

Jewish Collaboration With the Nazis

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(55 Books Reviewed)

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Not All "Choiceless Choices": No Valid Excuses

Ordinary Jews: Choice and Survival during the Holocaust Finkel, Evgeny 2017 **Jewish-Nazi Collaboration Candidly Analyzed (Not Merely Choiceless Choices). Earlier Jewish-Soviet Collaboration at Bialystok** Evgeny Finkel's analysis of Jewish-Nazi collaboration is quite good, and I discuss it first. **JEWISH COOPERATION AND COLLABORATION WITH THE GERMANS (NAZIS): DEFINING THE TERMS** Author Finkel puts cooperation and collaboration in contrast, "The key distinction between the two lies in the intended goals of the actions taken. Those who cooperated acted to preserve the community AND the individual members; those who collaborated knowingly worked to the detriment of the community's or individual Jews' survival." (p. 73; Emphasis in original.) **NOT JUST "CHOICELESS CHOICES": THE FREE-WILL ASPECTS OF JEWISH COLLABORATION** Author Evgeny Finkel quickly dispels the exculpatory notion that Jews betraying other Jews were merely desperate people trying to save their own lives. He comments, "A large body of evidence suggests that quite a few--though certainly not all--

Judenrat leaders were utterly corrupt, despotic, and abusive towards ghetto populations. They were often driven by desires for personal enrichment and survival, to the detriment of their communities. This is especially true of the Jewish police force, which tended to be even more corrupt and self-interested than the Judenrats [JUDENRAETE]." (p. 72). He adds that, "The Jewish police were widely resented...Nachum Meringer-Moskowitz considered them worse than either the Germans or the Poles." (p. 84). What about the Jewish denouncers? Finkel says, "And those who assisted the Nazis by informing on and betraying other Jews often did so voluntarily, in order to receive monetary rewards, power, and status." (p. 72). NOT "CHOICELESS CHOICES": JEWS COLLABORATE EVEN IN THE ABSENCE OF GERMAN ORDERS OR GERMAN SUPERVISION! By way of introduction, certain Polonophobic authors (e. g, post-Stalinist Jan Grabowski in his JUDENJAGD Hunt for the Jews) have alleged that certain members of the POLICJA GRANATOWA (Polish Blue Police), and various Polish peasants, participated in manhunts for fugitive Jews even when not specifically forced by Germans to do so. As it turns out, the same can be said about the actions of the Jewish ghetto police. Thus, Evgeny Finkel quips, "Yet, torture or not, the picture that emerges from the testimonies is that the Jewish police did use physical violence against the ghetto's population. More importantly, they did so not only while Germans were watching, BUT ALSO WHEN NO GERMANS WERE PRESENT. Whereas the former was generally seen as an understandable, indeed unavoidable behavior, the latter was a blatant violation of existing moral codes. The Jewish police also invested considerable effort in fighting the Jewish underground and managed to arrest several of its leaders..." (p. 85; Emphasis added.) SERVING THE COMMUNISTS; SERVING THE NAZIS, SERVING THE COMMUNISTS AGAIN Some of the Polish lumpenproletariat collaborated with the Nazis, and later these same individuals did the same with the post-1944 Communists, thus forming part of the CHAMOKOMUNA. This kind of revolving-role collaboration also went on among Jews, as described by Evgeny Finkel, "One of these people was Danek Redlich. When the war started, Redlich escaped to Eastern Poland, where he made a living as an informer for the Soviet NKVD. When Germany invaded the USSR he returned to Krakow and started working for the Gestapo. After the war, he continued doing what he did best, informing on regime enemies to the Communist political police." (p. 86).

IMPLICATIONS OF NAZI COLLABORATION The author states that virtually no Jews collaborated with the Nazis out of an ideological acceptance of Nazism. (p. 86). However, this is trivial information, as it was also true of most non-Jewish collaborators, notably the Polish ones. Author Finkel concludes that most Jewish collaborators were animated by a desire to improve their personal lot and to increase their long-term chances of survival. (p. 86). But could not the same be said of ethnic Polish collaborators, especially in the face of what seemed like a likely if not inevitable German victory? A DOUBLE STANDARD? The author objects to the juxtaposition of non-Jewish and Jewish collaborators. (pp. 71-72). He does not tell the reader about his reasoning. Is he implying that there should be a Talmud-style dual morality in force--one that treats Jewish misbehavior less severely than comparable GOYISCH misbehavior?-----

-----I now backtrack to the situation before WWII. JEWISH "ASSIMILATION" AND "INTEGRATION" HAVE LIMITED SIGNIFICANCE Consider traditional Jewish observances. In Minsk, under Soviet rule, many Jews no longer circumcised their male offspring: In Poland, even the most assimilated or nonobservant Jews still circumcised their infant sons. (p. 132, 144). Krakow's Jews were more integrated into non-Jewish society than was typical of Poland (p. 139), yet this did not mean that such Jews had necessarily "become Poles". Finkel comments, "In this context, however, it is important to stress that integration does not necessarily imply assimilation; in Krakow, even the most religious Jews spoke Polish and often sent their children to state schools, all the while ostensibly clinging to their traditions, ways of life, and even to the external marks of Jewish appearance, such as beards, sidelocks, and traditional garb. Relatively few Jews in the city had strong family or friendship ties with ethnic Poles, but the number of those who had many 'weak ties', the kind usually formed in business and educational settings, were substantial." (p. 139). Outward Polonization is not necessarily synonymous with abandonment of a Jewish-first mentality, and still less with full identification with the Polish nation. Though not written for this purpose, the foregoing information helps the reader understand why the Endeks did not generally believe that assimilation would transform Jews into Poles.-----I now consider the first part of WWII (1939--pre-Barbarossa 1941): LARGE-SCALE JEWISH-COMMUNIST COLLABORATION IN SOVIET-OCCUPIED BIALYSTOK Attention is focused on what is sometimes called the ZYDOKOMUNA. At

the time of the resurrection of the Polish state (1918), Bialystok's Jews attempted to detach Bialystok from Poland. Soon thereafter, they sided with the Reds in the 1920 Polish-Bolshevik War. Author Evgeny Finkel describes the reaction of Bialystok's Jews to the Soviet conquest of eastern Poland in 1939, "Soviet rule was welcomed by almost every Jew, including staunch anti-Communists...Quite often, Jews who were for the first time in their lives allowed to assume positions of authority used those powers to demonstrate to ethnic Poles their newly inferior status. 'We did not behave properly towards the Poles.' Admitted Mina Dorn. '[Many Jews] said: they were anti-Semites, so let them get what they deserve.'" [What if Poles later were to say that "Jews got what they deserve" for their looking down on Polish culture and admiration of German culture?] WILL THE REAL EXCUSE, FOR JEWISH-SOVIET COLLABORATION, STAND UP? Ironic to the usual bellyaching about Polish anti-Semitism, the WWII Soviet policies against Bialystok's Jews had been far harsher. Finkel describes how the Communist authorities imprisoned or deported many Jewish political activists, notably the Zionists and Bundists. (p. 47). In addition, Finkel elaborates on Soviet anti-Jewish actions, and how the Jews welcomed Communism ANYWAY, "Private enterprises were nationalized; synagogues were converted to clubs and warehouses...Jewish communal and political organizations were disbanded. Saturday became a regular working day...The regime, however, did not ONLY punish and deport. For many, Soviet rule brought numerous tangible benefits, such as employment, universal health care, access to secondary and university education, and upward social mobility, benefits not available to the vast majority of Jews in Poland. As a result, many young Jews enthusiastically joined in the new social order." (p. 47). Now consider this sobering fact: Had the Poles done half of what the Soviets did, to the Bialystok Jews, we would have heard no end of it, in the world's presses. We would hear endless litanies about how Poland oppresses her minority groups, how terribly intolerant she is, and about (what else?) how horribly anti-Semitic a nation is Poland. Instead, Jews gave the Soviets a pass, and kept supporting Communism anyway. What are we to make of this? Detractors of Jews had long characterized them as animated by materialism and other forms of selfish opportunism. The willingness of Bialystok's Jews to wink at massive Soviet anti-Jewish acts, and to part with basic religious, cultural, and political rights, all in the name of "getting ahead", all the while savagely

attacking Poland for comparatively minor acts, definitely seems to partake of a spirit of selfish opportunism. UNCRITICAL EMBRACE OF ANTI-POLISH AUTHORS A major shortcoming of this work is the fact that author Evgeny Finkel thoughtlessly repeats the talking points of Jan T. Gross and Jan Grabowski. For instance, Finkel blindly repeats Gross' false equivalence of the German-imposed death penalty for aiding Jews and that for non-Jewish offenses. (p. 128). As anyone with common sense should know, hiding a contraband object (a radio) is infinitely less risky than hiding and feeding a VERBOTEN human being. As for the fate of fugitive Jews in German occupied Poland, a much better work, than Grabowski's JUDENJAGD (Hunt for the Jews) is *Krwawe Upiory* (Polish Edition).

From Ghetto to Death Camp: A Memoir of Privilege and Luck

Braatz, Timothy 2011

Jewish Complicity in the Holocaust?

Serving the Enemy to Better One's Own Lot at the Expense of Others

We hear a lot nowadays of "Polish complicity in the Holocaust" and so, in the same spirit, we must fairly inquire about "Jewish complicity in the Holocaust". I analyze this work in the broader context of the implications of collaboration with the Germans (Nazis). In doing so, I try to avoid the usual double standard, wherein a Pole who in some way assisted the Nazis in persecuting the Jews is reckoned a collaborator, but a Jew who in some way assisted the Nazis in persecuting the Jews is not reckoned a collaborator. WHAT EXACTLY IS COLLABORATION? Collaboration is usually defined as willfully performing deeds in service of the enemy, at the expense of one's countrymen, in exchange for favors from the enemy, for one's personal benefit. Nowadays, Jewish collaboration is arbitrarily and sweepingly defined-away by means of the mystification of the Holocaust and especially the "All Jews were victims of the Nazis" meme. And, although Chari does not consider himself a collaborator, others certainly did. Thus, Jewish ghetto policemen were widely resented, by other Jews, during and after the war. (p. 68). Upon arriving at Auschwitz, Chari wisely did not wear his police uniform, because the Jewish inmates commonly killed arriving Jewish ghetto policemen on the spot. (p. 84). Chari also expressed concern that the liberating Soviets would send him to Siberia as a Nazi collaborator. (p. 77). I first consider the meme of "choiceless choices"--a common but very overgeneralized line of exculpation for Jews

who served the Nazis. From there, I examine less clear-cut situations--ones involving long-term survival under a brutal enemy. **THE MANY PERKS OF BEING A JEWISH GHETTO POLICEMAN** Anatol Chari writes, "I was a policeman from autumn, 1942, when the SONDERKOMMANDO force was enlarged, until late summer, 1944, when the Lodz ghetto was liquidated...Wearing the uniform gave you a sense of authority and prestige. In a ghetto filled with nobodies, you were a somebody. We walked into stores that were off-limits to the general population. We received special ration cards, which meant larger rations, better quality food, and no standing in a long line at the general distribution store. My grandparents and I would get enough to eat. Sonders [SONDERKOMMANDO] didn't have to worry about being deported--at least not at first--and we didn't have to perform difficult physical labor. We were the food police, with lots of opportunities to organize extra food. This wasn't a dog guarding the apples. This was a dog guarding the meat!" (p. 46). **THE MYTH OF THE KILL-OR-BE-KILLED CHOICELESS CHOICE IN SHIPPING JEWS TO THE DEATH CAMPS** It is commonly, but erroneously, supposed that the Jewish ghetto policeman obeyed the Germans, in loading and dispatching his fellow Jews to the death camps, out of a desperate attempt to avoid his own death in being sent there himself. The facts are otherwise. Anatol Chari, the Jewish ghetto policeman, implicates himself in the roundup and loading of Jews onto the trains. (e. g, p. 73). However, in doing so, he could not possibly have been trying to save his own life, for the simple reason that he did not realize--at least not fully--that boarding the train was usually synonymous with death! He thus candidly admits that, "We didn't know where the transports went, we didn't know about the gas vans and gas chambers, so a person could pretend it was just a new work assignment." (p. 73). To be sure, there were indirect clues, such as the initially-exclusive shipment of the young, old, and infirm (inconsistent with labor requirements at the destination); the arrival of bullet-ridden clothing; and (later, in 1944), notes in the returning empty trains with "We are at Auschwitz. It's not good." (p. 73, 76). However, by Chari's own admission (p. 73), the Jews were usually in denial in the face of these clues. (p. 73). In addition, according to Chari, "Most people in Lodz had never even heard of it, so 'Auschwitz' meant nothing to us." (p. 76). Consequently, the Jews, of the Lodz ghetto at least, had at most a vague concept of their impending collective annihilation. Clearly, their collaborative acts with the Germans could not have been

motivated by a desperation in the face of an annihilation that they did not believe in. THE "GET ENOUGH FOOD ANY WAY POSSIBLE" CONSIDERATIONS: IMPLICATIONS FOR JEWS--AND POLES At no time did Chari face immediate death if he failed to perform a collaborative act, but the performance of such acts increased his likelihood of survival in the long-term sense. However, the reader must realize that this is true of collaborators in general: Other factors being equal, performing deeds in service to the enemy generally increases one's chances of surviving the enemy occupation! Anatol Chari thus accounts for his conduct in serving the Germans as a Jewish ghetto policeman, "I'm not claiming to be innocent of selfish behavior. But everyone was trying to survive as best they could under conditions not meant for survival. I'll say again, if you only ate the standard allotment of food, you weren't going to live. If you did live, if you made it through the ghetto, and through the camps after the ghetto, if you came out alive, then you couldn't have been among the worst off in the ghetto. If you really had it bad, you're not here to tell about it." (p. 68). Thus, Chari did not face immediate death from hunger, but the acquisition of sufficient food for survival was a long-term problem. However, Poles also did not get enough food allotments on which to live long-term! They functioned under near-starvation conditions under the brutal German occupation and were forced to resort to black market activity in order to acquire sufficient food to remain alive. Not surprisingly, some also turned to collaboration. If Chari can validly adopt a "get sufficient food no matter what" mindset, then so can the much-condemned Pole who betrayed a fugitive Jew in exchange for a bag of sugar from the Germans. Or the Pole who got some the fugitive Jew's belongings in return for denouncing him to the Germans. The booty would be used by the Pole to barter on the black market for sufficient food in order to help survive long-term. [Jewish-denouncing Polish acts, featured above, were very much distorted in the media-acclaimed writings of neo-Stalinist authors such as Jan T. Gross and Jan Grabowski vel Abrahamer, as manifestations of (what else?) Polish anti-Semitism. They were not.] Both the Jewish and Polish German-serving acts involved win-lose situations in which the collaborator sought to win at the expense of some Jew. Thus, Chari's appropriation of more than his share of food diminished the survivorship of other Jews, because it meant that there was less food available to them. This is no less true than the Pole, who denounced a Jew in order to directly or indirectly get more

food for himself, thereby diminishing the survivorship of the Jews he denounced.---HOLOCAUST ENVY? VICTIMHOOD COMPETITION? THE GYPSIES (SINTI AND ROMA), AND NOT THE JEWS, WIN THE VICTIM TROPHY The author describes the Lodz Ghetto about 1942, "The Germans treated Gypsies worse than they treated the Jews." (p. 42). Now consider the year 1944, in Auschwitz, after liquidation of the Lodz Ghetto. "Jews, with their red and yellow Star of David, were at the bottom the pecking order. Only Gypsies were lower." (p. 86). "JEWISH PASSIVITY": PRACTICAL IMPLICATIONS Consider the situation at Ahlem, located near Hildesheim, and in the area of Bergen Belsen. "Third, we had the night shift and weren't closely supervised. The Germans thought that non-Jewish prisoners--Poles, Ukrainers [Ukrainians], Russians--were more likely to escape, so only Jews worked at night." (p. 133). For other examples of Poles deliberately being guarded, by the Germans, more strongly than Jews, see HARVEST OF HATE, by the French Jew Leon Poliakov, and FOR THOSE I LOVED, by Martin Gray.

NO INTERNALLY-CONSISTENT NAZI GERMAN POLICIES ON LAST-MINUTE KILLINGS OF JEWS As the Third Reich was collapsing in 1945, the Germans killed Jewish inmates in some locations, while at other locations they did not. In addition, the Germans often killed non-Jewish inmates. Thus, the authors write, "In 2009, quite by accident, Tony learned of a victims memorial in Radogoszcz, a suburb of Lodz, where a Gestapo prison once stood. In January, 1945, the day before Soviet troops arrived, the Germans set fire to the prison, killing hundreds of Polish prisoners." (p. 185).

Witness to Annihilation: Surviving the Holocaust Drix, Samuel
 2003 **Jewish Ghetto Police Collaboration: Exculpations
 Rejected. Insights on Polish Rescuers Killing Their Jews** The author was a Jewish doctor, and Holocaust survivor, from Lwow (Lviv). This book touches on the author's experiences in pre-WWII Poland, the 1939 Communist-Nazi conquest of Poland, the Soviet occupation (1939-1941), the Nazi occupation and the Holocaust (1941-1944), the renewed Soviet occupation (1944-on), the author's flight to the West, and his new life in the USA. Author Samuel Drix survived the Holocaust by fleeing from a Nazi

work camp and hiding among Poles. In common with countless Holocaust survivors, Drix testifies that Jews were prepared for Nazi persecution, but no Jews had expected the Germans to commit genocide. (p. 14). THE JEWISH GHETTO POLICE: EXCULPATIONS REJECTED Nowadays, the Nazi-collaborating conduct of the JUDENRAT and the Jewish ghetto police is often understood solely in terms of these Jews facing choiceless choices, or the desperation of people doing anything to try to save their own lives. However, Jewish-Nazi collaboration cannot be so easily dismissed. The Jewish collaborators went far beyond the minimum to save their own lives, and their fellow Jews, who knew exactly what it meant to try to survive the Nazis, did not find their conduct excusable. Drix describes what happened when four Jewish policemen tried to hide among the other Jews of the work camp, (quote) News about it spread like lightening and soon a crowd gathered, hostile to those four. Jewish policemen from the ghetto, in the period 1942 to 1943, had a very bad reputation. They had actively helped the Gestapo in all the actions, and were very eager, even too eager and brutal. They had filled their pockets with money and valuable objects from their victims or from those whom they had blackmailed. It was therefore understandable that this crowd of inmates granted no mercy to them and offered them no refuge...These traitors and Judases had earned their punishment at the hands of their own brothers, and their masters' prize for their faithful service. (unquote). (pp. 171-172). HOW POLES WERE PUT IN A KILL-OR-DIE CHOICELESS CHOICE RELATIVE TO THE JEWS THEY HAD BEEN HELPING Unlike those (e. g, Jan T. Gross) who belittle the German-imposed death penalty for the slightest Polish assistance to Jews, Drix, who actually went through the Holocaust, does not. He is quite explicit about the magnitude of the terror faced by Polish rescuers of Jews. (p. 69, 204, 207). The author realizes that the Zawers, the Polish family that had earlier hid them, became very much afraid that, were he to be caught, the Germans would force him to divulge who had helped him. (p. 204). [This, of course, would cause the death of the Polish family. This helps explain why Polish rescuers sometimes killed the Jews they had been housing--a fact seldom mentioned in discussions surrounding the media-acclaimed Jan Grabowski vel Abrahamer and his JUDENJAGD.] BLACKMAILING JEWS: POLISH, UKRAINIANS AND (YES) JEWISH PERPETRATORS WORK AS A TEAM This kind of behavior was an all-around problem, and not limited to any one nationality. Drix comments,

(quote) Later on, a new manner of tormenting and blackmailing Jews developed. Ukrainians and Poles working in KRIPO (that is, the criminal police) paid Jewish informers to tell them which Jews in the ghetto were wealthy. (unquote). (p. 38). According to this extortion "game", these wealthy Jews were arrested, and, upon paying a bribe, were released.

UNPREDICTABLE CHARACTER OF EXTORTIONISTS: JEWISH AS WELL AS POLISH Certain authors, notably neo-Stalinist ones such as Jan T. Gross and Jan Grabowski vel Abrahamer, have tried to make much of the fact that Polish blackmailers of Jews were not only marginal members of society, but also some upright ones. However, exactly the same was true of Jewish blackmailers. Drix writes, (quote) I would like to add that in the almost eleven months of my stay at Janowska camp and OT camp, I observed how people behaved at such a time of distress and struggle for life, often in a manner quite hard to predict from their education and social status. They showed themselves as they really were, beneath this veneer. There were some from good homes and privileged backgrounds who behaved like animals, not just stealing to survive but blackmailing and profiting through others' miseries so they could have a more comfortable life. Fortunately, such people were few, but they were influential. On the other hand, there were people from very simple backgrounds, poor and uneducated, who did all they could to help others at great personal sacrifice and risk. (unquote). (p. 169).

POLISH ANTI-SEMITISM IN PERSPECTIVE. COMMUNISM NOT BETTER In discussing the locals' attitudes towards Jews during the 1918 Polish-Ukrainian war, Drix comments, (quote) Anti-Semitism among the Poles, however, was not nearly as widespread and virulent as among the Ukrainians. (unquote). (p. 27). In 1930, Drix was one of only 11 Jews admitted (by quota), out of 600 Jewish applicants, to the prestigious Lwow medical school (at Jan Kazimierz University). (p. 10). [How does this compare to the highly-competitive admission rates to medical schools in general?] In addition, the reader is not told of the overabundance of Jewish physicians in Poland, which necessitated this NUMERUS CLAUSUS. Some Jewish authors have tried to excuse the WWII and post-WWII Jewish-Soviet collaboration (sometimes called the Zydokomuna) by the claim that Jews had it better under the Soviets than under the Poles. Drix parts ways with this exculpatory thinking, (quote) However, it must be said that even at its worst, Polish anti-Semitism never compared to what the Jews later experienced at the hands of the Germans

and Ukrainians. By that comparison, life in prewar Poland seemed a paradise. What's more, it was still better to be a Jew in democratic Poland than to live under the Soviets in equal fear with everyone else. (unquote). (p. 11).

The Survivor Of The Holocaust Eisner, Jack 1982
Jewish-Nazi Collaboration Fear of Death Exculpation Fails. Jews in ARMIA KRAJOWA (A. K.)(Review based on 1980 edition) Author Eisner describes life in the German-made Warsaw Ghetto in some detail. Interestingly Jews, and not only Poles, had their superstitions. "She [mother] spat three times to ward off the evil eye." (p. 81). This work is refreshingly almost free of the usual Polonophobic innuendo. However, Eisner, along with many other Jewish authors, misrepresents the NSZ as having fascist goals. (p. 233). **JEWISH GESTAPO AGENTS** The author was a smuggler. He was involved in a ring that even conducted a daring theft of a crucial medicine from a German hospital. (p. 88). Although he had to fend off Polish SZMALCOWNIKI (blackmailers), he also recognized the existence of Jewish informers and denouncers. He warned another Jew: "There are squealers all over the place, MOSRIM [Jewish traitors] ready to sell you to the Gestapo for a loaf of bread." (p. 83). **JEWISH-NAZI COLLABORATION COULD NOT HAVE BEEN DRIVEN BY AN IMMINENT FEAR OF DEATH THAT WAS GENERALLY NOT BELIEVED!** The reality was quite different from the common exculpation of choiceless choices: Jews serving the Germans out of a desperate attempt to save their own lives. Jewish-Nazi collaboration began long before the exterminatory intentions of the Nazis had even crystallized, let alone become generally known. And, in common with quite a few Jewish authors, Eisner mentions the general unbelief of Warsaw's Jews towards incoming news tidbits of the mass gassing and cremation of Jews going on at Treblinka (p. 98, 118). Finally, the onerous actions of the Jewish ghetto police went far beyond that required by German orders. In common with many Jewish eyewitnesses, Eisner mentions the exceptional cruelty of the Jewish ghetto police. (p. 109). **NOT ONLY SOME CHRISTIANS: SOME JEWS ALSO BELIEVED THAT THE HOLOCAUST WAS GOD'S PUNISHMENT OF JEWISH SINS** There was a definite belief, by some Jews, that their suffering was God's punishment for Jewish sins (p. 100). As violent

resistance against the Nazis became contemplated, the older generation of Jews tended to be opposed to it, largely because of their concept of God's will. (pp. 169-170). THE WARSAW GHETTO UPRISING (1943) Eisner joined the ZZW, and engaged in the combat at Muranowska Square. He knew that the ZZW had ties to the A. K. [AK, or Armia Krajowa](p. 170), that the AK supplied weaponry to the Jews (albeit not to his satisfaction)(p. 192), and that the AK provided intelligence information to the Jewish fighters as to when the Germans were preparing their attack. (p. 173). Most of the photographs in this work are standard ones from the Warsaw Ghetto Uprising. However, there a selection of family photos from the author, as well as a photo of a clownish Crazy Rubinstein, who is described as one capable of even making Germans laugh at his jokes and antics. According to Eisner's version of events, the flag hoisted over the fighting Warsaw Ghetto was only the white and blue Zionist flag. The oft-mentioned display of the Polish flag only happened later. It did not happen until the AK complained about its lack (p. 178), and delivered a Polish flag through a tunnel. (p. 181). If correct, this tends to support those who suggest that the posting of the Polish flag by the Jewish fighters was more of a sop to Polish sentiments than a genuine display of solidarity with Poland. Despite being captured by the Germans, Eisner was not murdered on the spot or sent to Treblinka for gassing. Instead, he was sent to the working camp part of Maidanek. THE POLISH UNDERGROUND ARMIA KRAJOWA DID ACCEPT JEWS--NOTWITHSTANDING PERENNIAL JEWISH COMPLAINTS THAT IT WAS NEVER "ENOUGH" During one of his escapes, Eisner came across a group of peasants, and the local A. K. eventually accepted him in spite of suspecting his Jewishness. (p. 234). Commander Mlot told him that he did not mind Jews in his unit. (p. 242). It also adds refutation to the Polonophobic accusation that the AK systematically rejected Jews as members, and helps demolish the argument, advanced for example by Yaffa Eliach, that the A.K. had some sort of secret plan to exterminate Poland's remaining Jews. ANTI-SEMITISM IN THE ARMIA KRAJOWA The verbal hostility which Eisner reported experiencing from other soldiers was of a long-standing nature [PARCH--scab; "Good for trading but not fighting"; "too delicate" (p. 234)--all reflective of the Jews' privileged place, as economic overclass, in Polish society and their usual relative physical weakness (as a consequence of having generally been exempt from the heavy manual labor of the Polish

masses).] In any event, Eisner's experience supports the position that anti-Semitism in the Polish armed forces tended to be mostly verbal in nature--really no different from what exists in virtually every multiethnic army in the world. EISNER'S CONFLICTED LOYALTIES GET HIM IN TROUBLE WITH THE A. K. COMMAND During a later guerrilla attack on the Trawniki Camp, Eisner's assignment was to collect as much ammunition as possible in the confusion caused by the fighting. Instead, he spent much of his time helping fellow Jews escape the camp. This endangered the lives of his fellow AK guerrillas. (p. 239). For this disobedience of orders, Commander Mlot expelled him from the A. K. (p. 242). [The reader must understand that military orders are absolute--notwithstanding loyalty conflicts. Thus, for instance, the A. K. soldier in the 1944 Poles' Warsaw Uprising had to shoot at German soldiers even though a cordon of Polish civilian hostages, including his own mother, surrounded them.] NO DUALISM BETWEEN NAZI DEATH CAMPS (WHERE MOSTLY JEWS DIED) AND NAZI CONCENTRATION CAMPS (WHERE MOSTLY NON-JEWS DIED) During his travels over German-occupied Poland, he spent time at Maidanek, the work camp at Budzyn, Mielec, and then Flossenburg Concentration Camp in Germany. Unlike those who dichotomized Nazi death camps and concentration camps, Eisner did not. He commented: "Despite its classification as a concentration camp and not an extermination facility, Flossenburg still had a gassing barrack and a crematorium. Though small in size in comparison to Auschwitz or Majdanek, they were just as efficient. They operated around the clock and disposed of hundreds of corpses daily." (p. 268).

In Those Terrible Days: Writings from the Lodz Ghetto Zelkovitsh, Yosef 2003 **Like Poles Like Jews in Sordid Behavior, Denunciation For as Little as a Bag of Sugar, etc. Jewish-Nazi Collaboration Was NOT Dependent Upon Fear of Death** Having read many diaries of the Polish Jews who had been locked in ghettos, by the Germans, prior to their shipment to the death camps, I find that this one stands out. It includes heart-wrenching descriptions, such as that of mothers shrieking for many hours after their children had been taken from them, by the Jewish ghetto police, to fulfill a quota (for the death camps). Editor Michal Unger features an informative introduction to the diary, as

well as explanatory annotations as footnotes. He estimates that, of 204,800 Jews in the Lodz ghetto, only 7,000-10,000 survived the war. (p. 29). (The relatively high survival rate owed to the delayed destruction of the ghetto, and especially the continued German exploitation of many Lodz Jews as skilled forced laborers to the end of the war.)

EXCULPATION FOR 1939 ZYDOKOMUNA FAILS Mortal fear of the Nazis is a common retroactive exculpation for the 1939 Jewish-Soviet collaboration much further east. Interestingly, diary-author Zelkowicz (1897-1944) not only adds his voice to other Jews who stated that there was no great Jewish fear of the Nazis at the time, but also adds to other testimonies signifying the fact that even the news of Nazi anti-Semitic acts in prewar Germany was not believed. He quips, "Therefore, in our times, we shrugged off and expressed doubt when various newspapers told us what was being done to Jews in Berlin and other cities. Each of us chuckled skeptically, 'So, our writers are amply endowed with the spice of imagination...'" (p. 355).

LIKE POLES LIKE JEWS UNDER THE BRUTALITIES OF THE NAZI GERMAN OCCUPATION Much has been written, in recent years, by neo-Stalinists such as Jan T. Gross, on such Polish conduct as looting Jews, denouncing Jews for financial gain, housing fugitive Jews only as long as they could pay, etc. Interestingly, Zelkowicz relates Jewish misconduct directly to its Polish counterpart. He comments, "Major felonies were committed in the ghetto, where accepted human rules did not apply... Furthermore, we know, things are no different among the Jews than among the Gentiles..." (p. 132). Consider the matter of Polish "greed" in the acquisition of Jewish properties, including previously-respectable and not-greatly-needy Poles engaging in this conduct. Zelkowicz describes the same among Jews, as he writes, (quote) Grave crimes were committed in the ghetto. The gravest of them was the transformation of people who had worked for decades to maintain their culture and ways, the fruits of millennia of effort, into predatory beasts after half a year of life under inhuman conditions. Overnight they were stripped of every sense of morality and shame. Ghetto inhabitants pilfered and stole at every opportunity, whether they needed the booty or not...They stole from the community chest, of all places. (unquote)(p. 131). Note also that this behavior was not the desperation of Jews knowing that they were all to die. In fact, as is obvious from the description above, it had started long before the Nazis began systematically exterminating Jews anywhere in German-occupied Poland.

JEWISH-NAZI COLLABORATION NOT ALL EXCUSED BY CHOICELESS CHOICES, OR FEAR OF IMPENDING DEATH In common with many Jewish chroniclers, Zelkowicz condemns the Jewish ghetto police. He provides much detail on their motives (pp. 305-306), which included a sense of self-serving elitism, but did not include imminent fear of death, or of family members held as Nazi hostages. In fact, Zelkowicz made the statements (on pages 305-306) in September 1942 (p. 297), at which time the Jewish population of the Lodz ghetto was overwhelmingly still intact, after a relatively small deportation, and was to remain virtually untouched for nearly another two years! (Unger, p. 18). JEWS AS WELL AS POLES COULD DENOUNCE JEWS FOR AS LITTLE AS A BAG OF SUGAR Interestingly, Zelkowicz makes it clear that the German rewards to the Jewish police were strikingly similar to that given to Poles in order to get them to denounce fugitive Jews. In September 1942 (as noted in the previous paragraph), Zelkowicz wrote, (quote) They bought the Jewish police--got them drunk, and drugged them by exempting their children from the decree...and by giving them a kilogram and a half of bread per day-- plenty of bread, plus sausage and sugar--in return for the bloodstained job...Who should do it but the Jewish police, who in one stroke have been bought off, intoxicated, and ideationally persuaded. (unquote)(p. 306). [The rewards of bags of sugar, and self-imposed drunkenness, parallel that seen in the German-driven anti-Jewish conduct of the Polish Blue Police (POLICJA GRANATOWA), as described by neo-Stalinist Jan Grabowski vel Abrahamer in his recent, much-publicized book, THE HUNT FOR THE JEWS.]

A Narrow Bridge to Life: Jewish Slave Labor and Survival in the Gross-Rosen Camps System 1940-1945 Guterman, Belah 2008

Features Jewish KAPOS, With No Canned Exculpation For Their Nazi-Collaborating Behavior. Nazi Officials Kept Even Unneeded Jews Alive to Evade Service on the Russian Front (Implications for SCHINDLER'S LIST). The Nazis started to use foreigners for forced labor in 1939 (p. 69), but especially from 1940. Goebbels stated that "Roma [Gypsies], Jews, and Poles will receive identical treatment" in this regard. (p. 13). EVEN THE JEWISH KAPOS WERE NOT CONSISTENTLY IN AN EXCULPATORY STATE OF CHOICELESS CHOICES The Jewish

KAPOs were commonly noted for their unusual cruelty. (pp. 60-61, p. 138). Some of the Jewish victims rejected the exculpation that the KAPOs were also victims of the Nazis, and that everything they did was driven by the immediate need to survive, and the performance of choiceless choices. They noted that such KAPOs did their deeds with zeal and otherwise went to extremes not required of them. (p. 138). According to some Jewish opinions, those Jewish KAPOs with an intellectual background were the most contemptuous. (p. 61). On the other hand, some Jews refused to become KAPOs, even though it would have increased their food rations, because they could not "sink so low", or did not want to mistreat their friends. (p. 140). Evidently, to some people, even the concentration-camp experience did not abolish all notions of morality. In fact, some Jewish KAPOs were benevolent to the prisoners. (p. 61).

