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

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Unused Jewish Communal Properties (e. g, Cemeteries) Repurposed--But So Are Everyone Else's

Book Title	Author	Book Print Date	Jan Peczkis Review
Understanding the Tactics of the Holocaust Industry			
Searching for Justice After the Holocaust: Fulfilling the Terezin Declaration and Immovable Property Restitution	Bazyler, Michael J.	2019	The Holocaust Industry is After Poland Big Time! Communal Property "Issues" The authors repeat the canned meme that, whereas 90% of Polish gentiles survived, 90% of Poland's Jews perished (p. 311, 314, 315, 349), which is now assumed to give Jews special rights, and which disregards the fact that most of the world's Jews were untouched by the Holocaust. And, in contrast to those who say that the Terezin Declaration is "no big deal", the authors keep highlighting it, even pointing out that, according to Terezin, "heirless property from victims of the Holocaust should not revert to the state..." (p. 314). DELEGITIMIZING POLAND'S 1946 HEIRLESS PROPERTY SUCCESSION LAW The ownership of heirless properties in post-WWII Poland, far from being some kind of loose end, was actually settled decades ago. Bazyler et al. write, "Currently, Polish law does not provide for the special treatment of heirless property from the Holocaust and World War II. In fact, according to the 8 March 1946 Decree Regarding Post-German and Deserted Properties (Which superceded an 8 May 1945 Law on Abandoned and Derelict Property)("1946 Decree Regarding Post-German and Deserted Properties") property not claimed by private owners within the limitation period (usually 10 years) became property of the Polish state." (p. 352; See also p. 311). The authors add that, "We are not aware of how many properties were returned during the 10-year period set out in the 1946 Decree Regarding Post-German and Deserted Properties or, of the properties returned, what percentage was returned to the Polish Jews." (p. 326). INVENTING SPECIAL RIGHTS FOR JEWS 75 YEARS AFTER THE FACT The authors realize that the attempt, to create special EX POST FACTO laws for Jews, flies in the face of not only Poland's 1946 law, but also the heirless-property laws of all the other European nations. The write, "Heirless property restitution remains the future's challenge. The Study found that the level of compliance has been lowest overall for heirless property restitution. A serious obstacle is that, under the testamentary regimes of most European countries, both Western and Eastern, heirless property reverts to the state. It is axiomatic that ordinary laws apply to ordinary events. But the Holocaust was an extraordinary event. It makes little sense to apply ordinary testamentary laws to situations where so much heirless property suddenly came into existence because of the mass murder of millions of people. Principles of equity and justice grounded in ancient Roman law underscore that applying ordinary heirless property legislation to the situation of Holocaust restitution creates an injustice. Roman law principles of unjust enrichment should apply not only to individuals but also to the state, meaning that a wrongdoer should not profit from his wrongs. The Terezin Declaration recognized this principle and the extraordinary situation by declaring that heirless property should be allocated for the benefit of needy Holocaust survivors, commemoration of destroyed Jewish communities, and Holocaust education." (pp. 484-485). The authors conveniently forget that it was because of German acts, and not Polish acts, that there was so much Jewish heirless and unused communal property! So who, if anybody, is engaged in "unjust enrichment"? In addition to all this, Bazyler et al, following post-Stalinist Jan T. Gross, now try to delegitimize the 1946 law by repeating the insinuation that Holocaust surviving Jews were afraid to reclaim their property after the war, as if this was the norm! (p. 311, 325). DELEGITIMIZING POLAND'S 1960 CLAIMS SETTLEMENT WITH THE U. S. The authors equivocate as they attempt to belittle the 1960 U.S.-Poland Bilateral Agreement, "Thus, many of the Polish survivors of the Holocaust and World War II who later became U. S. citizens would have been excluded, if at the time of the taking of the property they were not U. S. citizens. However, everything depended on the circumstances of each expropriation and the interpretation made by the Foreign Claims Settlement Commission ("FCSC") which determined the claims." (p. 320).
German Reparations and the Jewish World: A History of the Claims Conference	Zweig, Ronald W.	2014	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 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 (what else?) Polish anti-Semitism. Zweig inadvertently debunks this as he writes, "The Claims Conference had difficulties in ascertaining with accuracy the size of European Jewish communities. As late as ten years after the war many Jews refused to cooperate in a Conference-sponsored survey of the Jewish population of Europe because they remembered the uses made of such lists by the Nazis during the war." (p. 61). VALIDITY OF POLISH OBJECTIONS TO THE CLAIMS OF THE HOLOCAUST INDUSTRY Zweig writes,"The fate of Jewish communal property in countries (like Poland) occupied by the Nazis, and where the loss and destruction caused by war were not confined to the Jewish community alone, is particularly problematic. Can the Polish state be asked to compensate for heirless properties that accrued to it as the result of policies for which it was not responsible? Can the vastly depleted surviving Jewish community in Poland (some 6,000 today) be considered the legitimate heirs of a community of 3,300,000 before the war? What rights do Polish Jewish refugees now living elsewhere have on communal property in Poland? By what right do non-Polish Jewish organizations, confident and experienced in their dealings, intervene in the internal Polish relations between the government and the weak local Jewish community?" (p. 6). WHY SO MANY HEIRLESS JEWISH PROPERTIES? GERMAN CRIMES! Zweig sagely comments,"There were no precedents for many of the legal and political issues created by the war. The concept of heirless personal and communal assets is not new to the law. Normally, heirless property reverts to the state, for 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 heirless property escheats to the state, and there are no valid Jewish tribal rights that trump it. Therefore, any financial restitution for them must come from Germany, not Poland. In other words, the making the remnant of Poland's Jews heirless, on the conquering Germans' part, does not impose a liability on the Poles' part. What could be clearer? NORMAN FINKELSTEIN IS CORRECT: ADMITTED SECRETIVENESS OF THE HOLOCAUST INDUSTRY Zweig brings-up Norman Finkelstein's classic, THE HOLOCAUST INDUSTRY. He at first tries to dismiss it as an expression of jealousy by those who were not compensated enough, by those who resent having to pay for past injustices, and by those who dislike being confronted with"inconvenient memories of the past". (p. 10). He then does a bit of an about-face, as he freely admits that, "The critics' task was made easier by the regrettable policy of the Jewish organizations to close their records to research, resulting in an almost total absence of serious scholarship on the subject of restitution, reparations and the rehabilitations of the Jewish world." (p. 10). Zweig then claims that the records have now been open, but provides no references, and no details on what information was disclosed, and what remains secret. BYPASSING SOVEREIGN STATES: HOLOCAUST INDUSTRY IS EMPOWERED BY GLOBALISM One does not have to believe in conspiracy theories, or in Jews being the "invisible hand" that rules over nations, to appreciate the ability of the non-government entities of the Holocaust Industry to put effective pressure on governments to pay them off. This is obvious in the following statements by Zweig, "As already noted, the globalization of the world economy ensures that all significant bodies--banks, companies and states--are vulnerable to American non-governmental pressures. Even though the State Department and the Clinton administration have adopted the Holocaust-era assets question, the initiative for action on the restoration of assets has become the prerogative 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 belated justice" to Holocaust survivors. It is a political tool for playing on emotions. As this book makes clear, satisfying the needs of Holocaust survivors never 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, Zweig 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. 122). 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. Zweig calls this the debate 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 the Claims Conference, only a part of it went to Holocaust survivors. The rest of it was rationalized as "of indirect benefit to Holocaust survivors." That is, it went to various Jewish institutions. Zweig comments,"Over the years, direct Conference allocations for cultural and educational reconstruction reached $23,613,700. 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 $3,833,500 in allocations went for the construction, renovation, equipment and repair of 150 schools in 18 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 grew even more tenuous. Zweig notes that, "By the early 1960s the wartime experiences of an applicant were no longer the most significant criterion in deciding allocations." (p. 180).
