collaborators can be found in every

nationality. Finally, Gorson expands his criticism to other Jews that falsify history at Poland's expense. This includes Leon Uris and his MILA 18.

Mysli O Polsce I Polakach Nowak, Jerzy Robert 1994 ***A Brief Survey of Prominent Polonophiles and Polonophobes in History. The 1978 Television Series HOLOCAUST Taken to Task For Its Grotesque Polonophobia*** This mini-encyclopedia (titled: OPINIONS ABOUT POLAND AND POLES) surveys many thinkers and their statements about Poles and Poland. The debates between friends and foes of Poland became especially pronounced at critical junctures of her history: The Partitions and ensuing efforts to recover Polish independence, WWI and the resurrection of the Polish state, WWII and the betrayal of Poland in the events up to and including Teheran and Yalta, and, finally, the increasing postwar drift towards a largely Judeocentric remembrance of WWII.

SOME HISTORIC POLONOPHILES Notable Polonophiles include Erasmus, Rousseau, Napoleon, German composer Richard Wagner, Victor Hugo, Garibaldi, Lafayette, Herzen, Tolstoy, US President Woodrow Wilson, George Orwell (Eric Blair), and Alexander Solzhenitsyn. American auto manufacturer Henry Ford had this opinion of Polish workers: "Out of all foreigners, Polish workers are the most competent." (p. 221). The German philosopher Friedrich Wilhelm Nietzsche was of recent Polish descent--the noble Nicki family. Nietzsche reported that, as a boy, he was already proud of his Polish heritage. He even said: "I consider Poles the bravest and most successful of the Slavic nations, and Slavs as a whole as above the Germans. I even think that it was the admixture of Slavic blood that enabled the Germans to join the ranks of achieving nations." (p. 172). (Ironically, his views in this regard are the exact opposite of the Nazis, who always contended that all Slavic culture is copied German culture, and that all successful individuals in Slavic countries are self-evidently of German descent.). Nietzsche went as far as reckoning "Polish liabilities" such as political individualism, and a tendency for escapades, to be hidden assets. Jewish Polonophiles discussed include the 16th-century rabbi Moses Isserles, American Jewish writer Howard Fast, and Joseph Lichten. Isserles praised Polish tolerance. Howard Fast added: "Only thanks to Poland, during her period of national might, did thousands of Jews manage to flee medieval Germany and all her sicknesses of soul. (In Poland) they

managed to blossom into a population of millions of Ashkenazi Jews, who now constitute the majority of Jews in the United States, the Soviet Union, and Israel." (p. 318). THE 1978 HOLOCAUST TV SERIES Holocaust-survivor Joseph Lichten took Gerald Green strongly to task for his transparent and absurd anti-Polish slant in the film series HOLOCAUST, which had been viewed by 120 million Americans in 1978. (pp. 319-320).

POLAND THE RECIPIENT OF NEVER-ENDING LIES During the sellout of Poland at the time of Teheran, Labour Party member Patrick J. Dollan chided the British leadership for appeasing the Soviets, and said: "No other nation has been beset with falsehoods as much as Poland...why are falsehoods tolerated in our nation?...To which nation did the Premier turn for help after the fall of France in 1940? To Poland, to General Sikorski, and to Poles. There was no one else who was willing to help us in our time of difficulty..." (p. 259).

SOME HISTORIC POLONOPHOBES The ranks of Polonophobes include Clausewitz, Frederick II Hohenzollern, Catherine the [not] Great, Voltaire, Pushkin, Engels, Bismarck, Rosa Luxemburg, Lenin, Lloyd George, George Curzon, Maynard Keynes, Herbert George Wells, Leon Uris, Gerald Green, and Menachem Begin. [This list could be greatly expanded and updated]. US President Franklin Roosevelt drifted from Polonophilia to Polonophobia, eventually adopting a Pole-blaming attitude: "Poland has been a source of troubles for the last 500 years." (p. 250). Considering his disgraceful sellout of Poland at Yalta, I find his blame-the-victim approach quite entertaining.

***Shtetl* (Marian Marzynski)**

Film and the Holocaust: New Perspectives on Dramas, Documentaries, and Experimental Films Kerner, Aaron 2011

The Mystification of the Holocaust in Holocaust Filmography. SHTETL: Marian Marzynski's Misconduct Candidly Acknowledged and Analyzed This book examines scores of Holocaust films, dissecting them from every angle imaginable. [Needless to say, no other genocide of any other peoples gets anywhere this kind of attention, reflection, and sacralization!] Many materials on the Shoah give at least cursory mention

of the many non-Jewish genocides that had taken place, if only to deflect argument about Holocaust supremacism. Not this one. A search of the index yields not even ONE entry on the Armenian Genocide (AGHET) or the Romani Genocide (PORAJMOS). So the reader who wants a completely Judeocentric version of historical events will very much find it in this book. **MARIAN MARZYNSKI'S ANTI-POLISH DOCUMENTARY SHTETL, AND HIS TAKING ADVANTAGE OF THE POLE ZBIGNIEW ROMANIUK** Author Aaron Kerner gets it right as he describes the situation involving Polish Jew Marian Marzynski and his interaction with Zbigniew Romaniuk, a Pole of good will (and perhaps a little naive) who wanted to learn about Poland's Jewish past. (pp. 222-224). Film-maker Marian Marzynski admittedly acted in a very inappropriate manner towards Romaniuk. Author Kerner acknowledges as much, "Marzynski invites himself to one of the town meetings in preparation for the town celebration. There, he unfairly torpedoed Romaniuk in a public forum, by challenging the young public official to incorporate Jewish history into the program...Certainly, the questions are legitimate, but Marzynski's vitriol does not serve him well, as he attacks the one Pole who exhibits sympathy, even enthusiastic interest in Jewish history in Poland. Marzynski adds fodder to that Polish refrain often tinged with anti-Semitism: 'We were victims too.'" (p. 224). [Really? Since when has the remembrance of Polish suffering now become a form of anti-Semitism?]

Prominent Jewish Polonophobes: A Who's Who

Memory and Neighborhood: Poles and Poland in Jewish American Fiction After World War Two Aleksandrowicz-Pedich, Lucyna 2013

Leading Polonophobic Jewish Writers: A Who's Who. MAUS Deconstructed Author Aleksandrowicz-Pedich is heavily indebted to Danusha Goska's seminal work, *Bieganski: The Brute Polak Stereotype in Polish-Jewish Relations and American Popular Culture* (Jews of Poland), for content and inspiration. (p. 15). The author agrees with Goska's characterization of Leon Uris as one who uses attacks on Poles as a cover for attacks on peasants. (pp. 32-33). The author also is implicitly supportive of Goska's comments on the inappropriateness of Spiegelman's MAUS in

the classroom, at least insofar as it distorts history and perpetuates stereotypes. (pp. 94-95). INGRAINED JEWISH POLONOPHOBIA

The author endorses Danusha Goska's understanding of the Jewish concept of "cursed Poland" in creating Jewish identity. (p. 100). Finally, the author recognizes Goska's view about western Jews associating Poland with all kinds of negativism--a kind of snobbery that even extends to Poland's Jews (the OSTJUDEN) as targets. (p. 111). SOME

QUIBBLING Aleksandrowich-Pedich disagrees with Goska over what appear to be minutiae and technicalities relative to the archetypical Bieganski (p. 16, 65), as well as the fact that Jewish authors do not, or do not always, portray Poles solely in a negative fashion. (p. 15, 20). While all this is technically correct, it does not vitiate the reality of the Bieganski stereotype, and does not undermine, much less negate, the massively anti-Polish drift of Jewish writers in general. POLONOPHOBIC JEWISH AUTHORS OF FICTION: A SHORT WHO'S WHO The author identifies the following mostly-American Jewish writers who have, to varying degrees, written derisively about Poles and Poland: Saul Bellow (pp. 41-42, 46), Leon Uris (p. 31-on, 93, 107), Nelson Algren (p. 19), Aharon Appelfeld (p. 21), Nava Semel (p. 21), Chaim Potok (p. 22, 106-107), Art Spiegelman (p. 23), Herman Wouk (pp. 25-26, 48, 108), Philip Roth (p. 27, 109), Tova Reich (p. 33, 39, 49), Bernard Malamud (p. 34), Leslie Epstein (p. 39), Jonathan Safran Foer (p. 39), Pearl Abraham (p. 41), Edna Ferber (p. 44), Steven Stern (p. 48), and Edward Lewis Wallant (pp. 49-50). Not surprisingly, these authors focus largely (though not always exclusively) on the negative, as opposed to the positive, aspects of the Polish-Jewish coexistence. Even less surprisingly, these authors are, as is almost always the case, in deep denial about all the wrongs that Jews had done to Poland in the past--wronges which had played a major role in the generation of the endlessly-discussed Polish anti-Semitism. Of course, the foregoing list does include anti-Polish Jewish authors of nonfiction. Moreover, it is limited to literary works. It does not even begin to touch the many Polonophobic Jews in media and academia. These, most of all, shape American public opinion about Poles and Poland. EXCUSES, EXCUSES