THE FUNCTION OF GROSS ROSEN

The concentration camp at Gross Rosen (now Rogoznica), like Auschwitz, was not originally built for Jews. (p. 78). As was the case with Auschwitz, Poles comprised most of its original WWII inmates. (p. 69). Later, Poles comprised 60-65% of inmates in 1942 and 45% of inmates in 1944. (p. 77). (My father, Kazimierz Peczkis, as well as my onetime dentist since I was a child, Charles Brachmanski, had been inmates of Gross Rosen.). After the fall of the Soviet-betrayed Warsaw Uprising, Poles again became a large majority of the inmates at Gross Rosen. According to Gutterman, the Poles, by their obvious spirit of defiance against the Nazis, raised the morale of the Jewish inmates. (p. 94). By summer 1941, the allotment of food was only 500-800 calories per day, which was worse than Auschwitz. Around 1942, mortality rates were over 80% after several weeks, and close to 100% in a year or so. (p. 23). [My father told me how inmates fought and killed each other for food. He stayed out of those forays. A man who found a very moldy piece of bread heartily ate it, mocking the stench of the mold by making air puffs with his mouth.] SS guards relieved their boredom by torturing prisoners. The direct killing of inmates occurred for any reason, or for sport. [My father reported how the German guards beat him and beat other inmates. The Germans publicly hanged a Russian inmate who had tried to escape, and forced my father and others to watch the hanging.] The best-known underground factories in Nazi Germany were the ones in the Harz Mountains where the V- rockets were built (Mittelbau Dora). The authors describe another system of tunnels, built by the Germans for unclear purposes (Code Riese),

in the Silesian Eulengebirge (Gory Sowie, Owl Mountains, present-day Poland), notably at Mt. Wolfsberg (Wlodziarz). Thousands of forced laborers died in their construction. JEWS KEPT ALIVE BY NAZIS EVEN WHEN THEIR LABORS WERE NO LONGER NEEDED Holocaust-uniqueness advocates would have us believe that the killing of as many Jews as possible was the main objective of Nazism, and that fulfillment of this blind obsession took priority over all other goals. The diversion of many Jews into forced labor, at Gross Rosen and elsewhere, contradicts this premise. What's more, the Nazis continued sparing Jews. Gutterman comments: "Why did the Nazis continue to maintain a prisoner' infirmary in the last months of the war, after construction work in the [Eulen] mountains had long since stopped and the treatment of the ill was no longer an economic and military necessity? There is no way for us to render an accurate answer." (p. 130). Gutterman again raises the possibility of a *raison d'etre* of non-combat SS occupations. The Nazis may also have spared Jews in order to use them as bargaining chips or fig leaves in negotiations with the Allies. (p. 130). Whatever the reason, the Nazis did not murder all the Jews they could have, as Holocaust uniqueness advocates would have us believe, and they did see some Jews as something other than objects for destruction. OSKAR SCHINDLER: EVADING SERVICE ON THE RUSSIAN FRONT Taking her reasoning further, author Gutterman wonders about the efficiency of forced labor done by starving inmates, and raises an interesting question: "Is it not possible that these camps, as well as thousands of other camps across the Reich and in occupied countries, functioned mainly as opportunities for SS men to evade service at the front?" (p. 5). Gutterman could have mentioned the fact that Oskar's wife, Emilie Schindler, was quoted as saying that Oskar was solicitous in the saving of his Jewish forced laborers because their elimination would make his own position superfluous, and so the authorities likely would send him to the Russian front! THE END OF GROSS ROSEN Some 57,000--60,000 Jews passed through Gross Rosen and satellite camps (p. 2), out of a total of 160,000--180,000 prisoners. (pp. 251-252). As the Red Army neared, over 30,000 inmates were transferred to other concentration camps. [My father was sent to Dachau.] In the last months of the existence of the Third Reich, thousands of weak and sick inmates suffered (and often perished) in forced marches, during winter, before being set free by the Allies. POSTWAR KILLINGS OF JEWS: DON'T

BLAME EVERYTHING ON THE POLES After the war, some of the Holocaust-surviving Jews settled in Silesia, where German deserters endangered their lives. It took some time for the Polish authorities to take full control of the area. (p. 227). How many postwar killings of Jews, automatically blamed on Poles, were actually the deeds of German deserters and the like?

Kiddush Hashem: Jewish Religious and Cultural Life in Poland During the Holocaust Huberband, Shimon 1987 **No**

Exculpations For Jewish-Nazi Collaboration. Zydokomuna Prominent. Jews as Well as Poles Engaged in Looting This work elaborates on the Germans burning synagogues during the 1939 German-Soviet conquest of Poland, and the heroism of Jews attempting to rescue Torah scrolls from the burning synagogues. The massive Luftwaffe terror bombing of the town of Wielun, in the very first hours of the war, is also discussed. (p. 304). **THE IMPORTANCE OF THE SHABBOS GOY** The reader can learn much about Jewish religious life. There were predictions that the Messiah would come in 1940. (p. 121). Consider what happened after the Germans had forced the Jews into ghettos. Rabbi Huberband writes: "In the ghetto, there are no Gentiles to kindle fires on the Sabbath, and the absence of SHABBOS GOYIM [Sabbath goys] is a serious problem." (pp. 208-209). **A LITTLE JEWISH POLONOPHILIA AMIDST A LOT OF JEWISH POLONOPHOBIA** One Jewish synagogue (at Wurka) bore a Polish eagle since pre-Partition days, for which its members suffered under tsarist rule. (p. 308). There was also the legend of the Magid of Kozhenitz, which anticipated Poland's history. (p. 125). However, this work has little substantial evidence of WWII-era Poland's Jews identifying with Poland as a nation. The author displays obvious "Poland's Jews are not Poles" thinking as he describes the 1939 defeat of Poland as "the rupture of their [Poles] national history". (p. 397). Poland's pain was not his pain. One wise Jew quotes the Talmudic dictum regarding the arrogant pauper, old adulterer, and deceitful rich man. He applies it to the futile Polish-French-British alliance against Nazi Germany. (p. 43). **NOT ONLY ANTISEMITISM: ANTIGOYISM AS WELL** All along, Polish-Jewish prejudices had been mutual. Translator David Fishman has the following take on terms that reflect Jewish attitudes towards Poles: "The word

SHEYGETS, unquestionably a term of contempt for young male Gentiles, has been rendered in English as 'goy'. Since the word GOY, however, carries a much lesser negative tinge in Yiddish than in contemporary English usage, it has been rendered as 'Gentile' or 'non-Jew' in translation." (p. xxxii). Also, in the glossary, he includes the following definitions: "Goy (pl. GOYIM). Pejorative term for non-Jew." (p. xxxiii). "Shiksa (pl. SHIKSES). Pejorative term for young gentile woman." (p. xxxvi).

GERMAN INSTIGATION OF EARLY-WWII POLISH CIVIL DISTURBANCES AGAINST JEWS One striking feature of this work is its mixed portrayal of both Polish and Jewish conduct under the German occupation. Some Poles scapegoated Jews for the 1939 defeat [not mentioned is the fact that Poles also strongly blamed their own leaders in this regard!] and laughed when the Germans cut the beards off some Orthodox Jewish men. The Germans often instigated Poles to beat Jews up. (p. 56). Other Poles, including identifiably prewar anti-Semitic ones (p. 315, 317), expressed sympathy for the Jews or engaged in active conduct on behalf of them. (pp. 73-74, 91, 95, 339, 452). [This does not include Polish rescue of Jews, which happened later during the "resettlements".]

POLES WERE NOT PRONE TO KILL JEWS, AS SOMETIMES PROPAGANDIZED This work does not support the premise that Poles were eager to kill Jews. For instance, after sentencing eight Jewish smugglers to death, the Germans proved unable to get enough volunteers from even several precincts of the semi-collaborationist Polish Blue Police (POLICJA GRANATOWA) to form a firing squad. For this reason, they conscripted ordinary Poles to do the job. (pp. 153-154).

JEWSH GESTAPO AGENTS: EXCULPATIONS REJECTED Although Holocaust materials tend to dwell on SZMALCOWNIKI and Polish denouncers of Jews, there were plenty of Jewish ones as well. Huberband comments: "The Jewish ghetto is flooded with a huge number of informers, collaborators, blackmailers, and thieves. Admittedly, the major causes of all these crimes are the famine, poverty, and epidemics which are prevalent in such horrible forms in the concentration camp which is called the sealed Jewish ghetto. BUT THAT IS NO EXCUSE. The problem of denunciations is extremely widespread in the ghetto." (p. 136; Emphasis added). Of course, Poles also suffered greatly under the German occupation, which partly accounts for comparable negative Polish behaviors, including the blackmailing and sometimes denunciation of fugitive Jews. WAR-

RELATED LOOTING WAS UNIVERSAL, AND NOT SOMETHING THAT "POLES DID TO JEWS" What about Poles looting Jews, a topic which has gotten a great deal of one-sided media attention as the result of Jan T. Gross and his FEAR and GOLDEN HARVEST (ZLOTE ZNIWA)? Huberband also mentions such instances. However, the reader quickly learns that looting was an all-around phenomenon. For example, while fleeing east during the 1939 German invasion, both Poles and Jews looted Polish properties: "But we came upon empty estates and yards, which had been abandoned by their landlords and owners. There we found all sorts of 'goodies'. We took only food; the Poles took clothing, linens, and household objects as well." (p. 336; see also p. 338). NOT ONLY POLES SOMETIMES REFUSED TO RETURN JEWISH BELONGINGS: JEWS DID ALSO It was not only Poles who sometimes refused to return Jewish belongings temporarily lent them for safekeeping. In fact, the Jews had their own courts that dealt with such comparable Jew-on-Jew behavior: "During the war, there have arisen specific kinds of wartime litigation. Immediately after the bombing, there was a massive number of lawsuits brought before rabbinic courts by people who had entrusted others with their belongings, clothing, merchandise, valuables, and money. Those who were given the belongings claimed that the items had been stolen or burnt and so forth. The owners refused to believe their claims." (p. 204). THE ZYDOKOMUNA Now consider the Zydokomuna (Judeo-Bolshevism) in Soviet-occupied eastern Poland. The author comments: "The [Soviet] military forces continued to advance beyond the city [Zamosc] and a 'city council' was created, consisting of formerly arrested Communists, most of them Jews. A local Jewish Communist, Hackman, was appointed to head the council. A militia was soon formed, consisting of the darker elements of the Polish and Jewish population." (p. 341). He continues: "The role of Jews in the Communist Party was considerable due to their large numbers." (p. 402). Besides Jewish-Soviet collaboration, a major factor antagonizing Poles from Jews had been the USSR-directed replacement of Poles by Jews in major positions. (p. 397). THE FINALE This work leaves off just as the first Jews were being shipped to the death camps in 1942. Rabbi Huberband was among them.

The Forgotten Memoirs-Moving personal accounts from Rabbis who survived the Holocaust Farbstein, Esther 2011 **Jewish Nazi Collaboration Not Summarily Excused By the Extremity of Circumstances!**

This is a collection, written by rabbis, of the unfolding Holocaust. The rabbis were from Hungary, Romania, Slovakia, Poland, and other eastern European nations. Some of these accounts date from the Shoah itself, while others were written fairly soon after WWII. Unlike many modern Holocaust materials, these authors tell it like it was. They do not try to de-Germanize the Nazis. The writings include timeless questions of why God allows evil, as well as the belief that God will avenge those that were murdered. They frequently quote from the Bible as well as Talmud. As an example of the latter, Reb David Reznik quoted Shabbos 21b, wherein something learned while one was a child is more entrenched in one's memory than something learned while an adult. (p. 373). Modern Holocaust materials sometimes speak of "the empty sky over Auschwitz", and of the six million murdered Jews "a sacrifice to God's pitiless indifference." In contrast, these rabbinical writings are remarkably free of such rancor.

JEWS WHO COLLABORATED WITH THE NAZIS: NO SWEEPING EXCULPATION BASED ON THE EXTREMITY OF THE CIRCUMSTANCES

Rabbi Meisels comments, (quote) As is well known, the kapos were usually hard-hearted, wicked people, the lowest scum of the Jewish nation. In this case, however, there was some justice to their argument that they were responsible for supplying the exact number of children entrusted to their care. They were commanded to hand over the group to the SS in the evening and if one was missing, the kapo in charge would be taken instead, "a life for a life." However, after much pressure and give-and-take with the desperate relatives, the kapos' lust for money got the better of them. They eventually agreed to release some of the youths for large sums of ransom money, but then immediately seized other youngsters from the camp to make up the quota. (unquote). (p. 265). Thus, Rabbi Tzvi Hirsch Meisels ruled both inculpatory and exculpatory considerations to be simultaneously valid in the matter of Jewish-Nazi collaboration. Some actions could be excused as choiceless choices, while others could not. For instance, the kapos "lust for money" was definitely NOT a choiceless choice.

CONVERSION TO CHRISTIANITY--AN IRONY AT THE TIME OF THE NAZIS The following narrative is based on Rabbi Yaakov Avigdor. In religious Judaism, there are three cardinal sins: idolatry,

illicit relations, and murder. A Jew should rather die than commit these sins. On this basis, a Jew should not convert to Christianity even if it would save his life. (pp. 54-55). Furthermore, during SHMAD (forced apostasy), a Jew is obligated to resist, to the point of martyrdom, all changes to even the most apparently minor aspects of religious practices--such as the changing of the color of one's shoelaces. (p. 55). [The allusion is to Sanhedrin 74a-74b]. However, the Nazis were not forcing Jews to convert to Christianity. Just the opposite--they forbade conversion to Christianity on penalty of death, and imposed the death penalty on Jews who even pretended to convert to Christianity. (p. 56). For the rabbis to forbid conversion to Christianity would mean that they were supporting a Nazi edict! On the other hand, conversion to Christianity was a means of resisting the Germans. In addition, since the Nazi action was not an act of SHMAD, the Jew was not obligated to observe every precept, of his religion, to the point of martyrdom. Instead, the saving of one's life overrode all other religious considerations, save that of committing the three cardinal sins. On this basis, the rabbis ruled that conversion to Christianity was allowed under the circumstances. (p. 56). However, this still risked the transgressing of lesser forms of the three cardinal sins. ON WHAT PLANET WAS PAWIAK PRISON? Rabbi Yechiel Yaakov Weinberg indicates that he was a prisoner at Pawiak, in Nazi German-occupied Poland, where, according to his amazing statement, "all the prisoners were Jews, command of the prison was given to Polish killers." (p. 458). He must have been in an extraterrestrial environment! As every knowledgeable person knows, that Pawiak prison located on planet Earth had mostly Polish prisoners, and they usually died horrible deaths there--at the hands of the Germans. To speak of "Polish command at Pawiak" is as grotesque as the Polonophobic canards of "Polish guards at Auschwitz" and "Polish death camps"! What will Jewish Polonophobia come up with NEXT?

Rena's Promise: A Story of Sisters in Auschwitz Gelissen, Rena
 Kornreich 1995 **Jewish Nazi Collaborators: Not Just
 Choiceless Choices: Jewish Kapos Who Went Beyond the German
 Call of Duty** Rena was a Polish Jew who hailed from Tylicz, which is
 located southeast of Krakow. Perhaps without intending to, the author
 touched on the walls that separated Jews from Poles. Before WWII, Rena

was in love with a Polish gentile, Andrzej Garbera. Eventually, Andrzej proposed marriage. He offered to let her continue her Orthodox Jewish practices, and to allow the children to be raised Jewish. If that was not enough, he offered to be circumcised and to convert to Judaism. Rena rejected him. She pointed out that, in accordance with prevailing Jewish custom and the wishes of her parents; she could only marry someone who was born Jewish. (pp. 14-15).

THE GERMAN SEXUAL PREDATORS The Germans dismembered Czechoslovakia and conquered Poland. There are ironies to later German complaints about Russian soldiers raping German women and girls, and the Nazi German preoccupation with **RASSENSCHANDE** (race defilement). German soldiers were not above raping local women, including Jewish women. (p. 41). Rena herself was the object of persistent, unwanted German sexual attention, from which she successfully hid. (pp. 29-30).

AUSCHWITZ WAS NOT BUILT FOR JEWS: IT WAS BUILT FOR POLES Rena's work includes helpful footnotes. One of them puts Auschwitz in perspective, pointing out that, before March 26, 1942, the only inmates at Auschwitz were men, mostly Polish gentiles and Russian POWs. (p. 60). Unlike the vast majority of Jews sent there, Rena was not gassed upon arrival at Auschwitz. She was instead made into a forced laborer. Rena describes the frightful cruelties of the Germans, the tortures, deaths, and atrocious living conditions. Later, the Nazis moved her to the women's camp at Birkenau, and she observed the mass cremations there.

JEWISH NAZI COLLABORATION: CONDUCT BEYOND CHOICELESS CHOICES While at Auschwitz-Birkenau, Rena met inmates of various nationalities. In common with other authors, the author singles out the Jewish kapos, "The girls in the SS offices are constantly complaining about the Jewish kapo, Edita. She's always reporting them for the littlest thing and then punishing them too severely. She is a tyrant and treats them more severely than some of the German kapos." (p. 217). A common exculpation for the gratuitous cruelties of many Jewish kapos is the one about them trying to impress the Germans and thereby enhancing their chances of surviving. However, this exculpation is hollow, because kapos of all nationalities were "in the same boat", that is, trying to please the Germans so that they could survive, yet many of them were not as cruel as some of the Jewish kapos. Clearly, it was a matter of personal choice, not a choiceless choice.

NON-EXTERMINATORY NAZI GERMAN PLANS FOR EUROPE'S REMAINING JEWS? Rena had a conversation

with the infamous Irma Grese sometime late in the war (1944). Interestingly, Rena quotes Grese as making the following statements, "All of you Jews will be sent to Madagascar...You'll be slaves for the rest of your life. You will work in factories all day long and be sterilized so you can never have children." (p. 226). If accurately quoted, Grese's statements are revealing. They indicate that Jews, diverted into forced labor, were not necessarily in a temporary respite from the gas chambers owing to wartime needs. Instead, at least some of the Jewish forced laborers were to be made into a permanent slave class [as were the Slavs]. The statement of Irma Grese also indicates that the Nazis would not have exterminated the remainder of Europe's Jews had Germany won the war. Instead, the Nazis were still open to a "Final Solution" that included a mass expulsion of Europe's remaining Jews. NOT ONLY SOME JEWS DIED IN LAST-MINUTE NAZI ACTIONS: SOME POLES DID TOO The author was part of the Auschwitz-evacuating death marches of January 1945. She saw the bodies of those who could not make it. These included not only Jews, but also Poles who had earlier fought in the Soviet-betrayed Warsaw Uprising of 1944. (p. 258).

Jewish Histories of the Holocaust: New Transnational Approaches

Goda, Norman J. W. 2014

Jewish Collaboration With the

Nazis: Jewish Ghetto Police at Kielce: Beyond Choiceless Choices.

Holocaust Supremacism, Minimized Communist Crimes, and a

Cavalier Dismissal of Scholars Who Disagree Two items in this

anthology stand out, and I focus on them. JEWISH-NAZI

COLLABORATION: NO EXCULPATIONS. IT WENT FAR BEYOND

SAVING ONE'S LIFE, OR BEING TRAPPED IN MAKING CHOICELESS

CHOICES! Sara Bender discusses the JUDISCHE ORDNUNGSDIENST in

the Kielce ghetto as follows, "Feeling protected by the authorities, the

Jewish police took advantage of their position and, since most were

refugees from Austria and Germany, they treated the Jews of Kielce as

OSTJUDEN--wretched Polish Jews. From survivor testimonies we further

know that, relative to the prevailing hunger and poverty in the ghetto, the

Jewish police lived lives of luxury and profligacy and engaged in drinking

bouts at the ghetto's restaurants and canteens. Some beat up lawbreakers,

and GOING ABOVE AND BEYOND THE GERMANS' REQUIREMENTS.

Policemen were also exempt from taxes, received increased food rations, demanded and received bribes from Jews, and even extorted money. On the whole they were perceived throughout the ghetto as corrupt, and the entire Jewish public feared them and regarded them as an integral part of the German authorities in charge of the ghetto. Levy, head of the Judenrat, was unable to restrain the Jewish police, and it seems he made no effort to rid it of corruption." (pp. 81-82; Emphasis added). PROMOTING HOLOCAUST SUPREMACISM AND MINIMIZING COMMUNIST CRIMES

Yale historian Timothy Snyder alludes to his BLOODLANDS as he writes, "Many critics say that my book minimizes Stalinism, because I make Stalinism seem rational and because I lower the estimate of those killed by the Stalinist system." (p. 49). Then, instead of explaining the scholarly basis for the disagreements with his critics, he dismisses them with these patronizing words, "As practically every Eastern European reviewer has noticed." (p. 51). What's with the AD HOMINEM? Is Timothy Snyder implying that none of the Eastern European scholars are as smart as he is? Or is he implying that western scholars have a monopoly on objectivity? A clue to Snyder's thinking is provided by the use of his word "rational", quoted above. This is an allusion to the standard Holocaust supremacist meme wherein the Jews' Holocaust is supposed to be irrational, and all other genocides are rational. Whatever the "rationality" of the Gulags, the canned talking points for the "irrationality" of the Holocaust have been debunked. Thus, for example, it is untrue that the Germans hurt themselves economically or militarily by exterminating the Jews. Finally, the victims of the Communists and the victims of the Nazis are all equally dead, regardless of whether they died in a "rational" or "irrational" genocide (by someone's opinion), and that's what counts. Genocide Recognition Equality Now!

Escape From The Pit Kulkielko, Renya 2015 **1939**
German Terror Bombing. Jewish Nazi Collaboration Went Far Beyond Choiceless Choices. Jewish Banditry Renya Kulkielko was a Polish Jew who masqueraded as a gentile on Aryan papers, frequented the Kielce area (including Bendzin), and traveled at times to Warsaw. Her testimony is unusual in that she didn't survive the German-made Holocaust by hiding and waiting its end. Instead, she managed to cross into Slovakia and

Hungary, in 1944, before emigrating to Palestine. 1939 GERMAN TERROR BOMBING: GRAPHIC DETAILS Kulkielko was an eyewitness to the indiscriminate Luftwaffe terror bombing and strafing of defenseless Polish civilians during the 1939 war. She wrote: ""On the highways we stumble over the bodies of men and cattle killed by bombs...Again, a plane approaches. It flies low; spraying machine-gun bullets...Rows of running people have fallen. One notes various oddities: mothers holding their babies in their arms have been killed, while the little children remain alive and cry out with heaven-rending voices; little children are killed while the mothers protecting them are only wounded. The sun shines. Along the road the stench of dead men and cattle is suffocating, unbearable." (p. 2).

VOLKSDEUTSCHE As for the German occupation, she does credit Poles for helping Jews (e. g., 19, 28, 30, 172). Most of the time, however, Kulkielko makes negative references to presumed Polish conduct towards Jews without any evident attempt to distinguish Volksdeutsche from Poles, or clearly demarcating her direct experiences from hearsay and storytelling. Sometimes, though, she realizes the significance of Polish-speaking Germans (Volksdeutsche)(p. 4, 7, 153, 159). For instance, she writes: "From the first the Germans carefully weighed the matter of liquidating the Jews 'Annihilation Squads' were set up for this purpose. They consisted of Ukrainians turned savage, of Poles turned Volksdeutsch and of young, healthy Germans to whom a human being meant no more than a fly." (p. 25). Kulkielko's remark about "Poles turned Volksdeutsch" is Orwellian. Those Poles didn't turn German. They had been partially or total German all along! And that is why the Nazi German occupants of Poland recognized them as Volksdeutsche, and, following their racial hierarchy, granted them many of the privileges of the Reichsdeutsche German. JEWISH NAZI COLLABORATION--FAR BEYOND MERE SURVIVAL, AND MUCH BEYONDCHOICELESS CHOICES The conduct of the Jewish Ghetto police is often excused by the presumed desperation of people facing certain doom. In actuality, this police behaved the way it did long BEFORE the Nazi exterminatory actions. (p. 10). (That resettlement equals extermination was not widely believed, at least by the Jews of Warsaw, until much later--about mid-1942.) (p. 28). Referring to a much earlier period of time, Kulkielko wrote: "Only men of the meanest sort obtained employment in the [Jewish] militia, for who else could undertake to help beat, murder, and make sport of their own town-folk? There were very few

men in the militia who had any humanity in them. Most behaved like beasts of prey, some even worse than the Germans. They wore boots and white hats, and were armed with rubber truncheons." (p. 10). Later in the book, members of the Jewish militia are described as ones who demanded bribes upon the discovery of concealed goods, and who imposed fines, which they pocketed, for the most trivial acts. (p. 81). **JEWISH BANDITRY AND THE DENUNCIATION OF FUGITIVE JEWS** Bands of armed Jews are said to have resisted the Nazis at Czestochowa, and to have subsequently raided Polish villages for food. (p. 116). The author fails to mention that Jewish banditry was a major factor in Poles betraying or killing fugitive Jews. **DENUNCIATIONS OF FUGITIVE JEWS WERE NOT A BLACK-AND-WHITE THING** Author Kulkielko realizes that the Germans often raided private homes in search for fugitive Jews (p. 119), and that denunciation was not just a Pole-on-Jew thing. Non-Jews (presumably Poles) were also denounced to the Germans by other non-Jews (presumably Poles or Volksdeutsche)(p. 137, 140).

Fresh Wounds: Early Narratives of Holocaust Survival

Niewyk, Donald L. 1998 **Jewish-Nazi Collaboration: Not All Choiceless Choices. Paid Greedy Polish Rescuer Myth. Bentschen (Zbaszyn) 1938.** This anthology features Holocaust survivors from Poland and a few other countries, including Germany. The experiences include those of Jews who fled the ghettos as well as those who survived the war by being in German concentration camps. The survivors are identified by their first names and the first letters of their last names. **JEWISH-NAZI COLLABORATION: NOT ALL CHOICELESS CHOICES!** Abraham K. describes the actions of the Jewish Council of Eastern Upper Silesia, which was responsible for more than forty Jewish communities in the general area. It was headed by Moshe (or Monek) Merin. Abraham K.'s provides information about Merin, and the Jewish militia (Jewish ghetto police), that contradicts the notion that these collaborators were merely powerless individuals desperately trying to save their own lives. It also contradicts the notion that Jewish collaborators were not really collaborators in that they obtained no favors from the Germans. Thus, Abraham K. writes, "I don't know how he [Merin] worked himself up so high. He had influence with the Gestapo and everywhere had his say. He had his own automobile, he had

a chauffeur, and he led the life which he certainly could not have afforded before the war...The Jewish militia did not feel that they were merely functionaries to execute what was demanded of them. They also felt that they were better, more important people." (p. 29). Clearly, these acts do not partake of choiceless choices! JEWS NOT ONLY FEARED POLES WHO KNEW THEM: THEY ALSO FEARED JEWISH POLICE WHO KNEW THEM A Jew about to be arrested by a German policeman, that did not personally know him, could often hide. But if a Jew about to be arrested by a Jewish policeman was known to him, then any attempt to hide was much more difficult. (p. 29).THE PAID GREEDY RESCUER MYTH In recent years, neo-Stalinist authors, notably Jan T. Gross, have accused Poles of being animated by "greed and (what else?) anti-Semitism" whenever they sought financial compensation for aiding Jews. Editor Donald L. Niewyk knows better. While giving the introduction to the interview of Lena K., regarding Jewish children hidden in church institutions, he comments, "Attempts by church officials to extract payment from Jews for sheltering the orphans during the war must be viewed compassionately in light of the desperate poverty of these institutions at the end of the fighting." (p. 151). CLUES TO BENTSCHEN (ZBASZYN) 1938 The editor tells the reader that 70,000 Polish Jews moved to Germany before WWI. (p. 289). This, in part, animated the contempt of German Jews for the OSTJUDEN. Many of these once-Polish Jews were expelled by the Nazis to Bentschen (Zbaszyn) in 1938, and now--guess what--Poland is the one getting blamed for balking against the acceptance of these long Poland-abandoning Jews. GERMAN COMMUNISTS IN NAZI CONCENTRATION CAMPS: FAKE SYMPATHY FOR JEWS Communists often wrapped themselves in the mantle of sympathy for Jews, and never tired of running down Poland for her (what else?) anti-Semitism. However, Bernard W. described the attitudes of the German political prisoners that he encountered at Buchenwald, "Only in rare cases was a Jew looked upon as an equal with a German. It was a rare case that a German Communist should not consider himself first a German and only then a Communist." (p. 76).

Surviving the Holocaust: The Kovno Ghetto Diary, Tory, Avraham
 1990 **Jewish-Nazi Collaboration: Not All Choiceless
 Choices (There Was Even Profiteering)! Looting: Jews From Poles as**

Well as Poles From Jews. Germans Wanted No Polish Quisling--A Myth

It would be a mistake for the uninitiated reader to suppose that this diary is provincial--limited to events occurring in and near Kovno, Lithuania. Based on obviously-extensive Jewish and non-Jewish contacts, it also features much information on the unfolding fate of Jews in other places, notably in German-occupied Poland. More on this later. The diary itself is very detailed, with Avraham Tory the author. Unlike the case with most Holocaust-related diarists, the author survived the war. The diary is annotated by historian Dina Porat. She includes interesting information, including the fact that Lenin had a Jewish grandfather on his mother's side. (p. 12). Avraham Tory points out that the Kovno ghetto included not only Jews, but also the gentile spouses of Jews. The Gestapo required the pregnant gentile wives of Jews to have abortions. (p. 395). Although of course focusing on the Jews, this diary, in contrast to most Holocaust materials today, is not solely Judeocentric. For instance, Tory mentions the Nazi German murders of Poles, Lithuanians, Russians, and others. (e. g, p. 104, 195, 275, 305). I now explore a number of Holocaust-related issues in some detail: GERMANS DID SEEK A POLISH QUISLING. THE POLES WOULD NOT GO ALONG Anti-Polish authors commonly dismiss Polish heroism by saying that there was no Polish collaborationist government because the Nazi German authorities never wanted one in the first place. This is patently false. Author Avraham Tory discusses one such failed Nazi attempt to secure a Polish Quisling. He writes, (quote) The Germans wanted to grant Poland self-government, but the Poles refused to accept the offer. The German governor, Frank, several times invited Baron Roniker of the Polish Central Aid Organization and presented to him various proposals. The Baron turned them down. (unquote). (p. 108). In an explanatory footnote, historian Dina Porat tells the reader that Baron Roniker had been head of a leading Polish social welfare organization in WWI. During WWII, Roniker had headed the Supreme Aid organization, which had united the efforts of Polish, Jewish, and Ukrainian aid organizations. (p. 109). JEWS LOOTED POST-POLISH PROPERTIES Much has been said, in recent years, by the likes of Jan T. Gross and the media featuring him, of Poles helping themselves to post-Jewish properties. However, acquisition of the property of the dead or departed was common wartime behavior, and it went both ways. Avraham Tory (February 28, 1943) describes one such incident, (quote) By chance he [SA

Lieutenant Miller] came across fourteen Jewish workers employed at moving the furniture and other belongings of Poles who had had recently been expelled from Kovno. These workers stole everything that they could get their hands on. (unquote). (p. 245). Of course, the Germans got the lions share of post-Polish properties just as they got the lions share of post-Jewish properties. REJECTING DOUBLE STANDARDS FOR THOSE JEWS AND NON-JEWS THAT WERE FORCED TO SERVE THE NAZIS

In what rarely is rarely seen, Tory is willing to adopt the same considerations for the collaboration of Jews as well as non-Jews with the Nazis--in this case, Lithuanian-Nazi collaboration. He comments, (quote) Only a handful of the Lithuanian policemen refused to fire on innocent people. They paid a heavy price for their human sentiments: those Lithuanian policemen who refused to take part in the slaughter were shot then and there by the Gestapo. By their refusal to fire, these murdered policemen gained the world to come, and brought honor to their homeland, Lithuania. (unquote)(p. 290). NOT EVERY JEWISH-NAZI COLLABORATIVE ACT WAS AN EXERCISE OF CHOICELESS CHOICES! Let us expand upon the exculpatory meme of choiceless choices. Were the JUDENRAETE and Jewish ghetto police totally deprived of freedom to make choices? Hardly. The author and his colleagues intervened (May 16, 1943) with SA Lieutenant Miller to remove the Jewish ghetto police from involvement in the German requisitioning of the apartments of Poles and Lithuanians, in order that anti-Semitism not increase. (pp. 331-332). On another subject involving servitude vs. autonomy, the Jewish councils could and did impose the death penalty on Jews, both in accordance with (pp. 154-156), and independent of (p. 105, 108), the directives of the Germans. JEWISH-NAZI COLLABORATION CONFRONTED Tory does not unilaterally absolve the Jewish ghetto police from all moral responsibility for their conduct. For instance, in the entry for June 6, 1943, he thus characterizes the Jewish ghetto police from Wilno [Vilnius] (quote) The conduct of these Jewish policemen from Vilna was nothing short of infamy. They came dressed in Jewish police uniforms, truncheons in hand. Their tone of voice was commanding and severe... (unquote)(p. 373). BEYOND COLLABORATION: JEWISH PROFITEERING AT THE EXPENSE OF OTHER JEWS Avraham Tory also faults some Jews in the Kovno ghetto. They fraternized with Nazi German and Lithuanian officials, to the point of drinking with them, and

their services for the Germans included getting rich at the expense of other Jews. (pp. 165-167). Needless to say, these acts, especially, did not partake of choiceless choices! A RARITY: POLISH AID TO THE JEWS' WARSAW GHETTO UPRISING IS APPRECIATED Interestingly, Avraham Tory, unlike most Holocaust materials today, appreciates Polish aid to the Warsaw Ghetto Uprising. He does so in the context of the fact that many Jews, even up to the late date of the relevant diary entry (May 7, 1943), had still believed that the Nazis would spare large numbers of Jews. He writes, (quote) The optimists among us thought that the Germans would not exterminate all the Jews because they must take into consideration the reaction of public opinion in the West. The destruction of the Warsaw Ghetto, conducted in the face of active resistance put up by the Jews--who were given some assistance by many Poles--proved them wrong. The mood in the Ghettos is growing more somber with each passing day. (unquote)(p. 321).

Destined to Live Ungar, William Chanoff 2000 **Jewish Collaboration With the Nazis: Choiceless Choice and Save-One's-Life Exculpations FAIL** This book has a variety of interesting information. For example: AT LEAST TWO SIDES TO POLISH ANTI-SEMITISM Author William Ungar's childhood in Krasne (near the Zbrucz River) repudiates the notion of anti-Semitism (and Christian-clergy hostility, including the spectre of deicide) being the constant companion of Polish Jews: "Both Father Hankiewicz and Father Leszczynski mainly preached the loving kindness of God. Because of the priests' behavior, the peasants didn't bear a grudge against Jews...The result was that I had the unbelievable good luck of growing up without either hatred or fear. My playmates were Polish and Ukrainian children and no one ever insulted me or tried to beat me up...Of course, they knew I was Jewish...But they considered me one of theirs." (pp. 66-67). At least some of the sporadic anti-Semitism which Ungar later did experience was clearly related to the entrenchment of Jewish economic hegemony, which worked against Poles. One Pole said: "I don't know about Lvov, but around here they [the Jews] own all the big buildings, they own the stores, they own the banks. They take our money, and you can bet that they make sure Poles can't get into business themselves." (p. 86) WHAT IF THE ENDEKS WERE AT LEAST PARTLY CORRECT? Polish

nationalists commonly supposed that even totally assimilated Jews (like Ungar) seldom become Poles at heart. Along these lines, Ungar candidly admitted that: "I would never have called myself a patriotic Pole..." (p. 31).