Holocaust Justice: The Battle for Restitution in America's Courts	Bazyler, Michael J.	2003	Belated Justice for the Victims of the Holocaust? Not Quite. The author, Michael J. Bazyler, is a Professor of Law, and an attorney who specializes in Holocaust-related litigation. He was born to Holocaust survivors, and grew up in postwar Lodz, Poland. (p. xiii). INTERESTING FACTS AND FIGURES Bazyler estimates that the Nazis stole Jewish assets worth between a total of 230 and 320 billion dollars (in 2003 dollars) (p. xi). [So much for the myth that the Holocaust was a uniquely-irrational genocide insofar as it brought no tangible benefits to the perpetrator. It most certainly did.]Approximately 8-10 (even 12) million people were slaves (forced laborers) for Nazi Germany. (p. 59). Of course, most of them were not Jews. Between 1933 and 1945, the Germans stole approximately 600,000 pieces of art, not including rare books, stamps, coins, furniture, etc. The looted art alone had a net worth of 2.5 billion dollars (in 1945) and 20.5 billion in 2003. (p. 202). WHY HAVE HOLOCAUST SURVIVORS NOT BEEN COMPENSATED--FROM GERMAN MONIES--LONG AGO? Although Bazyler pooh-poohs Norman Finkelstein's claim that Holocaust survivors are being manufactured for Holocaust Industry purposes, he tacitly acknowledges the validity of Finkelstein's argument: The very definition of a"Holocaust survivor" is ambiguous. (pp. 274-275). Since 1952, Germany has paid the Jews a total of 60 billion dollars to some Jewish victims of Nazi persecution. (p. 61). But the Luxembourg Agreement also included considerable monies, as for Israel's infrastructure, which did not go to Holocaust survivors. If justice and compassion for Holocaust survivors are of such urgency and moral gravity, one must ask why not? Why are we, in 2003 (the date of the publication), STILL hearing about destitute Holocaust survivors that have been denied justice for decades? As a matter of fact, Holocaust survivors, to this day, complain that even recently-acquired Holocaust-restitution monies largely do not go to them. Other Jewish spokesmen say that this is exactly how it should be, asserting that Holocaust reparation payments belong to ALL Jews, and not just Jewish survivors. (pp. 80-81; pp. 272-on). What's more, Holocaust reparations are being used for Holocaust education. (p. 278-279). Considering the mountains upon mountains of Holocaust-promoting material that already saturates western culture, this is a bit jarring. It tends to support the premise that the Holocaust Industry is, first and foremost, a self-perpetuating racket.There is more. Wealthy Jewish organizations could have amply met the financial needs of the Holocaust survivors long ago, and not even have felt it--as pointed out by Norman Finkelstein.One can reasonably suspect that the Holocaust survivors have been kept needy in order to serve as"bait" for never-ending Holocaust-reparation demands--to play on peoples' and politicians' emotions (the ARGUMENTAM AD MISERICORDIUM). HOLOCAUST INDUSTRY MODUS OPERANDI: INTIMIDATION IS AT LEAST AS IMPORTANT AS LITIGATION In the Swiss bank settlement, according to Bazyler,"True, Judge Korman never ruled on the legal arguments made by both sides in the Swiss bank litigation." (p. 74). Now add this to the lawsuit against German industries that made use of slave labor. Bazyler adds,"Even if they were now less fearful of American litigation, practical considerations led the Germans to press for a global settlement akin to the settlement achieved by the Swiss banks. First, like the Swiss, the German companies were still under the threat of sanctions imposed by state and local governments...More important, those German multinationals doing a lot of business in the United States wanted to avoid the negative publicity that fresh allegations, unearthed from new historical research, might bring them." (pp. 78-79).The same campaign of intimidation worked in the case of the French banks. Bazyler comments,"The political pressure proved to be a significant element in moving the French banks to strive for a speedy end to the litigation." (p. 182). ARBITRARY VICTIMS:"HOLOCAUST JUSTICE" SETTLEMENTS PRIMARILY BENEFIT JEWS In some cases, as stressed by Bazyler, settlements related to the indemnification for Nazi German crimes have benefitted Slavic peoples. However, the lion's share of payments has gone to Jews, and most of the remainder to specially-designated"victim" groups.Consider the Swiss banks settlement. The following were beneficiaries: Jews, homosexuals, the physically handicapped, homosexuals, Gypsies (Sinti and Roma). On the other hand, Slavic peoples (Poles and Russians), who confessedly were also victims of the Nazis, were specifically EXCLUDED. (p. 34). This is justice??
West German reparations to Israel	Balabkins, Nicholas	1971	Germans Voted-In Hitler. German Goods to Israel. Holocaust Industry "Compassion to Holocaust Survivors" Is a Borderline Racket. Orwellian Constructs on Reparations. Although this work was published in 1971, it remains relevant. This owes to 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 DISENGENUOUS EXCULPATION The Appendix A, in this book, consists of a now-published July 1950 letter, from the World Jewish Congress to Lord Henderson, the Undersecretary of State for Foreign Affairs in London. It is unambiguous in the fact that the Germans were fully responsible for bringing Hitler to power, even if it is technically correct that they never directly voted Hitler into power.The letter states that, "It is necessary to recall that the Nazi Government came to power with the consent, and by the act, of the constitutionally elected representatives of the German people. On 24th Match 1933, the German Reichstag by a four-fifth majority of its members, 447 against 92, voted for the Bill which authorized 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 lawlessness 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 Fast-forward to the post-WWII period. 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 it was a modernized version of the old Teutonic WERGELD (p. 138), wherein the family of the murderer paid blood money to the family of the murder victim, in order to avert a long-lasting blood feud. Both Jewish and German leaders"papered over" the agreement with rhetoric that insisted that the monies had nothing to do with reparations for the Holocaust. Ironically however, the word used, Shilumim, means exactly that--reparations. THE 1952 LUXEMBOURG AGREEMENT: HOLOCAUST VICTIMS GOT ONLY PART OF THE MONEY Author Balabkins writes:"The sum of DM 3.45 billion [Shilumim Agreement--mostly industrial equipment and goods to Israel: p. 183], roughly equivalent to $820 million at the prevailing exchange rate of DM 4.20 to the dollar, was to be paid to Israel. But DM 450 million (or $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 Shilumim Agreement for Israel, and 4,318 was for 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 is it obvious that a large fraction DID NOT. THE DUBIOUS HONESTY OF THE HOLOCAUST INDUSTRY As noted earlier, the first part of the Luxembourg Agreement, Shilumim [reparations], included DM 3 billion paid primarily for the industrial development of the State of Israel. It is revealing. Balabkins comments,"The Shilumim Agreement did not settle the claims of individual Israeli citizens for personal indemnification. It was, rather, Bonn's payment of collective Jewish claims FOR HEIRLESS 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 unused-communal as a consequence of German crimes!What about the compensation of individuals? Nowadays, the Holocaust Industry puts politicians"on the spot" by appealing to emotions regarding"the need for belated justice to the Holocaust survivors", and painting such politicians as heartless monsters if they refuse. This is a classic exercise of the PEGAGOGIKA WSTYDU (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! Only then would German-sent 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 1953-1965.Nothing should need to be said about "those destitute long-denied Holocaust survivors" for a LONG time now. The fact that they are only goes on to show the political manipulation that is going on.