Aleksandrowich-Pedich makes several rather transparent exculpatory statements for Jews writing derogatorily about Poland. I discuss three of them. The author praises Bernard Malamud's character, Josip, "who, despite Polish, no anti-Semite". (p. 36). That is like someone saying that

so-and-so "though a Jew, is not a bloodsucker." THE AUTHOR HALF-EXCULPATES MAUS The author appears to try to whitewash Art Spiegelman's MAUS, in its portrayal of Poles as giving the Hitler salute, even though she recognizes that no ethnic Pole would have done that. (p. 94). Spiegelman, we are told, is using historical errors to indicate Vladek's faulty memory, in that Vladek portrayed Poles as Nazis in order to illustrate the fact that Poles [supposedly] had a Nazi-like hatred of Jews. This is falsehood and bigotry. Using the same exculpatory logic, would it be all right to show Israeli Jews giving the Hitler salute in order to illustrate their (alleged) Nazi-like hatred of the Palestinians? The author excuses Philip Roth, for his portrayal of Saint Pope John Paul II as anti-Jewish (even though the Pope had actually been very much a philo-Semite), because "one of the aims of OPERATION SHYLOCK is to provoke." (p. 97; See also p. 139). Very well, then. If it is all right for a Jewish author to be untruthful to be provocative, when discussing Poles, especially iconic Poles, then why is it not alright for a neo-Nazi to be untruthful in order to be provocative (read: hate speech) in reference to Jews? SPIEGELMAN'S Maus: GUILTY AS CHARGED Some defenders of Art Spiegelman excuse his portrayal of Poles as pigs by saying that he also uses other animal characters (mice for Jews, and cats for Germans). This silly exculpation is just that. The uniquely derogatory connotations of the pig are obvious to even a five year-old. If not, then tell someone "You cat!" or "You mouse!" Observe the reaction. Then tell them "You pig!" and observe THAT reaction. You better run! Pigs have, in addition to pejorative connotations in everyday conversations, especially abominable connotations in Jewish tradition (in a way that cats and mice do not). Keeping this in mind, author Aleksandrowich-Pedich clarifies Spiegelman's motives, (quote) The very choice of Art Spiegelman to portray Poles as pigs indicates that they are, if not anti-Semitic, then decidedly alien to Jews. As James E. Young observes, "...while not a natural enemy of the Jews during the Holocaust, as pigs they come to symbolize what is TREIF or non-kosher. They may not be as anti-Jewish as the cats, but they are decidedly un-Jewish." (unquote). (p. 23). Case closed. To call any people an inherently unclean people is a form of racism. Clearly, Spiegelman's characterization of Poles, as an inherently unclean (TREYF, or TREIF) people, is, or is close to, a form of Jewish racism. The fact that MAUS is widely used in the classroom, full of impressionable children, makes it all the more inappropriate for such

a setting. Author Aleksandrowich-Pedich also corrects another of Spiegelman's elementary distortions of basic facts. She comments, (quote) When Vladek travels by a streetcar in the German occupied Sosnowiec, he goes to the car for Germans (there were two, one for Germans, the other for Poles), claiming he is safer in the German one: "Germans paid no attention to me...in the Polish car they could smell if a Polish Jew came in." What the contemporary reader of Spiegelman's novel does not realize is that if Vladek the Jew had been caught in a German car, nothing would have happened to the Germans; if he had been caught in the Polish one, all the Polish passengers would have been held responsible for protecting him, facing all kinds of penalties, including being shot on the spot for assisting a Jew, even if they had no idea he was one. So a Pole recognizing a Jew would indeed have been likely to have reported him out of fear for his own safety, but not merely because of anti-Semitism which is implied by the way Vladek talks about it. (unquote). (p. 94). The author does not go far enough. While Polonophobe Spiegelman focuses on Poles being able to "smell out" a Jew, he does not tell the reader that a Jewish Gestapo agent would be even better at "smelling out" a Jew than would a Pole. Predictably, MAUS is silent about that.

Israeli Teenagers' Inculcated Polonophobia

Above the Death Pits, Beneath the Flag: Youth Voyages to Poland and the Performance of Israeli National Identity Feldman, Jackie

2008 ***Israeli Teenagers' Holocaust-Related Visits to Poland:***

Revealing Insights The author begins, "Over the past two decades, the Shoah has come to play an increasingly significant role in Israeli collective memory and civil religion". (p. 1). This book provides valuable information about the Israeli visits to Poland, covering nearly every aspect of their occurrence in encyclopedic detail. The Israeli voyages to Poland have grown from 400 visitors in 1988 to over 28,000 in 2005. (p. 249). If you, the reader, come with an idealistic view of Israeli visits to Poland, be prepared for a shock. I have studied Jewish anti-Polonism for some time [see Amazon Peczkis Listmania (Now Wish List): EXPOSING POLONOPHOBIA...], and even I was startled by some of the information in

this book. It largely confirms the most cynical and extremist Polish views about the nature of, and motives behind, the Israeli visits and the "Marches of the Living".

GERMAN GUILT DILUTION To begin with, the perceptive reader will see, in this book, the usual tendency of diffusing responsibility for the Holocaust away from where it belongs--the Germans. For instance, during a prayer at the site of the ruins of the Birkenau crematoria, the leader asks how long Jews will be a prey and victim of the gentiles. (p. xiv). This paints with a very broad brush. With the exception of Haman's Persians, Hitler's Germans were the only gentiles to ever attempt to exterminate the Jews. There is also a displacing of responsibility for the Holocaust away from where it belongs--the Germans--and unto the Poles. Feldman (p. 88; see also p. 115) repeats the rather silly contention that this happens (and seems to excuse it) because "the Germans are not visibly present", and so Poles can serve as stand-ins for the bystanders and even executioners. Ironical to this absurd and insulting scapegoating of the Poles, it is the Jewish side frequently complaining about scapegoats! The dying Jews, smoking chimneys, etc., are also not "visibly present", and have not been for seven decades, yet this does not prevent the visitors from focusing on them by one iota. The displacement of Jewish hostility from Germans unto Poles also occurs in various subtle contexts. Feldman (p. 78) even presents a table that makes it obvious. For the visiting Israelis, the inside of the bus or hotel represent an "inside space" of warmth, Jewishness, security, joy, life, and "us". The "outside space", Poland, represents the exact opposite: coldness, the Holocaust, danger, tension and sorrow, death, and "them".

HOLOCAUST SUPREMACISM TAKEN TO RATHER EGREGIOUS EXTREMES Auschwitz is commonly called a ZIVILIZATIONSBROCH--a breach of civilization. (p. 1). Was it really a breach of human civilization, or was it a breach of German civilization? And if the Holocaust is so important that it qualifies as a break in human civilization (in the sense of discontinuity), then by what racist logic do the genocides of other peoples also not qualify as breaks in human civilization?

JEWISH-POLISH DIALOGUE? The "Polish-Jewish dialogue" aspect of the Israeli visits should not be overblown. Feldman notes that, (Quote) The meetings with Polish youths (when they do take place) and the presence of Polish guides are structured so that they have little impact. The stories of Polish victims of the Holocaust, as well as the dilemmas encountered by Polish bystanders, are also rarely heard. Even

righteous gentiles are encountered as stage figures elevated from oblivion by the State of Israel's recognition and honor, and not as an "other" to be heard. (unquote)(p. 242). Poles serving as guides have been discouraged under various pretexts. (p. 66). Except for a brief time, meetings between Israeli and Polish youth have been minimized--on alleged security grounds. (p. 61).

REINFORCING JEWISH POLONOPHOBIA Polish guides at Auschwitz-Birkenau have also been either removed or encouraged to be silent. (pp. 136-137). Israeli security guards envelope the visiting Israelis. In part, this policy is consistent with visits even within Israel. (p. 93). However, Feldman admits that it also exists in order to reinforce anti-Polish feeling, (Quote) The security arrangements enable the students to imagine that they have returned to the scene of the crime, in order to reenact the Polish(gentile)-Jewish situation of the Holocaust. This time, however, thanks to the State of Israel, they are the victors. Beyond its functional role, the highly visible presence of Israeli security forces is an important element in the symbolic world of the voyage. (unquote)(p. 71). Once again, the German perpetrators have all but disappeared. Poles must be thrilled to find themselves in the company of de-Germanized German mass murderers (Nazis) and archetypical murderous ancient pagans (Amalekites). Feldman quips, (Quote) In Poland, the [Israeli] flags are directed, not against a current foe, but against a past enemy--the Nazis, the Poles, or Amalek. (unquote)(p. 264). Allegations have been made in the past about some Poles supposedly saying that Jews deserved to die because of the Jewish role in the Crucifixion of Christ. Ironically, some modern Jews engage in similar collectivist thinking: They say that Ukrainians deserve the Chernobyl disaster because of "what they did to Jews" (p. 58), and Poles deserve their poverty as punishment for Poles' presumed collaboration in the Holocaust. (p. 87). Naomi, one of the guides, told the Israeli teenagers visiting the site of Treblinka: "'No Poles served in the death camps, in spite of the stereotype. The Poles were not collaborators with the Germans. They're a very nationalist people. They weren't prepared to live under occupation. Even though they hated the Jews.'" (p. 112). Is the latter statement a projection of Jewish hatred for Poles? Not surprisingly, Israeli teens have absorbed strong preconceptions about the ubiquity and intensity of Polish anti-Semitism. (p. 88). Apart from ignoring the historical situation that placed Poles and Jews in conflict, and the Jewish share of responsibility for the negative aspects of Polish-Jewish

relations, all this avoids the fact that Polish anti-Semitism was far from universal. [See, for instance, the Amazon Peczkis Wish List: PRE-WWII POLISH JEWS EXPERIENCING LITTLE OR NO ANTI-SEMITISM]. Rarely is this "Poles are anti-Semites" mantra broken. One Israeli youth, evidently alluding to the fact that Arabs are also Semites, warned that, (Quote) "And we are the people who have suffered most from anti-Semitism, and we're anti-Semitic now. I never hear anyone who doesn't curse Arabs." (unquote). (p. 122). The agenda behind the Israeli youth visits to Poland is unmistakable. Feldman says, (Quote) Among the most important messages of the voyage are that Poland is a Jewish cemetery and a hostile anti-Semitic country, and that the continuation of Diaspora Jewish life is in Israel. (unquote). (p. 177).

ATTACKING THE POLES

Some Poles think of the Israeli visits as a provocation. Feldman, using roundabout language, acknowledges that this is not only true, but is intentionally so. She cites a Ministry handbook that affirms that the visits are SUPPOSED to confront the Poles with their "role in the tragedy of the Jewish people". (p. 73). She adds that, (Quote) The prominent display of Israeli symbols and the performance of mass processions through territory perceived as hostile not only affirms common belonging, but announces Jewish-Israeli claims to the legacy and remnants of the Shoah to the Polish "other". (unquote)(p. 73). Poles are a stand-in not only for the German mass murderers. The Poles are also enlisted as a foil for Islamic extremists, as pointed out by Feldman, (Quote) The insular nature of the voyage and the encounters (real or imagined) with Polish anti-Semitism are extended to the Arab-Israeli dispute. (unquote)(pp. 274-275). In this book, there is but one brief mention as "other crimes of the Nazis" (p. 60) by an Israeli critic of the voyages to Poland. There is no evidence that Israeli youth visiting Poland are taught, at least to any significant extent, that the Nazi Germans had also murdered millions of Poles. To the contrary--the prevalent view, not surprisingly, is the standard Judeocentric (if not Judeochauvinistic) one. Feldman makes this clear, (Quote) Furthermore, for most Israeli participants, the Poles are not fellow victims, but Holocaust bystanders or perpetrators. (unquote)(p. 138). Some prominent Israelis have criticized the Holocaust-related visits to Poland as a means of instilling Israeli nationalism (p. 19, 60), and for adhering to a policy that seeks to "minimize contact with modern Poland and instill a negative sense

of place." (p. 20). Certain Polish diplomats have also protested the anti-Polish nature of the voyages. (p. 267). All to no avail.