THE 1939 ZYDOKOMUNA. FEAR-OF-NAZIS EXCULPATION FAILS One canned excuse for Jewish-Soviet collaboration is the presumed Jewish gratitude, to the Soviet Communists, for not falling into Nazi hands. But, as shown in the previous paragraph, Jewish service to the Soviets, at the expense of Poles, went far beyond any such considerations. Furthermore, there is no evidence that, back in 1939, the Jews were particularly afraid of the Nazis. In fact, William Ungar points out that, up to the time of Operation Barbarossa, most local Jews thought of the Germans as a cultured people who wouldn't do especial harm to the Jews (p. 154).

THE 1939 ZYDOKOMUNA. ADVANTAGES FOR JEWS IN THE "NEW ORDER." After Poland's defeat, Ungar made it back to Lviv, in the Soviet-occupied zone. He touched on Jewish-Soviet collaboration: "It also seemed to Wusia [Ungar's first wife] that they [the Soviets] trusted Jews more than Poles or Ukrainians." (p. 120). "Besides that, you began to see Jews in high positions, which would have been unthinkable before. There were Jewish army officers, Jewish party members, and Jewish city officials." (pp. 136-137)[If Jews could serve the Soviets when it was to their advantage to do so, then why--hypothetically--could Poles not serve the Nazis if it was to their advantage to do so? For example, consider the Poles buying post-Jewish goods at Nazi auctions. Why is that made into a big deal?] JEWISH NAZI COLLABORATION: NOT ALL "CHOICELESS CHOICES" OR SAVE-ONE'S-LIFE DESPERATION After the Lviv Ghetto was formed, some of the Jewish ghetto police acted reasonably towards their fellow Jews. "But many acted more like devoted servants in the hope of ingratiating themselves with the Gestapo. Others were just callous, brutal people, untouched by any of the nobler sentiments when it came to hunting down their fellows. That was how the Germans turned Jew against Jew." (pp. 171-172). "Neither of us knew any [Jewish] policemen, besides which, many of them were cruel and unscrupulous." (p. 277). While at Janowska Labor Camp, Ungar was denounced to the Gestapo by OBERJUDE (the German-appointed chief of the Jewish workers) Tenenbaum (p. 253, 276).

WHY THE SUDDEN ABOUT-FACE? Unfortunately, Ungar cheapens his work through a sudden outburst of primitive Polonophobic innuendo late in the book. He denigrates the AK after accusing it, without a shred of

supporting evidence, of being behind the killing of Rabbi Barfield. (p. 313, 316). Following Yitzhak Shamir, Ungar blanket-slurs the Poles for imbibing anti-Semitism with their mothers' milk. (p. 316). Why this sudden, late outburst? Is Ungar trying to appeal to the more Polonophobic Jewish readers?

Jewish Histories of the Holocaust Goda, Norman J. W. 2014

"Choiceless Choice" Exculpation, for Jewish Collaboration With the Nazis, Undermined: No Instant Death for Jewish Ghetto Police Disobeying German Orders to Ship Jews to the Death Camps! The reflexive response to Hannah Arendt (EICHMANN IN JERUSALEM), on the excessive obedience of the JUDENRAETE and Jewish Ghetto Police to the Germans, is the choiceless-choice exculpation. However, it was not so simple. This anthology includes an article by Israeli historian Sara Bender, in which she discusses a rare case of the Jewish Ghetto Police refusing to load the Jews on the death trains (thus acting like Arendt had suggested). It happened at the Bialystok ghetto. Interestingly, and contrary to what one may intuitively suppose, the Germans did not shoot the Jewish Ghetto Police for their defiance. Citing a Hebrew-language source, Sara Bender writes, "Afterwards, the Jewish police force was placed under the exclusive control of the Judenrat presidency and, in keeping with Barash's efforts to maintain high moral standards in the ghetto, the Jewish police refused to round up the Jews from their homes. Although they were severely beaten and accused of sabotaging the evacuation, the Jewish police threw off their hats and left the hunt for the Jews to the Germans themselves." (p. 82). Bravo! In addition, Bender (pp. 81-82) acknowledges that there was a problem with the corruption of the Jewish Ghetto Police. The successful efforts of Efraim Barash, the leader of the Bialystok ghetto, to rein-in this corruption, itself contradicts the popular notion that the demoralization and desperation, faced by the doomed Jews, alone accounted for this corruption or made it inevitable.

Jewish Collaboration and Profiteering

The Last Days of the Jerusalem of Lithuania: Chronicles from the Vilna Ghetto and the Camps, 1939-1944 Kruk, Herman 1961

Jewish Nazi Collaboration Went Far Beyond "Choiceless Choices" or Desperately Trying to Save One's Life. Incisive Details

This extensive diary covers most of WWII at Wilno (Vilnius, Vilna). Most of the Jews of Wilno were shot, by the Germans, as part of what became known as the Holocaust by bullets. Kruk eventually met the same fate. The main local site of the shootings was the woods at Ponary. 1939

ZYDOKOMUNA: JEWISH-SOVIET COLLABORATION AGAINST THE POLISH FORCES

In his Sept. 19--Oct. 6 entry, Kruk describes Jewish disloyalty to Poland, in the form of Jewish 5th columnists disarming Polish soldiers, at Luck (Lutsk), as follows, "The day after the entry of the Bolsheviks, groups of the new militia disarmed Polish soldiers. A Jewish fellow stopped a high Polish officer and challenged him to give him his weapon. The officer gave his revolver, which he carried on his belt. Finally, the young militiaman began removing the medals from the officer. The officer complained that he couldn't take them from him. The fellow threatened him with the rifle. The officer then took another revolver out of a holster and shot the militiaman on the spot." (p. 172). Good move! [Will the shooting of this turncoat Jew now go down in history as a pogrom?]

A ROLE-REVERSAL: CHRISTIANS SOMETIMES SOUGHT REFUGE AMONG THE JEWS!

In his entry of January 15, 1942, Kruk describes Christians hiding amongst the Jews in order to avoid being conscripted by the Germans for forced labor and sent to Germany. (p. 172; See also p. 479). Now, other chroniclers have described Poles hiding, among Jews in the ghetto, in order to evade the Germans. However, note the late date of this occurrence in the Vilna Ghetto (January 1942), several months after the start of the German-made Holocaust on the eastern front.

JEWS AND POLES: NO DIVIDING OF THE DEAD

Author Herman Kruk realizes that Jews were not the only victims of the Nazis and that, in death, Poles and Jews were equal victims. In his entry for June 22, 1942, he comments, "Tens of thousands of Jews have been shot at Ponar. Thousands of Poles have experienced no better fate." (p. 311).

JEWISH GHETTO POLICE: PROFITEERING AT THE EXPENSE OF OTHER JEWS

Kruk, in the entry of January 25, 1942, comments, "Fines, fines, and fines. The Jewish police force in the ghetto is a big consumer. Aside from the hundreds and thousands of confiscations of gold and money taken from ghetto residents,

the police budget is full of income from...fines. Fines rain down on the inhabitants more fiercely than blows from the Germans. People are fined for everything...Fines, fines, and fines. No small thing, the Jewish police in the Vilna Ghetto!" (p. 182). **JEWISH GHETTO POLICE: MUCH GREATER DILIGENCE IN SERVING THE GERMANS THAN REQUIRED BY ORDERS OR CIRCUMSTANCES!** In his entry for January 29, 1942, Kruk writes, "The Jewish police are more German than the Germans. The Germans once ordered furs taken. They took what they could, and it calmed down. But the Jewish police never rest. Just yesterday, they 'uncovered' a radio and 15 furs." (p. 187). **JEWISH GHETTO POLICE: LIVING LAVISHLY AND DECEIVING THE JEWS ABOUT GERMAN INTENTIONS** In describing the situation at Oszmiana (October 27, 1942), Kruk comments, "The 30 Jewish police are splendidly set up; they eat and drink the finest and spend their time with the local girls. None of the local residents believe in an AKTION--this is the major achievement of sending Jewish police there!" (p. 386). **JEWISH COLLABORATORS MORE COLLABORATIVE THAN NON-JEWISH COLLABORATORS!** On March 18, 1943, Kruk had this entry in his diary, "Paradoxes. One strange and extremely difficult situation here leads, among other things, to paradoxes no one would probably ever have been able to invent...Germans have no trust in the Aryan Poles, Russians, and Lithuanians. But, on the contrary, their Jewish slaves are their best...co-workers. Paradoxes, paradoxes, and paradoxes." (p. 479).

Don't Go to Uncle's Wedding: Personal Stories from the Warsaw Ghetto Robertson, Jenny 2000 **Touches on Pre-WWII Polish-Jewish Economic Rivalry. Candor on Jewish Nazi Collaboration (as Profiteering). "God's Will" For Not Helping Jews**

This work includes extracts from the works of Ringelblum, Lewin, Szpilman, and others. Quotations from non-English-language sources make it particularly useful. **JEWISH ECONOMIC HEGEMONY** Instead of attributing prewar Polish anti-Semitism to some kind of "intolerant spirit", "hyper Catholicism", or "primitive nationalism" among Poles, author Robertson understands its true cause. The economic dominance of Jews had often created hostilities between the mostly-buying Poles and the mostly-selling Jews. (p. 110). **UNDER NAZI GERMAN OCCUPATION:**

POLES WERE BETTER OFF (IN SOME--NOT ALL--RESPECTS) THAN JEWS, BUT NOT BY MUCH Robertson recounts the German conquest and occupation of Poland. Poles were allotted 669 calories daily, which was closer to the allotted 184 calories daily for Jews than to the 2,613 calories allotted daily for Germans. (p. 7). JEWISH NAZI

COLLABORATION: NOT JUST CHOICELESS CHOICES The author summarizes Jewish life in the Warsaw Ghetto prior to and during the "resettlements" to Treblinka. She describes Jewish Gestapo agents and the Jewish ghetto police in stark terms. The Jewish ghetto police, consisting largely of lawyers and university graduates (p. 27) got rich off fellow Jews (pp. 26-27), and played a major role in rousting Jews out of their hiding places and boarding them on the Treblinka-bound trains. (e. g., pp. 50-51).

"GOD'S WILL" AS A REASON FOR INACTION ON BEHALF OF DYING JEWS Much has been said about how some Christians refused to aid Jews because they believed that Nazi actions against Jews were "God's will". Ironically, Jewish resistance against the Nazis was delayed because some Jewish religious leaders objected to it for exactly the same reason. (p. 75). POLES FOUGHT ALONGSIDE JEWS IN THE WARSAW GHETTO

UPRISING Unfortunately, Robertson's treatment of the Warsaw Ghetto Uprising has a conspicuous omission of the central role of the ZZW in the Uprising. However, she recognizes the fact that the Polish Underground (ARMIA KRAJOWA) tried unsuccessfully to explode holes in the ghetto walls to enable Jews to escape. (pp. 89-90). She also realizes that the reluctance of the AK to be more substantially involved in the Uprising was governed by the pro-Communist leanings of the ZOB. (p. 78).

The Diary of Dawid Sierakowiak: Five Notebooks from the Lodz Ghetto Sierakowiak, Dawid 1996 **Jewish Complicity in the 1939 Poland-Destroying Molotov-Ribbentrop Pact. Jewish-Nazi Collaboration and Profiteering in the Lodz Ghetto: "Save Your Life" Exculpation Fails** This Holocaust diary touches on quite a few interesting subjects. For example: SOVIET JEWISH COMMUNIST LEADERS CONSORTED WITH THE NAZIS IN THE FOURTH PARTITION OF POLAND Nowadays, we hear so much about the so-called Polish complicity in the Holocaust. Ironically, even earlier, there was a high-level Jewish complicity in the 1939 destruction of Poland. We never hear about

that. Polish Jew David Sierakowiak, apparently exhibiting a rarely-seen moral reckoning, thus comments in his diary entry of September 29, 1939, "The pact has been signed in Moscow. The division of Poland between Germany and Russia has been settled. Lozovski and Kaganovich attended the banquet given by Ribbentrop. Well, well, what an insult!" (p. 45). Lazar Moiseyevich Kaganovich (1893-1991) is well known. Here is how editor Alan Adelson describes Lozovski: "A. Lozovski (1878-1952) was the pseudonym of Solomon Abramovich Dridzo, the son of a poor rural Hebrew teacher who was the Soviet deputy minister of foreign affairs from 1939 to 1946. A staunch defender of Joseph Stalin, Lozovski survived every one of Stalin's purges but the last. He was executed at the age of seventy-four." (p. 45). Nowadays, we hear a lot about Stalin's anti-Semitism. Evidently, serving Stalin was just fine--until he turned against the Jews. BEYOND JEWISH-NAZI COLLABORATION: PROFITEERING AT THE EXPENSE OF THE POOR GHETTOIZED JEWS The standard, canned exculpation for Jews serving the Nazis is that of people desperately trying anything to save their own lives. Now, individual and group Lodz Jews had episodically been murdered by the Germans (as at Chemno/Kulm), just as countless individual and group Poles had been murdered throughout German-occupied Poland. However, an across-the-board collective Jewish fear of imminent death could not possibly hold for the events described in the next paragraph, as the Jews of the Lodz Ghetto were not systematically to be sent to their deaths (at Auschwitz) for another two years (mid-1944)! In describing the situation, in the Lodz Ghetto, on June 22, 1942 (the first anniversary of the start of Operation Barbarossa), Sierakowiak writes, "Meanwhile, an absolutely reactionary period has begun in the ghetto. [Judenrat Chairman Chaim] Rumkowski, without a thought about adding something to eat for the starving population of the ghetto, has set up the so-called BEIRAT 2. It is an additional cooperative for the police, instructors, and all kinds of higher-level clerks, who, together with those belonging to the "B I" and "L" (doctors), receive special allocations of food on a regular basis. SO MUCH FOR THE OFFICIAL VERSION. Unofficially, the stealing of food and filling of pockets by people working for food is becoming more and more outrageous. The big shots eat, so to speak, in advance. THERE ARE PEOPLE IN THE GHETTO WHO HAVE ALREADY SET ASIDE LITTLE FORTUNES FOR AFTER THE WAR, PARTICULARLY THE JEWISH KRIPO AGENTS. Our authorities are also

feeding themselves all right. All this ROBBERY is being conducted with increasing indulgence and greed while the starvation increases around them." (p. 188; Emphasis added). Obviously, those Jews serving the Nazis in the KRIMINALPOLIZEI (KRIPO) were not desperately trying to save their lives. They clearly anticipated surviving WWII. And not only that, but also of living off the proceeds of the Nazi-murdered Jews! THE MYTH OF POLES "GLAD THAT HITLER DID THE DIRTY WORK FOR THEM" The following counters the mendacious scene in SCHINDLER'S LIST (the Polish girl giving a sarcastic "Goodbye Jews!" while other Poles were throwing mud at the Jews) Even before the Germans began the systematic extermination of the Jews in what has become known as the Shoah, Poles commonly showed sympathy to the Nazi-persecuted Jews. Diarist David Sierakowiak adds to many such examples as he comments (November 18, 1939), "The Poles cast their eyes at the sight of the Jews with their armbands; friends assure is that 'it won't be for long.'" (p. 64).

The Unfinished Diary: A Chronicle of Tears Wolgelernter,

Chaim, Yitzchok 2015

Sunday Closing Law. SCHECHITA

Law. Prostitution. Draft Dodging. Jewish-Nazi Collaboration Detailed. Nazi-Sponsored Auctions of Jewish Property This work has the title it does because the author of the diary, Chaim Yitzchok Wolgelertner, did not survive the Holocaust. He was murdered in 1944. The author was an Orthodox Jew. Many of the statement in his diary contain religious themes, and reference the Torah and the Talmud. The author raises many issues that are directly relevant to Polish-Jewish relations. That is what I focus on in this review. PRE-WWII POLAND Dzialoszyce had a Jewish majority, and the author complains that major political positions in the town were filled by government decree, and not by elections, so that Jews would not get them. (p. 35). [However, the reader is not told that, owing to their overabundance in urban areas, Jews would ordinarily get unfair and excessive electoral power. This happened, for example, in the 1912 Duma elections in Warsaw, and in later Jewish attempts to detach the city of Bialystok from Poland.] Now consider white slavery (prostitution), notably at the international level, and in which Jews were heavily involved. Shlomek Leszman was the owner of several houses of ill repute in Brazil, but was forced to return to Poland because of his various misdeeds. (p. 178).

[During the later German occupation, Shlomek Leszman put his business intuition to fruitful use once again. This time he worked with Gestapo-confidante Moshke, and their job was to uncover where Jews were hiding their valuables, and then deliver these confiscated valuables to the Germans after taking their cut. (p. 148)]. I now focus on the Sunday closing law. At Dzialoszyce, at least, it was not widely enforced. Jewish shops would open for Polish shoppers after Mass, and a lookout was posted for the constable. Should he appear, the shops would be hurriedly closed, and he would be bribed to look the other way. (p. 35). Now consider the 1937 SCHECHITA law. The local butcher started to limit his work to private requests for ritual slaughter. (p. 59). Clearly, the law did not abolish all ritual slaughter. Attention is now focused on draft dodging by Jews (evasion of military service). Nineteen year-old Meir got a draft notice, in mid-1939. He wrote to his brother Avraham in Canada to express his disappointment with the fact that, despite losing ten kilos, he was accepted into the Polish Army anyway. (p. 59). Finally, consider atheism, beginning with the secularization of Poland's Jews. Despite the still-generalized observance of Shabbos, "a great many Jews abandoned their religious observance." (p. 38). The self-atheization of Poland's Jews was taking place even in small towns such as in Dzialoszyce, and not, as one might intuitively suppose, only in large, cosmopolitan urban areas. [This tacitly supports Polish Cardinal Hlond's much-condemned 1936 statement, in which he referred to Jews as freethinkers.]

JEWISH COLLABORATION WITH THE NAZIS: NOT JUST CHOICELESS CHOICE Some commentators have argued that Jews who served the Nazis were not really collaborators, because they received no favors from the Germans. This is clearly incorrect. For instance, the Chairman of the Slomniki JUDENRAT, Bialabrode, regularly fraternized with the Nazi Bayerlein, who was the newly-appointed chief of the Miechow SD. The Nazis gave Bialabrode an automobile for his use. (p. 160). The author adds that, (quote) He [Bialabrode] carried a leather whip with him all the time and struck innocent Jews no differently from a Gestapo agent...During the deportations in the Miechow district, Bialabrode was granted an extraordinary level of authority by Bayerlein... (unquote). (p. 161). Moshke, another Jewish Nazi collaborator, worked with Kowalski, the Polish chief of the Miechow secret police. Moshke identified the secret hiding places, of the Jewish valuables at Dzialoszyce, and relayed them to Kowalski, who arranged for the hiding

places to be torn open and the wealth confiscated. (p. 177). Moshke then bought the valuables from Kowalski for a fraction of their value. (p. 178). The author described the infamous Jewish Police, the ORDNUNGSDIENST, as follows, (quote) Its men pandered to their German masters and distinguished themselves by implementing every decree and ordinance with the sort of cruelty exhibited by newly trained Gestapo officers. Indeed, during the Dzialoszyce expulsion raid, they did not sit with folded hands. If ever there will arise a Jewish historian who will record the events of these days, his face will turn red with shame when he reaches the disgraceful chapter of the ORDNUNGSDIENST. (unquote). (p. 459). The editors explain why military Jewish resistance, as in the case of the Warsaw Ghetto Uprising, was not much more common, (quote) They [the Jews] were expecting to buy their survival by paying a fortune in goods and money. (unquote). (p. 330). [This spirit of obsequies to the Germans tended to reinforce the notion of "Jewish passivity", and furthermore made it difficult for Poles to take seriously the Jewish requests for arms for eventual combat against the Germans.] The tendency of the JUDENRAT to try to ransom the Jews was, of course, predicated on their authority to collect money from the community, and this had untoward consequences, (quote) On more than one occasion, the JUDENRAT took advantage of an opportunity to help the town by extorting money for their own purposes. (unquote). (p. 463). Some of the Dzialoszyce-area Jews were sent to German labor camps. Interestingly, the overseer of one of those camps was Stieglitz, a German Jew. (p. 173). POLISH CONDUCT--NOT BLACK AND WHITE It appears that, unlike most Jews of German-occupied central Poland, the Jews of the Dzialoszyce area died in local Einsatzgruppen-style mass shootings and local burials, and not mass gassings and cremations at distant death camps. Wolgelertner's work does not support the characterization of Poles habitually delighted in Jewish sufferings. In fact, most Poles displayed empathy, prayer, and crying as the Dzialoszyce-area Jews were taken away by the Germans to be shot. (p. 110, 119, 181, 201). The actions of the POLICJA GRANATOWA (Polish Blue Police) also cannot be generalized. They are known to have been unwilling to shoot Jews (p. 323), and to free captured Jews when paid a bribe. (p. 293). As for the mass shootings of Jews, the non-German participants were Ukrainians. (p. 174). Some Poles entrusted with Jewish belongings did not return them later to the Jewish owners. Others did. (pp. 415-416). Author

Wolgelertner rejects the common Polonophobic generalization that would have us believe that Poles were disgusted to learn that some Jews had survived. He comments, (quote) To be fair, some kindhearted Polish neighbors were genuinely happy to see us. (unquote). (p. 416). THE NAZI AUCTIONS OF JEWISH PROPERTY Post-Stalinist authors, such as Jan T. Gross and Jan Grabowski, have painted a lurid tale of "greedy" Poles coming to Nazi-sponsored auctions of Jewish property. Apart from the fact that, far from being greedy, the Poles were living in crushing poverty, the property-buying situation was not so clear-cut. Some local Poles took part in such auctions, while others did not. In fact, the Poles around Dzialoszyce came to the soon-to-be-doomed Jews and offered to buy their property in advance, for this reason, (quote) "We have your benefit in mind," they explain. "If you sell us your possessions, at least you'll get some money out of it. With public auctions taking place all over, what do the Jews gain by leaving their things behind?" (unquote). (p. 181). The auction of the remaining belongings of the Jews of Dzialoszyce eventually took place. The Polish farmers of Szyszczyce refused to take part. (p. 221). Ironically, one of the chief duties, of the earlier-discussed Jewish collaborator Bialabrode, was to empty Jewish houses of valuables so that they could be shipped to the Reich--all done so that the property would not get auctioned off and fall into the hands of the Poles. (p. 161). FUGITIVE JEWS IN PROLONGED HIDING Large groups of fugitive Jews could be in hiding, for significant amounts of time, without being denounced. For example, over sixty Jews hid among Poles at Szyszczyce. (p. 221). A cave behind Tetele's field was the shelter to over thirty people, and the local Poles thought it a religious duty to bring them food and other provisions. (pp. 285-286). Another group of Jews hid in a MIKVEH building. Their presence was an open secret among the Poles: Even children talked about them. Yet no one denounced them. After being warned about the common knowledge of their existence, these Jews moved to a more secure location two weeks later. (p. 234). Neo-Stalinist Jan T. Gross and his emulators have belittled the German-imposed death penalty for the slightest Polish aid to Jews. In contrast, Wolgelertner, who actually went through the Holocaust, does not. (e. g, p. 121, 218, 221, 226, 294, 300, 367, 468). In fact, in several of the cases he sites (e. g, p. 367), the Polish benefactors were so terrified by the nearby German killings of other Polish benefactors that they evicted the Jews they were hiding. To add to the terror, the Germans also threatened

to burn down entire Polish villages for individual Poles hiding Jews. (p. 221). **FACTORS IN THE NON-SURVIVORSHIP OF FUGITIVE JEWS** This work makes obvious that there were many reasons that fleeing Jews did not survive--other than the oft-accused and much-exaggerated Polish denunciations and killings. The Germans did not need Polish informers to find Jews. They conducted house searches for Jews in hiding among Poles. (p. 299). The Germans intentionally spread false rumors, about Jews being allowed to gather in certain "sanctuary towns", in order to lure Jews out of hiding. (p. 223). The Germans conducted LAPANKAS in order to kidnap Poles for forced labor. In doing so, they often came across hidden Jews. (p. 226). Finally, many Jews, exhausted from living as fugitives, gave up, and turned themselves in to the Germans. (pp. 282-283). **JEWISH BANDITRY PROVOKES POLISH REPRISALS** Poles denounced or killed Jews they knew or suspected were stealing from them. This work provides some examples of the latter. One evening, Moshe Rederman, the butcher, instead of buying food, and without telling anyone, slipped into a Polish neighbor's storage room to get some flour. A Pole saw him, followed Moshe to his hideout, and informed the Polish Police. (p. 234). Chaim Yitzchok Wolgelernter ate kosher foods while in hiding, and his Polish benefactor, Biskup, supplied them. (p. 370). Years later, Abraham Fuhrman described how Wolgelernter reacted to food, that had, under different circumstances, been acquired by banditry, (quote) When Chaim Yitzchok witnessed our methods of extorting provisions from the Poles, he himself was loath to eat the food, but at the same time he said to me in a fatherly way, "MEIN KIND, ESS GEZUNTERHEIT--eat in good health, my child." (unquote). (p. 370). **LOCALS' KILLINGS OF JEWS** Even when fugitive Jews were killed, there was usually no way to verify the identity and/or motives of the killer(s). For instance, the Pole Biskup, an erstwhile benefactor of Jews, was thought to be a man of dubious character, and was therefore suspected of killing a Jew. However, other Jews pointed out that the killers could actually have been Polish partisans, or bandits. (p. 436). The author points to the killing of Avraham Szajnfeld, who had been lured into an ambush and drowned. He tells us that the Poles did this because they "could not swallow the idea that a Jewish survivor had become a government official". (pp. 418-419). How about the elementary fact that he was executed because he was serving the Soviet-imposed Communist puppet government? **AN ALL-TOO-FAMILIAR**

POLONOPHOBIC WHOPPER A group of Jews travelled to the Dzialoszyce area, in 1993, to locate and exhume the skeletal remains of their loved ones. They were eventually successful. After being told by some peasants that they must pay for the trees they had uprooted, and being reminded of what had once taken place at Auschwitz, one of them wrote, "I learn firsthand that my mother and other Holocaust survivors were not exaggerating when they maintained that the prevalent, virulent hatred towards Jews was transmitted through the generations in mothers' milk." (p. 445). [Years earlier, Yitzhak Shamir, the Prime Minister of Israel, had made a very similar statement. Evidently, it is a fairly common trope in Jewish thinking. The generalization is as racist as saying that Jews imbibe greed and unscrupulousness with their mother's milk!]

Jewish Gestapo Agents--Their Ubiquity

To Die With Honor: The Uprising of Jews in the Warsaw Ghetto

Tushnet, Leonard 1965 **Jewish Collaboration With the Nazis. Substantial Polish Aid Recognized. Rescued Jews Denounced Polish Rescuers** This book touches on several issues that are relevant to Polish-Jewish relations, and I discuss some of them: CAPTURED JEWS DENOUNCED POLISH RESCUERS, CAUSING THEIR DEATHS. SO POLES WERE FORCED TO PROTECT THEMSELVES The standard narrative of Poles denouncing or killing fugitive Jews has been publicized by the likes of Jan Grabowski vel Abrahamer in his JUDENJAGD (Hunt for the Jews). Important information had conveniently been left out, some of which I describe in the next paragraph. Poles who helped Jews were often betrayed by those they had helped (p. 104), costing their lives. The rational reader can understand why some Poles chose not to help fugitive Jews, betrayed them out of fear of being betrayed first, or killed them before they could report to the Germans. This was no save-the-Jews moral abstraction: It was a life-or-death, choiceless choice situation! For more on this, see MICROHISTORIES OF THE HOLOCAUST, by Zalc. **JEWISH NAZI COLLABORATION** Throughout the Holocaust, Jews faced the danger of denunciation not only from outsiders, but also from members of their own ranks (e. g., Jewish Gestapo agents: p. 61, 67). Some Jews faked ZOB

(Z.O.B., or ZHOB) membership in order to make levies on other Jews "to buy arms". (p. 46). Nazi-serving Jewish agent-provocateurs, the best-known of which formed the organization ZAGIEV (ZAGIEW) ("The Spark"), tried to incite premature uprisings. (pp. 67-68). During the Warsaw Ghetto Uprising itself captured Jews, promised their lives, betrayed the location of bunkers. (p. 96, 103). Some Jewish industrialists repeated (bogus) Nazi offers of amnesty. (p. 66). THE WARSAW GHETTO UPRISING WAS TAINTED WITH COMMUNISM One factor in the reluctance of the Polish Underground to support the ZOB more substantially owed to its Communist sympathies. Indeed, these celebrated May Day, and sung the Internationale. (p. 99). Among political parties, Jewish support for Communism went far beyond membership in the Communist Party. For instance, part of the Bund, a large prewar Jewish political party, supported Communism. (p. 99). SIGNIFICANT POLISH AID TO THE JEWS' WARSAW GHETTO UPRISING The Revisionists or Betarim (ZZW, or Z.Z.W.), in contrast to the ZOB, the ZZW got significant training, and arming, from Polish Underground forces, going back long before the Uprising. (pp. 45-46. Typo: should be Dec. 1942, not Dec. 1943). The Polish AK (A. K.)(ARMIA KRAJOWA) helped by attacking German posts (p. 81), and by attempting to blast a hole in the ghetto wall (pp. 83-84). Unidentified Poles torched railroad freight cars that were to be used to transport Jews to their deaths. (p. 88). Zhegota (Zegota) is mentioned, and credited with saving the lives of at least 20,000 Warsaw Jews. (p. 42). Tushnet mentions some of the German acts of terror and reprisal directed against Poles during the Uprising. (p. 65, 86, 90). ANOTHER VOLLEY OF ANTI-POLISH HOLOCAUST LORE Unfortunately, Tushnet cheapens his work by lapsing into Polonophobic innuendo. He makes sweeping accusations about the AK being unfriendly to the Jews (p. 32), and even out to kill Jews (p. 34). Without a shred of evidence, he insinuates that the Polish Government-in-Exile was influenced by supposed elements that sympathized with the Nazi destruction of Polish Jewry. (p. 33). Tushnet also repeats the myth about the AK having plenty of weapons. (p. 43). As for veiled anti-Christian tales related to Easter commemoration by Poles, Tushnet doesn't repeat the one about Poles annoyed by the smoke entering the church during Mass. (as shown in Jon Avnet's UPRISING). Instead, he tells a different tall tale: That Poles leaving Easter Mass were annoyed by the fact that the smoke and ash from the burning Ghetto was

spoiling their Easter finery. (p. 93). (I have read many accounts by Jews, and that's a new one to me!)

To be a Jew in occupied Poland: Cracow-Auschwitz-Buchenwald

Taubenschlag, Stanislaw 1998

Holocaust and Polokaust

Overlapped. Jewish-Nazi Collaboration: Jewish Gestapo Agents in

Action Jewish (and Not Only Polish) Double Collaboration. This WWII Jewish memoir is unusual in a number of respects. It is refreshingly free of Polonophobic innuendo. The author was an uncircumcised, assimilated Jew who had impeccable Aryan physical characteristics. (p. 54). Instead of displaying fear when accused by denouncers of being a Jew, he would put up a very bold front. NO PARTICULAR 1939 JEWISH FEAR OF THE NAZIS The start of WWII found the author in Soviet-occupied Lwow (Lviv). He, along with many other Jews, snuck back across the San River to be with relatives and friends in the German-occupied zone--prompting him to comment: "Nobody was as yet aware of the fate the Germans were preparing for the Jews." (p. 19). [Although he doesn't discuss Jewish-Soviet collaboration, his experiences further undercut the canned exculpation that this collaboration was driven by the need to be delivered from the Nazis. Obviously, Polish Jews weren't especially afraid of the Nazis back in 1939, thus vitiating the exculpation]. THE UNFOLDING POLOKAUST: MOSTLY PASSIVE GENOCIDE AT THIS STAGE This memoir even devotes some attention to German genocidal policies towards gentile Poles, including the seldom-mentioned passive-genocidal ones: "This [Polish] resistance was, on the one hand, an existential necessity since conforming to all the restrictions and limitations imposed by the German authorities would have resulted in death by starvation for millions of people or reduced their existence to primitive forms of biological vegetation." (pp. 48-49). He gets it! Later, the author noted that Doctor Wladyslaw Dering, a Pole incarcerated at Auschwitz, was forced to assist SS doctors Clauberg and Schumann in sterilization experiments on humans. (p. 77) [These were intended to develop and perfect mass sterilization techniques for the eventual genocidal elimination of tens of millions of Slavs.] THE POLICJA GRANATOWA: NEITHER VOLUNTARY NOR COLLABORATIONIST SERVICE TO THE GERMANS Taubenschlag realizes that [although the POLICJA GRANATOWA included collaborators in its ranks] it was not a

Polish collaborationist police: "At that time I had two pals, Matlak and Zaslowski, who were in the police with the dark-blue uniforms. Policemen in the pre-war period, they had been compelled, under threat of severe punishment, to join the police force charged with keeping public order (Ordnungspolizei), and popularly called 'the dark blue police' because of the colour of their uniforms." (p. 33). JEWISH NAZI COLLABORATION: JEWISH GESTAPO AGENTS While mentioning ostensibly-Polish blackmailers (szmalcowniki) and a known Volksdeutsche one (p. 37), Taubenschlag focuses on Jewish betrayers, and that in just the Krakow area: "They formed, at 6 Slawkowska Street, what we Jews amongst ourselves called 'the Jewish Gestapo'. This was a group of informers comprising several Jewish traitors. Among them were Diamant, Szpic, Brandstater, Appel. Their task was to denounce to the Gestapo the Jews who were in hiding." (p. 31). DOUBLE COLLABORATION: NOT ONLY POLES; JEWS TOO Author Stanislaw Taubenschlag himself was betrayed by another Jewish informer, Danel Redlich. (pp. 50-52, 57). Redlich turned out to be a cold-blooded opportunist. During 1939-1941, he served the Soviet occupants in Lviv (Lwow). Now he served the Nazis. Following their defeat, Redlich turned instant Communist again, and was one of the many Jewish members of the postwar Communist security forces in Poland. (The UB, U.B., or Bezpieka). (p. 57). Now consider the selective indignation, by the likes of Jan Grabowski vel Abrahamer, who had tried to make an issue of some Poles who engaged in double collaboration: First serving the Nazis by betraying Jews and then serving the Communists. Now we see, from this book, that some Jewish collaborators also engaged in double collaboration. But we almost never hear about that. THE HOLOCAUST AND THE POLOKAUST OVERLAPPED CONSIDERABLY For all the current emphasis on Poles and Jews as unequal victims, their everyday experiences weren't all that different. He comments: "The change of status, from Jew to Pole, did not however guarantee me any security. Even if the secret of my Jewish origins remained intact, as a Polish Catholic, I could easily fall victim to a street roundup, a random arrest...I could be taken hostage and shot in reprisal for actions by the Resistance against the German occupation, and I could also be deported for no reason to a concentration camp, which is what happened." (p. 27). Indeed! While later incarcerated in Auschwitz as a non-Jewish Pole, Taubenschlag noticed that, whereas Jewish inmates were crowded four to a bunker, the Polish

inmates had the "privilege" of being crowded three to a bunker. (pp. 64-65). LATER EVENTS At Auschwitz, the author observed sick inmates being sent to the gas chambers. (pp. 70-71). He faced the affectionate attentions of a male homosexual kapo. (pp. 90-91). Later, towards the end of the war, Taubenschlag was successively moved to Buchenwald and Holzen. While in the process of being transported to Nordhausen, the author had to deal with Siegfried, a nasty Jewish kapo who had deduced the author's Jewishness, and persecuted him. (pp. 113-115). Finally, he made it past an SS shootout to freedom, and later served the Allied authorities of defeated Germany.