Jewish Presence in Absence: The Aftermath of the Holocaust in Poland, 1944-2010	Tych, Tych Feliks & Adamczyk-Garbowska Monika	2015	Holocaust Industry 1997 Act is Legally Baseless. Polish-Jewish Two-Way Prejudices. 1968 Jew-Removal Insights--Not All the Fault of the Poles. Most of this work is nothing new: It largely consists of all the customary Pole-accusing and Holocaust Supremacist memes. Moreover, Polish scholars who dissent from the standard Judeocentric narrative are labelled "right wing" o r"nationalist". [If name-calling is to be done at all, then why, instead of using misleading and emotive terms such as "nationalist" on one hand and "not real Poles" on the other, not call them "Judeo-independent" on one hand and"Judeo-compliant" on the other?] This thick, single volume also has much content on Polish-Jewish cultural events, but it is presented in a rosy fashion. For instance, the descriptions of the Marches of the Living (Slawomir Kapralski, pp. 626-627) overlook the massive disrespect to Poland that Israeli teenagers regularly exhibit. From now 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), 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 interwar borders, of which about 60% are located within her post-Yalta territories, in addition to 23 KRISTALLNACHT- and war-surviving synagogues on the Recovered Territories. (p. 542). For cemeteries, the figures are 2,000-2,500 (again 60% of which are in today's Poland) and about 200 on the Recovered territories. (p. 543). Interestingly, Polish law, since 1945, allows that a cemetery that has been closed, 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 disused and lacking maintenance, but also were nearly totally decrepit. They had all or nearly all of the perimeter fence/wall gone, and moreover had few or no headstones. (p. 551). HOLOCAUST INDUSTRY: JEWISH GROUPS FIGHT IT OUT OVER WHO IS THE "AUTHENTIC VICTIM" THAT GETS TO PROFIT AT POLAND'S EXPENSE Eyewitness Helena Datner describes the arguments, related to the 1997 Act, between Poland's Union of Jewish Religious Communities (UJRC) and the international World Jewish Restitution Organization (WJRO), over who is the deserving self-appointed "virtual heir" to Poland's Holocaust-murdered Jews, and for any spoils that are forthcoming. She adds that, "The conflict also had an ideological dimension: Some of the [WJRO] organization's representatives denied the leaders of Polish-Jewish organizations the right to call themselves Jews on account of the non-HALAKHIC origin (according to Jewish law) of some of them, and because they branded Jewish community leaders 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. 765). Evidently money talks, and there is no business like Shoah business. HOLOCAUST INDUSTRY: CLAIMS AGAINST POLAND HAVE NO VALIDITY ON THE BASIS OF LAW Monika Krawczyk tells it all, "The author worked with the Claims Conference, the World Jewish Restitution Organization, the Holocaust Restitution Committee, and other organizations representing Polish Jews who used to own real property. She noted that, owing to their experiences in Poland and the brief post-war period, some members of these organizations did not grasp the difference between the nationalization pursuant to the law of the People's Republic of Poland and the confiscations effected according to German law during the occupation. They did not take into account that, during the Second World War, Poland was not a sovereign state and hence not formally accountable for the wartime losses of its citizens. Therefore, Poland cannot and, ACCORDING TO INTERNATIONAL PUBLIC LAW, DOES NOT HAVE TO RECOMPENSE FOR THE CONSEQUENCES OF THE HOLOCAUST For the same reason, demands by Jewish organizations for compensation for Jewish assets that were left without inheritors, because they were murdered by the Nazis, are groundless on any principles other than justice arising from higher morality. Nevertheless, such assets did fall into somebody's hands. Among the beneficiaries were the State Treasury, which is often, to this day, pursuant to Article 935 of the Civil Code, the ultimate inheritor, where no testament was left by the owner, other natural or legal persons by adverse possession, or through acts of nationalization mentioned above and subsequent transformations in the ownership structure." (Emphasis Added; p. 816).----------------NO BASIS FOR GUESSTIMATES OF FUGITIVE-JEWISH SURVIVORSHIP RATES Ewa Koziminska-Frejlak resurrects the research of Teresa Prekerowa, though she points out that Prekerowa's figures are not research or estimates, but only intuitions. Prekerowa had suggested that 50% of the Jews in hiding, in German-occupied Poland, had survived the war. (p. 958).[Jan Grabowski vel Abrahamer, on the other hand, has arbitrarily claimed a fantastic 250,000 fugitive Jews, implying a survivorship rate as low as 16%. Any figure for survivorship rate (Grabowski's, Prekerowa's, or anyone else's), is obviously in the realm of wild speculation, not fact.] JEWISH PREJUDICES AGAINST THE GOYIM Antoni Sulek discusses the work of Irena Hurwic-Nowakowska, ZYDZI POLSCY (1947-1950). It included a section on Jewish prejudices against gentiles. Interestingly, the Israeli edition of the book omitted this content. (p. 1015). Sulek fills-in the reader on the censored content, '...the feeble"GOY'S head (mind)" and the "Jewish head" (mind), which is supposedly far cleverer than the Polish one; "GOYISH luck" (fool's luck), which goes against the run of things, is undeserved by the Poles and unexpected for Jews; "GOYISH blood," meaning an explosive nature ("a Pole in a fit of rage can even kill a loved one"), or the opposite,"Jewish heart," meaning goodness and kindness; and, lastly,"as drunk as a GOY."' (p. 1015). THE REMOVAL OF TOP JEWISH COMMUNISTS IN 1968: A BELATED REACTION TO JEWISH ETHNIC SOLIDARITY? The standard explanations for the events of 1968 are Polish anti-Semitism (what else) and the Soviet Union's anti-Zionist campaign in the wake of its humiliation in the June 1967 War. Is that all? Author Grzegorz Berendt alludes to another explanation, one long in the making, and related to the alleged tendency of high-level Jewish Communists to promote each other at the expense of ethnic Polish Communists. Berendt quotes from a May 1956 minutes of the Central Committee's Politburo, as stated by Chairman of the State Council Aleksander Zawadzki. The latter asks,"'Can it be that I am driven by hate or maybe antisemitism? Comrades, I must confess to you that, for many years, my heart was aching when I watched what was going on. Berman would place Jewish comrades in all leading positions, and not only good, old comrades: Swiatlo, Romkowski, Fejgin, Rozanski, Brystiger, and Czaplicki. How can one explain this to oneself?'" (pp. 428-42).
How Was It Possible?: A Holocaust Reader	Hayes, Peter	2015	Not Only the Jews Lost Property. Did You Know That 50 Million Human Beings Became Homeless Because of WWII? The very title of this book partakes of the mystification of the Holocaust: It tacitly assumes that the Nazi genocide of the Jews is some kind of cosmic event in need of a profound explanation, while the multitudes of non-Jewish genocides implicitly are not and do not. After all, almost no one writes books asking "How was it possible that there was a genocide of: Poles, Armenians, Herrero, or (fill-in the blank)". What does this tell us? A VERY UNOBJECTIVE PORTRAYAL OF THE POLISH BLUE POLICE (POLICJA GRANATOWA) A major shortcoming of this book is the inclusion of Jan Grabowski and his disastrous portrayal of the mostly non-collaborationist POLICJA GRANATOWA. The reader interested in an objective portrayal of the situation facing Poles and Jews, in Dabrowa Tarnowska County, in Nazi-German-occupied Poland, should read KRWAWE UPIORY. FINALLY, A MEASURE OF JUSTICE TO ALL VICTIMS OF NAZI GERMAN CRIMINALITY Author Peter Hayes give the reader of this volume a welcome break from the usual Judeocentric preoccupation with Jewish sufferings. The reader is reminded of the truly staggering scale of overall human suffering caused by WWII. Hayes writes, "Nazi aggression brought unprecedented destruction and upheaval to Europe between 1939 and 1945. Thirty-six and one-half million Europeans died from war-related causes, over half of them civilians. At least fifty million persons became homeless. By 1943, thirty million inhabitants had been uprooted and transplanted, and that was before the Red Army's advance toward Berlin set millions more in motion." (pp. 258-259). The usual complaints nowadays, promoted by the Holocaust Industry [notably after the voice-vote passage of .S447 by the U. S. Government], about millions of properties of murdered Jews falling into the hands of gentiles ("unjust enrichment"), now come into perspective. In fact, these complaints are almost surreal--in view of the fact of over 30 million transplanted and 50 million WWII homeless!