Teaching about the Holocaust: Essays by College and University Teachers Totten, Samuel 2004 *Israeli Teenagers'*

Holocaust-Related Visits to Poland Bring Out Severe Polonophobic Prejudices

The highlight (or, more accurately, lowlight) of this book is a passage in the chapter written by Nili Keren. She described her visits to Poland, and then made some candid statements about the Israeli Shoah-related visits to Poland.

WHY THE TRIPS? FORGET ABOUT LEARNING "TOLERANCE": PROMOTING A RATHER CHAUVINISTIC JEWISH NATIONALISM

Nili Keren candidly comments, "So, more than ten thousand Israeli high school students now visit Poland every year and thousands of Jewish students from all over the world arrive in Poland every year to participate in 'The March of the Living', which seemingly serves as an instrument to rebuilt their Jewish identity. It seems to me that the trips have become an instrumental and manipulative tool for a Jewish-Zionist education." (p. 134). GERMAN GUILT DILUTION: BLAMING (WHO ELSE?) THE POLES The statements of the Israeli 16 and 17 year olds, quoted by Keren (p. 133), are revealing: "In Poland, I understood the Holocaust." "In Poland, when I saw the Polish people, I realized that they were no better than the Germans." Really? But nothing new. Obviously, these Israeli teenagers had not been born with this bigotry. They must have acquired it from their parents or other adults.

Jewish Superiority: The Root Cause of Jewish Anti-Polish Attitudes

Observing America's Jews Sklare, Marshall 1993

American Jewish Sociologist Identifies Jewish Elitism as One of the Root Causes of Jewish Polonophobia. Numerus Clausus at Universities in USA as Well as in Poland Author Marshall Sklare

has long been studying America's Jews. [Review based on 1993 edition]. He was eminently qualified to speak on this subject. A number of coauthors had joined him. Most of the themes of this book are familiar: Jewish self-

identity, Jewish mobility, intermarriage with non-Jews, Jewish support for Israel, Jewish philanthropy, Jewish conversions and resistance to them, etc. There is relatively little on the role of the Shoah in the self-identity of American Jews. This book also has little-known information, including the fact that there were quotas limiting the number of Jews at American universities, until well after WWII. (p. 270). (Obviously, the numerus clausus, though often presented as such, was not only in effect in pre-WWII Poland!)

JEWISH ATHEISM AND ITS IMPLICATIONS Jews are generally a very secular people. (e. g, p. 31). Sklare briefly traces the history of Jewish secularism, inadvertently validating Polish Cardinal Hlond's much-condemned 1936 Jews-as-freethinkers statement. He writes, (quote) A substantial segment of those who arrived in the United States during the great wave of East European immigration were at best nominally Orthodox. They had already felt the impact of secularization before they left Europe and the process gained considerable momentum in the United States. (unquote). (p. 37). Even Jewish religious observances, when practiced, have become subject to atheization. Consider Hanukkah and Passover. Sklare comments, (quote) However, the miraculous elements inherent in both holidays are capable of redefinition: both holidays are interpreted to symbolize man's unquestionable desire for freedom. The focus is no longer on God's benevolence but on the struggle of the ancient Jewish people and their heroic leaders to overcome slavery in the case of Passover and religious intolerance in the case of Hanukkah. (unquote). (p. 40).

THE DYNAMICS OF JEWISH ELITISM The question of Jewish elitism is usually framed in terms of a correct or incorrect understanding of the Jewish religion (notably the Talmud), to Jews protecting their identity in times of persecutions and pogroms, and the like. However, Sklare expounds on the fact that Jewish elitism, notably among American Jews, goes far beyond these considerations. He comments, (quote) Although very little is said about it publicly, it is apparent that not only is there the feeling that Jewish culture is suprasocial but many Jews, including those quite secular in orientation, believe that Judaism is superior to Christianity. The point, which has been made publicly in literally thousands of sermons and speeches before Jewish audiences, is that Christianity is an offshoot of Judaism. Listeners do not take this statement as a simple historical judgment. Rather they take it to mean that Christianity "needed" Judaism--that Christianity could not establish itself without extensive borrowing from

a superior religion--Judaism. And the view of Christianity held by many Jews is that Christianity did not gain the upper hand because it was superior to Judaism. Rather, it "won" because it was inferior--because it was imposed by officials of the state, because it appealed to a large mass of gullible individuals who were receptive to the miracles that it promulgated, and more especially to the belief in the divinity of a Jew named Jesus. Christians can therefore be viewed as intellectually naive, religiously unsophisticated, and as adhering to a religion geared to the masses. All of this is seen in contrast to Judaism, which stresses demanding ritualism and high standards of learning. (unquote). (p. 32).

JEWISH SUPERIORITY Author Marshall Sklare also sees a form of Jewish elitism originating from Jewish achievements, and implicitly rejects the argument that Jewish resistance to assimilation had been driven primarily by the hostility of non-Jews to Jews. He writes, (quote) Eliteness is rarely discussed publicly because of the fear that it will be resented by Gentiles and boomerang against Jews. But it is constantly present and constantly reinforced. Thus the awarding of the Nobel Prizes in 1976 served to underline in Jewish minds that the eliteness of the Jews still persists. As a consequence, if you assimilate you enter into a group that is not superior to the Jewish group. On the contrary, the belief is that the Gentiles are inferior. Is it the Jews or the Gentiles who produced the three titans of the modern age: Freud, Einstein, and Marx? (unquote). (p. 32). Finally, Sklare sees a form of Jewish elitism coming into existence among the many Jews in high positions. He comments, (quote) Jewish eliteness has a variety of implications. It means that as high as one may climb in the class or status structure of the nation, there are enough Jews of similar accomplishment with whom to form a clique. However high one's brow level, there are enough Jews to interact with. Finally, being Jewish is taken to mean that one automatically becomes a member of the elite by virtue of being born Jewish. (unquote). (p. 32).

THE ROOTS OF JEWISH ANTI-POLONISM IDENTIFIED Poles have long been mystified by the bottomless Jewish attacks on Poland, the refusal of Jews to come to terms with their share of responsibility for past Polish anti-Semitism, and the greater anger of Jews directed at Poles than against the Germans (who, after all, rather than amorphous Nazis, had been the ones who had murdered the 5-6 million Jews). Without mentioning the foregoing themes, author Marshall Sklare identifies at least one underlying cause. It all boils

down to the Jewish elitism. He comments, (quote) These points about Jewish eliteness become quite apparent if we take the example of the Poles and the current rash of Polish jokes that has infested the nation. The Polish joke is based upon the fact that the Pole is inferior, is at the bottom of the heap, and belongs to a group that is the very antithesis of an elite group. From this perspective, the Pole who has attained elite status is conflicted about his identity. Even if he accepts his identity as a Pole, he suffers under the burden of being an exception. He has achieved elite status despite the inferiority of this group. Jews experience something quite different--namely, the feeling that one may have achieved eliteness precisely because of one's Jewishness. (unquote). (pp. 32-33). The dynamics are very clear. **WHY THE SELF-HATING POLE** Let us briefly focus on successful Poles and their self-denigrating role. From Sklare's quoted comment above, it is not surprising that the prominent Pole, conflicted about his identity, and wanting to be liked by the elite, commonly sides with those who demean Polish patriotic and religious traditions (e. g, the demonization of RADIO MARYJA). In particular, the successful Pole in Jewish-dominated fields, such as media and academia, frequently repeats the standard Holocaust-related attacks on Poland [witness, for instance, the LEWAK (Polish leftist), the KATOLEWICA (Catholic left), and the post-Stalinist (e. g, Jan T. Gross)]. This is reminiscent of the Creole mentality among colonized peoples.

The Jewish Paradox Goldman, Nahum 1978 ***Jewish Elitism and Polonophobia. Jews "The Other"--Because They Were. Jews Long Lived in Ghettos By Choice*** The author presents a wealth of interesting information. For instance, we learn that, "Until the last century, art played no role in Judaism and the Jews had no painting or sculpture." (p. 76). On another subject, author Nahum Goldman describes the effort of Joel Brand, one of the leaders of the Hungarian Jewish community, to strike a deal with Eichmann for ten thousand trucks in exchange for 100,000 emancipated Jews. (pp. 148-149). **JEWS AS THE PERPETUAL "OTHER", IN SELF-IMPOSED APARTHEID** Ironical to Poles getting berated for thinking of their Jews as the "other" and as perpetual foreigners, it was the Jews that had always been excluding themselves from the nations in which they have lived. Goldman sagely

comments, "The Jews are the most separatist people in the world. Their belief in the notion of the chosen people is the basis of their entire religion. All down the centuries the Jews have intensified their separation from the non-Jewish world; they have rejected, and still do reject [up to very recent times] mixed marriages; they have put up one wall after another to protect their existence as a people apart, and have built their ghettos with their own hands, from the SHTETL of Eastern Europe to the MELLAH of Morocco." (p. 8).

JEWISH SELF-SEGREGATION HAD LONG PRECEDED COMPULSORY GHETTOIZATION The author wants to "...stress that the ghetto is historically a Jewish invention. It is wrong to say that the GOYIM forced the Jews to separate themselves from other societies. When the Christians defined the ghetto limited, Jews lived there already." (p. 66).

JEWISH SUPERIORITY; JEWISH CONTEMPT FOR OTHERS: THE ROOTS OF JEWISH POLONOPHOBIA Goldmann writes, "Lastly, while it is true that the Jewish people has always believed in its own superiority (expressed in the classic formulation, 'the chosen people'), I do not know any other community so fiercely self-critical..." (p. 8). [This can hardly be generalized. Very few Jews have spoken out against Holocaust supremacism, the Holocaust Industry, and Jewish Polonophobia, and, moreover, these few courageous Jews have been roundly attacked by their fellow Jews.] Jews have always looked down on Poles and other Eastern Europeans. In describing his earlier life in Vysznevo, Lithuania, Goldmann quips, "In the little township of Vysznevo we lived in a rural setting, and most of my grandfather's patients were peasants. Every Jew felt ten or a hundred times the superior of these lowly tillers of the soil: he was cultured, learned Hebrew, knew the Bible, studied the Talmud--in other words he knew that he stood head and shoulders above these illiterates." (p. 13).