The Choice: Poland, 1939-1945

Eber, Irene

2004

Fugitive Polish Jews Feared Being Denounced by Jewish Gestapo Agents As Much as They Feared Being Denounced by Poles!

Irene Eber first describes the idyllic life of herself and her family before the war. [Evidently, Poland was not the pit for Jews as often portrayed.] She also focuses on the Jewish traditions and observances. GERMAN--NOT NAZI--BARBARITY The author talks about how the Germans entered her native Mielec in 1939, and burned the butcher shop, synagogue, and associated libraries with the men herded inside. She smelled the odor of burning wood and burning human flesh. In very early 1942, the Mielec Jewish community was among the first to be shipped to the newly constructed death camps---in this case nearby Belzec. Other local Jews were sent to their deaths in Auschwitz. Irene Eber owes her life to at least two Polish families who aided and hid her--Korpantowa and Orłowski [Orłowski?]. At one point, she and several other Jews hid behind a wall while the Germans and their dogs were searching only a few feet away. The slightest noise would have doomed them. JEWISH-NAZI COLLABORATION: NO ALL-PURPOSE EXCULPATIONS The Germans had Jewish Gestapo agents all over the place--and not only in the German-made ghettos! Although she had a largely Aryan appearance, Eber feared being recognized as a fugitive Jew, not only by Poles but also by Jews. In fact, part of her family was denounced by one or more Jews, as she relates: "I learned recently that in this camp were three brothers (or was it only one?) named Kaplan, who were Gestapo informers. They were free to come and go as they pleased, using their freedom not only to betray Jews

sheltered by Poles in the vicinity of Mielec, but also to give away anyone who had come into the camp illegally. I don't know if they did it to ingratiate themselves with the Germans, hoping thereby to save their own skins. Was it malice, or personal grudges against people from Mielec that they had known? Whatever the reason, it was a Kaplan who informed the Germans about the three tired fugitives in the barracks. Father, Aunt Feige, and Cousin Esther were apparently shot in the camp but not made to dig their graves. The bodies of the three were left to lie where they had fallen for all to see when they returned from their day of hard labor. Later they were buried in the forest surrounding the camp. To this day somewhere in a forest near Mielec in an unmarked grave are the remains, as are the bones of many other victims of the Kaplans and the Germans." (p. 130).

SURVIVING THE SHOAH After the war, Eber was surprised to learn that she was not the only Jew from Mielec who survived the war. She effortlessly switched from a Jewish religious to partly Christian to Jewish secular identity. Parts of her book include her recollections and reflections while living in Israel. She visited Poland in 1980, and quickly observed what had changed and what had remained the same since before WWII. The author mentions Krakow and its architecture several times. She recounts how the Flemish tapestries had been evacuated down-river during the 1939 War, taken successively to France, England, and Canada, and not returned to Poland until 1961.

The Cigarette Sellers of Three Crosses Square Ziemian, Joseph
2005 **Polish Blackmailers (SZMALCOWNIKI) Were Usually Petty Extortionists, Not Jew-Killers. Fugitive Jews Feared Jewish Gestapo Agents!** The story of the Jewish boys who sold cigarettes in the Polish side of Warsaw is a moving one. The Jewish boys met Polish boys who bullied them, and other Polish boys who protected them. (p. 116). The Jewish boys obtained fake identification (pp. 125-126), probably from the Polish Zegota, a one-of-a-kind organization of aid to Jews in all of German-occupied Europe. Polish boys were also involved in trade. (p. 115). In fact, the reader who is interested in a more broad-based analysis of the experiences of both Jewish and Polish children should read Lukas [link]. **THE SZMALCOWNIKI USUALLY JUST WANTED MONEY, AND DID NOT ACTUALLY DENOUNCE FUGITIVE JEWS** Ziemian focuses on the

challenges of living in the Polish side of Warsaw: "The street urchins, whose only possessions were their meager clothing, did not attract any special attention from the shmalzers [szmalcowniki](blackmailers who denounced Jews to the Germans) and were therefore in less danger than the adults." (p. 14). When the Jewish boys did experience threats of denunciation to the Germans, it was in order to try to force them to disclose the names and addresses of wealthy fugitive Jews. (pp. 52-53, 64). The fact that the Jewish boys were usually left alone by the blackmailers adds to the contention that most szmalcowniki were petty extortionists, interested in money, who did not actually denounce Jews to the Nazis. (See the Peczkis review of Paulsson's SECRET CITY). FUGITIVE JEWS FEARED JEWISH GESTAPO AGENTS In addition those who actually denounced Jews to the Germans were not limited to Poles. While in Aryan Warsaw, fugitive Jews often ran to each other. Ziemian comments: "Chance meetings between Jews, even among acquaintances, unless they were true friends, usually ended with the words: 'Excuse me; I don't know you, you must be mistaken.' and a fast retreat in the opposite direction. Every Jew was afraid of his own shadow." (p. 14). Not mentioned is the fact, noted in other Jewish memoirs, that any "fugitive Jew" could be a Gestapo agent. THE FATES OF THE CIGARETTE-SELLING JEWISH BOYS Some of the Jewish boys were later involved in the Poles' Warsaw Uprising (1944), and even performed feats of bravery. (p. 155). After the war, many of the Jewish boys, soon to be men, moved to Israel, where many of them led fruitful lives.

The Cap: The Price Of A Life

Frister, Roman

1993

Candor About Jewish Denunciations, Looting, and Almost-Insuperable Difficulties in Polish Rescue of Jews. This Holocaust-survivor account is packed with seldom-told and often-unwelcome information. Even as late as 1941, Frister's mother didn't believe that the invading Germans intended to harm the Jews (p. 180). This adds to similar testimonies, and undercuts the argument that the massive Jewish-Soviet collaboration had been motivated by a desire to be protected from the Nazis. "SO FEW POLES RESCUED JEWS" MEME CONFRONTED Unlike those who, from their safe perches, moralize to Poles about their need to have been more willing to risk their lives on behalf of Jews, Frister

does not: "And what right did I have to condemn them? Why should they risk themselves and their families for a Jewish boy they didn't know? Would I have behaved any differently? I knew the answer to that, too. I wouldn't have lifted a finger. Everyone was equally intimidated." (p. 192). Frister writes: "Jozef Kruczek had prepared a perfect hideout for us. Beneath a bale of hay tossed with deliberate carelessness on the floor of the barn was a hidden trapdoor that descended to a cellar as big as a cottage. Before we came this had served as an abattoir. The screeching of the slaughtered pigs remained within its walls--a big help in avoiding German confiscations and getting the meat to the black market." (p. 97). Ironic to Polonophobes (e. g., Jan T. Gross), who accuse Poles of being willing to incur the German-imposed death penalty by illegally slaughtering animals, but seldom by hiding Jews, we see the same Polish secretiveness in both activities! (Besides, slaughtering an animal was a quick one-time act. Hiding a Jew was a continuous risk.)

LIKE POLES LIKE JEWS IN LOOTING, COLLABORATION, BETRAYALS, DENUNCIATIONS Unlike most Holocaust materials, Frister's work presents a balanced view of Polish and Jewish misdeeds. He mentions Poles looting Jews (p. 120) as well as regular Pole-on-Pole thievery (p. 100). The Judenrat, besides collaborating with the Germans in the roundups of Jews to their deaths (e. g., p. 92, 105, 120), also stole from poor Jews (p. 120). Jewish informers played an instrumental role in the uncovering of hidden Jews (e. g., p. 105, 112, 120, 190-191). Twice Frister escaped death despite being denounced to the Germans by Jewish informers (p. 112, 190-191), the latter of whom he found to be very clever and diligent in their undercover work. How many other fugitive Jews were betrayed, not by ethnic Poles as automatically assumed, but by Jewish Gestapo agents and informers? We were told, in the wake of the Auschwitz Carmelite convent controversy, that Jews find Christian symbols offensive because they are idolatrous and because they remind them of past persecutions by Christians. This is selective indignation. Frister mentions a Jew, Henryk Leiderman, who had no problem with rosaries when it came to selling them to Polish peasants (p. 36).

THE PERKS OF THE ZYDOKOMUNA Frister spent some years in postwar Poland before emigrating to Israel. He is candid about the fact that he, and other Jews, got privileged positions in the Soviet-imposed Communist regime (p. 34, 169).

Eichmann's Jews: The Jewish Administration of Holocaust Vienna, 1938-1945 Rabinovici, Doron 2011 **Holocaust, Like**

Other Genocides, Was Limited, and "Rational". Austrian Jewish Informers Spied on Poland For the Third Reich. Strong Exculpatory Bias on Jewish Collaboration With the Nazis This work, written by a Viennese Jew, is about the Jews of Vienna after the ANSCHLUSS and through the Holocaust and its aftermath. Although it has a pronounced exculpatory bias in its treatment of Jews who served the Nazis, it also contains some seldom-told information. For instance, in the latter stages of the deportations (to the death camps), many Jews committed suicide, but suicides were rare among Orthodox Jews. (p. 147). I focus on some items of lasting relevance: THE UNMENTIONED COMMONALITY OF GERMAN METHODS OF RECRUITING INFORMERS AMONG NON-JEWS AS WELL AS JEWS The SONDERDIENST (or 'Jupo' for 'Jewish police") consisted of Jews who eventually served the Gestapo. In return for exemption from deportation, these Viennese Jewish individuals, also freed from the obligation of wearing the Star, were sent to uncover those Jews that had attempting to escape deportation by hiding. (p. 131).The author quotes Willy Stern, whom the German authorities tried but failed to recruit as an informer. The German official kept bringing up the van that takes prisoners away, and kept asking Stern if he would reconsider his refusal. Oddly enough, despite Stern's persistent refusals to turn informer, the German official let him go. (p. 79). The foregoing must be put in broader context. The Germans recruited informers among Poles in a very similar manner--by offering them some privilege or reward (e. g, money), or sparing them a worse fate (e. g, being sent to a concentration camp) in return for collaboration. JEWISH GESTAPO AGENTS DID DAMAGE TO POLAND AND OTHER NATIONS The following information corroborates Polish sources that point out that, not only did Jewish Gestapo agents inform on fellow Jews, but they also informed on Poles. Moreover, it shows that the anti-Polish work of Jewish Nazi collaborators was performed not only by Polish Jews, but also by non-Polish Jews (in this case, an Austrian Jew). Thus, author Rabinovici writes, "Apart from the SONDERDIENST, there were also Jewish Gestapo informers. Rudolf Klinger, for example, was able to uncover Jewish 'submarines' [Jews living incognito] even when

they were well hidden. He also infiltrated the Polish underground movement and an anti-Fascist group formed by Baron von Lieben, Baron Karl Mostesicky and the doctor Ella Lingens. According to Lingens, he set a trap for the group and had the Jews and non-Jews who helped them sent to Auschwitz." (p. 131). WHEN DID THE VIENNESE JEWS "KNOW" THAT JEWS, AS A WHOLE, WERE TARGETED FOR EXTERMINATION? Rabinovici asks, "What does it mean to 'know' about a crime? A long time can pass from the first rumours of an atrocity to the day on which these rumours turn into a certainty." (p. 149). The earlier cruelties of the Nazis, freely experienced by the Jews, did not, in and of themselves, translate into Jewish awareness of Nazi exterminatory intentions, and still less Jewish recognition of the Nazi actualization of the same. Rabinovici comprehends this fact as he comments, "At the time, however, people could not imagine it because they didn't believe that anyone, EVEN THE NAZIS, were capable of such atrocities..." (p. 154: Emphasis added). Now, having a vague sense of unease in boarding a train is NOT the same as having awareness that boarding a train means likely death. Rabinovici comments, "No one willingly joined the transports, but no one could or wanted to imagine what was happening in the extermination camps." (p. 154). VERY LIMITED POTENTIAL APPLICABILITY OF THE "JEWS WERE TRYING TO SAVE THEIR OWN LIVES" EXCULPATION FOR JEWISH-NAZI COLLABORATION Once they fully realized that they were targeted for death, some Jews opted for collaboration with the Nazis in a desperate attempt to avoid being dispatched to the extermination camps. This is the standard exculpation for Jewish-Nazi collaboration. However, as we have seen, this exculpation was not even potentially valid until the LATTER stages of the existence of the Third Reich. As if trying to reinforce this fact, the author writes, "Even the future murderers did not know in 1933 or 1939 that millions of Jews would be murdered in the next few years." (p. 13). The Austrian Jewish realization of the systematic Nazi killing of Jews did not become reality until 1943 and 1944. (p. 155). Until then, the Viennese Jews did NOT think that they were in a position in which their own lives were in imminent danger, and still less that only collaboration could potentially save their lives. Note that this should not be confused with the GENERAL situation--true in virtually every war since time began--wherein collaboration with the enemy commonly improves one's lot and commonly improves one's chances of surviving enemy rule. That is what held for the Austrian

Jews under the Nazis, and collaborating with them, until at least 1943 and 1944, and was no different from the situation facing other peoples under brutal enemy rule. OTHER EXCUSES FOR JEWISH COLLABORATION WITH THE NAZIS Rabinovici summarily excuses the conduct of the Vienna JUDENRAT. He repeats all the canned exculpatory memes: Jewish powerlessness (p. 3, 8, 12, 198, 202), the desire to make a bad situation less bad (p. 12, 201), and the desire to be in a better position to negotiate better terms, with the enemy, for one's people. (p. 7, 200, 202). The hollowness of these canned exculpations is demonstrated by the fact that they are all-purpose: They can be invoked by virtually any collaborator. Consider Vidkun Quisling, whose very name has become synonymous with Nazi collaboration. In his (unsuccessful) defense, he argued that his collaboration made Nazi German rule over Norway less severe than would have been the case had he not collaborated. He could also have cited the powerlessness of the Norwegian people because, after all, they had been conquered by the Third Reich and were completely at Germany's mercy. Finally, he could have argued that, by virtue of being a high-level collaborator, he had thereby placed himself in a position to negotiate better terms for the Norwegian people under Nazi German rule. -

-----NO MYSTIFICATION OF THE HOLOCAUST: THE NAZIS DID NOT ACTUALLY (AS OPPOSED TO RHETORICALLY) SEEK THE DEATH OF EVERY SINGLE JEW The cornerstone argument for Holocaust exceptionalism is the one about the Nazis performing the complete extermination of the Jews--moreover with an unprecedented fanaticism that brushed aside any obstacles or potentially-conflicting interests. This was far from the case. Rabinovici (pp. 109) describes the September 1941 compulsory wearing of the Star by Viennese Jews. He notes that, "Foreign Jews were exempt from the regulation; the German Reich had to allow for international and diplomatic interest." (p. 111). Clearly, then, the Nazi conduct towards the Jews was pragmatic, not mystical or fanatic. Genocidal objectives were tempered to reality, just as in the case with all non-Jewish genocides. The Shoah was thus no different from any other genocide. NO MYSTIFICATION OF THE HOLOCAUST: THE TRUTH ABOUT WANNSEE We sometimes hear that there was no "Wannsee Conference" to decide the fate of the Gypsies, Poles, or others--as if the Nazis actually needed a formal conference before they could proceed with the full-blown genocide of a group. There is a further irony to this Holocaust

supremacist talking point. Author Rabinovici realizes that the Wannsee Conference did not decide the extermination of the Jews. The Nazi German decision had actually been made some months earlier (p. 103), evidently without any conference. NO MYSTIFICATION OF THE HOLOCAUST: THE NAZIS DID HAVE A "RATIONAL" MOTIVE FOR PERSECUTING AND THEN KILLING THE JEWS Contrary to the notion that the Holocaust was exceptional because it was irrational (insofar as it brought no tangible--read material--benefit to the perpetrator), Rabinovici comments, "The dismissals, exploitation and expropriation of the Vienna Jews had begun in March 1938; the economic destruction was therefore undertaken by the Nazi authorities LONG BEFORE the physical extermination. The Jews were plundered and exploited through forced labour. Their homes were taken from them and they received limited food rations." (p. 113; Emphasis added).

Your Life is Worth Mine: How Polish nuns saved hundreds of Jewish children in German-occupied Poland, 1939-1945 Kurek, Ewa

2017 **The Much-Underappreciated Polish Rescue of Jews. The Danger of Jewish Gestapo Agents to Potential Polish Rescuers of Jews** This book provides much detail about the sacrificial life of Catholic nuns and their actions during the war on behalf of the needy children in general and Jewish ones in particular. It also gives the reader a good slice of Polish history during that tragic time. My review is based on the older 1997 edition. DO NOT UNDERESTIMATE THE NUMBER OF FUGITIVE JEWS SAVED BY POLES There are widely divergent estimates on the total number of Polish Jews saved by Poles, ranging from 40,000-50,000 (Philip Friedman) to 100,000-200,000 (Joseph Kermisz). Kurek herself assesses the contribution of the Polish Catholic nuns as follows: "Two hundred rescuing convents and more than 1,200 saved Jewish children is tragically few when compared with the extermination of tens of thousands of Jewish children in Poland. Yet when it is taken into account that the rescuers were twenty thousand Polish nuns struggling against similar difficulties and subjected to the same inhuman occupation, the number becomes more significant." (pp. 103-104). UGLY, UNGRATEFUL ACCUSATIONS BY SOME JEWS Some erstwhile Jewish children recall being subject to traditional church teachings about Jews being responsible

for the Crucifixion of Christ. Others strongly repudiate any hints of such an experience (e. g., p. 187). Kurek addresses hurtful accusations, made by some Jewish individuals and groups, that the nuns' motive for sheltering Jewish children was to convert them. She finds no support for this claim, and the testimonies of the Jews themselves do not indicate any pressure or enticement to convert. Of course, Jewish parents and rabbis had to individually decide whether death was preferable to the chance that a Jewish child would eventually prefer Christianity solely as the passive outcome of his/her experiences with Catholic "substitute parents". But that is hardly the same with nuns rescuing Jews for the purpose of converting them!

INCURRED GERMAN-IMPOSED DEATH PENALTY CONSISTENTLY APPLIED TO RESCUERS OF JEWS Scholar Ewa Kurek reminds us that, unlike in most German-occupied countries, the Germans had imposed an automatic death penalty for the slightest assistance to a Jew. In recent years, the nonsensical argument has been advanced (e. g., by neo-Stalinist Jan T. Gross), that owing to the fact that Poles commonly risked the death penalty anyway (through such things as engaging in Underground activities, or participating in the black market) the death penalty could not have been the real reason for more Poles not hiding Jews. To begin with, a Pole was far less likely to be caught for being in the Underground than for hiding a Jew. In addition, as pointed out by Kurek, the Germans, in practice, did not impose the death penalty consistently: "For Poles to fight the Germans in the rank of the underground army, in clandestine activities or in partisan squads, was a sort of ennoblement. It was dangerous. If someone was caught by the Germans, he could be sentenced to death. Yet there was always a chance of survival. One could be taken to prison or a concentration camp, and, once there, escape or survive. But if a Pole was caught helping a Jew, death was certain." (p. 33).

THE DANGER, TO POLISH RESCUERS, OF JEWISH GESTAPO AGENTS In his memoir *SURPLUS OF MEMORY*, Yitzhak Zuckerman pointed out that he was as often accosted by Jewish szmalcowniks (szmalcowniki), or blackmailers, as Polish ones. In a similar vein, Kurek writes: "And the nuns also knew that among the szmalcowniks and Gestapo agents there were Jews. This is why the Semitic features of a person asking to admit a child was not sufficient." (p. 58). **DO NOT JUDGE THE WARTIME CONDUCT OF POLES ANY MORE THAN ONE WOULD JUDGE THE WARTIME CONDUCT OF JEWS** The back of the book has

Appendices that include testimonies of the nuns and testimonies of the rescued Jews. In one of the latter, Irit, R., having personally experienced both bad and good from Poles, makes the following thoughtful comments: "So I can say that I saw various types of people. But now, forty years later, how can one judge the Polish people? Our youth also judges the Jews as cowards who did not fight. Who has a right to judge those people? Those Jews and those Poles? One cannot judge Poles. Here they say that I like the Polish people, and that's why I take this view. But it is not so. There is no black and white. In between here are other colors, and one has to be aware of this." (p. 197). *THE UNFOLDING POLOKAUST* Dr. Ewa Kurek also discusses the Germans' genocidal murder of the Poles. She elaborates on the mass killings of Christian clergy and the destruction of church property (pp. 41-44). She also quotes estimates that the Germans murdered Polish gentiles and Polish Jews in a ratio of 10:1 during 1939-1941 and in a ratio of 2:3 during 1942-1944 (p. 17, 227). She cites entries from Emanuel Ringelblum's diary that state that, ironically, Poles had tried to save their lives by pretending to be Jews during the first indicated interval of time (p. 17, 224). Clearly, the genocidal priorities of the Germans had switched dramatically during the war. But they could have just as easily, and dramatically, switched again. Indeed, Kurek includes the testimony of Franciszka A., one of the rescued children currently living in Israel, who at least tentatively recognized the fact that, had the war lasted longer, the fate of the Poles would have eventually been the same as that of the Jews (p. 177).

The Krakow Ghetto Pharmacy Pankiewicz, Tadeusz 1982
Jewish Gestapo Agents. BAUDIENST Was Not a Polish Collaborationist Unit. Iconoclasm: Oskar Schindler Not a Hero! My review is based on the 1985 English-language translation of the 1947 edition. This memoir of ghettoized Polish Jews (review based on the 1987 edition) is unusual in that its author is a Polish gentile. He was the only non-Jew allowed to stay permanently in the ghetto, running its pharmacy. Consider the geographical setting: "And, in the distance, beyond the Vistula [Wisla], one could see Cracow with the tall hill of Wawel on whose steeple flew the hated flag of the swastika." (p. 51). German cruelties went far beyond fulfilling Nazi orders. Some Germans clearly enjoyed tripping

crippled and blind Jews--and doing this repeatedly. (pp. 46-47). NOT ONLY POLES SOMETIMES COLLABORATED WITH THE NAZIS. SOME JEWS DID TOO Tadeusz Pankiewicz named 17 different known Jewish Gestapo agents and informers (p. 37) and discussed their acts (pp. 18-19, 35, 36, 74, 131-132, 135, etc.). This included the denunciation of Poles attempting to help Jews. (p. 38). Most of the informers were eventually killed by their German masters or liquidated by the Polish Underground. WHEN DID THE HOLOCAUST BECOME CLEARLY EVIDENT TO POLES AND JEWS? How much of the unfolding Holocaust was known to 1942 Poles and Jews, at what level of detail and correctness, and at what time of that year? (David Engel has accused the Polish government-in-exile of intentionally halving the number of Jews it allegedly knew were killed up to that time. Pointedly, knowing of the fact of the mass deportations of Jews should not be confused with having an accurate estimate of the number killed vs. the number spared for forced labor). Knowledge of the events was sketchy at best. In June 1942, the Krakow Jews being sent to Belzec had supposed that they were being resettled to work camps in the Ukraine, or to secret German munitions factories (pp. 58-59). Rumors, but only that, gradually increased. Not until November 1942, by which time the vast majority of Polish Jews had already been murdered, did a shocking letter arrive at Cracow ghetto. It reported on Belzec: the moans of people in trains, the mysteriously-ending railway spur, the sights and smells of smoke, and the locals' accounts of gassed and cremated Jews. (pp. 94-95). INADVERTENTLY CLARIFYING THE NON-HEROIC MOTIVES OF OSKAR SCHINDLER The remnant Jews of the Cracow ghetto were sent to Plaszow (made famous by SCHINDLER'S LIST) in March 1943 (p. 123). Local Germans resisted this move, fearing that it would make them superfluous and therefore likely to be sent to the Russian front. (pp. 102-103, 128). (Oskar Schindler confessedly had similar mixed motives for wanting to save his Jews at all costs.) POLISH AID AND "INDIFFERENCE" TO JEWS Polish aid to Jews took many forms: ZEGOTA (pp. 147-148), smuggling medications, etc., into the ghetto (p. 31), providing dye for the hair of older Jews to make them look young enough for the Germans to spare them for forced labor (pp. 29-30), intercessions with receptive Germans on behalf of individuals (pp. 134-135), Polish Blue Police (POLICJA GRANATOWA) turning a blind eye to Jewish escapees (p. 129), etc. Pankiewicz himself helped Jews numerous times, and hid Torahs and

other precious items for safekeeping following the dismantling of the ghetto. (p. 145). Perennial complaints about Poles not doing enough to save Jews must be balanced by the fact that, as in the other ghettos, many Jews spurned proffered Polish help in favor of staying in the ghetto. This decision almost always doomed them. (p. 111). CORRECTING JAN GRABOWSKI ON THE BAUDIENST Neo-Stalinist Jan Grabowski, in his JUDENJAGD (Hunt for the Jews), would have us believe that the BAUDIENST (so-called construction battalions) voluntarily (even eagerly) helped the Germans in the search for fugitive Jews. Nothing could be further from the truth. Tadeusz Pankiewicz, in describing the "resettlement" of Jews (June 4, 1942) comments, "At dawn that day, large units of the Sonderdienst entered the Ghetto in battle gear. Alongside them, the German police appeared, and for the first time, a detachment of Polish police in blue [POLICJA GRANATOWA], and a detail of Polish farmers, forcibly recruited into the so-called 'Baudienst'." (p. 44).

Byc Zydem: Rozmowa z Dagiem Halvorsenem Wroblewski, Andrzej
1992 **Addresses Many Common Misconceptions About Polish-Jewish Relations. Jewish Gestapo Agents** TO BE A JEW: DISCUSSIONS WITH DAG HALVORSEN ABOUT JEWS AND THE ANTISEMITISM OF THE POLES. In this Polish-language book, Halvorsen asks many questions which reflect popular stereotypes about Poles, and Wroblewski, who is of Jewish background (p. 7), responds to him. Historical trends and events are emphasized. For example, while most peasants were illiterate, Jews were literate for religious reasons. Also, the study of the Talmud led Jews to think dialectically--not only the lawyers, but also the tailors and shoe repairmen. (p. 16). The proscription against Jewish-gentile intermarriage enabled Jews to keep their identity, but also was viewed unfavorably among Poles, and helped create a wall between Jews and non-Jews. (p. 17). One major factor in the emergence of poverty among Jews was the divide that separated the prosperous Jewish factory owners from Jewish commoners. (pp. 38-39). The 1931 pogrom in Wilno began when a Pole, Waclawski, was killed in an altercation with a Jew. (p. 45). [The American reader can recount all of the race riots of the past that began when a white was killed by a black, or a black was killed by a white.] POLISH THREATS OF DENUNCIATION DRIVEN BY MONEY Let's now

focus on the WWII Nazi German occupation of Poland. The author knew a number of fugitive Jews who repeatedly paid-off the szmalcowniks (blackmailers), and were never betrayed to the Germans. (This tends to support the premise that most szmalcowniki, rather than hard-core anti-Semites, were petty extortionists who did not actually follow through on their threats to denounce fugitive Jews to the Germans.) Wroblewski was accosted by a szmalcownik who, after the war, became a member of the hated Communist security forces (U. B., or Bezpieka). (p. 124). [Other authors have reported this phenomenon: Low-character Poles serving the Communists in large numbers, whence the Chamokomuna (Boor-Communism) that served the Zydokomuna (Judeo-Bolshevism) elite].

A JEWISH GESTAPO AGENT Of course, a fugitive Jew could meet denunciation and death from many quarters. Wroblewski describes the deaths of 11 Poles and Jews thanks to the work of Staszauer, a Jewish Gestapo agent. (p. 121). Once again, a single collaborator, Jewish or Polish, could cause the deaths of many people!

CLAUDE LANZMANN'S SHOAH: THE MISPREPARED CUT-THROAT GESTURE The author briefly analyzes Claude Lanzmann and, while being neutral towards Lanzmann, does point out manipulative tendencies in Lanzmann's work. For instance, Wroblewski points out that the peasant who did the cut-throat gesture was warning (not mocking) foreign Jews about what awaited them at Treblinka. Wroblewski doubts that the peasant's smile, while interviewed, in any way indicates his attitudes at the time the events were actually taking place. (pp. 126-127). Eyewitness Wroblewski contradicts those who assert that Poles expressed delight, or at least satisfaction, when the Germans burned the Warsaw Ghetto. He found masses of Poles staring vacantly at the event, as if thinking: "Today them, tomorrow us." In any case, there is no basis for insinuating that "most Poles were indifferent." Poles very likely sensed their powerlessness when beholding the fate of the Jews. (pp. 130-131). As a matter of fact, during his movements across German-occupied Poland, Wroblewski encountered only one obviously Holocaust-approving Pole, who verbalized a "Jews had it coming to them" message. The author appreciates the crushing poverty of the peasants, and interprets the peasant's comment as an expression of resentment towards the more-prosperous Jews. (pp. 127-128).

OTHER MATTERS OF INTEREST The author recounts the many Poles who aided Jews. Unlike Jan T. Gross and his fans, Wroblewski, who actually went through the

Holocaust, appreciates the German-imposed death penalty as a valid and effective deterrent to more extensive Polish aid to Jews. (p. 129).

Wroblewski recounts the fact that some anti-Jewish personages before the war (e. g., Jan Mosdorf, Father Marcel Godlewski) aided Jews during the German occupation. Although some members of the Polish Blue Police (Policja Granatowa) did cross the line into collaboration with the Germans, the overall conduct of this police should in no way be compared to the actual collaborationist police of other nations. For instance, Wroblewski cites the collaborationist police in Vichy France. Although they were not coerced in any way, they freely and willfully engaged in large-scale roundups of Jews, followed by the shipments to a camp at Drancy, and eventually Auschwitz. (p. 145). Consider German guilt diffusion.

Wroblewski also debunks the canard about the death camps built by the Nazis on Polish soil owing to presumed Polish attitudes towards Jews. It was simply a matter of logistics and minimal transportation. For instance, the Germans built Treblinka so that they would have to transport Warsaw's Jews only 100 km to their deaths, rather than to have to transport them 300 km to Auschwitz, even though one or two more crematory-complexes at Auschwitz would've made up the difference. (p. 145). After the war, Jews served in very disproportionate numbers in the hated Communist puppet government. Wroblewski contends that the over-representation of Jews was a mistake worse than a crime. (p. 168). Finally, Wroblewski does not think that eventual Jewish privations under Communism even things out. He writes: "There were proportionately more Jews among the executioners than among the victims." (p. 181).

Stella: One Woman's True Tale of Evil, Betrayal and Survival in

Hitler's Germany Wyden, Peter 1992 **Jewish Gestapo**

Agent Stella Betrayed as Many as 2,300 Berlin Fugitive Jews! This

work introduces the reader to Jewish life in pre-Nazi and Nazi Germany.

Out of about 500,000 Jews in Germany, 173,000 lived in Berlin. All of the major Berlin department stores were Jewish-owned, as was most of the principal newspaper publishers. The powerful Warburg Jewish banking family lived in Hamburg. Most Jews, however, were shopkeepers. (p. 21).

Nazi prejudices against Jews were not the only ones. German Jews looked down upon Berlin's 40,000 OSTJUDEN (included Polish Jews) for their

backwardness, and saw anti-Semitism as a deserved response to them. (p. 22). Hitler's 1939 promise to exterminate Europe's Jews in the event of war was generally dismissed as campaign oratory. (pp. 124-125). After the Nazis conducted severe wartime persecution of Jews, many of them became "U-boats"--illegally subsisting Jews. (p. 14). Although Nazi rule had begun in 1933, and WWII in 1939, German Jews were not required to wear the Star until September 1941. (p. 17). Stella Goldschlag/Kuebler was, for a time, subject to torture, and also served as a forced laborer. This Jewish woman was later recruited by the Gestapo. Wyden suggests that, "Stella's computerlike memory for names, dates, addresses, and other useful minutiae became an instant Gestapo asset...News of Stella's treachery spread rapidly, at least among those U-boats who hadn't, for safety reasons, cut themselves off from all Jewish contacts." (pp. 154-155). At times, Jewish collaborators were recruited by the Gestapo without earlier torture, or pressure of any kind. (p. 162). There were several classes of Jews serving the Nazis. Among those outside the camps, the GREIFER or HAESCHER was, in effect, a policeman--a "grabber" of Jews. Wyden adds: "Jewish collaborators were ranked according to a loose hierarchy. In addition to ORDNER (order keepers) and JUPO (Jewish police), there were FAHNDER (scouts) and SPITZEL (stool pigeons)." (p. 141). The Polish-speaking reader will recognize the lattermost word in Polonized form--szpicel. Stella Goldschlag/Kuebler often acted by befriending Jews seeking help from the Nazis, and then called the Gestapo to arrest them. At other times, she went beyond being simply an informer--she actually took part in the arrest and used a pistol. (p. 14). Stella often operated with several other named Jewish Nazi collaborators, including Rolf Isaaksohn, with whom she worked to extort jewelry from fugitive Jews. (p. 242). Soon Stella developed a fearsome reputation, earning epithets such as "the blond ghost" and "the blond poison". The few Auschwitz survivors later testified that Stella Kuebler's name had come up, again and again, in discussions at Auschwitz about how the prisoners had ended up there. (p. 252). Ironic to the customary focus on Polish denouncers and blackmailers (szmalcowniki), in Holocaust literature, the collaborators described in this book were Jews themselves. A German Jewish Gestapo agent, Neuwek, claimed to have personally extorted money from 511 fugitive Jews, who he called "customers." (pp. 194-195). [Readers interested in Jewish denouncers of fellow Jews, in German-occupied Poland, should see: *The Cap: The Price*

of a Life, by Frister]. There is no doubt about the fact that Stella worked for the Gestapo. (p. 190). One night alone, Stella betrayed 62 Jews. (p. 156). Wyden asks: "How many? No one could specify, because nearly all her potential accusers were silenced in the extermination camps, but she was evidently responsible for the death of several dozen Jews, more likely several hundred, and one police guess ran to 2,300! And these were not serial murders of the conventional kind, violence rooted in passion or irrationality or greed for financial gain." (p. 17). Stella escaped justice for her Nazi collaboration (and, decades later, committed suicide.) Though extreme, Stella's actions are a reminder of the fact that a small number of "rotten apples", of any nationality, sufficed to cause great harm to the survivorship of fugitive Jews. Thus, the apparent number of Jew-betraying German informers, in nations such as Nazi-occupied Poland, should not be exaggerated. Interestingly, Erich Moeller, whose boss was Heinrich Himmler, had earlier received Stella and promised her Aryan status after Nazi Germany's victory. (p. 308). If so, it not only reminds us of the fact that the Nazis deliberately spared some Jews by re-labeling them Aryans, but that they did so permanently and sincerely, and not as some kind of temporary wartime expedient (as to mollify Germany's Jews).