Zydowskie lobby polityczne w Polsce	**Miszalski, Marian**	**2015**	**A Comprehensive Analysis of Polish-Jewish Relations to the Present. Holocaust Supremacism, Holocaust Industry. 1968 Jew. JEWS COMPLICIT IN THE MURDERS OF POLISH FREEDOM FIGHTERS (Zolnierze Wykleci) Author Marian Miszalski takes strong umbrage at the perennial complaints about Polish pogroms (e. g, 1946 Kielce), as the chief pogromists were none other than the Jews themselves. The leadership of the hated Bezpieka (U. B.) was dominated by Jews, and was responsible for the murder of tens of thousands of Poles--all part of the Soviet imposition of the Communist puppet government on Poland. Jewish judges in the sham Communist courts also played a bloody role.The case of General Emil Fieldorf "Nil" is instructive. (p. 93). His accusers were the Jews Benjamin Wajsblech and Fajga Mindla Danielak (Helena Wolinska). His murderers were the following Jewish judges: Emil Merz, Gustav Auscaler, and Wladyslaw Dymant. Other leading Jews directly involved in the murder of Fieldorf included Paulina Kern, Alicja Graff, and Marian Gurowska."Nil" was not alone. There were over 500 other such cases. For instance, the directive of the court-ordered murder of Witold Pilecki was given by the Jew Leo Hochberg. (p. 93). THE JEWS IN 1968 AND IN 1989 Noted publicist Stefan Kisielewski had pointed out that, immediately after WWII, Jews had dominated Stalin's Communist puppet government, and that this would one day sorely avenge itself on the Jews. (p. 92). That is exactly what happened when the ZYDOKOMUNA (Jewish Communists) were stripped of their power and privileges, in 1968, by the CHAMOKOMUNA (Polish boor Communists).There was no sharp line between Stalinist and post-Stalinist Communism. Wojciech Jaruzelski had no problem with awarding Stalinist murderer Jakub Berman, with an ostentatious medal, in 1983. (p. 194, 198). It was under Jaruzelski's watch that several prominent patriotic Catholic priests were murdered--not only Jerzy Popieluszko, but also Stefan Niedzielak, Stanislaw Suchowolec, and Sylvester Zych. (pp. 198-199).In the 1980's, Wojciech Jaruzelski, cognizant of developments in the USSR, came to realize that Communism was on its way out. (p. 194). As part of Jaruzelski's tactical "power-sharing" strategy, there was a "reconciliation" between the remaining Jews and the Communists. (e. g, p. 257, 265). The "reconciliation" process eventuated in the Round Table Agreement, and led to the GRUBA KRESKA (thick line), wherein the Communists escaped justice for their crimes, and got to function in the post-Communist governments in various capacities. An under-the-table deal enabled Adam Michnik to be put in charge of the left-wing and Judeocentric GAZETA WYBORCZA. (p. 195). Prominent Jews, such as George Soros and Jeffrey Sachs, walked off with billions of dollars in the post-Communist "economic transformation" of Poland. (pp. 228-230). JEWISH-CHRISTIAN RELATIONS The author warns of the Judaization of Christianity. Miszalski contends that Pope John Paul II's statement about Jews being the "older brothers in faith" of the Christians, has been greatly exaggerated, as Judaism is very different from Christianity. (p. 256, 267). Miszalski suggests that the Jews are now allied, with the LEWICA LAICKA (secularist-left), as in the guise of "progressive" politics (p. 228), in the atheization of Poland. (p. 193). This includes attempts to marginalize the Church and to drive it out of public life--all in the guise of a "religious neutrality" (pp. 200-201). It also emphasizes the application of cultural Marxism (neo-Marxism)--with its political correctness, its demagoguery about "human rights", its relativization of morality, its hostility to Poland's patriotic institutions, and its agenda to transform the Poles into a vaguely self-defined, rootless people. (p. 201, 251, pp. 256-257). The CULT OF THE HOLOCAUST: HOLOCAUST PREEMINENCE AND HOLOCAUST SUPREMACISM In many nations, the questioning of the Nazi genocide of Jews (Holocaust denial) is a punishable crime. In contrast, the questioning of the Turkish genocide of Armenians, or of the Soviet genocide of the bourgeoisie, etc., is not criminal at all. (p. 253).The Holocaust has been elevated above the genocides of all other peoples, and the Jewish viewpoint on these matters has been elevated to an absolute that is exempt from questioning. Anyone who disagrees with this, or with left-wing ideology, is, of course, an anti-Semite, or, failing that, a nationalist, xenophobe or fascist. (p. 203, 241, 246, 264). Miszalski objects to the Polish taxpayer monies funding of the POLIN Museum of the History of Polish Jews (MUZEUM HISTORII ZYDOW POLSKICH) in Warsaw. What's more, the POLIN Museum is decidedly nonobjective. (pp. 232-233). THE HOLOCAUST INDUSTRY IN ACTION Nazi German expropriated all Jewish property as its own, and later the Communists, many of whom were Jews, did the same. The re-privatization efforts after the end of Communism (1989) were fraught with corruption. The reader should realize, to begin with, that the claims of the Holocaust Industry are completely bogus. Poles have no unrealized financial obligations to Jews whatsoever. The Jews have gotten billions of dollars of Holocaust-related reparations from Germany, and now the attempt is made to falsify history by painting Poles as complicit in the Holocaust. (p. 258). Leading Jewish propaganda outlets include the GAZETA WYBORCZA, radio Tok FM, TYGODNIK POWSZECZNY, and the monthly WIEZ. (p. 263). Jan T. Gross is made into a great moral authority and "historian", the fraudster Jerzy Lewinkopf-Kosinski is spun as a great "writer", Ryszard Kapuscinski assumes the status of a "prominent reporter", and Zygmunt Baumann and Wlodzimierz Brus are transformed into great "scholars." (p. 264). Not surprisingly, the Germans very much like the shifting of blame to the Poles. It enables them to dilute their guilt--which of course is theirs alone. (pp. 258-259). It also reinforces the German hegemony, that exists over Poland by means of the European Union, as had been envisioned since at least the MITTELEUROPA Plan. The consequences are unmistakable. Poland has little heavy industry, and serves as a reservoir of cheap labor for Western Europeans. (p. 260).Because legitimate Jewish financial claims against Poland have no basis in legal fact, certain Jewish groups have tried political tactics. They (notably HEART--Holocaust Era Restitution Taskforce) have attempted to circumvent the usual property-succession laws by making-up a racial (or racist) construct that would have us believe that one Jew is, by the very fact of being a Jew, entitled to financial restitution on behalf of a Holocaust-murdered Jew. (pp. 170-171). Not a single Jewish group has condemned this racist policy. (p. 262). The activities of the Holocaust Industry, in Poland, as per so-called property restitution, have been shrouded in secrecy, and, what's more, the subject has been avoided by the media, thus hiding it from Polish public opinion. These backroom deals reek of swindling, bribery, and government scandal. (p. 169, pp. 267-268). Not a single Jewish group has expressed an objection to this underhanded state of affairs. (pp. 169-171). Starting in 2007, the Polish government has agreed to pay retirement benefits to elderly Holocaust survivors--setting a dangerous precedent. (p. 192, 259).**
