

### Post-WWII Property Restitution, the Holocaust Industry, and Poland: The Issues

#### MAIN TOPICS:

**Understanding the Tactics of the Holocaust Industry**  
**Two Can Play the Game: Polish Restitution Counterclaims Against Jews**  
**Not Poland: Nazi Germany and USSR Each a Nation of Thieves**  
**Looting, Grave Robbery Are Common War-Related Behaviors, Not Polish Villainy to Jews**  
**An Acute Housing Shortage: Phony Indignation About Jewish Survivors Not Welcomed By Poles**  
**Unused Jewish Communal Properties (e. g. Cemeteries) Repurposed—But So Are Everyone Else's**

Jan Peckis Review

#### Understanding the Tactics of the Holocaust Industry

Book Title	Author	Book Print Date	
German Reparations and the Jewish World: A History of the Claims Conference	Zweig, Ronald W.	1987	Holocaust Industry: Lacks Transparency, Post-WWII Polish-Jews Feared Poles Myth, Poland Targeted. "Needy Holocaust Survivors" a Bait? For Emotional Appeal and Manipulation. Author Ronald W. Zweig is a researcher, on the Conference on Jewish Material Claims Against Germany. He is at Tel Aviv University. This work is mainly on the Claims Conference component of the 1952 Luxembourg Agreement. WIDESPREAD (NOT ONLY IN POLAND): POST-WWII FEAR-DRIVEN CRYPTO-JEWS. The unwillingness of many Jewish Holocaust survivors, in Poland, to disclose their Jewishness after the war, is customarily blamed on the (what else?) Polish anti-Semitism. Zwieg inadvertently debunks this as he writes, "The Claims Conference had difficulties in ascertaining with accuracy the size of European Jewish communities." (p. 6). Excellent points: WHY SO MANY HELPLESS JEWISH PROPERTIES? GERMAN CRIMES. Zwieg sagely comments, "There were no precedents for many of the legal and political issues created by the war. The concept of helpless personal and communal assets is not new to the law. Normally, helpless property reverts to the state, to the benefit of the entire community. However, GERMANY WAS RESPONSIBLE FOR THE DISAPPEARANCE OF THE LEGAL OWNERS and therefore could not be allowed to benefit from the property that was left behind." (p. 2). Emphasis added. The law plainly states that helpless property reverts to the state, and there are no valid Jewish tribal rights that trump it. It is also obvious that the "needy" victims of the Holocaust were not "helpless" at the time of the Holocaust. The American non-governmental pressure, even though the State Department and the Clinton administration have adopted the Holocaust-era assets question, the initiative for action on the restitution of assets has been the prescriptive of private lawyers and voluntary organizations." (p. 7). This is a portent. As time goes on, the Holocaust Industry is less likely to depend on popular support, the passage of favorable laws, etc., and instead likely to rely more and more on largely-covert pressures directed at governments by private individuals and organizations. The potential for corruption, by those who demand payment as well as those who are forced to pay, is easy to see. "NEEDS OF HOLOCAUST SURVIVORS": A BORDERLINE SCAM. Nowadays, we still hear of the need to "do isolated justice" to Holocaust survivors. It is a political tool for playing on emotions. As this book makes clear, satisfying the needs of Holocaust survivors was a priority for restitution claims in the first place! That is, contrary to popular misconception (deliberate?), the 1952 Luxembourg Agreement was never primarily, or even largely, about the survivors. In fact, Zwieg quips, "The needs of the 'needy' victims of Nazism had already been largely met by Jewish philanthropy. The Jewish organizations had larger plans for the Claims Conference allocations than simply extending existing welfare programs." (p. 12). The Germans wanted their restitution payments to go primarily to "needy victims" (p. 80). Jews, on the other hand, desired to obtain the German money with no strings attached. Zwieg calls this the "Holocaust of culture versus welfare." (p. 183). The Jewish side prevailed. They then conveniently redefined "Holocaust restitution" in the broad sense of restitution monies going to build the State of Israel and for financing Jewish institutions in the Diaspora. Much of the West German restitution money (and equipment), specified by the Luxembourg Agreement, went to build the industrial infrastructure of the State of Israel. As for the monies given to Jews, as for the monies given to Holocaust survivors, the rest of it was rationalized as "of indirect benefit to the Holocaust survivors." That is, it went to various Jewish institutions. Zwieg comments, "Over the years, direct allocations for cultural and educational reconstruction reached \$25,613,700. Between 1954 and 1964, this was the largest single source of funds available in this field throughout the Jewish world." (p. 178). For example, "Some \$3.8 billion in allocations went for the construction, renovation, equipment and repair of 150 countries." (p. 179). Interestingly, the Jewish school system in England was supported (p. 195), even though England had never been under Nazi German occupation! The however-remote connection of the payments to the Holocaust-related victimhood given even more tenuous. Zwieg notes that, "By the early 1940s the wartime experiences of an applicant were no longer the most significant criterion in deciding allocations." (p. 180).