The JUDENRAT: Big Help to the Germans

The Holocaust in Israeli Public Debate in the 1950s: Ideology and Memory Stauber, Roni 2007 **When Jewish Collaboration With the Nazis Was Grappled-With, Not Avoided or Excused** My review is based on this 2007 English-language edition. The original edition had come out in 2000 in Hebrew. JEWISH SERVILITY TO THE GERMANS The early debates, in the first decade after the State of Israel was established, considered such things as Jewish heroism. Was a Jewish hero only someone who took up arms against the Nazis, or was any Jew who resisted the Nazis in ANY way a hero? The same was asked about Jewish martyrdom. How could the victims of the Shoah be considered martyrs when their only choice was to die? Questions about Jewish passivity□ also frequently came up. One cited book, by the French Jew Leon Poliakov, is very lucid in its analysis of this matter. Please see: Poliakov's HARVEST

OF HATE. THE JUDENRAETE UNDER THE SPOTLIGHT Jewish conduct, on behalf of the Nazis, was freely subject to examination in 1950's Israel. Stauber comments, (quote) [Zerach] Warhaftig also spoke of Jewish collaboration during the Holocaust with the Germans. The same issue had been deliberated three years previously when the law judging the Nazis and their collaborators had come up before the Knesset. During the debates extreme language had been used, especially by Mapam and the Communists, against the behavior of the Judenraete...The problem of Jewish collaboration with the Germans was raised again during the debates on the Yad Vashem Law, when [Ben Zion] Dinur presented it. He was very critical of such collaboration, although he did not specifically mention the Judenraete or the Jewish police as organizations that worked against their own people, but reading between the lines it was obvious that he considered those who participated in the 'self-rule' in the ghettos to be collaborators... (unquote) (pp. 72-73).

JUDGING JEWISH ACTIONS--A LEGITIMATE ISSUE In recent decades, a mysticism has arisen around the Holocaust. According to this Holocaustpeak, Jews were simply the victims of the Nazis, and could not be responsible for their actions. We are summarily told that the circumstances for Jews were too extreme to later evaluate their behavior, and all normal considerations of right and wrong had ceased to function owing to the very nature of the Nazi program against Jews. Yitzhak Zuckerman, ZOB leader and fighter in the Warsaw Ghetto Uprising, soundly rejected the foregoing thinking--specifically in the context of the trial of Israel Kasztner. Zuckerman said, "There are some who say, 'We do not have the right to judge them.' It is a lie, a desperate falsehood! We must judge them! Those who were there do not have a monopoly on it. The period must be studied and we have a duty to judge both traitors and fighters...to judge fairly. We have to learn from our mistakes. Who knows what crossroads we have come to?" (p. 78).

SOME POLONOPHOBIC GEMS The author describes some Jewish authors who strongly reacted against the supposed spirit of submissiveness that Jews had shown while in the Diaspora. For instance, he describes one such Jewish author as follows, (quote) In his book MIKAN U-MIKAN ('From Here and From Here') he [Yosef Haim Brenner] wrote: 'For hundreds of years those foul creatures (the Poles) have been spitting in our faces and we wiped away their spittle and sat down to write books of Talmudic interpretation and dispute, nonsense, revolting things...we waited for the

Messiah, gave money to our murderers and fled from one place to another...Wherever we went we were slaughtered and we fouled the air with our spilled blood.' (unquote). (p. 3). Yosef Haim Brenner has forgotten elementary facts. Such ingratitude! After Jews had been thrown out of scores of nations, they were welcomed in Poland and given relative freedom and expansive economic privileges. [There are not a few Poles who think that, if anything, it is the Jews that have been spitting upon Poles in the last few centuries--and continue to do so to this very day.] On another subject, author Roni Stauber (p. 170) characterizes the Polish Underground NSZ as fascist. This canard is straight from Communist propaganda, and has found its way into far too many Jewish publications.

Eichmann in Jerusalem: A Report on the Banality of Evil Arendt, Hannah 1963 **A "Controversial" Work Because It Told the Inconvenient Truth About Not-Always-Coerced Jewish Collaboration With the Nazis** This classic provides a wealth of information, and upends many of the Holocaust myths that have accreted in the over-50 years since this work was written by the courageous Jewish author. Though relatively old, Jewish author Hannah Arendt's work goes a long way towards undoing the mystification of the Holocaust. Throughout this work, Arendt gives various biographical details of Adolf Eichmann. For example, she mentions that he was a Gottgläubiger (p. 27), a Nazi term for those who had broken with Christianity, and which Eichmann maintained right up to the very moment of his hanging, having refused the solace and Bible reading of a Protestant minister (p. 252). THE DECISIVE ROLE OF JEWISH--NOT POLISH--COLLABORATORS IN THE UNFOLDING HOLOCAUST While most recent Holocaust materials (especially nowadays) focus on the real or imagined collaboration of locals in the sending of Jews to their deaths, Arendt is unsparing in her criticism of Jewish collaborators in this regard: "Without Jewish help in administrative and police work--the final roundup of Jews in Berlin was, as I have mentioned, done entirely by Jewish police--there would have been either complete chaos or an impossibly severe drain on German manpower." (p. 117). She adds that, "Because of this collaboration, only a few thousand Germans, most of whom furthermore only did office work, were able to send hundreds of thousands of Jews to their deaths." (p. 117). Finally, Arendt concludes that, "Wherever Jews

lived, there were recognized Jewish leaders, and this leadership, almost without exception, cooperated in one way or another, for one reason or another, with the Nazis. The whole truth was that if the Jewish people had been unorganized and leaderless, there would have been chaos and plenty of misery but the total number of victims would hardly have been between four and a half and six million. (According to Freudiger's calculations about half of them could have saved themselves if they had not followed the instructions of the Jewish councils...)." (p. 125).

THE POLES WERE NEXT IN LINE FOR THE FINAL SOLUTION Jan T. Gross, who has gotten a great deal of one-sided publicity for his books (*NEIGHBORS, FEAR, and GOLDEN HARVEST*), has asserted that the 2-3 million Poles who died in the hands of the Germans were largely the collateral victims of military action. Arendt knows better: "...Eichmann knew that right behind the front lines all Russian functionaries ("Communists"), all Polish members of the professional classes, and all native Jews were being killed in mass shootings." (p. 95). "At no point, however, either in the proceedings or the judgment, did the Jerusalem trial mention even the possibility that extermination of whole ethnic groups--the Jews, or the Poles, or the Gypsies--might be more than a crime against the Jewish or the Polish or the Gypsy people, that the international order, and mankind in its entirety, might have been grievously hurt and endangered." (pp. 275-276). Arendt realizes the alternative future: "The measures against Eastern Jews were not only the result of anti-Semitism, they were part and parcel of an all-embracing demographic policy, in the course of which, had the Germans won the war, the Poles would have suffered the same fate as the Jews--genocide. This is no mere conjecture: the Poles in Germany were already being forced to wear a distinguishing badge in which the "P" replaced the Jewish star, and this, which we have seen, was always the first measure to be taken by the police in instituting the process of destruction)." (pp. 217-218).

NOT TRUE THAT, WHEREAS CAPTIVE POLES COULD SOMETIMES BE RELEASED BY THE NAZIS, CAPTIVE JEWS NEVER COULD BE Arendt (p. 42, 118, etc.) elaborates on the actions of a Jew, Rudolf Kastner (Kasztner). He made a deal with Eichmann in which 1,684 Jews were allowed to go to Palestine in exchange for Kastner's silence before and during which 476,000 Hungarian Jews were sent to the gas chambers of Auschwitz.

PRE-WWII EVENTS LEADING UP TO THE SHOAH Arendt (p. 39) gives the readers a taste of the scale of the

Kristallnacht (November 1938): 7,500 Jewish shop windows broken, all synagogues burned, and 20,000 Jewish men incarcerated in concentration camps. In common with many others who wrote during the first two decades after WWII, Arendt (p. 5, 11-12) addresses the issue of Jewish passivity in the face of death during the later roundups and transports to the death camps. A LOT OF PRE-WWII PEOPLE PRAISED HITLER Arendt briefly discusses Hitler's flouting of the Versailles treaty and his rise to power. While Jan T. Gross has asserted that there were Poles who praised Hitler in the 1930's, Arendt makes it clear that this was far from limited to Poland during that time: "...Hitler was admired everywhere as a great national statesman." (p. 37).

Discriminations: Essays And Afterthoughts Macdonald, Dwight
1974 **Hannah Arendt Clarified on Jewish Nazi**

Collaboration. Polish Historian Ewa Kurek is Correct, Notably on Some Jews Turned Over, by Jewish Leaders, for Death This is an anthology of essays by Dwight Macdonald, and I focus exclusively on his analysis of Hannah Arendt. HANNAH ARENDT: THE JUDENRAETE BECAME THE GERMAN TOOLS OF EXTERMINATION Macdonald writes, "These fifteen pages criticize not, as the critics imply, the Jewish MASSES but the Jewish LEADERSHIP. If the Jewish people had really been unorganized and leaderless, there would have been chaos and plenty of misery, but the total number of victims would hardly have been between 4,500,000 and 6,000,000 people. "Why is this sentence so universally shocking? That more Jews would have escaped if their leaders, thinking they could bargain with the Nazis, had not formed Jewish Councils to organize them for transport to the death camps--this seems a reasonable speculation, if only because a leaderless flock is harder to round up. (Also, it's hard to see how the catastrophe could have been GREATER)." (p. 313. Emphasis in original). HANNAH ARENDT: THE JUDENRAETE HAD NO BUSINESS DECIDING WHICH JEWS TO SENT TO DEATH AND WHICH TO SPARE! Macdonald continues, "Miss Arendt also makes a moral criticism of the Jewish leadership: she says they should have refused to do the Nazis' dirty work for them and that there is no moral arithmetic by which X lives can be sacrificed to save Y lives, because nobody has the right to decide who should be saved at the expense of whom. I agree but even if I

didn't, I would think this is a perfectly respectable and familiar, position." (p. 313).

Patterns of Jewish Leadership in Nazi Europe, 1933-1945

Gutman, Yisrael 1979 **The Judenrat and the Jewish Ghetto Police: Various Motives of Jews Serving the Nazis. The Same is Applicable to Polish Denouncers and Killers of Fugitive Jews** The highlight of this book, on Jewish leadership and the Shoah, is the chapter by Aharon Weiss. I thank Polish scholar Ewa Kurek for bringing the work of Aharon Weiss to public attention. Unfortunately, however, this book has only a terse summary of Weiss' extensive Hebrew-language research on the JUDENRAT and the Jewish Ghetto Police, the so-called JUDISCHER ORDNUNGSDIENST. (p. 201). The following (except titles in CAPS) are direct quotes from Aharon Weiss: THE JUDENRAETE AND THE MASS DEPORTATIONS (TO THE DEATH CAMPS). However, when the waves of mass deportations began, and fears as to the fate of the deportees increased--even if the terrible truth was not known in all cases and in all places--under such conditions, continued accession to German demands, when these involved the surrender of Jews, was tantamount to willfully abetting in harmful measures against the community. This was the focal point around which behavior patterns of the different JUDENRAETE revolved--there were those who absolutely refused to surrender Jews to the enemy, while others adopted the approach that by sacrificing a part of the community, others might be saved. There were also JUDENRAT members whose actions were devoid of any concern for the communal welfare, and who were motivated purely by the desire to secure their own interests. (pp. 212-213). THE JEWISH GHETTO POLICE: A MAJOR NAZI GERMAN TOOL IN THE SUCCESS OF THE HOLOCAUST One central conclusion emerges from the data which has been amassed to date: Out of a total of one hundred communities in the General Government, the Jewish Police in eighty-six of them acceded to the demands of the Germans at some stage of their activities, including participation in the round-ups for mass AKTIONEN. The distinction in the various stages in the existence and operation of the Jewish Police is important because the vast number of episodes in which the Jewish Police ceded to German demands occurred most noticeably in the final stages of the ghettos' existence, at a time when

personnel changes had been effected within the ranks of the Police. Elements sensitive to public needs had either left the Police or had fallen victim to the Germans. The subservient policemen and commanders prevailed to the very end, although in most cases they found their death at Nazi hands. (p. 216). In relation to the Jewish Police, we must reiterate that it was the weakest link, and its activities proved incompatible with the community's stance. (p. 217). (End of direct quotes)-----PERSECUTORS CORRUPT THE PERSECUTED: A FACT RECOGNIZED FOR JEWISH COLLABORATORS...[WHY NOT ALSO FOR POLISH COLLABORATORS?] Joseph Michman wrote, "Long ago, Rabbi Jacob Emden commented on the sentence in the Passover Haggadah: "'The Egyptians did us evil,'" interpreting it as 'they made us evil.' The rule that the persecutor is responsible for the corruption of the persecuted applies very pertinently to the moral position of the Jewish Councils." (p. 257). Why indeed not the same standard for Polish collaborators (including the SZMALCOWNIKI [blackmailers of Jews], and the Polish denouncers and killers of fugitive Jews)?? (sic)

In the Days of Destruction and Revolt Lubetkin, Zivia 1981
Jewish Nazi Collaboration: No Softening the Blow. Jews Slow to Accept Fact of Holocaust. No Polish Denouncers Needed: Germans Found Fugitive Jews Directly Themselves The author provides much detail on Jewish political movements and personages. Interestingly, among the first kibbutzim were those in pre-WWII Poland. (pp. 51-55). As is the case with the vast majority of books on the Warsaw Ghetto Uprising, this one is ZOB (Z.O.B.) centered. The author consistently refers to it as JFO (Jewish Fighting Organization). However, Lubetkin does briefly mention the Revisionists (ZZW, or Z.Z.W.) and their combat. (pp. 239-240). **POLES PLAYED A MAJOR ROLE IN KEEPING THE GHETTO JEWS ALIVE** Polish smugglers helped alleviate the starvation in the Warsaw Ghetto. (pp. 161-162). After Jews were deported, the remaining Jews bartered the deportees' property in exchange for food. (pp. 162-163). Lubetkin touches on Polish aid to Jews many times (e. g., p. 87), including that of Zegota (p. 263), and mentions various Polish Warsaw-Ghetto-Uprising-aid efforts, notably that of Henryk Wolinski. (p. 193, 335). **JEWISH NAZI COLLABORATION: NO MINCING OF WORDS** The author is harsh on

Jewish leaders: "In some of the various Judenrat, elements from the underworld volunteered to help subjugate the Jews. Even if there were some people within the ranks of the Judenrat who meant well, from an objective point of view, they could still be considered traitors since they diligently followed the Nazis' orders." (p. 40). Lubetkin is even harsher on the Jewish Ghetto Police: "During the first period of the Deportation, which lasted for several weeks, only the Jewish Police rounded up the Jews to march them off to the Umschlagplatz at the railroad station--which meant certain death...Most of the members of the Jewish Police force had either a university or at least a high school education. They began to believe that they had the right to control the life and death of the Jews (just as if they belonged to the SS) and maintain order." (p. 102). **JEWIS WERE SLOW TO ACCEPT THE REALITY OF THE UNFOLDING HOLOCAUST** Author Lubetkin comments, "In the first few weeks, there weren't that many Jews who took a chance and tried to hide. They did not as yet believe that deportation from the ghetto meant death, but there was no doubt in their minds that anyone found hiding would be shot on the spot. The few who did hide, however, were only discovered because of the efforts of the Jewish Police to do everything in their power to fulfill the quotas imposed upon them." (p. 103). **DO NOT BLAME THE POLES FOR BEING LESS THAN ENTHUSIASTIC SUPPORTERS OF JEWISH RESISTANCE!** Owing to the fact that Jewish leaders had been appeasing Germans up to this time, Poles at first were skeptical of Jewish claims of wanting to fight the Germans. There also was conflicting information about such efforts. Lubetkin mentions Alfred Shtolzman, a Judenrat member whose representative had met with the Armia Krajowa (AK, or A. K.), and tried to persuade them that the Jewish fighters were nothing more than corrupt, greedy extortionists posing as combatants. (pp. 193-194, 330). Politically-mainstream Poles were also reluctant to support the ZOB more fully owing to its Communist inclinations. Besides, as Lubetkin admits, Yitzhak Zuckerman, during his negotiations with the Armia Krajowa (AK, or A. K.), tried to hide the existence of four outright-Communist Jewish units embedded within the ZOB. (p. 196). **POLISH AID TO THE WARSAW GHETTO UPRISING (1943)** When discussing Polish aid to the ZOB fighters, she comments: "We received instructions on improvising other weapons from Polish experts. We also had the formula for the famous 'Molotov cocktail,' which is so efficient against tanks and armored vehicles.

Michael Klepfisch, an engineer from the Bund, learned it from his Polish Socialist friends." (p. 165). Lubetkin's statement about the armor-busting efficacy of Molotov cocktails, and the fact that their construction was learned from Poles, is almost identical to that of Warsaw-Ghetto-Uprising-Suppressor Nazi Juergen Stroop! See the Peczkis Review of Conversations with an Executioner. THE GERMANS DID NOT NEED BETRAYERS TO UNMASK AND APPREHEND FUGITIVE JEWS The deaths of fugitive Jews because of denunciations by Poles may have been overemphasized. It turns out that the Germans were perfectly capable of identifying fugitive Jews without assistance. Lubetkin writes: "The most dangerous possibility, however, was to be recognized as a Jew. The Germans had their own methods of uncovering Jews. They would stare at the faces of the passengers and anyone who looked unhappy was suspect. Therefore the liaisons always had to appear cheerful and laugh no matter how difficult and dangerous their missions were." (pp. 79-81).

Notes from the Warsaw Ghetto Ringelblum, Emmanuel 1974
Candor on Jewish-Nazi Collaboration and Its Big Help to the Germans in the Holocaust. The Canned Serve-or-Die Choiceless Choice Exculpation Fails This volume, written by a Jewish historian in hiding during the Shoah, is full of interesting information. IN THE FIRST TWO YEARS OF THE NAZI GERMAN OCCUPATION IN POLAND, ETHNIC POLES GENERALLY HAD IT WORSE THAN THE JEWS! It is a little-known fact that, during the first two or more years of the German occupation of Poland, Jews were treated better by the Germans than the Poles. Emmanuel Ringelblum alludes to this (March 25, 1940; pp. 24-25), when Poles felt safer masquerading as Jews! Also (August 6, 1940, p. 45): "True, they [Jews] were beaten; but Poles were shot. True, Jews are impressed into work; but Poles are sent out of the country to work...Jews were deported from Cracow in the course of several weeks, Poles in a few hours." (p. 45). Also (January 22, 1942): "The question of who is worse off now, the Jews or the Poles, is often discussed." (p. 248). NO BLACK AND WHITE IN POLISH-JEWISH RELATIONS Many Holocaust films exhibit a simplistic hagiography of Jews and demonization of Poles. In contrast, Ringelblum appreciates the diversity in the conduct of members of both groups, which can be summarized as follows (April 26, 1941): "[I] heard the

opinion expressed that war reveals the best and the worst in people. It's like a high fever, in which everything is clarified. On the one hand, some Christians offer to help the Jews; on the other hand, bestial anti-Semitism; on the one hand stony hearts [among the Jews]; on the other, devoted self-sacrifice to aid those suffering from hunger." (p. 157). As Jews were being ghettoized, Poles showed sympathy in some locations and not in others (p. 45). The same holds for exploiting vs. helping Jews with regards to post-Jewish properties (pp. 51-52). Good and bad could be found in any nationality. A recurrent theme in Ringelblum's diary is the avariciousness of both the Polish Blue Police (Policja Granatowa) as well as the Jewish ghetto police (e. g., p. 145, pp. 154-155). Also (May 25, 1942): "As a result, a smuggler has to buy off four parties: Polish, Jewish, and German policemen, and now civilian agents as well." (p. 278).

EARLY-WWII POLISH VIOLENCE AGAINST JEWS SHOULD NOT BE EXAGGERATED

Polish hoodlums' attacks were not limited to Jewish victims: (February 27, 1941): "On the other side of the Jewish graveyard, young Poles have formed bands that attack Christians as well as Jews." (p. 127). Sometimes Poles came to the defense of Jews under attack by Polish hoodlums (October 5, 1940; p. 68).

POLES WERE GENERALLY BENEVOLENT TO THE JEWS

Ringelblum mentions positive Polish attitudes and helpful Polish actions towards Jews many times (p. 21, pp. 51-52, p. 64, 66, 91, 137, 152, 199, 216-217, 322-323). In terms of generalizations, at least some Jews believed that most local Poles were good to the Jews (May 15, 1941): "The Catholics displayed a far-reaching tolerance...Mr. Isaac estimates the percentage of saintly gentiles in Starograd at 95 per cent." (p. 170). Polish organizations are credited with doing away with Polish blackmailers (October 15, 1942; p. 322).

DOES NOT FORGET THAT POLES WERE ALSO VICTIMS

Ringelblum alludes to the Germans' torching of a synagogue in Lodz and then blaming the Poles for it in an attempt to divide Poles and Jews (p. 39). He also never loses sight of the fact that Poles were also victims of the Germans. He discusses the privations and mass murders of Poles, notably of the Polish intelligentsia, numerous times (p. 21, 26, p. 30, pp. 38-39, 137, 145, 154, 169, 259, 288). The Poles realized that they were "next" when they saw the Jews ghettoized (p. 91).

JEWISH GESTAPO AGENTS

All illegal acts had to be conducted away from the prying eyes of the Germans and their informers of various nationalities. Ringelblum spoke of Jewish informers (p. 251, 339-

340), Jewish Gestapo agents (p. 182, pp. 280-281), and the search for Jews hiding within the ghetto (December 14, 1942): "In 90 percent of the cases it was the Jewish police who uncovered the hideouts. First they found out where the hideouts were; then they passed the information along to the Ukrainians and Germans." (pp. 340-341). Ringelblum doesn't mention the fact that Jewish agents, specially trained for the unmasking of hideouts, were also sent to Polish urban areas, and into fields and forests, in order to uncover Jews hidden by Poles.

JEWISH-NAZI COLLABORATION HAD LONG PRECEDED ANY LARGE-SCALE AND SUSTAINED GERMAN MURDERS OF JEWS

In common with other chroniclers, Ringelblum's harshest criticisms are directed against fellow Jews, including the JUDENRAT and the Jewish ghetto police. Nowadays, however, Jewish-Nazi collaboration is reflexively dismissed with the exculpatory cliché that such Jews were desperately trying to save their own lives, or that they had to deal with choiceless choices. Both are clearly incorrect, as Jewish-Nazi collaboration had flourished long before the start of the Shoah. For instance, Ringelblum comments (September 22, 1942): "THE JEWISH POLICE HAD A VERY BAD NAME EVEN BEFORE THE RESETTLEMENT. The Polish police didn't take part in the forced-work press gangs, but the Jewish police engaged in that ugly business. Jewish policemen also distinguished themselves with their fearful corruption and immorality. But they reached the height of viciousness during the resettlement...And now people are wracking their brains to understand how Jews, most of them men of culture, former lawyers (most of the police officers were lawyers before the war) could have done away with their brothers with their own hands...Very often, the cruelty of the Jewish police exceeded that of the Germans, Ukrainians, and Letts...For the most part, the Jewish police showed an incomprehensible brutality." (pp. 329-331; Emphasis added).

THE EFFICACY OF JEWISH-NAZI COLLABORATION: A BIG HELP TO THE GERMANS

Nowadays, it is claimed that Jewish-Nazi collaboration had no significant effect upon the course of the German-made Holocaust. This, too, is incorrect. Owing to the actions of the Jewish ghetto police, a relatively small number of Germans and their Ukrainian and Baltic collaborators sufficed to send over 300,000 Warsaw Jews to their deaths at Treblinka. Ringelblum asks (October 15, 1942): "Why could 50 S. S. [SS] men (some people say even fewer), with the help of a division of some 200 Ukrainian guards and an equal number of Letts, carry out the

operation out so smoothly?" (p. 310). IS THE BLOOD OF JEWISH VICTIMS ANY REDDER THAN THE BLOOD OF NON-JEWISH VICTIMS? During the actual extermination process, there was the Jewish outcry over the fact that the world was not doing anything to stop it. But even what later became known as the Holocaust was at first contextualized by Ringelblum (June 25, 1942): "Why should the world be shaken by our suffering when rivers of blood are spilled daily on every battlefield? In what respect is our Jewish blood more precious than that of the Russian, Chinese, English soldiers?" (p. 296). Indeed! Ringelblum concluded with several proposals for stopping the extermination of the Jews (pp. 297-298).

In Search Of A Lost People; The Old And The New Poland

Tenenbaum, Joseph 2016 **Grave Robbery Common, Not "Poles Did It To Jews". Pro-Communist Jewish-American Author on Jewish-Nazi Collaboration, German Guilt, Expanding Polokaust, Communist Property Expropriation** POLES DID NOT PICK ON JEWS: EQUAL-OPPORTUNITY POLISH GRAVE ROBBERS The most attention-getting part of this book is Tenenbaum's visit to the site of Auschwitz-Birkenau sometime in 1946 or slightly later. He was appalled to hear about, and then see, Poles digging through Jewish cremains in search of valuables. (pp. 141-142). This revolting experience prompted Tenenbaum to ask, (quote) Why had not somebody done something about this ghoulish business of robbing the dead? But then, I remembered my interview with Minister Tadeusz Olszewski, of the Foreign Office in Warsaw. He had said to me, "You do not realize the degree of savagery that the Nazis have left around here. There are gangs of grave robbers specializing in digging up cemeteries, robbing the dead, getting gold fillings out of their teeth, tearing off the burial vestments, the shrouds, everything removable. They do not take the time to cover up the graves. They leave the bones uncovered. Recently even the crypts of bishops have been opened and robbed..." (unquote)(p. 142). Now consider GOLDEN HARVEST, by neo-Stalinist Jan T. Gross. This time, the site of the grave looting was Treblinka. Gross portrayed Poles as greedy, anti-Semitic savages who wantonly exploit the Jewish dead. This was not so. From Olszewski's statement, it is evident that grave-looting behavior resulted from the demoralization caused by the Nazi occupation, and not from greed. Nor was it an anti-Semitic act. Polish

grave robbers had no more respect for the Polish dead than they had for the Jewish dead. In fact, they did not even spare the graves of Polish bishops! NO GERMAN GUILT DIFFUSION The focus of this book [review based on original 1948 edition] is the recently-concluded German-made Holocaust and its implications for Poland's remaining Jews. In contrast to the modern tendency to dichotomize Germans and Nazis, Tenenbaum does not. He quips, (comment) But there has been in Germany a tradition erected over centuries, doctrines inculcated into its population generation after generation, to the effect that war, murder and rapine perpetrated on other peoples constitute the highest code of honor, and a passport to the Valhalla of fame. In Germany, the glorification of the sword has been preached and practiced from the dawn of German history, from Goths to Goering, from Frederick the Great to the clubfooted Goebbels. Accordingly, there has been crystallized a national philosophy of might which is clear in Fichte's idealization of German megalomania, or in Clausewitz's apotheosis of the holiness of war, or in the ungodly Hegelian philosophy of the State transcending Deity. (unquote)(p. 17). A PLANNED EXPANDED POLOKAUST Interestingly, Tenenbaum mentions that the Soviets found enough Zyklon gas, at Maidanek (Majdanek), to kill 4 million people. (p. 284). If true, it is yet another line of evidence pointing to eventual Nazi intentions for Poles. Owing to the fact that Maidanek was subordinate to Auschwitz as an extermination center, Maidanek's eventual role may have centered on the nearby genocidal "Operation Zamosc" against Poles. JEWISH COLLABORATION WITH THE NAZIS CONFRONTED Tenenbaum is very critical of Polish conduct towards Jews during and after WWII. In addition, he is harsh on Jews who collaborated with the Nazis, and does not adhere to the modern tendency of seeing them merely as ones trapped in making choiceless choices, or as desperate individuals trying to save their own lives. He calls Jewish policemen traitors (p. 7), and assesses their conduct as follows, (quote) There were deplorable acts of the Jewish police, whom the Gestapo bribed with promises, inciting them to feed and fatten on their own people's misfortune. (unquote)(p. 30). A CHEERLEADER FOR SOVIET COMMUNISM Tenenbaum engages in the predictable demonization of Poland's pre-WWII government, and of General Wladyslaw Anders, and presents a hagiographic portrayal of the new, Soviet-imposed Communist one. He parrots the Soviet line on Katyn (p. 198) and the Trial of the Sixteen (pp. 20-207). He repeats stock

Communist propaganda about the N.S.Z. being (what else?) fascist, collaborationist with the Nazis, and out to kill Poland's remaining Jews. (pp. 206-on). PROPERTY EXPROPRIATION. PROPERTY RESTITUTION? GO AFTER THE COMMUNISTS! Interestingly, however, Tenenbaum sees a connection between the expropriation of private property by (the Jew) Hilary Minc, and that conducted earlier by the Germans. He comments, (quote) The truth is that economic nationalization had been effected before Minc, by the Nazis, who destroyed, robbed, pillaged and wrecked the factories, machinery and materials. (unquote)(p. 217). The foregoing should be remembered in the light of recent questions regarding property restitution and the Holocaust Industry.

A Surplus of Memory: Chronicle of the Warsaw Ghetto Uprising

Zuckerman, Yitzhak ("Antek") 1993 **The Polish Blue**

Police and the Jewish Ghetto Police: No Double Standard on German-Serving Poles and German-Serving Jews! Eyewitness Author Refutes

the Notion That Jewish-Nazi Collaboration Had an Insignificant Outcome on the German-made Holocaust This work presents a wealth of information. Owing to the fact that the conduct of the Polish Blue Police (POLICJA GRANATOWA) has been presented, in a rather lurid manner, by the likes of Jan T. Gross and Jan Grabowski vel Abrahamer, Yitzhak Zuckerman's eyewitness testimony serves as an eye-opening corrective.

COLLABORATION WITH THE NAZIS: LIKE POLES LIKE JEWS

Zuckerman begins, "It's a miserable thing that, sometimes even now, I include the Judenrat and the Jewish police with the enemies of the Jews. The Poles also had a 'Judenrat', as it were, and a Polish police, the 'blue police', [POLICJA GRANATOWA] who served the Germans. And they did their job when they had to. They came to guard the gates of the ghetto and carried out assignments against the Poles as well. The Germans thought that they should exploit the organized Polish force against the Poles, and they did. If they needed a mayor of a city or village, these collaborated with them. But the Germans didn't take the Polish people to Treblinka; so the Polish police didn't have to do that job. But they did do the job when it concerned Jews. They lent a hand; they cooperated with the Ukrainians, the Latvians, and the Germans. And so did the Jewish police." [p. 168]

JEWISH-NAZI COLLABORATION DID NOT ARISE FROM THE

DESPERATION OF JEWS FACING ANNIHILATION: IT LONG PRECEDED THE START OF THE HOLOCAUST! Zuckerman writes, "We must remember that, until the Great AKTSIA (starting July 22, 1942), the Jewish police did not take an active part in leading people to death. But they did snatch people for work, they did take bribes, and they did wicked things even before the AKTSIA." [p. 208]. NO "CHOICELESS CHOICES": JEWISH GHETTO POLICE DID NOT HAVE TO OBEY OR DIE

Zuckerman continues, "But the Jews, the Jewish police, did the despicable work of the Germans. Some people try to defend them, others accuse them...And there's a supposedly 'legal' argument that anyone who didn't follow orders was threatened with death. But what danger faced the police force? At most, what happened to all the Jews." [p. 192] JEWISH COLLABORATORS--NOT POLISH COLLABORATORS--MADE THE GERMAN-MADE SHOAH A SUCCESS Zuckerman continues, "When there were hundreds of thousands of Jews in Warsaw, the Germans couldn't have taken the transports to Treblinka without the help of the Jews themselves. It was the Jewish policemen who caught and took out the masses of Jews." [p. 208] Pointedly, Zuckerman states that, "Our blame is that we could have delayed the sentence, we could have made it hard for the Germans, we could have forced them to bring 10,000 Germans to do the work done by 2,000 to 3,000 Jewish police." [p. 209]. ANALYSIS Although this has commonly been done in Holocaust materials, as part of the standard mystification of the Holocaust, there is no valid double standard when evaluating the conduct of Poles and the conduct of Jews under the Nazis. One either condemns both, or exonerates both. Of course, Holocaust materials will continue to fault the Poles and give the Jews a pass. One can also see that the specific actions of both the Jewish and Polish police owed less to the proclivities of the people involved, and more to the choices of the Nazi German authorities. It is incorrect to suppose that Jewish collaboration with the Nazis was merely the desperation of Jewish individuals trying to save their lives. Instead, such collaboration went on since the beginning--long before the Nazis had started to kill Jews on a sustained, large-scale basis, and at a time when the Holocaust itself was not even imaged, least of all by the Jews.

The Portable Hannah Arendt Arendt, Hannah 2000

Hannah Arendt--"Only a Philosopher" Owing to Her Unwelcome Findings on Jewish-Nazi Collaboration, Shows a Clearly Sophisticated Understanding of It, Putting Her Critics in Their Place

Evidently, for some, whenever you dislike the message, go after the messenger. In response, Hannah Arendt had the following rebuttal to the criticisms of Gershom Scholem: JEWISH-NAZI COLLABORATION IS A REAL ISSUE, AND MUST BE FACED Arendt wrote, "This issue came up during the [Eichmann] trial and it was of course my duty to report it. This constitutes our part of the so-called 'unmastered past,' and although you may be right that it is too early for a 'balanced judgment' (though I doubt this), I do believe that we shall only come to terms with this past if we begin to judge and to be frank about it. I have made my own position plain, and yet it is obvious that you did not understand it. I said that there was no possibility of resistance, but there existed the possibility of doing nothing. And in order to do nothing, one did not need to be a saint, one needed only to say: "I am just a simple Jew, and I have no desire to play any other role." Whether these people or some of them, as you indicate, deserved to be hanged is an altogether different question. What needs to be discussed are not the people so much as the arguments with which they justified themselves in their own eyes and in those of others. Concerning these arguments we are entitled to pass judgment." (p. 394). ARENDT: DO NOT LUMP ALL JEWISH EXPERIENCES UNDER THE NAZIS AS THE SAME. NOT ALL JEWISH CHOICES WERE"CHOICELESS CHOICES". NOR WERE JEWS UNILATERALLY OR CONSISTENTLY POWERLESS UNDER THE NAZIS Hannah Arendt warns against, for example, confusing the die-now (disobedience) or die-later (obedience) choiceless choice facing the Jewish body-cremating Auschwitz SONDERKOMMANDO, and that of the much freer Jewish ghetto policeman. With reference to the later, she perceptively notes the following, "Moreover, we should not forget that we are dealing here with conditions which were terrible and desperate enough, but which were not the conditions of concentration camps. These decisions were made in an atmosphere of terror but not under the immediate pressure and impact of terror. These are important differences in degree, which every student of totalitarianism must know and take into account. These people had still a certain, limited freedom of decision and of

action. Just as the SS murderers also possessed, as we now know, a limited choice of alternatives." (p. 394).