Robbery and Restitution: The Conflict Over Jewish Property in Europe	**Dean, Martin**	**2007**	**SMOKING GUN EVIDENCE: Direct Connection of the Holocaust Industry With the "Polish Death Camps" Lie. Squatters Rights Disregarded in Property Restitution ClaimsThe title of this book is very misleading. It lumps all acquisitions of Jewish and post-Jewish properties, regardless of circumstances, as one and the same--robbery. That, of course, is the modus operandi of the Holocaust Industry. There is no business like Shoah business. NO RELIABLE ESTIMATE OF HOW MUCH WEALTH POLAND'S JEWS OWNED BEFORE WWII Dieter Pohl mentions some studies on the subject, including that of S. J. Zabludoff (in Beker. 2001. THE PLUNDER OF JEWISH PROPERTY DURING THE HOLOCAUST), regarding Jewish ownership in pre-WWII Poland, and points out that, "However, these figures remain highly controversial and give only a very rough indication of the scale of Jewish property losses". (p. 78). No mention is made of the implications: Owing to the fact that the prewar Jewish wealth in Poland cannot be reconstructed with any degree of accuracy, the claims of the Holocaust Industry, against Poland, lack credibility for this reason alone. THE GERMAN CONQUERORS--AND NOT POLES--SYSTEMATICALLY STOLE JEWISH PROPERTIES Dieter Pohl comments,"Most Jewish-owned enterprises were confiscated in the annexed areas of Poland as early as 1939; in the General Government this process continued up until the mass murders of 1942. In the latter region alone, 112,000 Jewish-owned businesses, often the smallest enterprises, fell prey to confiscation; almost 100,000 of them were completely closed down. The approximately 115,000 handicraft businesses in the General Government suffered a similar fate." (p. 72). "STEALING OF PROPERTY"--AN IDEOLOGICALLY-DEFINED CONCEPT, ESPECIALLY NOW Authors Goschler and Ther reflect on "theft" as follows, "As a historical category, therefore, property remains dependent on special social and economic structures, and the time-related normative understanding of this concept is linked to the respective language and culture. This oscillates between the anarcho-socialist slogan 'property is theft' (Pierre Joseph Proudhon), which historically can be found in its National Socialist version in which 'Jewish property is theft' (Gerald D. Feldman)[this book]." (p. 8). Unfortunately, Goschler and Ther do not go far enough. They do not realize that the oft-bandied notion of "plundered Jewish property" is itself a novel Orwellian concept, invented by the Holocaust Industry for its purposes. Thus, "stolen Jewish property", in Holocaustspeak, now means anything that once belonged to a murdered Jew. It does not matter that your forebears had nothing to do with the murder, and that your forebears had followed the law as existed at the time when they acquired the property. If you are in possession of such property, you are a long-term thief, and you now must pay the Holocaust Industry. Dariusz Stola falls into the same Judeo-compliant mode of thinking. He would even have us believe that it is improper to speak of the property of the Jewish dead as POZYDOWSKI, and, furthermore, according to him, "the Holocaust in a sense remains hidden within the term." (p. 246). That is utter nonsense. Common sense, as well as law, teaches that the property of the deceased no longer is owned by the deceased. Nor does it belong to the tribe (or nationality or religion) that the deceased person belongs to. It belongs to the deceased' heirs and, if there are no heirs, it escheats to the state. POST-JEWISH PROPERTIES IN POLAND: SQUATTING (SQUATTERS RIGHTS) DISREGARDED Author Dariusz Stola describes how, after WWII, many Poles simply began living in the homes of absent and presumably-dead Jews, and these Poles did not care about formal ownership of the property. After four decades, the property was "theirs" [theirs], even if the official documents still listed the original Jewish owners. (p. 245). The insinuation, in Stola's statements, appears to be that these long-squatting Poles do not validly own the property that had belonged to the long-dead Jews, and so they, their heirs, and/or the Polish state, must now pay the Holocaust Industry for the property. His reasoning is clearly invalid.Let us examine this more closely. Dariusz Stola, whether inadvertently or deliberately, leads the reader to believe that the Poles' appropriation of the property of German-murdered Jews was some kind of unusual, illegal, or anti-Jewish act. It was none of these. It was simply an exercise in squatting rights--a right which has existed since antiquity, including in Poland. With the destruction and transfer of so much property during and after WWII, it is not difficult to comprehend the fact that squatting took on a new prominence during this time. Unfortunately, Stola does not. THE PEDAGOGIKA WSTYDU (PEDAGOGY OF SHAME) DEMONSTRABLY GOES HAND-IN-HAND WITH THE HOLOCAUST INDUSTRY Although overt Jewish Polonophobia had long preceded the deployment of the Holocaust Industry, Poles had long suspected that the denigration and defamation of Poland, in the West's media, was connected with the Holocaust Industry. It relates to the attempt to sway public and politicians' opinion in accordance with the PEDAGOGIKA WSTYDU: Poles are a villainous people whose only hope for redemption lies in prostrating themselves before the Jewish accusations against Poland, and in lining the pockets of the Holocaust Industry. The following is a vivid example of this process in action. THE POLISH DEATH CAMPS MENDACITY SERVES THE HOLOCAUST INDUSTRY Author Dariusz Stola describes the following case: Garb et al. v. Republic of Poland, 99 Civ. 3487 (ERK), filed in the U. S. District Court for the Eastern District of New York. (p. 255). He relates the case in these revealing terms, "The best-known case is that of the class action brought against Poland (the Republic of Poland, the Polish government, and other Polish persons and institutions) in 1999 before a New York court in the name of eleven American Jews and 'others similarly situated'. The statement of complaint demanded the return of property and compensation for loss of use during the period when the defendant administered this property. It opened with a very peculiar historical introduction, INTENDED TO PROVE THAT OVER THE PRECEDING 54 YEARS POLAND HAS PURSUED A POLICY AIMED AT THE DESTRUCTION OF THE JEWS, THAT NAZI GERMANY SET UP EXTERMINATION CAMPS IN POLAND BECAUSE OF THE 'ANTISEMITIC CLIMATE' THAT PREVAILED THERE AND THAT AFTER THE WAR THE COMMUNIST AUTHORITIES, HAND IN HAND WITH THE ANTI-COMMUNIST UNDERGROUND, TRIED TO IMPLEMENT A DIABOLICAL PLAN TO DRIVE OUT THE LAST REMAINING JEWS. After nearly three years the court dismissed the class action on the grounds that Poland has immunity by reason of its state sovereignty." (Emphasis added. pp. 249-250). AN UPDATE This is not to say that the PEGAGOGIKA WSTYDU is the sole tactic of the Holocaust Industry against Poland. There is now also the cultivation of Judeocompliant ethnic Polish scholars, who endorse Jewish attacks on Poland, and whom the Holocaust Industry publicly strokes as "courageous", and then exploits for its own purposes.**
"What! Still Alive?!": Jewish Survivors in Poland and Israel Remember Homecoming	**Rice, Monika**	**2017**	**An Insulting, Prejudicial Title. Rest OK. Debunks Jan T. Gross on "Polish Guilt" For Acquiring Post-Jewish Property. This book is a somewhat better than the standard Holocaust fare, except for the title, which is inflammatory and misleading. Some takeaways: THE POLONOCAUST OR POLOKAUST (MY TERM): NOT ONLY JEWS SUFFERED UNDER THE NAZIS This work is not entirely Judeocentric. Author Rice touches on the Nazi German genocide of Poles, although she does not use that term. She comments on the millions of non-Jewish Poles murdered, and adds that, "The Christian population of Poland was left exhausted and without resources. The worst of the Nazi terror against the Poles had been directed against the Polish intelligentsia, understood in its widest sense to include not only the intellectuals, writers, artists, clergy, teachers, state officials, and doctors but also lower-level clerks, pharmacists, and small-town officials. It has been estimated that during the war Poland lost about 45 percent of its physicians and dentists, 57 percent of its attorneys, more than 15 percent of its teachers, 40 percent of its professors, half of its engineers, about 30 percent of its technicians, and more than 18 percent of its clergy. Close to 38 percent of university graduates and 30 percent of high school graduates lost their lives..." (pp. 17-18). THE SOVIET-IMPOSED COMMUNIST PUPPET GOVERNMENT AND THE CONTINUED TERROR AGAINST POLES The author (p. 19) cites estimates of 20,000 to 50,000 Poles killed during the forced Communization process. (Larger figures could be cited.). She fails to mention that over 100,000 Poles were imprisoned by 1951. Polish suffering was much greater than that caused directly by the Communists. Author Rice comments, "Two major waves of famine occurred in postwar Poland; in the eastern regions during the process of liberation (summer 1944 to spring 1945) and during the winter and summer of 1946. Official data indicate that village inhabitants consumed 