West German reparations to Israel	Balabkins, Nicholas	1971	Germans Voted In Hitler. German Goads to Israel. Holocaust Industry "Compassion to Holocaust Survivors" is a Borderline Racket. Orwellian Contracts on Reparations. Although this work was published in 1971, it remains relevant. This work with what nowadays is called the Holocaust Industry. It also relates to current German attempts to whitewash themselves. "THE GERMAN PEOPLE NEVER VOTED IN HITLER." A DISSENTING VOICE EXCLAMATION. The Appendix A, in this book, consists of a non-published July 1950 letter, from the World Jewish Congress to Lord Henderson, the Undersecretary of State for Foreign Affairs in London. It is unambiguously in the fact that the Germans were fully responsible for bringing Hitler to power, even if he is technically correct that they were never directly voted Hitler into power. The letter states that, "It is necessary to recall that the Nazi Government was brought to power with the consent, and by the aid, of the constitutionally elected representatives of the German people." On 24th March 1933, the German Reichstag, by a four-fifths majority of its members, 447 against 92, voted for Hitler to abolish all German laws and to introduce new ones at his discretion. That Bill was not forced upon the other parties by a majority consisting of members of the Nazi party, nor, at that time, had the Nazi party gained the power to adopt totalitarian methods. By that fateful vote, Nazi rule became legalized and legitimate, the parliamentary authority was given, consciously and deliberately, to make wrong right and lawless lawful. In the case of the Jews, the consequences of this act of the German parliament were made known in advance to all Germans and were, therefore, constitutionally sanctioned by the German people." (p. 274). GERMAN REPARATIONS: NOT REPARATIONS. SEMANTICS. First forwarded in the Holocaust Industry. West German leaders realized that paying the Jews would rehabilitate Germany in the eyes of the world. (p. 131). Many Jews all over the world opposed the financial settlement, as was a modernized version of the old THEODORE WERGELD (p. 138), wherein the family of the murderer paid blood money to the family of the murdered victim. In order to avoid a long-lasting blood feud, both Jewish and German leaders "passed over" the agreement with rhetoric that insisted that the monies had nothing to do with reparations for the Holocaust. Ironically however, the word used, <i>Sühnung</i> , means exactly that—reparation. THE 1952 LUXEMBOURG AGREEMENT: HOLOCAUST VICTIMS GOT ONLY PART OF THE MONEY. Author Balabkins writes: "The sum of DM 3.4 billion (Shilumin agreement—mostly industrial equipment and goods to Israel; p. 183), roughly equivalent to \$820 million at the prevailing exchange rate of DM 1.20 to the dollar, was to be paid to Israel. But DM 450 million (to \$107 million) were to be transferred to the Claims Conference in New York. This amount was to be applied to the work of Jewish relief organizations throughout the world." (p. 143). The latter was for the rehabilitation of Nazi victims. (p. 143). In summary, during 1953-1965, West Germany paid out a total of 21,562 million DM in Balabkins' undefined "moral reparations" payments, of which 3,450 fulfilled the Shilumin agreement for Israel, and 4,318 for the individual compensation to Israeli citizens. (p. 187). It is unclear how much of the 21,562 million DM actually went to Holocaust survivors worldwide, but it is obvious that a large fraction DID NOT. THE DUBIOUS HONESTY OF THE HOLOCAUST INDUSTRY. As noted earlier, the first part of the Luxembourg Agreement, Shilumin (reparations), included DM 3 billion paid primarily for the industrial development of the State of Israel. It is revealing, Balabkins comments, "The Shilumin Agreement did not settle the claims of individual Israeli citizens for personal indemnification. It was, rather, a broad payment of collective Jewish claims FOR HELPLESS PRIVATE AND COMMUNAL PROPERTY and a compromise rationalization of the cost of resettlement and integration in Israel of refugee European Jews." (p. 155). Emphasis added. Since Jewish communal and heirless private properties have already been compensated by the Luxembourg Agreement, the Holocaust Industry has no business trying to make Poland pay restitution for such properties today (as required by the voice-vote-passed S447—moreover since they are heirless or uncommunal as a consequence of German crimes—What about the compensation of individuals? Nowadays, the Holocaust Industry puts politicians "on the spot" by appealing to emotion regarding "the need for related justice to the Holocaust survivors" and painting such politicians as heinous monsters if they refuse. This is a classic exercise of the PEAGOGICKA WYSTA (Pedagogy of Shame). It also borders on fraud. Were Holocaust survivors the REAL issue, then ALL the monies from the 1952 Luxembourg Agreement would have gone to Holocaust survivors, and done so immediately! Why then would German-secular monies have been spent on anything other than Holocaust survivors. As for those not in a position to benefit during the 1950s, these unfortunate Holocaust-surviving individuals should subsequently have been paid out of Israeli funds that accrue from the wealth created by the industrial equipment and goods given by West Germany to Israel in 1953-1968. Nothing should need to be said about "those destitute long-denied Holocaust survivors" for a LONG time now. The fact that they are only gone on to show the political manipulation that is going on.
Jewish Presence in Absence: The Aftermath of the Holocaust in Poland, 1944-2010	Tych, Tytk Feliks & Adamczyk-Garbowska Monika	2015	Holocaust Industry 1997 Act is Legally Baseless. Polish-Jews Two-Way Prejudices. 1948 Jew-Removal Initiatives—Not All the Fault of the Poles. Most of this work is nothing new: it largely consists of all the customary Holocaust-acclaiming and Holocaust Supremacist memes. Moreover, Polish scholars who dissent from the standard Holocaust narrative are labelled "right wing" or "nationalist." (If name-calling is to be done at all, why not, instead of using misleading and emotive terms such as "nationalist" on one hand and "not real Poles" on the other, call them "Indo-European" on one hand and "Indo-compatibles" on the other. This would have much more content on Polish-Jewish cultural events, but it is presented as a very blurry. For instance, the destruction of the March of the Living Museum, Krakow, (p. 626-627) overlooks the massive disrespect to Poland that Jewish teenagers regularly exhibit. From more on, I overlook the Polonophobic content in this book and focus on novel information. HOLOCAUST INDUSTRY PREVIEW: A SURVEY OF PRE-WWII JEWISH COMMUNAL PROPERTIES. Eleonora Bergman and Jan Jagielski point out that, in religious Judaism, cemeteries are the most important, followed by the ritual bath (MIKVAH) and the synagogue, and finally the lesser communal institutions (schools, hospitals, orphanages, libraries, etc.). (p. 543). The authors estimate that there were 10,000 synagogues in Poland in her inter-war heyday, of which about 60% are located within her post-Nazi territories, in addition to 23 KRISTALLENE Nacht, and war-surviving synagogues on the Recovered Territories. (p. 542). For cemeteries, the figure is 2,000-5,000 (90% of which are today) Poland and about 200 on the Recovered Territories. (p. 543). Interestingly, Polish law, since 1945, allows that a cemetery that has been closed, but with no further burials carried out, can be used for other purposes after 40 years. (p. 550). In contrast, religious Jews believe that cemeteries should be untouched until the Messiah comes (p. 550) or unless all the remains are removed and buried elsewhere. (p. 543). Already by July 1974, of 522 surveyed Jewish cemeteries in Poland, 410 of them were not only closed and lacking maintenance, but also were nearly totally despoiled. They had all or nearly all of the perimeter fence walls gone, and multitudes (p. 551). HOLOCAUST INDUSTRY: JEWISH GROUPE FIGHT IT OUT OVER WHO THE "AUTHENTIC VICTIMS" THAT GETS TO PROFIT AT POLANDS EXPENSE. Eye-witness Helena Dattner describes the arguments, related to the 1997 Act, between Poland's Union of Jewish Religious Communities (UJRC) and the International World Jewish Restitution Organization (IWRO), over who is the deserving self-appointed "virtuous heir" to Holocaust-ruined Jewish, and for any spots that are forthcoming. She adds that, "The conflict also had an ideological dimension: Some of the (IWRO) organization's representatives denied the leaders of Polish-Jewish organizations the right to call themselves Jews on account of the non-HALAKHIC manner according to Jewish law of some of them, and because they branded Jewish restitutees and members who had not left Poland after the war as "traitors." The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INDUSTRY CLAIMS AGAINST POLAND HAVE NO VALIDITY ON THE BASIS OF THE 1997 Act. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INDUSTRY CLAIMS AGAINST POLAND HAVE NO VALIDITY ON THE BASIS OF THE 1997 Act. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the same reason, demands by Jewish organizations for Jewish assets that were left without compensation for Jews are not valid. The author writes, "The author was a witness to such statements in the course of those negotiations. (p. 76). Evidently more talks, and there is no business like Shabbat business. HOLOCAUST INTERNATIONAL PUBLIC LAW, DOES NOT APPLY TO THE CONSEQUENCES OF THE HOLOCAUST. For the



