The Holocaust Victims Accuse Schonfeld, Moshe 1977 1933

Boycott. Questionable Zionist Actions. JUDENRAT Jewish-Nazi Collaboration Unequivocally Condemned, Not Excused or Avoided

Rabbi Moshe Schonfeld has written a hard-hitting book, one that inadvertently undermines many of the canons of modern Holocaust education. While he does repeat stereotyped criticisms of Christians, the Vatican, etc., Schonfeld's harshest comments are directed at fellow Jews, specifically the Zionists and secular Jews. Never one to use euphemisms for the main murderers, he always calls Nazis by their correct name--the Germans. He attributes the low levels of anti-Semitism in the Scandinavian countries not to some uniquely Scandinavian virtue of tolerance, but to the smallness of their Jewish communities (p. 14). THE 1933 BOYCOTT ONLY HELPED RADICALIZE THE NAZIS Schonfeld attacks certain world Jewish organizations for what he considers unwise actions that needlessly inflamed Hitler. He depicts the 1933 boycott of German goods as a provocation against Hitler concocted by Jewish nationalists and Zionists "from their safe, convenient dwellings" (p. 7). In the same vein, he condemns Rabbi Stephen Wise and the World Jewish Congress in New York for their declaration of war against Germany. Schonfeld sees this as the very trigger of the Wannsee Conference, which detailed and implemented the plans for the Final Solution itself (p. 43). PROMINENT JEWS, AND ZIONISTS, FAIL TO AID EUROPE'S DYING JEWS Schonfeld repeatedly condemns Jewish organizations for failing to ameliorate the Final Solution once it actually became full-blown. He condemns Yitzchak Greenbaum for preferring a future Jewish state to the rescue of European Jewry. He attacks Nathan Schwalb for rejecting the efforts of Czech Jewry to have a sum of money paid to halt the transports of Jews to Auschwitz (pp. 26-27). He states that the extermination of Slovakian Jews had been delayed by two years as a result of Jewish bribes (p. 77), thereby demonstrating that the German Nazis were amenable to bribery in exchange for Jewish lives. Furthermore, western Jewish organizations refused to pay the bribe that would have saved 70,000 Romanian Jews (pp. 100-101). Most interesting of all, he claims that the

Germans were willing to accept bribes from Jewish organizations to spare Hungarian Jews from the gas chambers of Auschwitz, allowing them to emigrate to some other nation except Palestine (pp. 75-77). But the Zionist organizations rejected these offers, even claiming that the extermination accounts given by East European Jews were exaggerations (p. 76)! He chides the German Jewish leader Sali Mayer for refusing to accept the accounts of genocide directed against Jews because of his high regard for the Germans as a civilized people "who would never do such a thing" (p. 78). Moshe Schonfeld condemns Jewish Zionist organizations, and the World Jewish Congress, for their refusal to support the delivery of overseas food to the Jews in the ghettos (pp. 44-46). He argues that at least some of the food did reach the intended recipients, and rejects the notion that such aid was tantamount to breaking of the boycott against Hitler. He rejects the common argument that such aid was tantamount to an interference with the Allied war effort.

POLISH BISHOPS HIDE PROMINENT RABBIS Moshe Schonfeld touches on some Polish efforts to rescue Jewish leaders (pp. 34-35) in the context of rabbis' refusal to accept deliverance while their fellow Jews were dying. He mentions the fact that the Archbishop of Warsaw offered an escape, to the bishop's palace, to rabbis Menachem Zemba, Shimson Stockhamer, and Dovid Shopirobut. A similar offer was rejected by Rabbi Y. Pinner from the bishop of Lodz.

THE JUDENRAETE AND JEWISH GHETTO POLICE: JEWISH COMPLICITY IN THE HOLOCAUST In common with many other writers, Schonfeld elaborates on the Jewish collaborationist police (the Jewish ghetto police) and their dealings with their fellow Jews, and doing so at a level of zeal and cruelty exceeding that of the Germans (pp. 21-22). He claims that religious Jews were absent from their ranks, and that the collaborationist Jews had a virulent hatred of religious Jews. Schonfeld, in reference to a Jewish religious teaching that forbids that some Jews be allowed to be killed so that other Jews may be spared, condemns the collaborationist actions of the JUDENRAT (p. 120). He singles out Jewish leaders Merin and Moldetzky for their collaborationist actions that resulted in the annihilation of East Silesian Jews at a more efficient rate than at other places (p. 123). He thereby rejects the exculpation that the JUDENRATE actions saved some Jews by betraying other Jews.

RUDOLF KASZTNER AND ADOLF EICHMANN Author Moshe Schonfeld elaborates on the sundry relationship between the Jewish collaborator Rudolf Kasztner and the Nazi

German mass murderer Adolf Eichmann (pp. 66-67). Schonfeld quotes from a document that charges Kastner with knowing about the impending mass gassing of Hungarian Jews in Auschwitz, but striking a sordid deal with Eichmann for the sparing of some favored Jews in exchange for Kasztner's silence. The deal included a hefty payment, which Eichmann later used to escape to Argentina. For more on this, see my review of *KASZTNER'S CRIME*, by Bogdanor. *ABBA KOVNER A NON-HERO* Schonfeld condemns the Jewish guerilla leader Abba Kovner for saving, from the Vilna [Wilno, Vilnius] ghetto, only a few of his chosen men, even though initially the thinking was that many young Jews would be saved, based on the notion that they were the future of the nation. Kovner is accused of callously refusing aid to various fugitive Jews who had sought his aid the forests that surrounded Vilnius (pp. 33-34). *HOLOCAUST NON-UNIQUENESS* Moshe Schonfeld's book has broad-based implications. For the longest time, Jewish sufferings have been given preeminence in the US in the form of Holocaust education, which is mandatory in some US states. Common arguments adduced for the virtually exclusive remembrance of the 5-6 million murdered Jews as opposed to, for example, the 2-3 million murdered Polish gentiles, are based on: 1) The presumably-unalterable Nazi priorities, 2) The presumed unique irrationality of the hatred of Jews, and 3) The presumed necessarily total annihilation of all Jewry. Schonfeld's analysis shows that, contrary to these arguments, the German Nazi actions against Jews were not such a priority, nor so uniquely irrational, nor so comprehensive, that they could not at least sometimes be reversed by the payment of bribes. Clearly, the Nazi Germans were not necessarily nor unalterably interested in the killing of every last possible Jew within their grasp.

Jewish Honor Courts: Revenge, Retribution, and Reconciliation in Europe and Israel After the Holocaust Jockusch, Laura 2015

Jewish Collaboration With the Nazis: How Jews Once Tried to Deal With It. Jewish anti-Christian Teachings A Jewish honor court was one that determined whether a Jew was, based on his wartime conduct, entitled to standing in the Jewish community. This work takes a mostly geographically-oriented approach, focusing on post-WWII Jewish honor courts in Germany, Poland, the Netherlands, France, etc. A

COVERUP? After a flurry of Jewish interest in the immediate postwar years, the question of Jewish collaboration became taboo in the 1960s and 1970s. (Jockusch and Finder, p. 12). In recent years, with the passage of time, this question has passed from a moral to a historical plane, and there is no longer any need to attribute blame or valor. (ibid, p. 15). [Has it? Would it not be more accurate to say that the question of blame has been erased by the tendency to see Jews unilaterally as victims and never as victimizers?] A ONETIME SINGLE STANDARD FOR COLLABORATION For a long time after the war, no one thought of treating Jewish collaboration with the Nazis as any different from the collaboration of non-Jews with the Nazis. In fact, the Jewish desire to punish Jewish collaborators explicitly followed the same process as the French and Poles, for example, in punishing their respective collaborators. (e. g, Gabriel N. Finder, p. 84; Simon Perego, p. 140). Individual Jews sought justice against those Jews who had helped the Nazis. This went on for some two decades after WWII. (Dan Porat, p. 304). As time went on, the Nazi genocide of the Jews, given a special name (Holocaust, or Shoah), was dichotomized from all other genocides. The presumed special-ness of the Jewish experience under the Nazis was extended to the matter of Jewish collaboration--which was essentially redefined as non-collaboration. The remainder of my review focuses on some ramifications of this exculpatory thinking. CONFUSING THE IMPACT OF TREASON WITH THE FACT OF TREASON Laura Jockusch (p. 53) claims that early-postwar Jews, in their desire to punish Jewish collaboration, were driven by a sense of justice--albeit one that greatly exaggerated the roles of Jewish collaborators and misjudged their power inside the Nazi terror system. (p. 53). She provides no evidence to support the latter. In fact, as elaborated below, there is indirect evidence to the contrary. In addition, her reasoning confuses the issue. It conflates two different things: The IMPACT of the treason and the FACT of the treason. [As an example, suppose that the information supplied to the USSR, by the American Jewish Greenglass-Rosenberg atom spies, was already known to the Russians, and did not hasten the explosion of the first Soviet atom bomb, in 1949, by even a single day. It would not have any bearing on the FACT of the treason of Julius and Ethel Rosenberg. It would only obviate the IMPACT of the treason.] JEWS AND CHOICELESS CHOICES Author Dan Porat cites Gershom Sholem, who had modified the "Jews really had no choice" argument (or exculpation), in serving the Nazis, to one where

Jews did have a choice, but it was a pick of terrible decisions under unimaginable circumstances. (p. 319). Unfortunately, this reasoning is not developed. In fact, much the same choiceless choice exculpatory argument could be made by others. [Consider the Pole who fell into the hands of the Germans, was broken by Gestapo tortures, and given the choice between being sent to a concentration camp or serving the Germans as an informant and a denouncer of fugitive Jews. Could it be said that the Pole had a choice, or would it be more accurate to say that he had to take his pick of two terrible choices, and that under unimaginable circumstances?]

COLLABORATION EXCUSED? THE DOUBLE STANDARD A number of the authors (notably Rivka Brot, especially pp. 334-on) bring up the argument that Jews who collaborated with the Nazis were not really collaborating, because normal considerations of right and wrong did not apply under the circumstances. There were only gray areas. In addition, according to this argument, Jews acting in a normally-objectionable way could actually save Jewish lives by obeying the Germans. However, the authors fail to take this line of argumentation to its logical conclusion, much less examine its impact on other peoples' collaboration. [Consider, for example, the Poles. Could those Poles who had "voluntarily" participated in the German-sponsored JUDENJAGD (hunt for the Jews) also have argued that the brutal power of the Nazis had erased all normal considerations of right and wrong? In addition, could such Poles have successfully argued that their collaboration was actually an attempt to INCREASE Jewish (and Polish) survivorship? That is, without Polish participation in the JUDENJAGD, the Germans would only have flooded the Polish countryside with German Jew-hunters, would have found the fugitive Jews (and more) themselves, and would have uncovered many previously-unsuspected Jews hiding among Poles, leading to the deaths not only of both, but also the reprisal destruction of more Polish villages.]

HANNAH ARENDT AND HER "EICHMANN IN JERUSALEM" Some of the authors appear to belittle Hannah Arendt, but present no evidence to undermine her suggestion that the collaborationist Judenraete policies played a crucial role in making the Nazi murder of 5-6 million Jews even possible. (Jockusch and Finder, p. 9). The only material fact, relative to this question, is brought up by David Engel. He mentions Yitzhak Zuckerman's suggestion (p. 34), that, were it not for Jewish-Nazi collaboration in the Warsaw Ghetto, the German authorities would have needed to bring in 10,000 Germans to do the work

of 2,000 to 3,000 Jews. The reader is left hanging: Would a systematic refusal by Jews to collaborate with the Nazis have ameliorated, or even stopped, the Holocaust--as suggested long ago by Arendt? Consistent with the premise that the Nazis were already near a tipping point in terms of discontinuing the Holocaust, Hans Frank had been of the position that the Nazi extermination of the Jews (even with all the ongoing Jewish collaboration), was too difficult in a wartime setting, and should be postponed until the German victory (which, of course, never came). See: HANS FRANK, *LEBENSRAUM AND THE FINAL SOLUTION*.

MISCELLANEOUS INTERESTING INFORMATION Do any Jewish terms refer derisively to Christians? Yes. Gali Drucker Bar-Am informs us that, "The term MINOT (derived from the Hebrew word for species or type) denotes heretical Jews who strayed from the community and accepted other orthodoxies and became the first Christians and followers of Gnostic cults and subsequently Sabbateans, Frankists, and atheists." (p. 279). The question of whether Jews should appease their enemies by turning over one of their own, in hope that the enemy will spare the remaining Jews, is long-standing. David Engel brings up GENESIS RABBAH 94:9 in this regard. (p. 44).

Israel's Holocaust and the Politics of Nationhood Zertal, Idith
2005 **The Legacy of the Holocaust on Israeli Society.**
Jewish-Nazi Collaboration. The Kafr Qasim Massacre This work focuses on the Holocaust as the *raison d'etre* of the State of Israel. It discusses Holocaust survivors, Israel's wars with her neighbors as a thwarting of a new Holocaust, the Eichmann trial, Hannah Arendt, and much more. It also emphasizes Jews who cooperated with the Nazis, and that is what I elaborate in my review. Instead of limiting myself to the contents of this book, I also relate its ideas to the collaboration of other peoples with the Nazis. **MAKING NONCONFORMIST JEWS INTO ORWELLIAN UNPERSONS** Author Idith Zertal emphasizes the implication of the connection between Zionism and the Holocaust. For instance, Marek Edelman, until recently, had largely been ignored by Israelis, as he was not a Zionist and because he had stayed behind in Poland. (p. 35). In addition, Hannah Arendt, following the unwelcome criticism of Jewish conduct in her *EICHMANN IN JERUSALEM*, "was never again invited by an Israeli

academic institution to have her say after the publication of her book, either on the book or on any other subject." (p. 131). Only after the passage of forty years was her book translated into Hebrew. (p. 131). THE WARSAW GHETTO UPRISING (1943), WHILE SYMBOLIC, SHOULD NOT BE OVER-HYPED Some recent media portrayals of the Warsaw Ghetto Uprising have included statements to the effect that the Warsaw Jews resisted the Nazis longer than did the entire Polish Army in 1939. Such a comparison is patently ridiculous. In contrast, author Zertal keeps the Warsaw Ghetto Uprising in proper perspective--a very small event. She writes, (quote) In purely military terms, the Warsaw ghetto uprising [sic] was not a major operation. It made no contribution towards shortening the war or vanquishing Nazism. It did not save Jewish lives and made no real difference in the process of systematic murder of the Jews of Europe...There are various estimates by survivors of the uprising, such as Antek Zuckerman, Israel Gutman, and Marek Edelman, which range from 220 fighters (Edelman) to 500 (Zuckerman). (unquote)(p. 27). THEMES PERTAINING TO JEWISH SERVICE TO THE NAZIS AGAINST OTHER JEWS The issues raised in this book ask whether the collaborator who is a member of the victim group is truly a collaborator, and when and if collaboration can be excused because of the desperation of the situation, the actual or perceived goal of lessening the gravity of the situation, the breakdown in normal considerations of right and wrong, the lack of freedom to make independent choices, etc. However, the problem with such reasoning is that it can also be applied to the Nazi collaboration of other peoples (e g, eastern Europeans). Either that, or the Jews and the Holocaust are so "special" and so "different" that one set of "rules" apply to Jews cooperating with the Nazis, and another set of "rules" apply to everyone else who cooperated with the Nazis. For more on all this, see: JEWISH HONOR COURTS. EXCULPATORY REASONING AS PER JEWISH-NAZI COLLABORATION The Nazis and Nazi Collaborators (Punishment) Law, was passed by the Knesset in 1950. (p. 60). Zertal suggests that it came to be because Holocaust survivors demanded that Jewish collaborators be brought to justice (p. 62), and in order to appease Israeli disgust at Jewish conduct during the Holocaust. (p. 65). How serious was this effort? A series of trials took place in the 1950's and early 1960's, but in NO CASE was a Jewish defendant found guilty of the death of a single person. (p. 67). Prison sentences, when administered, were

perfunctory. (p. 69). By the time of the Eichmann trial, the Holocaust was reckoned so unprecedented that Jewish conduct was [arguably conveniently] deemed impossible to judge. (p. 77). Can Jewish conduct summarily be excused simply because the defendants are Jews, and "all Jews were victims of the Nazis"? The brutal conduct of defendant Yehezkel Anigster, the Chief Kapo at two Silesian labor camps in 1943-1944, is instructive. Zertal asks, (quote) Were the only alternatives to serve the Nazis or face death, to subjugate fellow prisoners or face punitive action? Did they accept dubious positions to forestall potentially worse situation? In Anigster's case, prosecution witnesses, in describing the defendant's sadism, said there was no external pressure for the defendant's beatings, since in most cases the Germans were not present. Moreover, several witnesses claimed that no prisoner was forced to accept the position of kapo or Chief Kapo, and that "there were some who refused and were not punished." (unquote)(pp. 72-73). In other words, Anigster was not in a choiceless choice situation. COMPLICITY IN THE HOLOCAUST. JEWS "NOT GUILTY"? THEN POLES ALSO "NOT GUILTY" Although Zertal does not mention Poles or Jedwabne, the decision of Judge Yosef Lamm, in the aforementioned Anigster case, has a direct bearing on accusations related to so-called "complicity in the Holocaust". Chief Kapo Yehezkel Anigster was charged not only with brutal treatment of Jewish inmates, but also of contributing to their "alarming death rate". (p. 71). However, Judge Yosef Lamm declared that Anigster "had not intended to exterminate the civilian population" and had "made it easier for the Nazis to execute their plan to annihilate the Jewish people, thereby playing a terrible and heinous role, but with intentions utterly different from those of the Nazis', he [Anigster] was merely a Nazi 'accomplice'. Lamm adjudged that in no way could Anigster be regarded as guilty of crimes against humanity." (p. 74). To apply the foregoing reasoning beyond its narrow Judeocentric context, let us consider the Poles and Jedwabne. Let us suppose that some ethnic Poles did indeed freely participate in the German-sponsored mass murder of Jews at Jedwabne and environs. As far as these Poles were concerned, they were merely taking revenge for the earlier Jewish-Soviet collaboration against fellow Poles, and nothing more. Their goals were completely different from those of the Nazis. Acting as they were in July 1941, which was before Nazi exterminatory policies against Jews became evident (late 1941 or early 1942), they could not possibly have had any inkling of the fact

that their actions would contribute to the eventual systematic Nazi German extermination of 5-6 million Jews. On this basis, these Poles may be thought of as "accomplices" of the Nazis, but cannot be accused of "crimes against humanity", let alone "complicity in the Holocaust". And yet that is exactly what many Jews say about Poles! AN IRONY TO THE HOLOCAUST INDUSTRY

Nowadays, we see various European nations blamed, to some degree, for the Holocaust, so that "reparations" money can be extorted from them. Interestingly, when reparations were originally demanded--from Holocaust-perpetrator Germany alone--in the early 1950's, some Jews saw even THAT as both hypocritical and self-serving. For instance, this was the view of Shmuel Tamir, who was in opposition to the Mapai ruling party in general and to David Ben Gurion in particular. [Note that Ben Gurion did little to alleviate the Holocaust then going on in Europe, which Zertal explains (or excuses) as a form of pragmatism. (p. 29)]. Zertal comments, (quote) Referring to the issue of German reparations, Tamir had written: "And now, they want to protect their lying, parasitic regime by accepting 'reparations' for [the] extermination--in which they played a part--'reparations' for the flesh and blood of the Jewish people...maybe even...for the flesh and blood of their own fathers and mothers." (unquote)(p. 89).[For a more detailed--though perhaps excessive--critique of Ben Gurion's conduct during the Holocaust, see BEN-GURION'S SCANDALS.] Let us move beyond Ben Gurion and the Israeli politics of the 1950's. What would Shmuel Tamir say, today, were he alive to see the long-lasting and ever-expanding Holocaust Industry?

JEWISH ATROCITIES AGAINST PALESTINIANS: THE KAFAR KASSEM (KAFR QASIM) MASSACRE The best-known Jewish massacre of Arab civilians was at Deir Yassin in 1948. Zertal does not mention this, but he instead brings up the mass murder of 41 Arab villagers, men, women, and children, in October 1956, at Kafar Kassem. (pp. 172-173). Jewish officer Shalom Ofer, and several of his men, conducted the deed--a premeditated act of mass murder--based on the fact that some of the Arabs had failed to obey the curfew. Shalom Ofer was unrepentant of this crime, saying that "We acted like Germans, automatically, we didn't think." (p. 172). In contrast, Rabbi Benyamin was quoted as saying, "'Soon we shall resemble Nazis and pogromists.'" Yeshayahu Leibovitz went as far as suggesting that the Nuremberg defendants will now have to be rehabilitated! (p. 172).

Gates of Tears Silberklang, David 2014 **Jewish Holocaust Researcher Squarely Faces Jewish-Nazi Collaboration in Significant Detail. Mischaracterizes Jedwabne and the JUDENJAGD (Hunt for the Jews).** This work covers all phases of the German

occupation of Poland, and its effect on Jews. It is best suited for the Holocaust-familiar reader. THE INTENSITY OF THE ONGOING NAZI-GERMAN OCCUPATION OF POLAND. AND POLES SUFFERED TOO, AND NOT ONLY THE JEWS This work includes fascinating data.

Consider the intensity of the German occupation of Poland. In April 1940, long after Poland's defeat, and after nearly all substantial guerrilla activity had been suppressed, there still were 400,000 German soldiers in the GG (General Government: central German-occupied Poland). A year later, on the eve of Operation Barbarossa, there were 2 million of them. (p. 176).

Although this book necessarily focuses on Jews, it is not completely Judeocentric. Thus, for instance, Silberklang mentions the Germans' Operation Zamosc, in which they removed over a hundred thousand Poles from their villages, replacing them with German settlers, and murdered thousands of local Poles. (p. 45). Apropos to this, he cites ODILO GLOBOCNIK: HITLER'S MAN IN THE EAST. WHAT IS A GHETTO?

David Silberklang points out that, unlike the situation in Warsaw, the Jews of the Lublin district were generally not physically confined, by the Germans, in walled-off ghettos. However, perhaps this was because it was impractical to wall-off all ghettos, especially the smaller ones. In addition, ghetto isolation was a matter of semantics as well as physical reality. Even the Warsaw Ghetto had not been 100% hermetically sealed off from the Polish world. And even in the Lublin area, Hans Frank (on October 15, 1941) imposed the death penalty for any Jew caught outside his/her assigned residence area without permission. (p. 261). JEWS WHO COLLABORATED WITH THE NAZIS: FACING AN INCONVENIENT TRUTH This conduct is often exculpated as the desperate acts of Jewish individuals doing anything to try to save their own lives. In actuality, Jewish-Nazi collaboration went on for years--starting long before the Nazis began killing Polish Jews on a significant and sustained scale (in the spring of 1942: p. 312, 316, 325). Moreover, this collaboration was not limited to individual Jews. Thus, Silberklang writes, (quote) Unlike the typhus

epidemic, confiscation of various materials was a German-initiated idea designed to benefit the Germans and weaken the Jews all at the same time. In mid-1941, the civilian labor office created a large team of more than 500 Jewish "SAMMLER" (gatherers) all across the district. Their job was to comb the Jewish communities and other areas in search of metals, glass, paper, cloth, and other materials for industrial use. These people continued to work as SAMMLER until the spring of 1942. For those chosen for this job, it was a boon; it gave them relative freedom of movement and widespread contacts with other Jews and with Poles. In some cases it also could serve as a basis for underground activity. However, for the Jews forced to relinquish materials, this was yet another blow to their wellbeing. (unquote). (p. 266).

HIGH-LEVEL JEWISH-NAZI COLLABORATION At times, Jews who collaborated with the Nazis not only enriched themselves at the expense of other Jews, but actually formed close friendships with leading Nazi officials. The case of Shamai Grajer, of Lublin, is instructive. A barber and petty criminal before the war, Grajer was imprisoned by the Nazis, in 1939 or early 1940, for hitting a Volksdeutsche who had been mistreating Jews. Silberklang continues, (quote) While in prison he befriended many influential SS men and emerged from his incarceration as a proprietor of a café at 15 Lubartowska Street, which was frequented by some of the SS men. Grajer very quickly became a wealthy and influential figure, mistrusted and feared. He was able to acquire special privileges for those who paid him well, and he was correctly perceived by the ghetto community as a Gestapo informer. Nearly all survivors from Lublin remember him vividly. (unquote). (p. 265).

Shamai Grajer rose to great heights before his sudden, tragic end, as described by the author, (quote) ...Shamai Grajer decided that he wanted to marry his pregnant mistress, the seventeen-year-old, blond, blue-eyed Stettin refugee, Mira Fishman. Grajer forced the well-known Rabbi Zvi Elimelech Talmud to grant him a divorce from his wife Bella (against her will) and to perform the wedding. Grajer threw a big wedding party at his cafe and invited his SS friends, including Worthoff and Sturm, to attend. Sturm even sent a large bouquet of white roses. A day or two later the "illegals" were shot in the Krepiec woods, and on November 9, Sturm shot Grajer, his wife, and his baby. (unquote). (pp. 334-335).

This part of my review addresses claims of the uniqueness of the Holocaust, which is commonly used to justify the special attention it gets over the genocides of all other peoples: "HOLOCAUST

UNIQUENESS": JEWS IN GHETTOS WHILE POLES ARE NOT The fact that the Nazis put Jews in ghettos, though not always walled off ones, but did not do the same to Poles, is sometimes cited as proof that the Nazis had a more favorable policy towards Poles. That is nonsense. The Germans lacked the manpower to round up and deport tens of millions of Poles to the cities. And even if they could, who then would do the farming, and the ensuing delivery of feedstuffs, that the Germans depended on for their war effort? Again, we are dealing with semantics. As it turns out, the Poles WERE sent to ghettos--insofar as the GG (General Government), which is German-occupied central Poland, was one giant ghetto, for Poles as well as Jews. Referring to scholars who had examined the expulsions of Poles and Germans, from Reich-annexed German-occupied Polish territories (e. g, German-termed Wartheland) to the GG, Silberklang points out that some of them actually use the word "ghetto", in reference to the GG and its Polish and Jewish deportees! (p. 81).

“HOLOCAUST UNIQUENESS”: JEWISH FORCED-LABORER HALF-TRUTH One argument for Holocaust uniqueness is the one about it being uniquely irrational--insofar as Nazis killed even those Jews that they needed for the war effort. In actuality, there was no self-consistent Nazi policy on Jewish forced laborers. Silberklang writes, (quote) Skilled forced-laborers were deported in 1942, despite a military need for them and more than 42,000 were killed in December 1943, despite an even greater need. Yet thousands of other Jewish forced-laborers, many of them hardly essential to the German war effort, were left alive. (unquote). (p. 436).

“HOLOCAUST UNIQUENESS”: THE RAILROAD-PRIORITY MYTH One argument for Holocaust uniqueness is the one about it being uniquely irrational--insofar as the Nazis were so passionately determined to kill Jews that they knowingly and willingly created a shortage of militarily-essential railway traffic for themselves. This is manifestly incorrect. In fact, precisely the opposite was the case. There was a major slowdown in the rail shipment of Jews, to Belzec and Sobibor, in the summer of 1942, precisely because the railroads were needed to support the German summer offensive on the Russian front. (p. 319). There is more. Owing in part to the shortage of rolling stock, the Germans murdered well over 10% of the Lublin-area Jews not by mass gassings in a few death camps, but by a series of many local mass shootings, in a manner similar to that used by the Einsatzgruppen units further east. (pp. 323-324). [Parenthetically, this

helps refute the perennial complaint about the Polish Underground, or Allied bombers, not knocking out German rail traffic. Not only was railway traffic virtually impossible to halt permanently, but, even if it actually could be done, it would not have stopped the Holocaust. The Germans would just have dispensed with the death camps, and killed the remaining Jews by local mass shootings.] The remainder of my review deals with errors in this book that the serious reader should be aware of: JAN KARSKI

MISREPRESENTED The author quotes Jan Karski on the widespread Polish antipathy to Jews. (p. 444). However, in common with many other Holocaust-related writers, he leaves out the part, in Karski's statement, that this was caused by the widespread 1939 Jewish-Soviet collaboration.

ZYGMUNT KLUKOWSKI'S DIARY EGREGIOUSLY MISQUOTED

Unfortunately, David Silberklang perpetuates the dishonest use of Klukowski, done by Polonophobes such as Jan T. Gross, by repeating the following very misleading partial quote, "There are many people who see the Jews not as human beings but as animals that must be destroyed." (p. 336). Here is the FULL QUOTE, which says something quite different:

"There are several Jews active with the bandits. The villages have turned against the Jews because of this and try to find them in the fields and forests. It is hard to believe but the attitude toward Jews is changing. There are many people who see the Jews not as human beings but as animals that must be destroyed. "Clearly, Polish anti-Jewish attitudes had not developed in a vacuum! They had very much been circumstance-driven.

THE JEDWABNE MASSACRE: IGNORED JEWISH HOLOCAUST

SURVIVORS IDENTIFY THE GERMANS, AND NOT THE POLES, AS PRIMARILY RESPONSIBLE

In common with far too many Holocaust authors, David Silberklang cites Jan T. Gross as fact on Polish guilt for Jedwabne. He overlooks contrary evidence--for example, Jewish authors that point to the Germans, and not the Poles, as the main killers of Jedwabne's Jews. For corrective: "Later on, some Jews who had fled Jedwabno [Jedwabne] for Derechin told us when the Germans first entered their town, they had herded all the Jews into a barn and set it ablaze. Anyone who tried to get out was cut down by machine-gun fire. Now, standing in lines in the church courtyard, we heard a German tell us in perfect Russian that anyone trying to escape would be shot." (p. 42).

Harold Zissman **WARRIORS**, 2005, p. 42. "Refugees from Jedwabne and Radzilow arrived, who were coincidentally saved from death, and who saw

with their own eyes and felt the hell on their flesh. With the help of local farmers, the Germans gathered the Jews of these places, with the rabbi and leaders of the community at the front, in the market square. At first, they beat them cruelly and forced them to wrap themselves in their tallitot, to jump and dance, accompanied by singing. All this was done under an unceasing flood of lashes from cudgels and rubber whips. At the end, they pushed all the Jews, while beating and kicking them, into a long threshing house and set it on fire with them inside. This was the end of Jedwabne and Radzilow." (pp. 38-39). See also: Michael Maik, DELIVERANCE, 2004, pp. 38-39. AUTHOR DISTORTS THE EVENTS AT DABROWA TARNOWSKA COUNTY David Silberklang uncritically quotes Jan Grabowski vel Abrahamer and his JUDENJAGD (Hunt for the Jews). For a much more detailed, and objective, work on this subject, please click on, and read my detailed English-language review, of KRWAWE UPIORY.

Kasztner's Crime Bogdanor, Paul 2016 **Jewish**
Complicity in the Holocaust: The JUDENRAT, and Nazi-Collaborator and Deceiver Kasztner--Exonerated by Platitudes Equal justice for all peoples is my main concern, with no double standards for Jewish and non-Jewish collaborators with the Nazis. Owing to the fact that the author is an independent researcher, I examine some of the main primary sources in the latter part of my review. THE PERKS OF BEING A JEWISH NAZI COLLABORATOR Collaboration is usually defined as service to the enemy, at the expense of one's co-nationals, in exchange for favors from the enemy. So what was in it for Kasztner personally? Author Paul Bogdanor answers, "On the contrary, Kasztner's dependence on SS patronage--his unique negotiating position, his freedom from detention, his privileges such as exemption from the Yellow Star, and his right to arrange the departure of a select group of Jews--required him to undermine resistance plans; and hence Kasztner's role in the betrayal of Zionist paratroopers from Palestine." (p. 159). What about the good that Kasztner did for the Jews, such as the Kasztner Train? Although Bogdanor does not put it in these terms, perhaps Kasztner is best understood as a double agent--an opportunist who played both ends. KASZTNER DID NOT MERELY HOLD BACK INFORMATION. KASZTNER LIED TO HIS FELLOW JEWS, PURE AND SIMPLE, WITH DEADLY CONSEQUENCES

Part of the Israeli courts' exculpation of Kasztner involved the argument that Kasztner did not really know what happened to his fellow Hungarian Jews (pp. 279-280), as at Kolozsvar, once they boarded the trains (that went to Auschwitz). Kasztner most certainly knew (pp. 38-40, p. 95, 284, 285). In fact, recently-published documents show that Kasztner plainly DECEIVED the train-goers by telling them that those earlier boarding the trains were alive and well at "Waldsee" (p. 282; Ref. 28 on p. 289), a nonexistent labor camp. Paul Bogdanor's statements need to be expanded. Even if Kasztner, and other leaders in the Hungarian JUDENRAT (in addition to some modern, hindsight-thinking Holocaust scholars), believed that Jews could never rescue themselves by fleeing and possibly crossing the border into Romania, this does not excuse Kasztner's mendacity. The Jews had a "right to know" that they faced almost-certain death by boarding the trains (to Auschwitz), and this "informed consent" would have let THEM decide if they should take their chances by fleeing, hiding, or sneaking into Romania. (Eyewitnesses said that the Romanian border, a few km away from Kolozsvar, can and has in fact been crossed by fugitive Jews: p. 55, 112). Finally, Bogdanor could have pointed out that Kasztner's deadly mendacity was hardly unusual. In the German-made Warsaw Ghetto, for example, there were Jewish Gestapo agents that deliberately spread false messages about the benign nature of the "resettlements", and the regularly-departing trains only taking the Jews to labor camps. See: *To Live With Honor, to Die With Honor. KASZTNER TRIED TO COVER UP HIS TRACKS BY DEFENDING NAZI GERMAN CRIMINALS* At the Nuremberg trials, Kasztner testified on behalf of Kurt Becher (who was freed), Hermann Krumei, Dieter Wisliceny, and Hans Juttner. This seemingly-odd behavior has a rather prosaic explanation identified by Bogdanor, "Kasztner's actions in Nuremberg were not the deeds of a person afflicted with megalomania or cognitive dissonance; they were not the deeds of a loyal and obedient service of the Jewish Agency; they were the deeds of a suspected collaborator seeking to invent a plausible pretext for his dealings with the SS." (p. 259). "DO NOT JUDGE" HYPOCRISY REGARDING JEWISH NAZI COLLABORATORS David Ben Gurion condemned those Jews, who had not gone through the Shoah, and were now passing judgement on the conduct of the JUDENRAT in general and Kasztner in particular. Bogdanor notes the irony as he quips, "Ben-Gurion did not, however, suggest that even HOLOCAUST SURVIVORS had a duty to

remain silent. Did they, at least, have a right to evaluate Kasztner's record?...Ben-Gurion's argument was in fact thoroughly manipulative: he warned his fellow Jews not to judge Kasztner NEGATIVELY, but displayed no qualms at all when the judgment was POSITIVE. (pp. 294-295; Emphasis in original.) [This hypocrisy persists to this very day. Quite a few Jews, 99% of whom had never gone through a brutal war and enemy occupation, presume to pass judgement on Polish conduct towards Jews during WWII. We also have Jews today who, out of the corner of one mouth, put the JUDENRAETE "out of reach" for criticism, but, out of the other corner of their mouth, make all sorts of grandiose pronouncements about alleged Polish complicity in the Holocaust.] THE SUPREME COURT OF ISRAEL EXONERATED KASZTNER FOR POLITICAL--NOT JUDICIAL--REASONS The Supreme Court effectively "changed the subject"--from Kasztner's culpability to his (presumed) victimhood. Bogdanor makes this clear as he comments, "Their task of exonerating Kasztner would have been much more difficult if they had been compelled to address the real issue: his active role in helping to deceive the victims into boarding the trains to Auschwitz...No trace remained of Kasztner's role in spreading false rumors about Jewish resettlement in 'Kenyermezo'. In the Supreme Court decision, the allegation raised in the testimony of the Holocaust survivors was all but forgotten." (p. 288). Paul Bogdanor then assesses the Supreme Court decision as follows, "Sanitizing Kasztner's conduct, instead of condemning his crimes, was a way to dampen the controversy and quiet the Israeli public. The alternative--rejected by the Supreme Court--was to tell the truth, the whole truth and nothing but the truth." (p. 288). He adds that, "It is not very pleasant to conclude that the head of the Jewish rescue committee in Hungary was a collaborator in the genocide of his own people. There is, inevitably, a temptation to avert one's eyes." (p. 294).