1,396 calories per day during 1945 and 1946. At least two and a half million people were in need of food aid during this time. Infant mortality, which stood at 20 to 25 percent across all of Poland, was 40 top 50 percent among the repatriates from the East [the Kresy expellees]. Deaths outnumbered births by 30 percent. The situation was catastrophic in the hospitals, which lacked basic medications, medical tools, bedsheets, and other necessary items." (p. 211).Unfortunately, however, author Monika Rice does not"connect the dots": the horrific privations faced by Poles, the brutal atmosphere of civil war, and Poles often being hostile (and occasionally murderous) to surviving Jews who came to reclaim their property. POSTWAR JEW-KILLING BY POLES SHOULD NOT BE EXAGGERATED One major takeaway of Rice's study is that only a minority of archived Jewish testimonies mention Poles at all. Out of 588 ZIH (Jewish Historical Institute) documents, only 98 (that is, 17%) mention Poles, and out of 182 YV (Yad Vashem) testimonies, 87 (that is, 61%) do the same. (p. 114, pp. 204-205). (One reason for this was that Zionists wanted to awfulize the Jewish experience in the Diaspora in order to advance their agenda.) Of those that do, only about a fifth make allegations of having experienced direct Polish threats against them. Unlike those who treat Jewish testimonies uncritically, as does Jan T. Gross, Monika Rice cautions the reader to treat them skeptically. (pp. 160-163). In particular, she reminds us of the fictional claims of Jerzy Kosinski vel Lewinkopf in his PAINTED BIRD, and the totally fraudulent claims of Binjamin Wilkomirski. (p. 162).To her credit, author Monika Rice realizes that Jew-killers would feign membership in an Underground army to give it a bad name (p. 75, 221), and that a Jewish Communist could be killed for being a Communist and not for being a Jew. (p. 221). JAN T. GROSS "POLISH GUILT OVER OBTAINING JEWISH PROPERTY" CANARD REFUTED. NOT EVEN MOST JEWS RAISED THE ACCUSATION! Jan T. Gross, notably in his FEAR, has alleged that Poles were anti-Semitic and murderous towards Jews because of repressed Polish guilt for having acquired Jewish property. What amazing mind-reading skills Gross must have! This is the classic PEDAGOGIKA WSTYDU (politics of shame) in action, transparently employed in the service of the Holocaust Industry. Gross' imaginative Polonophobia is refuted by none other than the Jewish testimonies themselves. Monika Rice quips,"Another surprising finding is that the question of appropriated Jewish property, often indicated as one of the reasons why the Polish population was hostile to the returning survivors, is ALMOST NEVER MENTIONED in Jewish testimonies after the war." (p. 77; Emphasis Added). Of course, to the accusers of Poland, facts don't matter.**
The Holocaust and Halakhah	**Rosenbaum, Irving**	**2011**	**Bombshell! Jewish Law on Property Restitution is Diametrically Opposite of Today's Claims of the Holocaust Industry Against PolandThis work is centered on the Kovno ghetto in German-occupied Lithuania. The persecuted Jews had especially sought the advice of the highly regarded and scholarly Rabbi Ephraim Oshry (1914-2003). (Rabbi Oshry ended up being one of the few leading eastern-European rabbis that survived the German-made Holocaust). TO WHOM DOES LOST, STOLEN, OR TRANSFERRED PROPERTY BELONG?My review centers on the topic of greatest and enduring relevance--that of wartime-caused disputes on rightful ownership. So-called property restitution has been in the news lately, especially with the recent passage of S. 447 by the U. S. House of Representatives, on a farcical voice-vote, followed by signature into law by President Trump. Of course, the tactics of the Holocaust Industry (aka restitution mafia) do not rest upon Jewish law, or, for that matter, largely upon any modern secular law. They are primarily extralegal in character--mostly dependent upon moral and political blackmail. Nevertheless, it is interesting to see how Jewish law had long treated these matters--almost always favoring the new possessor of the property over the absent or even now-present complaining original owner. It also goes on to show the hypocrisy of making onerous demands on Polish property-finders that Jewish courts would never have made of Jewish property-finders, even during and immediately after WWII when the Shoah-related wounds had still been fresh. THE PROPERTY OF THE KNOWN OR SUSPECTED DEAD BECOMES THE PROPERTY OF THE LIVING---UNEXPECTED HOLOCAUST SURVIVORS NOTWITHSTANDING Following an AKTION in the Kovno ghetto, Rabbi Oshry was asked, by a certain Jew, if it was all right to take the personal possessions of a murdered Jewish family. Rabbi Oshry ruled in the affirmative. Rosenbaum comments, "In his TESHUVAH, Rabbi Oshry cites the Talmud (BABA KAMMA 114a), the Rambam (HILKHOT GEZEILAH 6:6), and the SHULHAN ARUKH (HOSHEN MISHPAT 259:7), which agree that he who snatches his neighbor's property from predatory beasts, or draws it from the bottom of the sea, or seizes it when it is being swept away by a flooding river, or rescues it from pillaging idolaters, acquires title to the property. The reason for this, as explained by Rashi, is that the owners, in the face of its apparently certain loss under such circumstances, abandoned all hope of ever recovering it. According to the Halakhah, this YEI'USH (abandonment), together with the change in actual physical possession of the property (SHINU'I RESHUT), is sufficient to transfer ownership. Hence in our case, even if there were claimants to the property from the family of those slain by the Nazis, undoubtedly they would have abandoned any hope of ever receiving it. For it was known to everyone that after the Nazis had mercilessly slain and slaughtered the Jews, they would plunder any object of value that had belonged to their victims. Whatever was left of insignificant wealth, such as the objects about which the inquiry was being made, were left HEFKER--free for everyone to take. Thus there need be no qualms about taking them...Therefore, in the instant case, Rabbi Oshry ruled that it was certainly permissible to take the objects left behind by the martyred family. Even in the unlikely event that relatives of the deceased would appear at some future time to lay claim to the property, THERE WOULD BE NO LEGAL OBLIGATION TO RETURN IT TO THEM." (pp 124-125; Emphasis added). THE GERMAN IS A CONQUEROR, SO NAZI-SEIZED PROPERTY BECOMES THE PROPERTY OF THE FINDER, NOT THE ORIGINAL OWNER A member of the Jewish ghetto police had buried a chest full of valuable books, away from the prying eyes of the Germans. Author Rosenbaum describes what happened at the end of the German occupation, "One of those who was digging in the ruins of the ghetto found the chest of books which had been hidden there. He recognized their value immediately and exulted in his find, because he believed they were now his property in accordance with Jewish law in the case of anyone who finds ownerless and abandoned articles." (p. 128).News of the find spread and--wouldn't you know it--the following happened, "Suddenly, one of the men recognized his own property. Among the volumes were several which had belonged to him--inscribed with his name, and the names of his father and grandfather. Since the volumes were valuable, they had been handed down as a family inheritance. He began to demand of the finder that they be returned to him. The finder maintained that he had a legitimate claim to the books, as one who found an ownerless and abandoned article, or one who rescues an article from the bottom of the sea. The two claimants asked Rabbi Oshry to render a decision in accordance with the Torah." (pp. 128-129). Even though the disputed property had never actually fallen into the hands of the Nazis, and the original owner was very much alive and very unambiguously the original owner of some of the books, Rabbi Oshry ruled in favor of the finder. In doing so, Oshry once again cited the Talmud (BABA KAMMA 114a); Rashi, and the Rambam. In fact, the Rambam had said, "'He who saves valuables from a lion, or a bear, or from the bottom of the sea, or from idolaters, they belong to him, EVEN THOUGH THE ORIGINAL OWNER STANDS AND PROTESTS.'" (p. 129; Emphasis added). Author Rosenbaum elaborates on Oshry's reasoning behind his