DRAFT DODGING: A CREATIVE EVASION OF MILITARY SERVICE

The author describes a trick used by Jews to avoid serving in the tsarist Russian army. He noted that the authorities were "...exempting only sons from military service, and in Jewish communities it was the rabbi who kept the birth register. So when a father had three sons they were each entered under a different name; in my family my grandfather was called Leibmann, my father Goldmann, and my uncle Szalkowitz!" (pp. 15-16). [While this subterfuge may perhaps be justified from a Judeocentric perspective, one wonders if it did not harm Jews in the long run by adding to the stereotype of Jews as sly and unscrupulous.] **JEWIS IN**

WEIMAR GERMANY Nazis (and not only Nazis) had complained about what they called the Judaization of Weimar Germany. Without going to such extremes, the reader can still appreciate the magnitude of Jewish influence that had developed. Goldmann sheds light on this. He remarks, "Twenty years ago [that is, 1958] the Jews played hardly any part in American literary life and now they are promising to regain the importance they had in Germany under the Weimar Republic." (p. 154). After spending the early part of his life in Lithuania, Goldmann lived in Frankfurt, Germany. He writes, "Frankfurt was a free town, independent and proud of it, and very much influenced by Jews; its biggest newspaper, the FRANKFURTER ZEITUNG, was founded by a Jew." (p. 16).

The Wandering Who? A Study of Jewish Identity Politics Atzmon, Gilad 2011 *Dialectic of Negation: Jewish Polonophobia Cause? International Jewry and the Zydokomuna. Holocaust Supremacism Slights the Armenian Genocide* Far from being a self-hating Jew, as demonized by his detractors, Atzmon is measured and careful about his criticisms of Jewish conduct. He rejects conspiracy theories involving Jews (p. 76, 169). **UNDENIABLE JEWISH INFLUENCE** Atzmon, however, does focus on Jewish influence in world politics. For instance, in the UK, Jews are 0.46% of the population, and should therefore have 3 seats out of the 650-member House of Commons. Instead, they have 24, which is an 8-fold overrepresentation. (p. 169). He also mentions prominent American Jews (e. g., the neocons) by name, and how they led the USA into Middle East policies that, according to him, were failures. **ANTI-ZIONISM OR POST-ZIONISM?** A former Jewish nationalist himself (p. 7), Atzmon condemns those Jews to put their Jewish-ness over and above all their other traits. (p. 16). He views Zionism as a movement of Jewish tribal solidarity (p. 19), and one whose political goal (as it was from the beginning with Herzl) is to prevent Jews from disappearing through assimilation. (p. 40, 70). The author drifts into extreme invective when condemning Zionism. (e. g., p. 101, 123).

DIALECTIC OF NEGATION: A CLUE TO JEWISH ANTIPOLONISM? Atzmon sees Zionism as part of the dialectic of negation. (p. 58-on). Jews define themselves not so much as who they are, but as who they are NOT (not Christians, not Muslims, etc.). However, the author does not explore

this subject sufficiently. For instance, Jewish Polonophobia is probably a form of the dialectic of negation: Whatever a Jew is, he is, thankfully, not one of those dumb, primitive, hyper-Catholic Poles among whom most Jews had to live for so many centuries. (This Jewish dialectic of negation is, in fact, confirmed by Dr. Goska in her book, BIEGANSKI, which I review in this group of reviews)

INTERNATIONAL JEWRY AND THE ZYDOKOMUNA Author Atzmon touches on the role of past Jewish bankers and their influence on world politics. (p. 27, 194). In particular, Jacob Schiff of Kuhn, Loeb & Company gave 20 million dollars in support of the Bolshevik Revolution in Russia.

ZYDOKOMUNA: ONETIME BROAD-BASED JEWISH SUPPORT On another subject, and perhaps without intending to, Atzmon confirms the fact that Jewish sympathy for Communism had been much broader than formal CP membership, and that it infected much larger Jewish political parties. He comments: "Marxism also attempted to make people look equal...The idea was very appealing to a few West European and many East European Jews who even formed the Bund, a Jewish Socialist Party." (p. 56). He confirms Polish nationalists as he also alludes to the Bund as a purveyor of Jewish particularism: "...the Bund would demand national and cultural self-determination within the Eastern European proletarian discourse..." (p. 104). Atzmon tacitly supports Dmowski's suspicion that, for at least the first part of WWI, both Eastern European and western Jews were pro-German. (p. 194). Atzmon believes that the declining Jewish support for socialism shows that Jews have always been capitalists at heart. Could it not, instead, support the premise that Jews tend to support whomever they think is the more powerful, will be the winner, or is the wave of the future? Also, could not the virtual disappearance of left-wing Zionism (p. 117) been caused largely by the Soviet Union having turned against Israel, its erstwhile ally?

HOLOCAUST SUPREMACISM SLIGHTS THE ARMENIANS The author discusses the Holocaust as a substitute religion for Jews. He notes how the ADL had at first accepted, and then rejected, the 1915-era Armenian genocide as a true genocide. (p. 173).

The Big Book of Jewish Humor

Novak, William

2006

Jewish Wit--Old and New. Not All is Kosher, However: Also Anti-Polish and anti-Christian This anthology of Jewish humor stresses the

self-depreciatory nature of much of it. Sigmund Freud, the famous Jewish father of psychiatry, had suggested that this stemmed from a long history of Jews being persecuted, and striving to deal with this persecution. However, one must ask if it also could have arisen from a spirit of nihilism in Jewish thinking. (My review is based on the 1981 edition.) The Jewish commentators range from ancient sages to modern American Jewish personages. Examples of the former include those of the Talmud. For instance, there is the license for Jews to get so drunk on Purim that they no longer can tell the difference between "Cursed be Haman" and "Blessed be Mordechai". (MEGILLA 7b). Examples of the latter include Phillip Roth (notably his PORTNOY'S COMPLAINT) and Woody Allen. Some of the humor involves spoof. For instance, FIDDLER ON THE ROOF becomes ANTENNA ON THE ROOF. IRONY IN JEWISH PERSECUTION

Much of the humor is ironic, even macabre. For instance, there is the joke about a child disappearance, and the fear that it will provoke accusations of Jews conducting ritual murder. Upon news that the murdered child turned out to be Jewish, the Jewish community breathes a collective sigh of relief. There is also the joke of the Jew who preferred to read the Nazi publication, DER STUERMER, in preference to Jewish newspapers. The reason? The content of Jewish newspapers, focusing as it did on the suffering and powerlessness of Jews, made him depressed. In contrast, DER STUERMER made him exhilarated, because it informed him that Jews control the world's finances, and are about to rule the world. There is also the joke about a group of Jews plotting the assassination of Adolf Hitler. They are waiting for the Fuhrer to pass a checkpoint at a certain time so that they could shoot him. The clock ticks. Time passes. Hitler does not show. So the would-be assassins comment, "I hope that nothing had happened to him." JEWISH POLONOPHOBIA IN ACTION

Lenny Bruce brings up the old 1918-era saw of the Polish premier meeting with President Wilson. The premier warned that, if Poland does not receive what she had petitioned for, Poles will be angry and may express their anger by conducting pogroms against Jews. And if the petitions are granted? Then Poles will be so exhilarated that they will party, and conduct pogroms against Jews as part of their celebration. [Funny, funny, but with no confrontation of the fact that the "massive Polish pogroms" had been a monstrous Polonophobic lie, until finally debunked by the investigation of Henry Morgenthau.] POKING FUN AT RELIGION Some of the

jokes make fun of the foibles of religious life, of Catholic priests, Jewish rabbis, Moses and the Ten Commandments, etc. That is one thing. Ridiculing God is quite another. Some readers may find this objectionable. For instance, there is the joke about the rabbi who constantly trembles before God, after which God starts trembling because of the rabbi, and then the rabbi asks why not just one of the two doing all the trembling have. [This kind of levity involving the Supreme Being is notably ironic in view of the fact that many Jews believe that His Name should be so respected that it should not even be spelled out, but instead written as G-d.] OVERT ANTI-CHRISTIAN JEWISH HUMOR A number of the jokes I, a Christian, find especially offensive. There is the one on Easter, where Jesus rises from the dead after three days, sees His shadow, and goes back into the tomb. (p. 95). This mockingly conflates the Resurrection with Groundhog Day, and Jesus Christ with the groundhog. Even more egregious is the satire of the Crucifixion sketched by an S. Gross. (p. 85). It shows two crucified offenders already at the top of Mt. Calvary. On the side of this mount, however, one can see a procession of Roman soldiers escorting a seal that is balancing a Cross on its nose and moving up the hill in order to be crucified on it. And remember, this was not published in the heat of Jewish-Christian antagonisms in the Middle Ages. It was published in 1981. (I can better understand why Martin Luther thought of Jews as uttering great blasphemies, and why, in another day and age, such Jewish conduct brought hatred, or worse, against Jews.)

How Anti-Polonism Was/Is Confronted: Examples

Antypolonizm. Rozmowy o nienawisci wobec Polakow Sommer, Tomasz 2014 ***An Introduction to Modern Polonophobia: Jedwabne Weaponized, Holocaust Preeminence, Holocaust Industry, Cultural Marxism*** ANTI-POLONISM: EIGHT CONVERSATIONS ABOUT THE HATRED FOR POLAND is the title of this Polish-language book. Stanislaw Michalkiewicz is the interviewee, and author Tomasz Sommer is the interviewer. German, Russian, and especially Jewish Polonophobia are examined. HOW WOMEN KEPT POLISH PATRIOTISM ALIVE THROUGH THE AGES Michalkiewicz has an

interesting take, in accordance with Mamert Stankiewicz, on the fact that Polish women are commonly the religious and moral authorities in Polish families. The best of the Polish men, of every generation, had perished in the efforts to free Poland from foreign rule. The women were forced to marry inferior men, and came to dominate them. (p. 66). A

QUESTIONABLE CHARACTER Andrzej Szczypiorski, a Jew who professed conversion to Catholicism, was active in Jewish-Catholic dialogue. [He was also active in writing derogatory things about Poland]. It turns out that he was also an agent of the SB (Bezpieka, the Communist security forces). (p. 165). **GAZETA WYBORCZA [FUNDED BY**

GEORGE SOROS] This work takes GAZETA WYBORCZA to task for its obvious anti-Catholic and anti-Polish messages. (For specific examples, see p. 45, 54, and 169). German-paid publications also attack Polishness and Roman Catholicism. (pp. 30-33). **THE CHAMELEON JEWISH**

COMMUNIST [ZYDOKOMUNA] Michalkiewicz ridicules the silly exculpatory notion that a Jewish Communist is no longer a Jew. He points out that, when such people stop being Communists, they--lo and behold--become Jews again. As an example, he cites Izaak Babel. (pp. 108-110).