Gur-Arie, H. 2010. History, Law, Narrative: The "Kasztner Affair"--Fifty Years Later. DAPIM JOURNAL: STUDIES ON THE SHOAH 24:223-268. This study, cited by author Paul Bogdanor, was part of a doctoral dissertation that was submitted to the Law faculty at Tel Aviv University. Its main focus is on the legal issues surrounding the conviction and then exculpation of Israel Kastner. Gur-Arie corrects the popular misconception of a flawed guilty District Court verdict "corrected" by the competent not guilty Supreme

Court verdict. In fact, when one combines the courts, one finds, relative to Kasztner, three inculpatory judges and three exculpatory judges. (p. 228). By way of historical background, the Nazis were able to murder over 434,000 Hungarian Jews, at Auschwitz-Birkenau, in only eight weeks (May 15 to July 9, 1944). (p. 224). To accomplish this, Eichmann had only 150 troops and 5,000 Hungarian gendarmes. (p. 232). (It is easy to see why the deception of the Jewish masses was crucial.) THE SUPREME COURT OF ISRAEL EXCUSES KASTNER ON PLATITUDES. WHY NOT POLISH COLLABORATORS? Israel's highest court focused less on Kastner's actions and more on his presumed motives. We were reminded that things may look different, after the fact, than they did when they were taking place. (p. 251). We heard of the huge power disparity between the conquering power and the accused collaborator. Kastner was even compared to a drowning man clutching at straws. He was painted as a Jewish leader who operated during a complex period, under distress and despair, facing an impossible set of circumstances. (p. 251). What's more, we must not see black and white, only different shades of gray. (p. 253), and this moreover prevents clear-cut determinations of guilt. (p. 256). The problem with this is obvious: The all-purpose, canned exculpations, applied to Kastner, could also be said of other accused Nazi collaborators. Yet they don't go free. Now consider the court that is the mainstream media. I have never heard Kasztner-style exculpatory platitudes verbalized when Poles are accused of alleged complicity in the Holocaust. There clearly is a double standard. More on this below. THE ULTRA-NARROW DEFINITION OF A NAZI COLLABORATOR (ONE WHO AGREES WITH NAZI EXTERMINATIONIST GOALS) WOULD ALSO ABSOLVE ACCUSED POLISH COLLABORATORS At no time did the inculpatory judges ever accuse Kastner of agreement with Eichmann's objectives of exterminating Hungary's Jews. Yet, as stressed by Gur-Arie, "Paradoxically, this charge that was never made served as a key component in the Supreme Court majority's decision to clear Kastner of wrongdoing...In other words, the appellate court did not clear Kastner on the grounds that his behavior did not further the extermination program, but rather because, WHATEVER HE DID, IT HAD NOT BEEN PROVEN THAT HE WISHED THE DEATHS OF HUNGARY'S JEWS." (pp. 244-245; Emphasis added). "In Kastner's case, to convict Kastner of abetting the Nazis, the court would have to be convinced that he had intended and wished to exterminate Hungarian

Jewry." (p. 259). Now consider the following: We have all sorts of Jewish journalists going around accusing Poles of complicity in the Holocaust. We can also think of neo-Stalinist Jan Grabowski vel Abrahamer and his media-promoted JUDENJAGD (Hunt for the Jews). Lost in all this media circus is the fact that NEVER has it been proved that Poles, who did kill or betray Jews, had been in agreement with the Nazi objectives of destroying Europe's Jews. Yet--lo and behold--Kastner had been whitewashed based on this very consideration! CONCLUSION TO THE EXONERATION OF KASTNER Evidently, we have a Talmudic-style dual morality (dual justice system) in force. There is one standard that is favorable to Jews accused of Nazi collaboration, and another standard that is unfavorable to non-Jews accused of Nazi collaboration. Dual justice is no justice at all. THE COLLABORATION OF THE JUDENRAETE WITH THE NAZIS CAN BE GENERALIZED: HANNAH ARENDT WAS CORRECT The following quote is from the following primary source cited by author Paul Bogdanor: Randolph L. Braham. 1974. A Role of the Jewish Council in Hungary: A Tentative Assessment. YAD VASHEM STUDIES 10:69-109. "Although both the conservative assimilationist and the Zionist leaders of Hungarian Jewry were well aware of what the Nazis had wrought in the Jewish communities under their control, they neither kept the Jewish masses fully informed, nor did they take any precautionary measures to forestall or minimize the catastrophe in the event of an occupation of Hungary. The masses of Hungarian Jewry had no inkling of the mass murders committed in the German concentration camps and of the gas chambers. Those who heard something of the atrocities discounted them as rumors, or at best, as anti-Nazi propaganda. They, like their leaders, deluded themselves into thinking that what had happened in Poland and elsewhere could not possibly happen in Hungary, where the destiny of the Jews had been intertwined with that of the Christian Hungarians for over a thousand years." (p. 77). One common exculpation, for the collaboration of the JUDENRAETE with the Nazis (both active and passive), is the presumed desperation of Jews and Jewish leaders in the face of their impending annihilation. Braham's statement, quoted above, upends this exculpation. Far from feeling overwhelmed by their upcoming annihilation, the Hungarian Jews and the local JUDENRAT had only a vague concept of the mortal danger they were in!

Perfidy Hecht, Ben 1997 **German Guilt Diffusion and Rudolf Kasztner's Jewish-Nazi Collaboration.** This work indicts both non-Jewish and especially Jewish leaders (e. g. Yitzhak Gruenbaum: p. 50, 258) for having failed to have alleviated the Holocaust. THE CONVENIENT "SELF-HATING JEW" ACCUSATION AGAINST THE AUTHOR Far from being some sort of superficial or self-hating Jew, Hecht identifies with his Jewishness and is proud of it. (p. v). He also praises the Israelis for their achievements in constructing a nation. (pp. 7-8). GERMAN GUILT DIFFUSION IN ACTION: BOUGHT FROM THE JEWS Hecht identifies the main reason for the Israelis' soft-peddling of German guilt: "The Jewish Prime Minister is probably putting over a deal with the Germans. Something helpful for Israel's economy. He has already put over several neat ones, recently a large sale of Israel manufactured submachine guns for to the German army." (p. 46). RUDOLF KASZTNER GUILTY OF COLLABORATION WITH THE NAZIS: EXCULPATIONS DEBUNKED Defenders of Hungarian Zionist Jew Rudolf Kastner (Kasztner) argue that his obtaining the release of nearly 1,700 Hungarian Jews, in return for being deliberately silently deceptive (p. 178, pp. 260-261) on the impending extermination of the remaining half-million, was justified because the latter were all doomed anyway. Hecht strongly disagrees with this exculpation, and considers Kastner a worse Nazi collaborator than Petain or Quisling. (p. 172; The locals also consider him a war criminal: p. 173). Hecht points to the fact that there was only a thin contingent of Germans and Hungarian collaborators guarding the Jews (p. 95), and many Jews could have overpowered or evaded these guards, and avoided the Auschwitz-bound trains, had they been warned. In Kluj, Kastner's home town, for example, 20,000 Jews were guarded by a handful of armed Germans. (p. 102). What's more, the Hungarian Jews were planning armed resistance (p. 98), and the Germans could not afford a repeat of the Warsaw Ghetto Uprising because of their rapidly-deteriorating military situation, as well as the fact that there were many foreign eyewitnesses in Budapest. For a more recent work on this subject, see KASZTNER'S CRIME, by Bogdanor [and read my review]. THE IMPENDING JEWS FOR TRUCKS DEAL CANNOT BE SUMMARILY DISMISSED Those who suggest that the trucks-for-Jews deal (involving Joel Brand and Adolf Eichmann, and eventuating the

release of up to a million Jews in exchange for thousands of trucks, etc.), was a hoax, point to the fact that the mass extermination of Jews at Auschwitz was not halted for even one day. What they forget is the fact that, as a precondition for halting the gassings and releasing 100,000 Jews initially as a good-faith measure (pp. 220-221, 229-231), Brand had to return after discussing the matter with Allied and Jewish officials. He was not allowed to do so!

The Politics of Memory: The Journey of a Holocaust Historian

Hilberg, Raul 1994 **Squarely Faces Jewish Congeniality to the Germans--Even Toward Nazi Germans** Holocaust scholar Raul Hilberg Implicitly Confronts German Guilt Diffusion for the Holocaust. This work is semi-autobiographical in nature. It provides insights into how the Jewish author Hilberg developed and published his seminal study on the Holocaust. He also discusses notable Holocaust personages such as Bruno Bettelheim, Hannah Arendt, Gerald Reitlinger, Leon Poliakov, Lucy Dawidowicz, Jason Browning, and Warsaw Ghetto Council Chairman Adam Czerniakow. AUTOBIOGRAPHICAL DETAILS Interestingly, Hilberg's roots are in Eastern Galicia, and his mother comes from a small village near Buczacz, Tarnopol (Ternopil) area. However, Hilberg does not discuss life in prewar Poland. However, he mentions the fact that the 17th-century Count Potocki had granted privileges to the Jews of Buczacz. (p. 32). He also realizes that Israel's national anthem, HA-TIKVAH ("The Hope") is derived from the Polish national anthem, which he translates: Polish Is Not Yet Lost. (p. 28). However, this translation is a bit misleading, as it seems to imply that Poland will yet be lost, or that Poland is on the verge of being lost. A better translation is: Poland Is Not Lost As Long As We Shall Live. Hilberg was a lifelong atheist, and his Judaism had been strictly cultural in nature. In this, he followed his father, who had been a devotee of Baruch Spinoza. (pp. 36-37). For a time, the child Hilberg lived in Austria. He witnessed the ANSCHLUSS and its aftermath. His family managed to immigrate, eventually to the USA. LITTLE-KNOWN FACTS: NUMERUS CLAUSUS EVEN IN ENLIGHTENED USA Discrimination against Jews at universities (numerus clausus) was hardly limited to "backwards" pre-WWII Poland. While in the presumably-pluralistic USA in the 1950's, long after WWII, Hilberg, along with other Jews and also

Catholics, experienced discrimination in academia. (e. g, p. 100). The author devotes a chapter to the diary of Adam Czerniakow. He presents some detail on the commonly-available censored versions of this diary. (pp. 176-on). The author supports the functionalist interpretation of Holocaust origin, in which the Nazi German decision to conduct genocide on the Jews did not occur until 1941. (p. 64). Lucy Dawidowicz, on the other hand, supports the intentionalist interpretation of Holocaust origin, going as far as suggesting that the Nazis already planned to murder the Jews as early as 1918. (pp. 144-145). Hilberg suggests that Lucy Dawidowicz is not particularly well regarded by historians, and has essentially no standing as an authority on the Holocaust. (p. 147). Hilberg touches on the popularization of the Holocaust in American culture (which led to Holocaust preeminence). This popularization did not become widespread until the 1970's. (p. 123). DO NOT DIFFUSE HOLOCAUST GUILT AWAY FROM THE GERMANS Regardless of the exact Nazi timeline in precipitating the Holocaust, Hilberg is unambiguous about the perpetrators of the Holocaust, "The destruction of the Jews was a German deed. It was implemented in German offices, in a German culture." (p. 61). In our day and age of preoccupation about non-Germans and the Holocaust, Hilberg's arguably belaboring of the obvious is timely. The author informs the author about Hannah Arendt and her controversial EICHMANN IN JERUSALEM. (p. 150). This caused a furor by raising the issue that Jews played a significant role in their own destruction. (pp. 154-155). In Germany, there at first were concerns about translating her work into German because it may lead to Germans feeling partly exonerated in their murderous conduct towards the Jews. (p. 162). [Applying Hilberg's reasoning to the more recent past, the reader may wonder if the enthusiastic reception of the Germans to the German-language edition of Jan T. Gross' NEIGHBORS is a realization of these very concerns.] Obviously, there is a real tendency in existence for German guilt diffusion for the Shoah. JEWS ADMITTEDLY EXCESSIVELY CONGENIAL TO THE GERMANS [Effectively Confirming Polish Scholar Ewa Kurek] "Jewish passivity" has commonly been misunderstood as only the fact of Jews generally going to their deaths without resistance. [Actually, most members of virtually all nationalities cooperate in their forced deaths without attempting to flee or fight.] The real question of "Jewish passivity" is elucidated by Hilberg, who thus paraphrases Yad Vashem chairman Benzion Dinur, "...who stated in unvarnished language

that the councils could not be considered in isolation because they constituted an `expression basically of what remained of the confidence Jews had in Germany even under the Nazi regime'. The Jews, he said, `carried out regulations' even if they could have evaded them at some risk to themselves. In the Netherlands they had `hurried with the luggage' to the trains that would carry them to the east, and `even in Warsaw and Vilna, in Bialystok and Lvov, reports of death journeys were discredited for a long time'." (p. 151). Hilberg does not mention that the facts in the last paragraph help the reader understand why Poles commonly thought of Jews as too servile towards the Germans. It also makes it easier to see why the Polish Underground at first did not take the Jewish plans to fight the Germans, in the eventual Warsaw Ghetto Uprising, too seriously.

Tsar Nicholas I and the Jews: The transformation of Jewish society in Russia, 1825-1855 Stanislawski, Michael 1983

Aleksander Solzhenitsyn Was Right: Jews at First Generally Resisted Modernization, and Then Became Separatist (Jews as Nationality). Khappers: An "Early Judenrat" in Tsarist Russia. When Tsar Nicholas I reigned (1825-1855), Poland had already been Partitioned decades earlier, and the erstwhile Polish Jews of eastern Poland thus had become part of the western parts of the Russian Empire. This book is less about Tsar Nicholas I and more about how the maskilim (enlightened Jews), during the early stages of the Haskalah (enlightenment), reacted to his policies. Although there was no unanimous answer, among either Jews or gentiles, as to how Jews were to "modernize", certain trends are evident, and I now focus on some of them. THE EMERGING JEWISH INTELLIGENTSIA WAS GENERALLY HOSTILE TO POLAND It is unclear if any of the maskilim supported Polish national aspirations, but at least some maskilim, notably influential ones, were open enemies of Polish independence. Stanislawski alludes to this as he writes, (quote) At the end of 1841, another dimension was added to Lilienthal's mission. Nisan Rosenthal, a powerful early maskil of Vilna [Wilno, Vilnius] who had recently been appointed Honorary Citizen for his services to the empire during the Polish Uprising [the November Insurrection], was then engaged in a power struggle over the communal educational institutions of Vilna. (unquote). (p. 72). The maskilim, at least in general, had no concept of

support for a resurrected Polish state, if only because they were invested completely in Russian rule over the Polish territories. Stanislawski quips, (quote) All Russian maskilim expressed complete loyalty to the emperor and patriotism to the state... (unquote). (p. 103).

THE EXCUSE OF ANTI-SEMITISM—UNMASKED We often hear the exculpation that Jews would not support a resurrected Polish state because of the possibility of Polish anti-Semitism. Ironic to this excuse, many Jews had no problem supporting Tsar Nicholas I despite his undisguised anti-Semitism. Stanislawski (pp. 119-120) describes some maskilim who tried to have Jews believe that Nicholas's actions stemmed from an overwhelming love for the Jews, that Jewish problems were their own fault, and that Jews should be unswervingly loyal to him.

SOLZHENITSYN WAS RIGHT: JEWS AT FIRST GENERALLY RESISTED TSARIST RUSSIAN ATTEMPTS AT MODERNIZATION The Hasidim opposed the maskilim and their modernization policies. (e. g, p. 41, 150). The tsar's establishment of government schools not only allowed the maskilim to circumvent traditionally-minded Jewry, but also empowered the maskilim as agents of the Russification (in geopolitical orientation, if not language and culture) of Jews. Stanislawski writes, (quote) Until the 1840's, the maskilim in Russia were an isolated, persecuted, and muzzled minority, often doomed to penury or exile. With the establishment of the new schools, they gained a power base and economic security, which relieved them of any dependence on the community leaders or even the consensus of Jewish society at large. As employees and allies of the government, they became a potent force within Russian Jewry and a threat to the traditional order. (unquote). (p. 108).

JEWS AS A SEPARATE NATIONALITY Stanislawski clarifies the question of what it meant to be an "enlightened" or "progressive" Jew in tsarist Russia. He writes, (quote) What is clear is that these trends in worship and belief never developed into a full-fledged Reform movement on the German or American model. The denationalized ideology of western Reform was predicated on the myth of religious pluralism within national unity that was profoundly alien to Russia as a whole. The notion that there could be Russians of the Mosaic persuasion comparable to Russians of the Christian persuasion seemed preposterous--indeed, semantically unfeasible--to virtually all subjects of the tsar, gentile or Jew; the national and religious integrity of each group was so palpable and inescapable a reality. (unquote). (p. 140). However, in foreign-ruled

Poland, some Polish Jews did imitate the German Reform movement, and considered themselves Poles of the Mosaic Persuasion (p. 212, Reference 64), or Poles of the Mosaic Faith. [However, most erstwhile Polish Jews considered themselves Jews by nationality, and this animated Endek considerations of Jews as a nationality. In addition, the reader must remember that the term "religious pluralism" is amorphous. Should the religious tolerance that Jews generally experienced in Poland be considered a form of religious pluralism? Among many 20th and 21st century American Jews, religious pluralism does not exist unless virtually all traces of Christianity are removed from public life.]

THE PROPINACJA (TAPROOM, or LIQUOR TRADE) The Jews of the Pale of Jewish Settlement played a major economic role in the ownership of taverns and the selling of alcohol. This led to frequently changing tsarist policies--first in the direction of diminution and then in the direction of the tolerance or even support of Jews in this industry. Economic considerations superseded everything else. It is obvious that, not only the Jews and the nobles but, first the foremost the tsarist authorities, had a vested interest in the sustenance and promotion of the Propinacja at the expense of the peasantry. Stanislawski describes how, because of this, edicts designed to restrict Jewish activity were reversed or not enforced. He comments, (quote) Perhaps the most vital domestic industry in nineteenth-century Russia (as it is in the Soviet Union today) was the manufacture and distribution of liquor. Revenues accruing to the state treasury from vodka distilling and sale equaled, and sometimes surpassed, income from direct taxation throughout Nicholas's reign...the forced closing of Jewish taverns, in particular, were counterproductive...The 1835 statute on the Jews specifically permitted all Jews in the Pale of Settlement to lease taverns and inns throughout the countryside, in addition to lands, mills, postal stations, etc. (p. 171). After this, the pendulum swung again in the direction of restricting Jewish alcohol-related activities. (p. 172). The tsarist authorities imposed a new excise tax on Russia's western provinces in 1849. The author describes what then happened, (quote) But Jews apparently found ways of retaining their role in the sale of vodka in the countryside by selling vodka on the sly from other establishments that they leased from landlords. (p. 173). However, Stanislawski does not explain to what extent the landlords consented to, or even knew about, this process, especially in view of the considerable autonomy enjoyed by Jews in

economic matters. THE MILITARY DRAFT OF JEWS, AND THE KHAPPERS ("EARLY JUDENRAT") Stanislawski suggests that Tsar Nicholas I imposed a draft upon Jewish boys and men in order to remove them from their communities and to convert them to Christianity. Other scholars reject this motive, and suggest instead that the tsar began drafting Jews in order to facilitate their integration into Russian society. Please see: *The Jewish Dark Continent: Life and Death in the Russian Pale of Settlement*, and read the detailed Peczkis review. The author focuses on the KHAPPERS. (pp. 29-on, 128-on). These were "catchers" (Jews hired by the tsar to enforce the draft). They kidnapped Jews off the street for military service, tore boys away from their parents, omitted Jews from military conscription when adequately bribed, etc. Their conduct created considerable divisions within the Jewish community, and the Jews in general hated the KHAPPERS. Although Stanislawski only alludes to this indirectly (p. 186), it is easy to see parallels with the JUDENRAT (JUDENRAETE) under the German Nazis a century later.

The Jews of Bielorussia During World War II Cholawski, Shalom
 1997 **The Ambivalent Attitude, of the JUDENRAETE, to Jewish Flight From the Ghettos, and To Fighting the Nazis. Media-Criticized Polish Scholar Ewa Kurek Was Right** This book has a rather anti-Polish tone. However, it inadvertently provides information that clarifies and validates some of the legitimate Polish grievances against Jewish conduct. In particular, it confutes the memes that exclusively blame Poles for the fact that more Jews did not seek Polish help, and that Poles were "slow" to support those Jews who fought. **JEWS IN COMMUNISM: NOT ONLY ASSIMILATED JEWS OR JUDAISM-MARGINAL JEWS** Shalom Cholawski describes and alludes to the emergence of the Poalei Zion and the Bund, in the late 19th century, and their impact on overall Jewish thinking, as well as the absence of a clear boundary between Jewish Socialists and Jewish Communists. He writes, "It was characteristic of Eastern European Jews that socialist Jewish parties, essentially secular in nature like Poalei Zion, the Bund and part of the Communist Party, included Jews who conducted traditional and even religious lives without their seeing any contradiction between their ways of life and their socialist views. Bielorussian Jewry produced a long and impressive line of famous Jewish

personalities, party leaders and famous writers." (p. xxiii). NOT ALL CHOICELESS CHOICES: A RANGE OF BEHAVIORS OF THE JUDENRAETE TOWARDS THE JEWS IN THE GHETTO Cholawsky presents examples of ghettos in which the JUDENRAETE was benevolent towards the Jewish population, and one which it was decidedly not. As an example of the latter, he comments, "In Berezna, JUDENRAT chairman Yoel Gilber, a one-time public figure, exploited his status in the ghetto for his own benefit and the benefit of the other JUDENRAT members. He received food for the ghetto but gave only part to the population, taking the rest for himself and his colleagues." (p. 262). This was no aberration. Cholawsky writes, "In many other ghettos, too, there were JUDENRAT members and policemen who were known for their inflexibility, their indifference towards other people's suffering, their heavy handed methods, and their concern only for themselves." (p. 263). The author inadvertently touches on the meme of "choiceless choices". This meme is often invoked to summarily dismiss Jewish misconduct during the Holocaust. Yet not everything Jews did under the Nazis partook of choiceless choices. Thus, for example, obeying German commands may have been a choiceless choice, but the local JUDENRAT's withholding of food from the Jewish masses, was not a choiceless choice. MEDIA CRITICISMS NOTWITHSTANDING, POLISH SCHOLAR EWA KUREK WAS CORRECT: JEWISH LEADERS SACRIFICED SOME JEWS IN AN ATTEMPT TO SAVE OTHER JEWS Author and eyewitness Cholawsky frankly acknowledges that, "Some JUDENRAETE even came to terms with the idea that there was a need to sacrifice part of the Jewish population in order to save the rest." (p. 254). Consider, for example, the Glubok ghetto. Cholawsky notes that, "The attitude of the Jewish police towards the ghetto was not all of one piece. There were some who believed that it was permissible to sacrifice the individual for the 'general welfare'. They therefore provided the Germans with Jews sometimes for labor and sometimes--for execution." (p. 256). Another example is provided by the local rabbis of Rubzhewice, who advised the local JUDENRAT to turn over some fugitive Jews, as demanded by the Germans. (p. 258). IMPLICATIONS OF THE AMBIVALENCE OF THE JUDENRAETE TO JEWS BECOMING FUGITIVES In many cases, the local JUDENRAT was strongly opposed to any Jews fleeing the ghettos and hiding in the forests or among the GOYIM. At times, the JUDENRAT would even denounce

Jews that were contemplating such an act, to the Germans. Examples of local JUDENRAT hostility towards Jewish fugitive behavior are those at Baranowicze, Glubok, Dolhinov, and Novogrudek. (pp. 256-257). At times, the local JUDENRAT would repeat mollifying German lies, as facts, in order to further discourage any Jewish flight from the ghettos. As an example, with reference to the JUDENRAT of the Pinsk ghetto, Cholawski comments, "When rumors were spread in October 1942 of pits being dug, the German commander had invited the JUDENRAT chairman Minsky and his colleagues come to him and calmed them with a story that the pits were to be used to store fuel and that the Jews were working for the German war effort. Minsky and his colleagues passed on the soothing words verbatim without any warning or reservations." (pp. 257-258). Consider the implications of all this. Nowadays, the infrequency of Jews ultimately trying to save their lives, by fleeing the ghettos, is reflexively blamed on the alleged indifference or hostility of the local population towards aiding fugitive Jews. As shown by Cholawsky, a very important reason for Jews not going into hiding among Aryans, on a larger scale, is the many JUDENRAETE that had harsh policies against any Jews fleeing from the ghettos! So do not unilaterally blame everything on the Poles.

IMPLICATIONS OF THE AMBIVALENCE OF THE JUDENRAETE TO JEWS FIGHTING BACK AGAINST THE GERMANS Shalom Cholawsky identifies a range of JUDENRAT attitudes towards Jewish open or guerrilla resistance, ranging from total opposition to ambivalence to active support. (pp. 255-on). However, serious attempts to resist the Germans were very much in the minority. Cholawsky acknowledges that, "The third group of JUDENRAETE who lead the revolt, EXISTED IN ONLY A FEW GHETTOS. Where JUDENRAETE members were active in the underground or played a role in the spontaneous uprisings by the ghetto's Jews." (p. 261; Emphasis added). This noncommittal Jewish attitude towards combat is obvious. So why is it surprising, for example, that Poles commonly did not take the upcoming Warsaw Ghetto Uprising too seriously, that Poles were possibly reluctant to provide significant armaments to the suddenly fighting-professing Jews, and that, other factors being equal, Poles were not exactly keen on welcoming Jews into the ranks of Polish guerrilla forces, such as the A. K. (ARMIA KRAJOWA) or the NSZ? The alleged Polish tendency to be skeptical of Jewish fighting abilities, and the alleged reluctance to embrace and include fugitive Jews as desirable guerrilla

fighters, is customarily blamed on (what else?) anti-Semitism, on stereotypes of Jews are poor soldiers, etc. Cholawski's work inadvertently shows that the explanation is much more prosaic: The JUDENRAETE, of the German-occupied Belarussian-majority territory of the Kresy, could not make up its mind whether to maintain "Jewish passivity" in trying to appease or bribe the Germans, or whether to fight them. This, of course, was also true of the JUDENRAT of the Warsaw Ghetto and of other locations. THE JUDENRAT: OFTEN AN ELITE OF SECULARIZED JEWS THAT LOOKED DOWN UPON TRADITIONAL OR RELIGIOUS JEWS The nowadays-seen antagonism, of many atheist Israeli Jews towards the HAREDIM, evidently has a long history. In fact, Cholawsky believes that the relationships between the JUDENRAETE and ghetto Jews, in the shtetls of German-occupied Belarus, were usually better than those of their counterparts in central German-occupied Poland, for this very reason. He writes, "There was in this region no assimilated strata of persons like the many who entered the JUDENRAETE in other parts of Poland and in other European countries, particularly in the larger cities, and who served as a murky source of alienation and even of hatred, not a little due to self-hatred, towards the ghetto Jews." (p. 265).

Jewish Passivity: The Facts

Harvest of Hate: The Nazi Program for the Destruction of the Jews of Europe Poliakov, Leon 1951 **German Guilt Diffusion**

Confronted. Jewish Passivity. Ewa Kurek Right. Polish Death Camp Mendacity Irony. The Unfolding Polokaust Leon Poliakov, a French Jew and Holocaust scholar, provides the reader with an information-packed one-volume encyclopedia of the Holocaust. He covers such diverse topics as the rise of Nazism, the early persecutions of Jews, the development of what has become known as industrial genocide, Allied successes in freeing some Jews, Himmler's second thoughts on the extermination of Jews, and much more. He mentions the attempts of Max Naumann, a German Jew, to effect reconciliation between German Jews and the Nazis (pp. 10-11).

JEWS AS RADICALS: ZYDOKOMUNA In 1936, Polish Cardinal August Hlond described Jews as "freethinkers, vanguards of Bolshevism, etc." for

which he has been reviled as an anti-Semite ever since. It is interesting to note that Poliakov, using different words and employing a positive spin, makes basically the same generalization as did Cardinal Hlond. After listing several prominent Jewish Communists (e. g., Karl Marx), he writes: "These last remind us that it is in the Jewish tradition to be attracted to critical and reforming tendencies and to make common cause with the disinherited." (p. 9). [But how is participating in a movement of mass murder making common cause with the disinherited? Does the end justify the means?]

ASSIGNING BLAME FOR THE HOLOCAUST: NO GERMAN GUILT

DIFFUSION Unfortunately Poliakov frequently lapses into standard Polonophobic and anti-Christian formulations. On the other hand, he makes clear the connection between recent German behavior and German attitudes that had long predated Hitler: "For decades, innumerable philosophers, journalists, and teachers had exalted the Prussian ideal of inflexible hardness and blind obedience--while the solemn Hegel himself deified the state. For a century the Jahns, the Arndts, the Lists, the Treitschkes, and the von Bernhardis had proclaimed the superiority of the German race and urged Germany on to new and joyous wars." (p. 284).

POLISH ATTITUDES Leon Poliakov presents evidence that contradicts the common stereotype of most Poles being indifferent to the sufferings of Jews. It also counters historian Yisrael Gutman's contention that common sufferings did not bring Poles and Jews any closer. The following is from a February 1940 letter from General Johannes Blaskowitz to von

Brauchitsch: "The violence publically perpetrated against the Jews is not only provoking in the basically pious Polish people a deep disgust with their perpetrators; it is also creating a profound pity for the Jewish population, to whom the Poles were more or less hostile until now." (p. 42).

CANDOR ABOUT "JEWISH PASSIVITY" Poliakov cites two different German documents in which German soldiers are cautioned to closely watch captive Poles and Russians, and to do so while fully armed. This is in explicit contradistinction to the watching of captive Jews, during which a much more relaxed German policy can be taken. (p. 226). The author also points out that, one reason that Jews did not resist the Nazis, to a greater extent than they did, was the fact that Eastern European Jews, as a whole, had lacked a military tradition. (p. 226). [This helps explain why Poles, in the past, often doubted the value of Jewish soldiers, and why, in the months prior to the Warsaw Ghetto Uprising, the Polish Underground did

not take Jewish claims of wanting to fight the Nazis too seriously.]Poles had sometimes complained that Jews were too compliant towards the Germans. This is supported by the fact that Jewish leaders long believed that the persecution of Jews could be stopped through the payment of massive bribes to the Gestapo (p. 99). So Polish scholar Ewa Kurek, who was recently blamed for her truthfulness about Jewish conduct, was correct. AN IRONY TO THE FALSEHOOD OF "POLISH DEATH CAMPS" For all of the chronic, mendacious media remarks about "Polish death camps" (or baseless insinuations that Poles' presumed attitudes towards Jews had something to do with their location), the Nazis had originally planned to build the mass-gassing facilities in the German-occupied USSR. They opted for Poland instead, probably owing to a shortage of rolling stock. (p. 192). NAZIS DID NOT INSIST ON THE DEATH OF EVERY SINGLE JEW IN THEIR GRASP Contrary to the claims of Holocaust uniqueness advocates, the Nazis did in fact deliberately spare some known Jews. For example, fifty rich Dutch Jews ransomed themselves. (p. 254). Poliakov elaborates on mass-amnesty proposals entertained by the Nazis and concludes that: "...it is impossible to tell the number of lives saved by the 'Europa Plan'. A few thousand Jews were allowed to go to Switzerland; some tens of thousands of Jews were spared deportation from Budapest..." (p. 258). THE UNFOLDING POLOKAUST. POLES AND OTHER SLAVS ALSO TARGETED FOR EVENTUAL GENOCIDE Ironically, for all the talk about Poles and Jews being "unequal victims", the Germans never saw any need to "protect" the Poles from being "defiled" by Jews: "On the other hand, certain sacral measures, such as the Nuremberg laws, were never introduced into a territory which the Nazis considered to be inhabited by an inferior race." (p. 38). Leon Poliakov's work is not limited to the extermination of the Jews. In a manner reminiscent of Raphael Lemkin, Leon Poliakov elaborates on the Germans' genocide of Poles in terms of the wholesale murder the Poland's intelligentsia, the reducing of the fertility of the population (including by the encouraging of abortion: p. 274), the mental degradation of the Polish population, etc. (pp. 268-280). He quotes Polish sources whose estimates are that 3 million non-Jewish Poles were murdered, with 35,000 Polish intellectuals among the victims (p. 269). He also recognizes the fact that any mass resettlement of Poles would have exacted a very high death toll (p. 277). This would in itself be tantamount to genocide. Poliakov also recognizes the fact that the mass sterilization

methods being developed by the Germans, not ready for use against Jews, were instead to be used as part of the mass extermination of the Slavic untermenschen: "It should also be pointed out that these ambitious projects were not aimed at the Jews alone, but looked to the immediate sterilization of all the so-called inferior races." (p. 253). Meanwhile, Himmler spoke of 30 million Slavs killed as one of the eventual goals of Operation Barbarossa (p. 268), while Anthropology Professor Abel recommended the extermination of the Russian people (p. 266). Wetzel opposed the wholesale extermination of Slavs, not because the Slavs were deemed any more inherently worthy of life than Jews, but owing solely to obvious practical considerations (p. 266-267). Of course, as conditions changed, the extermination of the Slavs would become feasible, even through the employment of industrial genocide. Poliakov recognizes this fact: "The same word 'genocide' applies to the persecution of 'inferior peoples,' even if this was sometimes a 'delayed' genocide...Once the 'final solution' had been launched out on, all mental barriers were smashed and the necessary psychological precedent created...It was easy enough to see, moreover, by simple induction that so insane a scheme could not stop half-way; if the fortunes of war had given the Nazis enough time, the force of the logic of genocide would have inexorably driven other people and races into the gas chambers." (p. 264). INDUSTRIAL GENOCIDE NOT LIMITED TO JEWS AS A TARGETED PEOPLE Poliakov does not mention that the Germans were, in fact, already employing industrial genocide on Poles. For instance, in the little-known death camp of KL Warschau, some 200,000 non-Jewish Poles were gassed and cremated. See: KL Warschau W Swietle Dokumentow: Raport Dla Prezesa Instytutu Pamieci Narodowej, Na Potrzeby Szko I Budowy Pomnika Ofiar Obozu KL Warschau.