finder-favorable ruling, "Certainly, says Rabbi Oshry, the original owners of these books abandoned all hope of recovery once the Nazis had taken them. Not only their possessions but also their very lives were in the hands of the Germans to do with as they wished. Thus there is no question that there was YEI'USH. Moreover, the RASHBA holds that in the case of a conquering army, there is not even a need for YEI'USH, since the conqueror acquires title to the booty under the laws of war. Anyone who subsequently acquires it from him also has a clear title according to the RASHBA. The Germans were a conquering army." (p. 129).Some technicalities came into play yet, as pointed out by Rosenbaum, "Rabbi Oshry nevertheless concludes that in view of the original owner's undoubted abandonment of all hope for recovery, and by virtue of the factor of the finder's possession, the books are now, according to the Halakhah, the property of the finder." (p. 130). -------IMPLICATIONS FOR THE ATTEMPTED HOLOCAUST-INDUSTRY SHAKEDOWN OF POLANDNeo-Stalinist Jan T. Gross, backed by a rather adulatory media, has portrayed the Poles (see his GOLDEN HARVESTS) a primitive, greedy, anti-Semitic (what else?) people--for their buying of post-Jewish properties at German auctions during the German occupation, or otherwise assuming ownership of post-Jewish properties of any kind after WWII. Rabbi Oshry's decisions, described by Rosenbaum above, soundly debunk these media Polonophobic escapades. It is in no sense immoral for the property of the dead to become the property of the living, and for the finder to acquire title to the property abandoned (by choice or circumstance) by the original owner. In no sense had Poles "stolen" Jewish property, and in no sense are Poles guilty of "unjust enrichment". The property of the Jews had become booty not only of the German conquerors of Poland, but also of the ensuing Soviet conquerors ("liberators" of Poland--both directly and as the booty of the Soviet-imposed Communist puppet government ruling Poland on behalf of the USSR.) So the post-Jewish property now unambiguously belongs to the finders (the Poles), not the onetime owners (Jews), and certainly not to the self-appointed Jewish organizations that, so many decades after the events, have suddenly and conveniently "discovered" title to these properties for the purpose of their own selfish profiteering. The enormity**
Post Communist Restitution And The Rule Of Law	**Kuti, Csongor**	**2009**	**Trying to Get Poles to Pay For the Consequences of German Crimes, and For Decisions of Unelected Soviet-Imposed Polish Leaders. 1997 Law FoiblesWithout intending to, author Kuti alludes to the many problems and inequities that are generated through property-restitution claims for events that happened so many decades ago. HOLOCAUST INDUSTRY: ARE JEWS SUPPOSED TO BE ENTITLED TO SPECIAL RIGHTS? Although he does not put it in these words, author Csongor Kuti seems to be ambivalent on this question. He writes, "In the context of the Holocaust, expropriation of Jewish property appears as part of the genocidal project, while communist nationalization targeted the eradication of the entire system of private property, and by that the (at least political and economical) annihilation of 'exploitative classes'." (p. 4). And, "Of course, Holocaust reparations took place in an entirely different context: confiscation of Jewish assets was part of a genocidal program, which makes these claims more compelling." (p. 119). Also, "The principles of violation of fundamental rights and of political discrimination may constitute perfectly defendable justifications for property reparations in the context of indigenous or Holocaust restitution (takings as part of a genocidal project), but are rather weak arguments in the context of Communist-era expropriations." (pp. 288-289). [Are they?] THE HOLOCAUST INDUSTRY IN THE LIGHT OF THE EUROPEAN COURT OF HUMAN RIGHTS AT STRASBOURG Author Csonger Kuti lists 22 pages on which the intervention of the Strasbourg court, in property-restitution cases, is discussed. (p. 325). This includes in Poland (e. g, p. 248). However, Kuti does not examine the implications the Strasbourg court's meddling in the affairs of sovereign European nations. For instance, given the prominence of Holocaust Supremacism in the ideology of the European Union, and the considerable influence of Jews in international politics, could the Holocaust Industry use the Strasbourg court as a tool to force its will on Poland? POLAND AND OVERALL PROPERTY RESTITUTION: WHY ARE POLES THE ONES PAYING FOR NON-POLISH CRIMES? The author comments,"Poland has not yet enacted a comprehensive norm of the regulation of nationalized properties..." (p. 85). Author Kuti focuses on efforts of the Polish government to compensate, in some way, those Poles who were deprived of their property in the former Kresy. (pp. 268-269). However, Kuti fails to point out that this makes the Polish taxpayer liable for the consequences of the acts of Germans, Russians, British, and Americans. After all, it was the joint Soviet/German 1939 conquest of Poland that made the Kresy fall under Soviet rule, and it was the policies of the USSR that unilaterally expropriated Polish properties. In addition, the disgraceful Churchill-Roosevelt sellout of Poland, at Teheran (1943) and Yalta (1945), legitimized and made permanent this Soviet theft of Poland's eastern half, and all the properties on it. So why should Poles pay for any of it? [My parent's property was among those confiscated by the USSR. As the heir, I would not want a penny of restitution unless the monies came from the Germans, Russians, British, and/or Americans.]The same consideration applies to properties expropriated by Poland's postwar Soviet-imposed and Western-acquiesced puppet government. Poles had no say in this, so why should today's Poles pay for the consequences of its crimes?AN OMINOUS PORTENT THAT SERVES THE HOLOCAUST INDUSTRYThe reader needs to go deeper. Kuti does not examine this dangerous precedent of Poles paying, to Poles, for crimes not committed by Poles, and for crimes committed by Polish leaders that had not been elected by the Polish people. Could the Holocaust Industry exploit this to force the Polish taxpayer to pay, to self-appointed Jewish organizations, for German crimes and for the consequences of German crimes, and for the consequences of Poland's Communist puppet state? POLAND'S 1997 LAW ON THE RESTITUTION OF JEWISH COMMUNAL PROPERTIES Author Kuti editorializes,"Another common feature of the Central and East European restitution programs is the relative delay with which Jewish properties were included in the schemes, especially in Poland, Czechoslovakia, and Hungary. In Poland, for instance, the law on the restitution of Jewish property was enacted several years after the restitution of the other (notably the Catholic Church's) property, only in 1997. The law allows only for local community's claims; however, these are extremely reduced in numbers, as almost the entire Polish Jewry has fallen prey to the Holocaust." (p. 192).Elsewhere, Kuti (pp. 198-199) complains about what he calls the"privileged status of churches", especially in Poland and Hungary, in terms of the actual restitution of former assets. Kuti does not seem to appreciate the fact that the Catholic Church is one of the pillars of a free Poland. In addition, Kuti seems oblivious to the fact that Communism was, first and foremost, an antireligious movement that had specifically targeted the Church and its properties. (On the other hand, the Communists indiscriminately nationalized the Nazi-German-confiscated properties of Poles and Jews alike, without distinction.)**