The PEDAGOGIKA WSTYDU is alive and well, but works in only one direction. Poles are supposed to be ashamed because of Jedwabne, but the Jews whose parents were Communists feel not the slightest shame for their relatives' crimes. (pp. 108-110). **THE MYSTIFICATION OF THE**

HOLOCAUST, WHICH PROGRESSES TO HOLOCAUSTIANITY In common with many other commentators, Michalkiewicz stresses the fact that the Holocaust has assumed the status of a religion. The Holocaust is presented as something special, and above all genocides. This, of course, confers special privileges to Jews. Not surprisingly, Jews are trying to impress the Holocaust-is-special viewpoint upon others. (p. 115). The bogus controversies about Edith Stein (pp. 165-167) and the Carmelite convent (pp. 170-171) reflect the Jewish efforts to quash any possible challenges to the supremacy of the Holocaust. **THE CANNED**

JEDWABNE ACCUSATIONS NEVER STOP FLYING The interviewee touches on the Jedwabne affair. Tadeusz Mazowiecki, the premier of the Communist opposition, and as representative of President Bronislaw Komorowski, accused Poles not merely of being complicit in the murder of Jews, but of killing Jews directly. (p. 188). The forensic dig at Jedwabne was interrupted not out of some suddenly-discovered respect of the dead,

but because the evidence that was becoming apparent did not square with the accusations of Jan T. Gross. (pp. 182-183). **THE HOLOCAUST INDUSTRY** Michalkiewicz points out that no Pole even imagines that, when a Polish-American dies intestate or without heirs, that Poles thereby are entitled to his property. But that is how Jews think. They take the tribal view of Jewish property: The property of one Jew is thereby the property of all Jews. (pp. 122-123). The Holocaust Industry is thus based on this tribal view. **CULTURAL MARXISM, EUROPEANISM, AND GLOBALISM. WHY POLEXIT NEEDED** The interviewee points out that anti-Polonism is not an end in itself. It is part of the plan to destroy Poland's sovereignty and Poland's Latin-Catholic civilization. The latter is part of the strategy pioneered by Antonio Gramsci and neo-Marxism. (p. 40, 189). The European Union is a fulfillment of the 1915 MITTELEUROPA Plan. In it, Poland was relegated to an economic outpost of Germany. (p. 195). **POLEXIT now!**

Bieganski: The Brute Polak Stereotype in Polish-Jewish Relations and American Popular Culture Goska, Danusha V. 2010 ***The Well-Substantiated Fact of Hostility, in Academia and Media, Towards Poles and Poland***

Despite the fact that I had studied anti-Polonism for a long time (see the Amazon Wish List: Exposing Polonophobia...), even I was shocked at the extent and acceptability of such rank bigotry among influential Americans. Goska cites hundreds of sources to present her case, and space limitations permit mention of only a few themes. **THE MEDIA STRIVES TO AVOID PROMOTING STEREOTYPES...UNLESS THEY ARE OF POLES** After the publication of **NEIGHBORS and FEAR**, by Jan T. Gross, several respected publications ran articles that, in dead seriousness, made transparently racist statements suggesting that Poles are innately and inevitably brutal and anti-Semitic. (pp. 101-104). [Imagine how long a writer would last if s/he were to make "___are innately and inevitably___" statements about any other group!] In terms of historical development, much has been said about how African-Americans had been thought of as innately inferior. However, as Goska shows, similar "scientific" attitudes were long held about Slavs. Some scholars went as far as asserting that Pulaski and Kosciuszko must have been misclassified Nordics! (p. 117). (This is reminiscent of the Nazi view that all successful

Poles are actually Polonized Germans. Nowadays, the "redeemed" Pole is the one who agrees, or professes to agree, with the cultural Marxist version of events.) In later years, "nationalism" became a dirty word. Goska writes: "The left's rejection of Polish peasants' insistence on clinging to their identity would find echoes decades later in lefts academics' and journalists' rejections of Polish and other Eastern European nationalisms as primitive and needing to evolve into Western liberalism..." (pp. 105-106). IS

POLAND EFFECTIVELY A BOGEYMAN FOR ACCUSATIONS OF ANTI-SEMITISM? Far from being some kind of Polish disease, anti-Semitism, which historically had been much stronger and more developed in western Europe than in eastern Europe, is part of a much broader global phenomenon. Consider the Middleman Minority Theory (Jews in Europe, Indians in Uganda, Chinese in Thailand, etc.). In each case, the middleman "outsider" is resented for not having to do manual labor, and thought of as filling an exploitative niche, etc. (pp. 178-180). Likewise, Amy Chua's "market dominant minorities" position suggests that market-controlling ethnic minorities attract conflict whenever previously-disenfranchised locals gain strength and attempt to gain parity with the ethnic minority. This was realized, for example, by Roman Dmowski and his Endek movement's boycotts of Jews, etc. (pp. 186-188). The blood libel, far from being some kind of Polish or Christian complex directed against Jews, is much, much broader. Goska uses her background in folklore to show how blood-consumption tales occur all over the world (pp. 188-189). For instance, pagans believed that early Christians drank baby blood, modern Tanzanians widely believe that Europeans consume Africans' blood, and extant Third-World peoples believe organ-theft-ring stories that blame Americans. SELECTIVE INDIGNATION ON ANTI-SEMITISM

When prominent atheist Richard Dawkins (p. 32) and Nation of Islam member Khalid Abdul Muhammad (pp. 65-80) made vile anti-Semitic remarks, they were ignored and apologized-for, respectively. But when Cardinal Glemp made relatively mild remarks in the wake of the Auschwitz Carmelite controversy (well described in this book: pp. 80-95), he was practically crucified by the press, which did much more shouting than accurate analysis of what he had actually said and why. [Muhammad was considered to have sufficient "impact and authority" to be censured by the U.S. Senate in a 97-0 vote. However, American issues and personages are normally much more newsworthy than distant Polish ones, so one would

expect Muhammed's statements to be deemed more newsworthy than those of certain Poles]. However, Goska could have taken this matter further. Jews have, to one extent, long been allied with African-Americans. For this reason, it is not surprising that Jews usually, though not always, look the other way when there is African-American anti-Semitism. Some accusations of Polish anti-Semitism are frankly ridiculous. For instance, we learn that the Polish term "black kitchen", contrary to conventional suppositions, had nothing to do with any Jews=devil anti-Semitic construct. (p. 57). It simply referred to the soot caking of a room in the typical peasant hut. Polish-Jewish prejudices always went both ways. "The Baal Shem Tov himself, the founder of Hasidism, was called upon to exorcise the Polish soul from the Jewish body." (p. 62). For more on this, see HASIDISM AND THE JEWISH ENLIGHTENMENT. JEWISH POLONOPHOBIA IS ANIMATED BY A JEWISH DIALECTIC OF NEGATION Considering the fact that, on the world stage, Poland is inconsequential (p. 148), why does Polonophobia exist at all? Goska shows how it fulfills the accuser's needs. Consider Jewish Polonophobia. Many American Jews know very little about Judaism, and instead define themselves not as who they are, but who they are NOT (those dumb, primitive Poles.)(e. g., p. 154). In fact: "'Poland' became a metonym for anything negative in the Jewish makeup." (p. 160). This is a dialectic of negation with a vengeance! Let's analyze Jewish identity further. "According to Israeli politician Zevulun Orlev, who cites studies to support his position, Holocaust education is primary in creating Jewish identity. Poland is a SINE QUO NON for Holocaust education...'cursed' Poland is central to building Jewish identity." (p. 151). Finally, "One reason why some Jews refuse to acknowledge Polish suffering, and why some Jews express more rage against Poles than the Nazis, becomes clear. If it becomes more widely known that Poles were victims of World War Two, rather than its perpetrators, the new Jewish identity based on victim status, typified by the Holocaust, is threatened." (p. 213). For more on all this, see SPARKS AMIDST THE ASHES, by Rabbi Byron Sherwin. Now consider German Polonophobia. In the past, it had served the purpose of excusing/justifying German imperial ambitions against Poland. It persists today. Goska comments: "A 1990 survey revealed that eighty-seven percent of Germans regarded Poles as 'less desirable than themselves, Russians, or Turks.'" (p. 165). [This needs to be taken further, Perhaps German anti-Polonism persists, to this day, because

Germany, as exemplified by Angela Merkel, wants to be enshrined as the unquestioned "boss" of the European Union. In addition, the putdown of Poles serves the purpose of Germany feeling less guilty for the Nazi German genocide of Poles during WWII, and it makes it easier for Germany to "pay her dues" to the Jews but not to the Poles.] THE COMMON MINIMIZING OF WWII POLISH RESCUES OF JEWS

Goska notes that disproportionately many Poles are honored at Yad Vashem. Contrary to critics, this owes not to the large number of Polish Jews--quite the opposite. Western European Jews were relatively few, assimilated, geographically scattered, and thus relatively easy to disguise or hide. By contrast, the overwhelming majority of the huge numbers of Polish Jews were unassimilated, confined by the Germans to ghettos, and thereby inaccessible to potential Polish rescuers. Finally, Poles faced the death penalty for the slightest aid to Jews: Western European rescuers didn't. Thus the Polish rescuers actually compare even more, not less, favorably to their western European counterparts, than their already-disproportionate raw numbers would suggest. Danusha Goska could have taken this further. Notice, for example, when Polish rescuers are brought up, so almost always are the Polish denouncers and killers of Jews. Notice that this seldom happens when the famed Danish rescuers are brought up. The media almost never mentions the Danish Nazi Party and the Danish Waffen SS (FRIKORPS DANMARK). JEWS IN COMMERCE AND USURY The author (pp. 57-58) cites Botticini and Eckstein (THE CHOSEN FEW), who pointed out that Jews had, in the 1st Millennium A.D., massively abandoned farming in favor of skilled, urban work. (This could be mapped unto Martin Luther's later complaint that Jews are privileged in that they don't have to do sweat-causing work, and foreign observers' suggestions that the poverty of late 19th-early-20th century Polish Jews owed, in large part, to the fact that they, having been displaced from their middleman positions, generally refused to take jobs that involved heavy, manual labor). A superb book! It must be repeatedly studied in order to be fully appreciated.