For Those I Loved Gray, Martin 1971 **Jewish Collaboration With the Nazis. Jewish Passivity: Germans Didn't Even Have to Guard Jews! Holocaust Long Disbelieved by Jews** Some seldom-discussed information is included. For example: JEWISH NAZI COLLABORATION While in the Warsaw Ghetto, the Germans attempted to make Gray a Jewish informer (p. 96). It is unclear if he actually provided useful information to the Germans. Then the "resettlement" of Warsaw's Jews to Treblinka began: "Jewish policemen with raised clubs yelling orders: they

needed six thousand heads that evening." (p. 101). Those Jews who attempted to hide in their homes were often betrayed by their neighbors or relatives in the Ghetto (p. 103). Gray reports what happened after the Jews in an area had been cleared out: "Afterwards, Ukrainian, Latvian, and Lithuanian SS men and the Jewish police searched the buildings, looting, killing anyone they caught there. They smashed the furniture, wrecked the beds and broke through the walls: they looked for hideouts where families had taken refuge, for gold and jewels." (p. 109). Gray also describes scenes around the death trains being loaded with human cargo: "I followed them to the hospital to find out. The cattle cars were there, lined up at the platforms, policemen yelling. I recognized the mighty Szmerling, whip held high dashing from the herd to report to the SS. Yet he was a Jew. Like them. Like me. They were shoved into the cars, separated, and if anyone shouted, protested or struggled, they got a blow from an iron bar, or a bullet." (p. 102).

JEWISH PASSIVITY: THE GERMANS DID NOT EVEN HAVE TO GUARD THE JEWS! In time, it became Gray's turn. But after escaping from Treblinka by stowing away on a departing supply train, he experienced a Jewish Germanophilia of sorts. Near Zambrow, Gray encountered a Jewish work gang with no German guards anywhere near, because "the Germans trust us." (p. 162). They scoffed at the notion of Treblinka. Clearly, in common with many other places, the Jews near Zambrow were slow to accept the reality of the German-made Holocaust. Yet nowadays, Poles are exclusively blamed for "not doing enough" for the Jews.

BANDITRY THAT COULD PROVOKE POLISH COUNTERMEASURES Polish peasants sometimes denounced or killed Jews known or suspected of thievery. Gray sometimes sought Polish help, while at other times he simply stole from Poles during his treks in the countryside (e. g., p. 158, 183, 184).

POLISH COLLABORATION ENCOURAGED BY ALCOHOL There is an account of an alcoholic Polish man who betrayed several Jews (pp. 233-234). The reader may not realize that the Germans encouraged alcoholism among Poles, both to degrade them and also to exploit this dependency as leverage for such collaborative acts as betraying Jews.

TURNCOAT AUTHOR SERVES THE SOVIETS AGAINST THE POLES Gray's experiences shed light on Jewish-Communist collaboration (Zydokomuna), a major factor antagonizing Poles against Jews during and after the war. He at first has positive remarks about the AK (p. 187) before lapsing into standard, mostly unsubstantiated,

accusations of the AK and NSZ denouncing and killing fugitive Jews. He joins the Communist GL-AL bands, and includes a photo of himself and Mieczyslaw Moczar in the book. Moczar sends him on a mission to spy on the NSZ, from which he narrowly escapes with his life (pp. 224-226). Later, after the arrival of the Soviet occupants, the NKVD also uses him for espionage: "Do your best, find us the NSZ, the informers, the denouncers, the collaborators, the people who don't like us." (p. 233)

Jews That Served the Nazis: No Double Standards

In Those Nightmarish Days: The Ghetto Reportage of Peretz

Opoczynski and Josef Zelkowicz Opoczynski, Peretz 2015

Not Only Poles: Jews Robbed Jewish Dead. A Rare Jewish Moral Reckoning on Jewish-Nazi Collaboration This work features the written works of Peretz Opoczynski (Warsaw ghetto) and Jozef Zelkowicz (Lodz ghetto). Much of the everyday information has been presented before (see the first comment under this review). For this reason, my review devotes considerable attention to the sociology and politics of Poland's prewar Jews. **JEWIS AND JOURNALISM: HOSTILITY TO POLISHNESS; PROMOTION OF FRIVOLITIES IN THE MEDIA** In his description of the authors, editor Kassow comments, (quote) Before the war, Opoczynski and Zelkowicz were journalists who knew the people they were writing for: the factious, argumentative, opinionated Polish Jews who read the morning Yiddish newspapers...Modern secular Jews loved to hear gossip about Hasidic rebbes; Hasidim avidly read exposes of crafty criminals. Yiddish-speaking Jews devoured biting satires of Polish-speaking Jews (SHMENDRIKES)[SCHMENDRICKS, that is, nobodies] and their shallow pretensions. (unquote). (p. viii). For an exposition of the contempt of Peretz Opoczynski towards Polish-speaking Jews--as SHMENDRICKS--see p. 42 and p. 93. **OVERALL JEWISH HOSTILITY TO ASSIMILATION NOT THE FAULT OF THE POLES** Acculturated and assimilated Polish Jews were "too Jewish" for many Poles and "not Jewish enough" for many Jews. Editor Kassow alludes to the fact (as noted by Endeks) that Polish-speaking Jews remained Jews first and "Poles" second, while anti-assimilationist Jews warned that even outward Polonization meant a

suicidal loss of essential Jewishness, (quote) While the Polish-language Jewish press showed great sympathy for Zionism, supported the new Hebrew literature in Palestine, and extensively reviewed Yiddish literature and theater, the Yiddish-language sector stubbornly refused to return the favor...The Yiddish writer Yehoshue Perle called them, "MENTSHN ON A MORGN", people without a future... (unquote). (p. xi). Furthermore, (quote) Opoczynski, more outspoken,...made no secret of his contempt and even hatred of Polish-speaking Jews. (unquote). (p. xii). Do not blame everything on the Poles. It is clear that Jews themselves maintained anti-assimilation as the norm among Polish Jews. ANTIGOYISM Peretz Opoczynski of the Warsaw ghetto wrote of a situation where Jewish mail carriers were not acting as uprightly as Christian mail carriers. This prompted the following quoted remark of some angry Jews, "You're worse than the GOYIM." (p. 48). Another derogatory remark about gentiles, SHEYGETZ, was also used by Jews. This was reported by Jozef Zelkowicz of the Lodz ghetto. (p. 175, 178). ATHEISM AND COMMUNISM INTERTWINED WITH THE YIDDISHIST MOVEMENT: THE FACE OF THE ZYDOKOMUNA Editor Samuel D. Kassow writes, (quote) At some point he [Zelkowicz] joined the militantly secular, Yiddishist, and PRO-SOVIET Left Poyalei Tsiyon [POALE ZION] party, which also included the noted historians Emanuel Ringelblum and Raphael Mahler. The party, which had a particularly strong presence in Lodz, was a staunch supporter of YIVO, and the Central Yiddish School Organization (CYSHO), a network of secular Yiddish schools supported by the Bund. (unquote). (p. xxvi; Emphasis added). GRAVE ROBBERY: JEWS ALSO ROBBED THE GRAVES OF JEWS Neo-Stalinist Jan T. Gross has gotten a lot of media attention through his portrayal of Poles as a dastardly people "out to get the Jews", animated by (what else?) greed and anti-Semitism. This included lurid accounts of Jewish burial sites looted--presumably by Poles--as in Gross' GOLDEN HARVEST. In reality, grave robbery is no "Pole on Jew" thing. It is an unremarkable behavior that respects no nationality, and is common under the brutalizing conditions of war and occupation. Jozef Zelkowicz of the Lodz ghetto describes the funeral of a Jew who had recently died, (quote) He's wrapped in rags with a rotten board under his back--a rotten piece of wood that will later be stolen to warm a spoonful of soup for someone still alive...Who robbed the Jews of their sense of piety toward the dead, nurtured in their hearts for centuries? (unquote). (p. 164). JEWISH-NAZI

COLLABORATION By way of introduction, the public has learned via JUDENJAGD--the work of neo-Stalinist Jan Grabowski--that some Poles could be induced to turn-in fugitive Jews by rewarding such Poles with a bag of sugar. In another context, Vidkun Quisling had argued that his collaborative actions had alleviated the privations faced by the Norwegians in German-occupied Norway. The alternative--direct German rule over Norway--would only have made things worse. Very much the same considerations applied to Jewish-Nazi collaboration. For instance, in describing the infamous Jewish ghetto police in the Lodz ghetto, Jozef Zelkowicz said, (quote) The Jewish police were bought. Then they were gotten drunk and given a kind of hashish: their children were exempted from the deportation decree, and they were provided with a kilo and a half of bread per day in exchange for this bloody piece of work, enough bread to eat their fill and an extra ration of sausage and sugar. At the same time, the police were given a rationale to justify their acts: "If our molars are ripped out, our living limbs chopped off, and our bodies cut in two by our own, familiar Jewish hands, perhaps it will not be as painful as the same acts carried out by strangers, with their rough and dirty ones." (unquote). (p. 239).

A MORAL RECKONING ON JEWISH-NAZI COLLABORATION: NOT JUST CHOICELESS CHOICES Nowadays, Jewish collaboration with the Nazis is commonly excused by the extreme circumstances (while collaboration of others under German occupation (e. g, Poles), in accordance with the double standard, is not). Interestingly, those Jews who actually went through the Holocaust, and know better than anyone else what it is like to be a Jew under the Nazis, do not so easily let Jewish collaborators off the hook. For instance, Peretz Opoczynski of the Warsaw Ghetto commented, (quote) Someday the role played by the officials of the Jewish Council--spooning everything of value their own way--will be exposed in the harshest light. These were the corrupt civil servants who would obtain an exemption from forced labor for anyone who had enough hard cash, leaving those without any money to be deported in their place. When everything comes to light, it will also be impossible to hide the shameful role played by the Jewish police, which up until now has been completely silenced. (unquote). (p. 95).

SCALE OF DEATH AT THE LODZ GHETTO ITSELF According to the editor, Samuel D. Kassow, Lodz had the highest "natural" mortality rate of large Jewish ghettos in German-ruled

Poland. Fully 21% of its original inhabitants had died from starvation and disease during its existence (1940-1944). (pp. xxix-xxx).

Forgotten Trials of the Holocaust Bazyler, Michael J. 2014
Jewish Collaboration With the Nazis. Double Standards. I offer a more analytic perspective of this book JEWISH COLLABORATION WITH THE NAZIS: AN EXCULPATORY APPROACH The most disappointing chapter in this book is the one on the Kapo Trials in Israel. The authors treat the Holocaust as a self-evidently unique event, making Jews out to be under a different standard from everybody else. Following this dubious reasoning, they summarily reject any criminal wrongdoing on the part of Jews who served the Nazis as Kapos. (pp. 215-217; See especially p. 224). In doing so, they ignore evidence that the Jews--just as members of other incarcerated nationalities--DID have real choices. Jews were not forced to become kapos. Jews serving the Nazis were not generally forced to be brutal to their underlings, and, as was the case with non-Jews in the camps, were free to reject the rewards offered by the Nazis in exchange for collaboration against other inmates. For more on this, please click on, and read my detailed review, of *A Narrow Bridge to Life: Jewish Slave Labor and Survival in the Gross-Rosen Camp System, 1940-1945*. Now let us consider the only Jewish kapo trial in the USA--that of Jacob Tannenbaum in the late 1980's. In a plea deal, Tannenbaum was stripped of his U. S. citizenship, but was allowed to live out the rest of his life, in the USA, as a free man. Tannenbaum's defense attorney, Elihu Massel, explained this as follows, "It [would] avoid a truly ghastly trial in which Jews would have had to testify against Jews, none of whom really want to remember." (p. 201). The double standard is palpable! Only Jews are exempt from testifying against other Jews. The sensibilities of non-Jews, who suffered at the hands of the Nazis, are entitled to no such deference, and they are forced to re-live their horrible experiences whenever they are called upon to testify in court. Now let us remember the feeding frenzy of the media and academia, regarding presumed Polish guilt for Jedwabne, and in support of neo-Stalinist Jan T. Gross. "Polish guilt" is largely based on the 1949 trials at Lomza, in which Poles had to testify against other Poles. Moreover, Poles had to testify against other Poles under imminent threat of torture, under the jeopardy of being convicted

themselves, and in an atmosphere of rampant Communist terror (including Jewish Communist terror), during which tens of thousands of Poles were being murdered, and many more imprisoned. Where is justice? WERE JEWS CONSISTENTLY TREATED WORSE THAN EVERYBODY ELSE? The Judeocentric bias of the authors is evident in other ways. They selectively cite facts that support the premise that Jewish inmates were treated more harshly than gentiles, as at Dachau (pp. 76-77), and in Nazi concentration camps generally. (p. 195). However, the reader should be aware of other testimonies that contradict this premise. I urge the reader to click on the following, and read my detailed reviews: At the Nazi German concentration camps at Stutthof, Sachsenhausen, and Dachau, Jews were not treated worse than Poles, at least not consistently: Shavelings in Death Camps: A Polish Priest's Memoir of Imprisonment by the Nazis, 1939-1945. Jews at Mauthausen were treated noticeably better than Poles, at least in 1945: Poles Apart: The Tragic Fate of Poles During World War II. Jews at Buchenwald were not treated as harshly as the Poles: The Theory and Practice of Hell: The German Concentration Camps and the System Behind Them. The last eyewitness testimony is particularly instructive, as the author had no natural sympathy towards Poles or Roman Catholics. He was a German and a radical leftist. A LITTLE BIT OF RECOGNITION OF THE GENOCIDAL SUFFERINGS OF NON-JEWS Authors Michael J. Bazyler and Frank M. Tuerkheimer briefly depart from the customary Judeocentric approach to Nazi war crimes. They introduce Poland's "Nuremberg", the trial of Amon Goth (Goeth), as follows, (quote) Next to the Soviet Union, no country suffered as much as Poland from German occupation. Poland was in fact more ravaged than the USSR. While the latter's large territory, spanning eleven time zones, was only partially occupied, all of Poland eventually came under the yoke of Nazi rule. Between 18 and 20 percent of the prewar Polish population perished during the six years of occupation from 1939 to 1945, making Poland the country that suffered proportionately the largest loss of any belligerent during the Second World War. Polish infrastructure was devastated as well. (unquote). (p. 101). As for other Slavic peoples, Bazyler and Tuerkheimer introduce the Kharkov Trial of 1943 as follows, (quote) In the brutal history of humanity, no other tragedy compares to the scale of death and destruction brought by Germany in the years between 1941 and 1945 to the territories of present-day Russia, Belarus, and the Ukraine. During the

forty-seven months of what is known in the region as the Great Patriotic War, approximately 30 million Soviet civilians and soldiers lost their lives. Twenty million of these were civilians. Over sixty years later, more than 2.4 million are still officially considered missing in action, while 6 million of the 9.5 million buried in mass graves remain unidentified. (unquote). (p. 15).

Judenrat: The Jewish Councils in Eastern Europe under Nazi Occupation Trunk, Isaiah 1972 **The JUDENRAT and Jewish-Nazi Collaboration. Let's Have No Double Standards on Collaboration by Jews and by Poles.** This encyclopedic work (review based on 1972 edition) includes arcane details about the origins and function of the Judenrats, including such things as organization, administration, religion, education, economics, medical issues, public welfare, and much more. There is also much on postwar trials of honor of Jewish collaborators, and actual trials of Jewish collaborationists in Israel (1951-1964). A middle view is followed that avoids the extremes of unmitigated guilt and unilateral exoneration owing to the extremity of circumstances, and the fact that "all Jews were victims of the Nazis". [Actually, more than half the world's Jews weren't]. In addition, not all choices made by the Jews under the Nazis were choiceless choices. Far from it. POLICJA GRANATOWA FORCED TO SHOOT JEWS. OTHER TIMES, JEWS REFUSE POLISH AID Just as the Polish Blue police was sometimes forced by the Germans to carry out the shooting of ghetto Jews, so was the Jewish police on many occasions. (p. 483). Polish help to Jews is occasionally mentioned. (e. g., p. 523, p. 539). At other times, however, Jews refused offers of Polish help, choosing to remain in the ghettos. (e. g., p. 442). This decision almost always doomed them. All this is ironic in view of the endless complaints that Poles "did not do enough" to help Jews. JEWISH GESTAPO AGENTS, ETC. "Open and secret agents, who supplied information to their German masters, were active in the ghettos". (p. 504). "Nihilism and lawlessness became widespread among the ghetto police, leading to far-reaching collaboration with the Germans." (p. 500). "...shameless blackmailers, and thieves." (p. 538). "The ghetto police actively participated in uncovering hidden Jews in many ghettos. Familiar with the topography of the ghetto, the layout of the apartments, and the nooks where people might try to hide, the ghetto police was given the task

of sniffing out Jews in hiding." (p. 513). SOME CORRECTIONS Trunk incorrectly claims that only Polish Communist guerilla units accepted Jews. (p. 452). There were, in actuality, openly Jewish soldiers in the NSZ and AK, including its top echelons. He also says that cooperation with the Germans was compelled in the case of Jews (e. g., the Judenrats), while that of non-Jews (e. g., the 260,000 Poles in the German-ruled administration: p. 572) was voluntary. This is incorrect. For example, no sooner had the Germans conquered Poland than they demanded that the prewar Polish criminal police report for duty under threat of death for no-shows: Hence the Polish Blue Police (Policja Granatowa). (Also, one of my uncles fled and hid to avoid service in the German administration).

GERMAN TERROR RECOGNIZABLY CORRUPTED THE JEWS. WHY NOT ALSO RECOGNIZE THE SAME FOR POLES? "They [Jewish Council members] were in danger of going to the extreme in cooperating with the Nazis, not so much in the illusory belief of interceding for the common good of the Jews as for their own benefit. In an atmosphere of moral nihilism, corruption of Nazi officialdom, and inhuman terror, it was not easy for such Council members to be on guard against crossing the fine demarcation line between cooperation and collaboration." (p. 573). (The same held for the Polish Blue Police, albeit under less severe circumstances. But the similarity ends there. Jewish collaborators weren't liquidated by Jewish insurgents until well into the "resettlements", and then only sporadically. In contrast, the Polish Underground regularly liquidated Poles who had drifted into collaborationism. The extremity of circumstances didn't change this. For instance, Poles turned informers as a result of being broken by Gestapo tortures were liquidated just the same.)

HANNAH ARENDT CENTRAL ARGUMENT IGNORED Let's take this further. Trunk doesn't address Hannah Arendt's contention that, without the massive Jewish collaboration, the Germans wouldn't have been able to kill anywhere near 5-6 million Jews. Suppose, instead, that any Jew who took part in the "resettlements" was promptly assassinated, regardless of circumstances. Would the Germans have proceeded anyway, or would they have decided that the Jewish genocide was too disruptive to complete during wartime? Pointedly, Hans Frank already favored the latter (see the Peczkis review of HANS FRANK).

International Humanitarian Law and International Human Rights Law

Ben-Naftali, Orna 2011 **Israeli Trials of Jewish Kapos.**

Double Standards on Collaboration Redefining "Nazi Collaboration", and Suppressing Information, In Order To Allow Jews to Summarily Escape Blame, While Non-Jewish Collaborators Remain Blamed. The various authors of this work focus on international law, as especially relative to wartime or war-consequent situations. Two works stand out. Ben-Naftali (pp. 130-on) examines the legality of Israel's continued rule of territories it had acquired in the June 1967 War. Ana Filipa Vrdolyak focuses on genocide (pp. 291-on). She notes the coining of the term by Rafael Lemkin, and use of the term genocide to encompass the destruction of the culture of a people as well as the peoples themselves. This was first applied, in post-WWII Poland, in the ARTUR GREISER case. Genocide thus included the destruction or prevention of use of libraries, museums, schools, historic monuments, places of worship, etc., aimed to destroy the language, religion, or culture of a group. (p. 294). Unfortunately, editor Ben-Naftali does not follow up her thought-provoking study of the trials of Jewish KAPOS. For this reason, I review her earlier article below:

Ben-Naftali, O., and Y. Tuval. 2006. Punishing International Crimes Committed by the Persecuted: The KAPO Trials in Israel (1950's--1960's). *JOURNAL OF INTERNATIONAL CRIMINAL JUSTICE* 4:128-178. Israel's Nazi and Nazi Collaborators (Punishment) Law 1950, best known for its application in the trial of Adolf Eichmann, was originally enacted to punish Jews who had collaborated with the Nazis against other Jews. (pp. 128-129). The law stemmed from the following: There were 200,000 Holocaust survivors in the young State of Israel, and they angrily wanted the collaborators to be brought to justice. (p. 144). Some 30-40 trials of Jewish collaborators took place between 1951 and 1964 (pp. 128-129), but very little is publicly known about them. Court judgments, in Israel, are normally available. With some exceptions, the trials of Jewish kapos are not. They have been sealed, as recently as the 1990's (when interest in them increased), for many decades. (pp. 150-151). Is the privacy of those involved the only consideration? Ben-Naftali and Tuval point out that the trials have been expunged from Israel's collective memory, and this matter has been the subject of deliberate collective forgetting. (p. 128). They are

not part of the curriculum of the Israeli educational system. (p. 129). Ironic to accusations that Poles do not want to face up to "dark chapters" in their history, is it possible that it is the Jews who do not want to face up to "dark chapters" in their history? The authors complain that the Nazi Collaborators law legally equated the Jewish traitors with the perpetrators without distinction--although this consideration met with legal dissension. (p. 137, 147, 153). However, the sentences imposed by the judges were relatively lenient, and the authors suggest that this stemmed from judges actualizing the distinction between Jew and Nazi perpetrator. (p. 168). The authors suggest that the Nazi Collaborators law functioned the way it did because the Holocaust had been so recent that its implications had not yet been fully appreciated. Could it be, instead, that there was a growth of Jewish identity politics (including grievance politics) relative to the Holocaust, and that this new identity made it possible to see Jews only as victims but never as victimizers? It very much appears that the authors, in this article, are trying hard to re-define terms such as Nazi collaboration, and perhaps to make Jews special, in order that Jews who collaborated with the Nazis not be seen as such. I examine their contentions below.

THE STANDARD EXCULPATION: UNUSUAL CIRCUMSTANCES Ben-Naftali and Tuval argue that the Holocaust may as well have happened on another planet (p. 140), because the customary human norms did not apply. For this reason, the Jewish kapos should not be reckoned as collaborators. To be consistent, much the same considerations should apply to other genocides. Consider, for example, the brutal German occupation of Poland. Is it surprising that some Poles denounced Jews, were "greedy" over the acquisition of Jewish property, became SZMALCOWNIKI (blackmailers of fugitive Jews for their belongings), etc.? Should they, too, be excused in some way?

CAN VICTIMS OF NAZIS BE COLLABORATORS? DOUBLE STANDARDS FOR JEWS AND NON-JEWS The authors argue that the Jewish kapos were not collaborators because they were themselves members of a victim group (Jews), because they never adhered to Nazi ideology, because they were never seen by the Germans as fellow Nazis, because they lived under the same inhumane conditions as their victims, and because they were nothing more than order-fulfillers. (p. 157, 167-168). This, too, is disingenuous. The Poles ALSO were a despised victim group (UNTERMENSCHEN) situated only one rung above the Jews in German thinking. Polish collaborators, as well

as other Poles, lived under very inhumane conditions. Virtually no ethnic Polish collaborators (as opposed to VOLKSDSDEUTSCHE--Polish-speaking Germans) adhered to Nazi ideology. The Germans, most certainly, never saw Polish collaborators as fellow Nazis! Members of the Polish Blue Police (POLICJA GRANATOWA) who participated in the JUDENJAGD (as emphasized by Jan Grabowski vel Abrahamer) were also direct or indirect order-fulfillers. Should Polish collaborators, therefore, be exonerated?

MITIGATING CIRCUMSTANCES: FEAR OF DEATH, AND MINIMIZING DEATHS Let us consider an auxiliary matter. Ben-Naftali and Tuval (p. 138) note that, in a criminal proceeding involving charges of collaboration, saving oneself from the threat of immediate death, or to avert worse consequences, can serve as mitigating circumstances. However, they do not specify when these mitigating circumstances would be valid. Let us focus on facing death for non-compliance. Consider, for example, the following three situations: 1). The Jewish ghetto policeman, at a ghetto in German-occupied Poland, is in the first half of 1942 or so. He believes the German claim that the Jews he is daily loading upon the trains are being resettled for labor. Both he and the Jewish community are confident that the vast majority of Jews will survive the war, just as Jews had survived past wars and persecutions. He is hardly thinking of death. 2). The Jewish ghetto policeman, now in the second half of 1942 or later. He strongly suspects that the Jews he is boarding on trains are being put to death, and the Jewish community suspects that, unless the war ends very soon, nearly all the Jews will be exterminated. However, at this point, there is no direct or imminent threat to his own life. 3). The same situation as (2), but now the Germans have promised to shoot the policeman, his family, and additional hostages, if he does not fulfill his train-loading tasks. Do the exculpations mentioned by the authors apply only to situation (3), or also (2) and even (1)? How would fear of death inform the conduct of Poles at Jedwabne, as made known by Jan T. Gross? Could it be said that Poles were under immediate fear of death because armed Germans were standing away not far from them? Alternatively, would the Poles actually have to be looking down the barrels of German guns before they would be recognized as being in a death-threatening situation? Now consider the commission of untoward acts in order to forestall worse ones. Consider, for example, the controversial Chaim Rumkowski (Rumkovsky), the head of the Lodz Ghetto. There is no consensus among Holocaust survivors as to whether it

was all right for JUDENRAT leaders to obey Germans in sending some Jews to their deaths in hope that other Jews would be spared. This quandary can be extended to peoples under relatively mild German occupation, such as Norway. Vidkun Quisling, whose very name has become synonymous with collaboration, argued that his German-serving acts were noble ones, in that they actually reduced the German-made harm that befell the Norwegians. Should Quisling have been exonerated? CONCLUSION: LET US FINALLY END THE DOUBLE STANDARDS The issues raised by Ben-Naftali and Tuval require further analysis. If applied to reduce or eliminate the guilt of Jewish kapos that served the Nazis, they, if applied fairly and consistently, would also reduce or eliminate the guilt of non-Jewish Nazi collaborators, including the media-exaggerated and media-trumpeted Polish collaborators. Will this ever happen? Will justice truly become blind? Fat chance.

The Song of the Murdered Jewish People Katzenelson, Yitzhak 1980
German-Jewish Rapprochement, Early in WWII: Why Chilled Polish Sympathies to Jews The Later German-Made Holocaust--and Jewish-Nazi Collaboration--In Fact and in Poetry. Yitzhak Katzenelson considers the implications of the JUDENRAT. He then dwells on the forced evacuation of the Warsaw Ghetto, and the dispatch of its Jewish residents to Treblinka. He also includes the Warsaw Ghetto Uprising. [I thank Polish scholar Ewa Kurek for bringing this work to public attention.] THE JEWISH GHETTO POLICE Katzenelson deals harshly with Jews who collaborated with the Nazis. He does not adhere to the modern exculpatory notion that, owing to the fact that all Jews were victims of the Nazis, the usual considerations of right and wrong had ceased to function, and so no Jew was morally responsible for his conduct. Here is a selection of his poetry: (Quote) I watched from the window and saw the brutes--O God! I observed the beaters and the beaten--I wrung my hands in shame. O what disgrace and shame. Jews were being used, ah, to destroy my Jews! (unquote). (p. 23). (Quote) Wagons laden with Jews, wringing their hands, pulling their hair--Some are silent--their scream is loudest! They watch, they look...Is it a nightmare? Is it real? Around the wagons, alas, woe is me! Jews in police uniforms, in boots and hats! (unquote). (p. 24). THE WARSAW GHETTO UPRISING: LIQUIDATING JEWISH COLLABORATORS (Quote) So few

Jews! A handful, among them undesirables--the accursed Alfred Nossig. And Jewish policemen, Jews who sold themselves to the Germans...Yet there is some comfort. Jews shoot them like dogs...Shoot! Better kill ten bad Jews than one bad gentile. (unquote). (p. 79). EARLY GERMAN-SPONSORED JEWISH SELF-GOVERNMENT [POLISH SCHOLAR EWA KUREK WAS RIGHT] Translator Noah H. Rosenbloom includes a chapter titled "The Threnodist and the Threnody of the Holocaust". He offers the following insight on the forced segregation of Jews: (Quote) Whereas the medieval ghetto intended to separate Jews from the non-Jews along religious lines, the new ghetto was determined by racial considerations. Paradoxically, ghettoization, notwithstanding the turmoil, misery and hardship it caused to thousands, evoked a glimmer of hope and even a sense of security. Some Jews initially believed that the term WOHNGEBIET DER JUDEN, as the ghetto was euphemistically referred to by the Germans, truly reflected the German intentions, to establish a racially segregated "District of Jewish Residence". While the prevailing conditions there were far from enviable, they hoped that this dismally imposed socio-cultural structure would permit them a limited measure of religious, social, and cultural autonomy, a questionable thin silver lining on an otherwise dark, foreboding, stormy and thunderous cloud...The Germans, understandably, made no effort to dispel this optimistic Jewish notion, born in part of wishful thinking and in part subtly fostered by the Germans. (unquote). (p. 104). SO DO NOT UNILATERALLY BLAME THE POLES FOR NOT BEING MORE SENSITIVE TO THE PLIGHT OF THE JEWS UNDER THE NAZI OCCUPATION The foregoing has unmentioned implications. Jewish Germanophilia had been long-standing, and, in the past, Jews had usually sided with Germany against Poland. As amazing as it may seem in the light of what later happened, Poles thought that a Jewish-German rapprochement following Poland's 1939 defeat, and that at Poland's expense, was imminent. Rosenbloom's quoted statements make it clear to the reader that such Polish attitudes were reasonable at the time. Clearly, it was not so amazing that Jews could effectively function as a separate nation, with German blessings, under the German occupation of Poland. For this reason, Poles, already alienated by centuries of Jewish separatism, were generally disinclined to closely identify with the Jewish experience under the Nazis.

Jews for Sale?: Nazi-Jewish Negotiations, 1933-1945 Bauer,
 Yehuda 1994 **Double Standards on Nazi Collaboration and**

Widespread Holocaust Awareness. Jewish Victimhood Absolutism

Newer Books Available (Listed) My review identifies and focuses on deeper issues, related to the Shoah, than the specific Jewish-Nazi negotiations for the release on some Jews. Consider the following: DOUBLE STANDARD: JEWISH COLLABORATION AND POLISH COLLABORATION In discussing the beginning of the deportations of the Jews of Slovakia, to their deaths, author and Holocaust scholar Yehuda Bauer comments, "The key role in this was played by Karel Hochberg, a Jewish engineer, who had become Wisliceny's helper and head of the internal 'department for special tasks.' Hochberg was in the mold of Jewish traitors during the Nazi period. In Warsaw there was Abraham Gancwajch, head of the Gestapo-supported police, who tried to snatch the leadership of the ghetto from the head of the Judenrat, Adam Czerniakow, and who believed in the final Nazi victory; in Krakow there was the head of the Jewish special police, Szpiro, a Hasidic Jew who became a Gestapo agent--and there were others, not surprisingly, under the impossible pressure of the Nazi murderers." (p. 70). And there you have the standard, canned exculpation. I never hear of "the impossible pressure of the Nazi murderers" (despite the fact that millions of ethnic Poles were being murdered by the Germans) when the subject of Poles betraying (or killing) Jews is brought up! Finally, whoever heard of the "Jewish complicity in the Holocaust" in the light of the facts provided by Bauer, and countless others? DOUBLE STANDARD: INFORMATION THAT THE HOLOCAUST IS TAKING PLACE, AND THE INTERNALIZATION OF SUCH INFORMATION (TWO DIFFERENT THINGS) Holocaust scholar Yehuda Bauer discusses the apparently-plentiful information, on German actions elsewhere, available to Hungarian Jews by mid-1944, on the eve of their annihilation. He writes, "The question is, however, is whether this information was internalized and turned into knowledge. It is quite likely that in villages and among uneducated people in towns the information would have been either unavailable or hazy; but it is difficult to believe that it did not reach most Hungarian Jews. Because it was life-threatening, it was largely rejected." (p. 151). Author Bauer then generalizes on this issue, "We must

differentiate between information and its INTERNALIZATION, or 'knowledge'...Internalization--that is, acceptance of information as correct and thinking in accordance with that information, and later possibly action--is a complicated process. During the Holocaust countless individuals received information and rejected it, suppressed it, or rationalized about it, or seemingly internalized it and then behaved as though it had never reached them. This is true not only of people who were outside the kingdom of death but also of people within it." (p. 72; Emphasis added). In fact, this is applicable to all people who went through WWII! Consider Jan Grabowski vel Abrahamer and his media-promoted JUDENJAGD, in which he portrays Poles denouncing and killing Jews as "complicit in the Holocaust" (standard Holocaustspeak). Apart from the fact that most Polish killings of Jews were driven by fear of the Germans, protection from Jewish banditry, etc., the media-promoted "Polish complicity in the Holocaust" meme overlooks the fact that most Poles (especially rural ones) had only a hazy awareness of the fact that the Nazis (Germans) were out to kill virtually all Jews. So Poles can hardly be "complicit in the Holocaust", if only because they had--at best--a dim awareness of the unfolding Holocaust in the sense of a near-total Jew-destroying event. [Remember also that it took a VERY long time for most Polish Jews to also come to the realization that they were collectively doomed.]

JEWISH VICTIMHOOD ABSOLUTISM: AUTHOR YEHUDA BAUER LAMBASTES RABBI WEISSMANDEL Attention is now focused on the negotiations intended to reduce or end the shipment of Slovakian Jews to the death camps. Consider the role of Rabbi Michael Dov Ber Weissmandel. Author Bauer inveighs against Weissmandel for criticizing the Zionists and the JDC for what Weissmandel sees as their criminal negligence during the negotiations. Bauer then loses all sense of objectivity as makes he makes sweeping assertions about "Weissmandel's hatred of the JDC and of the Zionists". (p. 89). To top it all off, Bauer concludes, "In other words, according to Weissmandel, the Jews were responsible for their own murder." (p. 90). The criticism is the same one used against Poles, and is beyond ridiculous. Disagreeing with Weissmandel's faulting of some Jews for inadequate action during the Holocaust, and accusing Weissmandel of saying that Jews caused their own murder--these are two entirely different things. No rational person insinuates that the Jews were responsible for their own murder. It is hard to escape the conclusion that Yehuda Bauer is

promoting a Jewish-victimhood absolutism, in which not a single detail of what took place could ever be the fault of ANY Jew. At very least, this is an attempted manipulation of Holocaust discourse. NEW SCHOLARLY WORKS ON KASZTNER, HIMMLER, AND JEWISH-RELEASE NEGOTIATIONS. Because this book is outdated with reference to its main subject area, I recommend these up-to-date works: *Kasztner's Crime (Jewish Studies)*, and *In the Name of Humanity: The Secret Deal to End the Holocaust*.