American "Polonia" and Poland: A Sequel to Poles in America

Mocha, Frank 1999 *Edward Moskal Courageously Stands Up For Poland; Had Pulaski Not Died, Poland Could Have Averted the*

Final Partition. Poles' Me-262 Warning This book packs some little-known information. For example: WARNING THE ALLIES ABOUT THE POTENTIALLY-CRUCIAL NEW ME-262 GERMAN JET Frank Mocha mentions his POW status in Germany. At that time, he observed a German jet in flight [the Me-262] and, realizing its strategic importance, managed to escape to England and tell the British authorities about it. POLAND DECEIVED AND THEN BETRAYED BY ROOSEVELT Author Frank Mocha does not mince words. He chides FDR's blatant dishonesty to Karol Rozmarek relative to Poland's fate after Yalta. NO POLISH DEATH CAMPS Mocha reminds us that Auschwitz was in Germany, not Poland (or even German-occupied Poland) EDWARD MOSKAL REBUFFS JEWISH ATTACKS ON POLAND Mocha praises Edward Moskal for standing up to unjustified Jewish demands upon Poland. Moskal had pointed out that there is some Jewish accusation against Poland, and, before long, there is another Jewish accusation against Poland. [Not surprisingly, some Jews were hopping mad because Moskal had stood up to them, and he was villified in the press.] Here we are, decades later, and nothing has changed. COULD POLAND HAVE AVERTED THE FINAL PARTITION? Mocha suggests that Anthony Sadowski's sons were comparable to Daniel Boone. He even suggests that, had Pulaski not been killed during the American Revolution, he would have gone back to Poland, accepted the Don Cossack's offer to switch sides (from fighting for Russia to fighting for Poland), and this would have been sufficient to have averted Poland's defeat in 1794 and the ensuing final partition of Poland. An interesting alternative history!

The Eagle & the Cross: A History of the Polish Roman Catholic Union of America, 1873-2000 Radzilowski, J. 2003 ***Peasants, PROPINACJA, and Fighting Polonophobia. The PRCUA (Polish Roman Catholic Union of America): A History*** This work covers a broad sweep of Polish-American history, beginning about 1850 and ending with the election of (now Saint) Pope John Paul II. It features important events, and includes a detailed index of important persons. THE ABOLITION OF SERFDOM: DO SOCIAL CLASSES CAUSE INEQUALITY, OR DOES INEQUALITY CAUSE SOCIAL CLASSES? The problems faced by Polish immigrants in the USA were a continuation of those in

foreign-ruled Poland. Let us consider the immigrants of peasant origin. Do social classes cause inequality, or does inequality cause social classes. Consider what happened when the social classes, based on serfdom, were abolished by fiat. A large degree of serf-like living long continued among the Polish peasantry. This is shown by what happened when the Partitioning powers abolished serfdom. Radzilowski comments (quote) Despite its name, emancipation did not always help the peasants, at least at first. They often lost ancient feudal access rights to pastures, forests, and mills without gaining ownership of land in useful quantities. Peasants' old labor obligations were transformed into rents, payable in cash, a rare commodity for most peasants. Thus, peasants entered the marketplace as laborers, often working the same land their fathers and mothers had worked but earning less for it. As one Polish historian put it, emancipation "took off the chains from the peasants' feet and [took off] the shoes as well." (unquote). (p. 9).

POLISH PEASANTRY: PROPINACJA (ALCOHOL TRADE) AND ALCOHOLISM The author describes the PRCUA efforts to curb the immoderate drinking among Poles. He touches on, but does not elaborate, on the PROPINACJA, and the role of the Jews in promoting alcoholic consumption among Polish peasants, (quote) Excessive drinking had been an increasing problem among Polish peasants in the nineteenth century due to feudal regulations that obligated peasants to buy large quantities of vodka from the local estate. As Polish peasants came to America and became workers, they brought their drinking habits with them and the result was often highly destructive. (unquote). (p. 128).

POLISH-AMERICANS FACE PREJUDICE AND DISCRIMINATION Author John Radzilowski cites the following work (p. 295): Napierkowski, Thomas J. 1983. The image Polish Americans in American literature. *POLISH AMERICAN STUDIES* 40(1)5-44. This is in reference to Poles as a stand-in for blacks. The cited article, which is freely available for download on the internet at the time of the posting of this review, elaborates on negative stereotypes of Polish-Americans in American literature. It also cites studies that refute the contention that Poles (and other white ethnics) are more prejudiced against African Americans than are WASPs. In fact, the opposite is the case.

POLISH-JEWISH RELATIONS, AND FIGHTING POLONOPHOBIA The author describes the *NAROD POLSKI*, the newspaper of the PRCUA, at the start of the 20th century, (quote) One occasional target of the editors was

Poland's Jewish population. At that time, Polish and Jewish newspapers in America and Europe sometimes engaged in fierce debate in which each side was accused of a whole catalogue of wrongs, both real and imagined. (unquote). (p. 120). Anti-Polonism continued. The hostilities between Poles and Jews intensified in the wake of the new round of Jewish attacks on Poland at the time of the restoration of Poland's independence (1918). Radzilowski comments, (quote) The PRCUA newspaper defended Poland and the Polish cause against all foes as the new state sought to get on its feet. This was especially apparent as conflicts between Polish American and Jewish Americans grew over alleged "pogroms" in Poland. Although after investigations by U. S. and British officials most of the "pogrom" reports proved to be false, the incident was the occasion for ethnic prejudice from newspapers and commentators on both sides, and NAROD POLSKI was no exception. (unquote). (p. 162). [And now, a century later, we have the same thing. This time it is fantastic and unsupported allegations of Poles killings 200,000 fugitive Jews during the German-made Holocaust, advanced by the likes of Jan Grabowski, Barbara Engelking, and Jan T. Gross.] Author John Radzilowski then elaborates on the more recent activities of the PRCUA that dealt with anti-Polish trends. He writes, (quote) Protecting Polonia and Poland from defamation was yet another important activity of the Union leadership. This had been a growing problem since the late 1960s, when anti-Polish bigotry had become a socially acceptable substitute for racism against African Americans. By the 1980s and 1990s, stories in the U. S. media also began to blame Poles for the murder of Jews during World War II and even to suggest that Poles were the perpetrators of the Holocaust. The PRCUA and its newspaper played a role in exposing and protesting such bigotry. In 1995, when nationally syndicated columnist Ann Landers (aka Eppie Lederer) slurred Pope John Paul II and Polish people in general, Union President Dykla was in the forefront of protests and was quoted in the national press. These efforts resulted in a public apology, one of the few apologies offered by a public figure who slandered the Polish community. Although fighting defamation often took up an inordinate amount of time for Polonia leaders, Union presidents also found time to promote a more realistic view of Polonia, such as in the 1970's when the PRCUA was featured in a Chicago-area television show on the history of the Polish community. (unquote). (pp. 308-309). A LARGE MEASURE OF INCLUSIVENESS

FOR MEMBERSHIP The PRCUA was founded with the stipulation that only Roman Catholic Poles were welcome in it. This was based on the premise that non-Catholic Poles in its ranks would lead to a dilution of its mission by disparate elements. Non-Catholic Poles, of course, were free to form their own organizations consistent with their beliefs. (pp. 56-57, 150). The insurance initially offered by this organization, however, was not limited to Catholic Poles, but also extended to Poles and Rusyns (Ukrainians) of Eastern-rite Catholic Churches. (p. 275). In 1897, the PRCUA allowed women to join as members, regardless of whether or not their husbands were members. (p. 279). This was unusual for fraternal organizations at the time. Leading Catholic clergy, such as Fr. Barzynski, a veteran of the January 1863 Insurrection (p. 113), supported the inclusion of women. (p. 279). (This counters the common misportrayal, of the Catholic Church by feminists, as an organization opposed to the progress of women.)

JUSTICE FOR ALL The various Polish-American organizations varied in their emphasis on support for a resurrected Polish state. Evidently adopting a "For your freedom and ours" position, the PRCUA openly supported the Cuban rebels in their late 19th-century struggle with Spain for independence. (p. 122). **POLAK POTRAFI** One of the problems facing Polish immigrants was the difficult working conditions, and the open exploitation they faced. Apart from Polish activism in the labor movement, the solution was to get Poles to learn the English language, to work together, and to educate themselves to become skilled workers. (p. 126).

Curie (Life & Times) (Life&Times series) Dry, Sarah 2005

Marie Curie: Defiant Polish Patriot and Scientist. The Young Marie Curie Used to Spit on the Obelisk of the Russian Tsar This book goes beyond discussing the scientific achievements of Marie Curie, as well as the many tragedies she had to go through in life. It also focuses on her early life as a young Polish patriot under the oppressive heel of Russian rule. **DEFYING THE RUSSIAN AUTHORITIES THAT RULED PARTITIONED POLAND** As a schoolgirl, the young Marie Curie would walk to Saxony Square in Warsaw and spit on the obelisk set up by the Russia tsar. The young Curie describes attending a kulig, a traditional Polish sleigh party that was recognizably an act of resistance against Russian cultural domination. **CLANDESTINE POLISH EDUCATION**

When she was older, Curie attended the "Floating University", an underground academy that held secret classes in living rooms and meeting halls. Not mentioned is the fact that the "floating university" was revived after the Germans conquered Poland during WWII and had abolished all higher learning for Poles. A stirring read!

Polish Achievements: A Remedy for Polonophobia

Red Runs the Vistula Jeffery, Ron 1985 ***Escaped British POW in German-Occupied Poland. Unstinting Credit For Polish Bravery. A Briton's Shame Over Poland's Betrayal. Talk about adventure!***

Author Jeffery, a British POW in German hands, ends up in German-occupied Poland, escapes, becomes a member of the AK (ARMIA KRAJOWA) (p. 101), participates in the Underground-sponsored assassination of a Volksdeutsche infiltrator (pp. 154-156), acquires access to evidence (p. 287) that irrefutably blames the Soviets for the heinous crime of Katyn (p. 143, 251-252), marries a Pole (Marysia, who lived through and later described the Warsaw Uprising: pp. 271-275), and finally returns to Britain in early 1944, where he is silenced about Katyn (p. 235). He then has to fend-off a smear campaign originating from British Communists. **POLES TO BE EXTERMINATED JUST LIKE THE JEWS**

Jeffery provides a vivid account of countless German cruelties against Poles and comments: "The food ration for Poles was less than that for British prisoners of war. The black market, of absolute necessity to sustain life, was periodically viciously repressed." (p. 67). [Note that this refutes Jan T. Gross, who would have us believe that participation in the black market was as much an option as the rescue of Jews.] Jeffery also writes, "Since my arriving in the former Polish Corridor in 1940 as a German prisoner of war, my mind had harboured a growing conviction that the Nazis were eventually bent on meting out the same liquidation programme to the Polish people as were evident to the Jews wherever they found them." (p. 112). **EYEWITNESS JEFFERY INVEIGHS AGAINST BLAMING POLES FOR NOT DOING "MORE" FOR THE JEWS**

Much of what happened during the German occupation will never be known, prompting Jeffery to conclude: "Since the war, opinions have been

voiced that insufficient help to the Jews was forthcoming from the Poles during the Nazi occupation and especially during the ghetto revolt...The elements who have invented or distorted the history of those times and those two peoples to suit their personal objectives, contribute nothing of which the human race can be proud." (p. 284). THE SOVIET-BETRAYED WARSAW UPRISING Jeffery puts the Warsaw Uprising in perspective: "Only the sparsest reference has ever been made in the Western news media, to the vast number of Polish civilians who perished in the Warsaw Uprising as a result of Soviet manipulation. Japanese casualties sustained during the atomic bombing of Hiroshima and Nagasaki were far less." (p. 246). BRITISH SYCOPHANTIC TO THE SOVIET UNION--AT POLAND'S EXPENSE (TEHERAN, YALTA): A BRITON'S DISGUST The author's countrymen come in for scathing criticism: "Britons in both high and low places were more pro-Soviet than seemed necessary to sustain what was a purely military alliance." (p. 247). "The Robin Hood aura bestowed by the media in some reports of Philby's despicable career is sickening as well as suspicious." (p. 253). "Between Russian communists on one hand and a proportion of the British establishment on the other, it is surprising that I have remained such a patriotic Briton considering the disgust I feel." (p. 293). THE INDOMITABLE POLES

As for the Poles whom he came to know so well, Jeffery said: "People of more matchless moral and physical courage than the Poles have never existed..." (p. 43). "A major inspiration to produce this book has been to pay homage to the Polish people and especially to their magnificent unsung efforts during the years of Nazi occupation." (p. 259). "To contemplate the political destruction of people like the Poles, the most loyal Allies in the fight against the Nazis, was heartbreaking." (p. 299).

The New Poland

Cameron, Charles O.

1919

Polish Achievements: A Cure for Polonophobia. Undemonizing Dmowski: The Importance of the Duma Elections to Polish National Aspirations

This book is a real eye-opener. OLD POLAND: IN NO SENSE A DEN OF BACKWARDNESS, ESPECIALLY ON HUMAN RIGHTS The author describes the first few centuries of Poland's existence as a nation [My review based on original 1919 edition]: "Poland had a chain of great universities while Russia scarcely had schools. And

Poland had a limited monarchy centuries ago, while Russia could not limit the Czar [tsar] until she dethroned him." (p. 7). The rights of the individual were always paramount in Polish thinking: "Seventy years before Columbus sailed to the discovery of America, the nobles imposed a new limitation on the sovereign. The property of nobles was recognized as inviolate. And the nobles in Poland were not a small and limited class, but a large representative body including one-eighth of the entire population...Eight years afterward...‘No one shall be imprisoned unless condemned by law’...the Polish version of the great legal principle of the Habeas Corpus act." (p. 24). THE MAY 3, 1791 CONSTITUTION

While discussing her famous Constitution, the Partitions, and futile insurrections for liberty, Cameron commented: "Poland was the free nation, crucified for human liberty in 1791, in 1831, and 1863." (p. 27). The Polish Constitution of 1791 freed the serfs, but the Partitions long delayed its implementation. (p. 39). POLAND NOT AN IMPERIALIST POWER

Poland expanded geographically during the Middle Ages, and anti-Polish commentators have sometimes accused Poland of being imperialistic. Cameron knows better, as he comments: "It required two centuries and many conventions to cement the union between Poland and Lithuania. But in the meantime, there had been other accretions to the Polish territory--West Prussia, Pomerania, Livonia, Courland. In each of these cases, there was no war of conquest, but a voluntary application by the affected states for a union with the Polish state. Family connections made possible temporary unions between Poland and Hungary, but none of these continued." (p. 11). Following his line of reasoning further, Cameron entertained the possibility of Poland resurrected in her pre-Partition boundaries: "The Poles declare for self-determination. If the Lithuanians, the Letts, the people of Courland and Esthonia (Estonia) and other lands, wish to establish separate republics, the Polish Republic will greet them gladly. But the Polish Republic expects that in time these republics will add themselves to her, as Texas and Hawaii added themselves to the United States of America. There are other Slavic prophets who foresee an even wider and greater union of states. They look to the east, and see the vast territories inhabited by Ukrainians and Ruthenians joining themselves freely to the future Great Republic." (p. 78).

OLD AND NEW GERMAN AMBITIONS AGAINST POLAND

Cameron put the just-concluded Great War (now called WWI) in

perspective: "Poland's first struggle with Kaiserism was a struggle with the Hohenstaufen kings of Germany, who usually became also Emperors or Kaisers of the Holy Roman Empire. Repeatedly these German Kaisers of that age sought to compel Poland to obedience as a vassel state, because they saw beyond Poland the vast steppes of a submissive Russia, which in 1318 and 1918 were alluring realms for land-greedy German rulers." (p. 19). [Decades later, the same lebensraum theme came up in Hitler's MEIN KAMPF, and, more recently, perhaps tacitly in the form of the European Union.] The author also cites Wilhelm II and his "mad imperial ambition", and alludes to the Partitions as "...noble republic was torn asunder by the plots of Frederick and Great." (p. 17).

"RUSSIAN" BALLET WAS ACTUALLY POLISH The Russians, too, did their share of oppressing and despoiling Poland. Cameron wrote: "There are many things for which Poland deserves honor, but has not been honored. The famous Russian ballet of Petrograd was originally a Polish ballet in Warsaw...the old Royal Library of Warsaw. After the Russian occupation, this immense collection of 1,500,000 books and manuscripts was taken to Petrograd, to form the foundation of the Imperial Library. If Poles had not loved and known literature, Russia might not have had an Imperial Library." (p. 33).

THE PARTITIONS OF POLAND WERE A HEINOUS CRIME Scottish philosopher and judge Sir James Mackintosh studied the Partitions of Poland, and condemned them vigorously. Mackintosh remarked: "'No single cause has contributed so much as the partition of Poland to alienate mankind from ancient institutions and loosen their respect for established governments...'" (p. 85).

THE MYTH OF DMOWSKI BEING GENUINELY (AS OPPOSED TO TACTICALLY) PRO-RUSSIAN For over a century after the Partitions, Poland languished under foreign rule. Cameron assessed Dmowski's Endek movement as follows: "So in 1886, only five years after the assassination of Alexander II, the Polish League was formed in the Russian section. The object of this league was to carry on a new propaganda of Nationalism among the Polish peasants, a propaganda based upon history and literature. The Polish peasant was inspired with the ideal of a new Poland. It was not to be a kingdom of inherited or elective dynasties. It was to be a self-governing unit. The hopes of the peasants were not raised too high. The first aim was for autonomy within the Russian empire. Independence was to be gained in the fullness of time. The movement at first was secret, perilous. Later, the lighter rule of

Nicholas II permitted more open agitation. The movement took the name of the National Democratic Polish party. Then was seen the real spirit of the New Poland, for the peasants, the villagers, the gentry, the middle classes, the nobility, all seemed to be coming more and more closely together." (p. 39). THE IMPORTANCE OF THE DUMA TO POLISH NATIONAL ASPIRATIONS Cameron continued: "Then came the Russian partial revolution of 1905, followed by the calling of the Duma. There were elections in Russian Poland, and in every single district the National Democratic Polish party elected its candidate. This showed that the new movement represented the whole Polish people, rich and poor." (pp. 39-40). The author does not mention the 1912 elections, and how the Jews, essentially thinking and functioning as a separate nation, defied Polish will by electing a very-leftist pro-Russian candidate. However, in view of the evident importance of the Duma elections, it is hardly surprising that the Jewish action was recognized as a direct affront to Polish national aspirations. Dmowski then returned the favor by first organizing the much-criticized boycotts of Jews.

Poland, Land of the White Eagle Corsi, Edward C. 1933

Former Kosciuszko Squadron Commander Assesses Poland's Many Achievements: A Cure for Polonophobia My review is

based on original 1933 edition. The author was a Polonophile American who was obviously fascinated with Poland. In a spirit of repaying the newly-resurrected Polish state for the earlier services of Kosciuszko and Pulaski to America, he had offered his services to Poland, and served as a flight commander of the Kosciuszko Squadron. This book provides countless details on the history, geography, and culture of Poland. It also includes seldom-mentioned details. I focus on these in my review. The reader learns much about Krakow. The author considers Wit Stwosz to be the Polish Michelangelo. (p. 175). Edward C. Corsi cites the German Major-General Koehler. He acknowledged the fact that, in 1308, the Teutonic Knights took Gdansk by storm, and massacred ten thousand Poles, after the manner of Genghis Khan. (p. 18). The author discusses Polish kings and their policies. For instance, he points out that Stefan Batory made it easier for the Polish peasant to become a landowner and be granted the right to vote, thus transforming the peasant into a noble. (p. 31). Owing to the devastation

that Poland later experienced in WWII, the earlier devastation of Poland during WWI has been overshadowed. Corsi elaborates on the latter. He also provides a detailed inventory of returned Polish cultural items that had earlier been confiscated by Russia during over a century of partition. (pp. 108-109). [Of course, only a fraction of the stolen items were ever returned.] Corsi also details the Russians' systematic sacking of the Royal Castle in Warsaw. (pp. 165). [This anticipated the sacking, and blowing up, of the Royal Castle, by the Germans during WWII. Not until decades later did the Soviet-imposed Communist authorities allow its rebuilding.]

Some specific topics: **POLISH ORIGINS OF GDANSK** As Poland was resurrected, the Germans made a big fuss about the "injustices" of the "Polish Corridor", and Danzig (Gdansk) not being awarded to Germany. [Later, Hitler used this as a pretext for attacking Poland in 1939, even though his real motive was lebensraum.] In rebuttal, Corsi cites even German sources that prove that 90% of the population of the Corridor was ethnically Polish (pp. 138-139), and provides examples of "corridors", in other nations, that attract no attention. (p. 139). As for the "eternally German" claims, Corsi shows that, if anything, the opposite was true, (quote) That the Baltic coast was settled by Slavonic population as early as the second century A. D. was recorded by the historian Ptolemy. Danzig was mentioned for the first time in history in A. D. 997 in VITA S. ADALBERTI as "Gyddanyzc". Together with all the surrounding territory it belonged to Poland for eight ensuing centuries, until the second partition in 1793, except for an interval of one hundred and forty-six years (1308-1454), when it was detached by force and passed under the rule of the Teutonic Order. The derivation of the word Danzig furnishes us with an argument proving that it is of Slavic origin and not Teutonic. It is combined of two Slavic words, "ku" meaning TOWARDS and "dana" meaning WATER. Therefore the Polish Gdansk, formerly K'dansko, means on the seacoast. This statement is verified by the eminent German historian P. Simson... (unquote). (p. 137). Edward C. Corsi continues, (quote) The name "Pomerania" or "Pomerelia", German "Pommern" is meaningless. But the Polish Pomorze signifies a land on or by the sea: "po" meaning on OR by, and "morze" meaning sea. (unquote). (p. 137). **A POLISH PAUL REVERE** (Quote) The stories of Paul Revere and the Polish hero, Michinski, are parallel in many ways. Paul Revere rode through the countryside informing the people of the approach of the British; Michinski

galloped through the highways of Cracow [Krakow] warning the natives of the approach of the Turks [Tatars?]. The Bostonians each year celebrate the achievements of Paul Revere; Cracowians likewise perpetuate the story of the deeds of Michinski by an annual celebration. (unquote). (p. 175).
 NAPOLEON IN WILNO (VILNIUS) (Quote) Vilna, sometimes called the "outpost of Polish culture", is situated in the northeast of Poland...Of St. Ann's Napoleon, struck by its beauty, said, "If I could, I would carry this church to Paris in my hands." (unquote). (p. 170).

KOSCIUSZKO AND THE U.S. REVOLUTIONARY WAR (Quote) On the outskirts of the City [of Krakow] stands the Kosciuszko Mound, built a century ago by the people of Poland who constructed it, transporting the dirt themselves until it was one hundred feet high. On the crest of the mound is a small pile of dirt taken from the battlefields of Yorktown and Saratoga and placed there on July 4, 1926, to commemorate the one hundred and sixtieth anniversary of American Independence. (unquote). (p. 176).
 HONORING U. S. PRESIDENT WOODROW WILSON

(Quote) On July 4, 1931--the anniversary of the Independence of the United States of America--a monument to Woodrow Wilson was unveiled at Wilson Park [in Poznan]...The monument was the thoughtful gift of Ignacy Jan Paderewski and it gave the people of Poland the opportunity of expressing their appreciation to Woodrow Wilson and America for the part they played in aiding Poland to gain her independence. (unquote). (pp. 183-184). [A few years later, the conquering Germans destroyed the statue, and, later, the Soviet-imposed Communist authorities gave the park a different name. It was a classic Orwellian rewriting of history.]

A Question of Honor: The Kosciuszko Squadron: Forgotten Heroes of World War II Olson, Lynne 2003 ***Polish Achievements: ENIGMA Code Cracked, the Battle of Britain won, Polish Guerrilla Warfare Crucial. Teheran/Yalta Doublecross. Polonophobic Memes Repudiated But Some Embraced*** Olson and Cloud provide a broad overview of Polish history. As if to prove that Polish heroism is not the product of Polish self-flattery, the authors cite numerous prominent non-Polish personages to support their contentions (see below). The reader learns a lot. For example: The progressive aspects of Polish society as attested by the democratic May 3, 1791 Constitution; the freeing of African

slaves by Kosciuszko but not Thomas Jefferson (p. 23); and the granting of women's suffrage in Poland before the USA (pp. 39-40).

POLES, NOT BRITS, BROKE THE NAZI ENIGMA CODE Gordon Welchman, one of Ultra's top cryptographers, acknowledges that, without the Poles' breaking of the "invincible" German Enigma code, British efforts would never have gotten off the ground (p. 39). **THE CRUCIAL ROLE OF POLISH PILOTS IN THE ALLIED VICTORY IN THE BATTLE OF BRITAIN**

Numerous British military and political figures are cited who recognized the skill and effectiveness of Polish pilots. Pointedly, Ronald Kellett, Air Chief Marshall Frederick Rosier, British air minister Sir Archibald Sinclair, and Sir Hugh Dowding all state that (p. 163), without Polish help, the RAF would have lost the Battle of Britain! **THE EFFECTIVENESS AND STRATEGIC VALUE OF POLISH GUERRILLA WARFARE**

British parliamentarian Sir Douglas Savory is quoted as saying that Polish sabotage of German transports to the eastern front had contributed greatly to the collapse of the German offensive (p. 278). **NOT ONLY MONTE CASSINO** Field Marshall Viscount Alanbrooke (p. 374) asserted the indispensability of Anders' army in the Allied advance through Italy. **PERENNIAL POLONOPHOBIC MYTHS ADRESSED**

Several anti-Polish myths are refuted, including the tale of Polish cavalry charging German tanks and the Polish Air Force being promptly destroyed. (p. 71). The long-lived caricature of Poles as an emotional and ungovernable people is shown to have originated from Poland's conquerors two centuries ago (p. 24). **THE MEAGER BRITISH/AMERICAN SUPPORT FOR POLISH GUERRILLA ACTION. DON'T BLAME POLES FOR FIREARM "STINGINESS" TO JEWISH FIGHTERS** One hears frequent accusations of the Polish underground having been motivated by (what else?) anti-Semitism for not supplying the Jewish Warsaw ghetto fighters (April 1943) with more than several tens of guns. [Most Holocaust movies don't show even THAT.] The authors implicitly demolish this charge by demonstrating the desperate shortage of arms that beset Polish guerillas as late as the ill-fated Warsaw Uprising (August-October 1944). Specifically, only 28 of the promised 301 Allied supply airdrops (October 1943-March 1944) were ever made (p. 285), largely to avoid offending Stalin. Let's put this in perspective. The underground forces of Greece, Yugoslavia, and France each received 10-20 times the arms airdropped on Poland! (p. 283). **THE POLOKAUST: THE FORGOTTEN**

HOLOCAUST OF ETHNIC POLES Although almost every non-Pole knows about the 6 million Jews, very few know about the 3 million Poles, including upwards of half of educated Poles, who were murdered by the Germans and Soviets during the war. These losses took three decades to heal (p. 408). The Katyn massacre of tens of thousands of Polish officer POWS is highlighted. Sir Owen O'Malley, having comprehended the Soviet murderous action, was very critical of the ensuing British whitewash (pp. 268-269).

TEHERAN AND YALTA: POLAND BETRAYED BY HER "ALLIES" Even Joseph Goebbels recognized the fact that the Poles had received a brushoff, by the British and Americans, as if the Poles were the enemies (p. 271). Roosevelt displayed a callous disinterest in Soviet crimes. Air Marshall John Slessor, indignant over the cold-blooded Soviet betrayal of the Warsaw Uprising that alone had cost over 200,000 Polish lives, chided anyone who still trusted Stalin (p. 347). Lord Vansittart and George Orwell also supported Poland's cause (p. 341). The authors spend much time discussing the dirty stinking doublecross of Poland at Yalta. George Kennan (p. 369) called the Yalta communique "the shabbiest sort of equivocation..." To add insult to injury, far too many Britons and Americans adopted a "blame the victim" mentality in accusing the Poles of being chauvinistic and otherwise spoilers of the Soviet-western alliance. However, US ambassador Arthur Bliss Lane resigned to protest the Truman administration's lukewarm reaction to the farcical postwar "free election" in Soviet-occupied Poland (p. 405). See my review of Lane's *I SAW POLAND BETRAYED*. Not all British officials had disregarded their treaty obligations to Poland. The Scot Lord Dunglass (pp. 379-380) fiercely defended Poland before the Parliament.

INSULT ADDED TO INJURY The Poles were not even allowed to participate in the postwar victory parade in London. Ten members of the British Parliament protested this gross indignity (p. 5), as did Air Marshall Philip Joubert de Ferte (p. 398).

POLISH ANTI-SEMITISM: THE STANDARD, CANNED, ONE-SIDED ACCUSATIONS Stereotyped comments about prewar Polish anti-Semitism are made (p. 41) without adequate historical context. Reference to prewar Polish discriminatory policies against Jews neglects the magnitude of Jewish economic dominance. At 10% of the prewar Polish population, Jews owned as much 40% of Poland's wealth, and were comparably over-represented at universities. This greatly limited admission opportunities for Poles coming from a peasant background. The prewar

economic boycotts and numerous *clausus* at universities were, using modern parlance, a form of affirmative action designed to get more Polish gentiles, recently emergent from peasant backwardness aggravated by 123 years of foreign rule, into Jewish-dominated institutions. In the USA, restrictions on Jewish admissions to American universities existed as late as the 1960's. In view of this fact, isn't it a bit hypocritical of Anglo-American authors to moralize about the 1930s numerous *clausus* at Polish universities? There is an element of objectivity, about Polish-Jewish relationships, in this book. Olson and Cloud recognize (p. 41) that Poland's Jews were disproportionately leftist and pro-Soviet (the *Zydokomuna*).

WHAT ACTUALLY HAPPENED AT JEDWABNE? Unfortunately, the accusation of Poles killing hundreds of Jews at Jedwabne (p. 204) is uncritically accepted. The weight of evidence implicates the Germans as the perpetrators of this atrocity. The Poles were actually relegated to a compelled subsidiary role (perhaps 40 Poles, certainly not "half the town"). The Poles were forced to round up and guard the Jews. Whether the Poles were involved in the actual torching of the Jew-filled barn, consensually or not, has not been established by convincing evidence. (See my review of *JEDWABNE*, by Chodakiewicz, a historian). Finally, since Jedwabne is such a big deal to Olson and Cloud, why not the Jewish mass murders of Poles at Koniuchy, Naliboki, etc.? Is the life of a Pole less valuable than the life of a Jew? Sure sounds like it.