Walls Around: The Plunder of Warsaw Jewry During World War II and Its Aftermath	**Levin, Itamar**	**2003**	**Poles AND Jews Did Grave Robbery. Holocaust Industry Claims Against Poland Are Not Even Internally Consistent. So-Called Property Restitution Demands Only Create New Injustices. This work presents a good deal of interesting information, and he respects the sufferings of non-Jews as well as those of Jews.The author briefly mentions the comparable Nazi actions against Poles. He comments: "As a direct result of this policy, non-Jewish Poles were allocated food rations that barely sustained them, as most output was sent westward to Germany...the average Pole lived on a mere 600 calories per day..." (pp. 10-11). In the first parts of this work, the author relies primarily on Warsaw Ghetto Jewish chroniclers. Oddly enough, Levin (p. 270) labels Emmanuel Ringelblum a pro-Polish historian merely for making some statements with which Levin disagrees. THE HOLOCAUST WAS IN FACT A "RATIONAL" GENOCIDE Holocaust-uniqueness proponents have argued that, whereas the genocides of non-Jews all had rational economic motives (notably the acquisition of the properties of the victims), that of Jews was completely irrational. Levin challenges this. He cites Franz Stangl, the Kommandant of Treblinka, who spoke of acquiring Jewish wealth as the goal, and with racial philosophies assuming secondary importance in the conduct of the Holocaust. (p. xi, 171). Levin presents impressive evidence of the progressive German exploitation of the 450,000 ghettoized Warsaw Jews in German-occupied Poland. So poor did the Jews become that they could not care for each other, and 100,000 of them died from starvation, exposure, and disease (between the September 1939 War and the first shipments of Jews to Treblinka)(July 1942).(p. 4). This was too slow for the Germans (p. 27), so they switched to systematic mass murder. The haul of Jewish wealth from the 870,000 Treblinka victims alone was staggering: 1,200 to 1,350 railway cars. (p. 180). (For more on the German economic motives behind the Holocaust, see: Architects of Annihilation: Auschwitz and the Logic of Destruction). NO SINGULAR POLISH CATHOLIC VILLAINY: EVERYBODY STOLE DURING THE WAR! Jan T. Gross, in his FEAR and GOLDEN HARVEST, would have the readers conclude that theft of Jewish property is some kind of particular Polish vice. Levin also elaborates on Poles stealing from Jews (pp. 84-90), often as the result of German enticements (e. g., p. 145), and Polish riffraff (Krolikowski's term) buying confiscated Jewish items from Ukrainian collaborators near Treblinka (p.176). However, he is objective enough to recognize that such conduct was not limited to any nationality. He comments: "Cases of blackmail, or taking advantage of the deportation for individual personal gain, serve to illustrate how corrupt their perpetrators had become--Germans, Poles, and Jews alike." (p. 148). Levin adds: "Jews taking advantage of other people's terrible circumstances for their own personal gain is a particularly painful chapter in the history of the Holocaust and the Warsaw Ghetto. In some instances, they were simply blackmailers and cheats; in other cases, informers and collaborators." (p. 90). The author devotes several pages to this conduct. (pp. 90-99). Jewish informers, some of whom had been coerced while others who had acted freely, repeatedly told the Germans where Jewish wealth was concealed. Many corrupt Jews took bribes and ransom, and engaged in extortion. "The Thirteen", a Jewish Gestapo, headed by Abraham Gancwajch, was particularly odious in this regard. (pp. 94-99). JEWS, LIKE POLES, ROBBED THE DEAD Pole-on-Jew grave robbery has gotten a lot of one-sided media attention owing to Jan T. Gross and his ZLOTE ZNIWA (GOLDEN HARVEST). However, Jews also exploited the Jewish dead. Levin cites Ringelblum, who wrote: "`Undertakers open graves, take out the jewels and gold teeth...Unspeakably base acts are happening at the cemetery. Mass graves [and] defilement of the dead by the lower orders, who throw them into the graves like dogs...they open graves at night, pull out gold teeth and steal the shrouds.'" (p. 98). Rachel Auerbach, also cited by Levin, compared Jewish looting of the dead with its poverty-driven Polish counterpart. She said: "`It turns out that a large percentage of items available today for trade come from looting dead bodies. Specialized companies, who make a living from this, strip the clothes from dead bodies lying in the street...We hear examples of brutality and indifference to death that beforehand could only be found among the village peasants--and then only because of their cruel and difficult living circumstances.'" (p. 98). POLISH JEWS WHO SURVIVED THE GERMAN-MADE HOLOCAUST While there were post-WWII Poles who resented Jews coming back alive, other Poles welcomed them. (pp. 194-195). No one knows how many Polish Jews survived the Holocaust, because so many Jews kept their Jewishness secret. Interestingly, Levin (p. 229) cites an estimate, based on confessions to priests, that there may be about 50,000 Jews who, as children, had been raised by Poles. (p. 229). THE HOLOCAUST INDUSTRY VS. POLAND: MULTIPLE IMPENDING INJUSTICES AGAINST POLES The author provides a history of postwar Jewish property-restitution claims against Poland (especially since 1989). To begin with, how much did the Jews once own? There were 6,000 Jewish communal properties throughout Poland (p. 221), while estimates of the value of private properties in Warsaw alone are unverifiable, and range from a few billion to 40 billion. (p. 248). There are numerous other practical problems regarding this issue. Levin adds: "From an economic and legal standpoint, the principle of returning nationalized property is complicated. Under the Communist system, everything belonged to the state." (p. 225). The author does not mention the Holocaust Industry, but does ask which Jewish individuals or groups presume to speak for the Jewish dead.The author alludes to the danger of creating new grievances during the attempt to rectify old ones: "Is it possible to evict someone today who innocently believes he or she owns a given property, in favor of the heir of someone who owned the property sixty years ago?" (p. 225). "Should representatives of the Jewish people...approach handicapped [Polish] children and demand that they vacate a formerly Jewish hospital?" (p. 224).Levin considers statute of limitation laws as unfair (because few Jews were in position to make claims during the relevant time period), but does not answer for whom such laws should be waived (Jews only, or also non-Jews?), or to how far back they should be waived (75 years, or 750 years?). Furthermore, recounting the almost total destruction of Warsaw during WWII, how does one deal with properties that no longer exist, and which have new buildings in their place? Finally, Levin realizes that Poland could not afford to pay major property claims against her. (p. 4).**

Jewish Space in Contemporary Poland	Lehrer, Erica T.	2014	Holocaust Industry: The 1997 Communal-Property Restitution Law. Poland's Jewish Revival Openly a Tool Against Poland's Catholic Culture. HOLOCAUST INDUSTRY: UNCLEAR BOUNDARY BETWEEN JEWISH-ESSENTIAL AND JEWISH-NONESSENTIAL COMMUNAL PROPERTIES Author Stanislaw Tyszka provides some details on the 1997 communal property restitution law. Stuart E. Eizenstat is credited with playing an important role in making it a reality. (p. 51).Pointedly, the 1997 law required, in order for restitution to be granted, that the present-day local Jewish community prove that it actually needed the long-ago Jewish communal property for religious, educational, or cultural purposes. (p. 50). However, this is evidently not what happened. In many locations, the Jewish community accepted monetary restitution, in lieu of the building itself, because its restoration/upkeep would be too costly, AND BECAUSE THERE WERE TOO FEW LOCAL JEWS TO USE THE SYNAGOGUE. (pp. 58-59). The author adds that,"The situation of former synagogues in places where there is no local Jewish community remains problematic." (p. 56). That is quite an understatement.Moreover, author Stanislaw Tyszka does not make the connection: If there were too few Jews to use the synagogue building that they had demanded "returned", then it means that the building was NOT essential to the Jewish community in the first place! So--apart from a few exceptions based on a building's architectural or historical value--why was it restituted in the first place? Something is not kosher here.Apropos to this, Norman Finkelstein once asked this astute question: Given 6,000 surviving synagogue buildings in Poland and 6,000 remaining active Jews in Poland, is every single Jew entitled to his or her own private synagogue? The point is clear: There is no real distinction between"essential" and"nonessential" communal properties for today's Polish Jews. What is to prevent the vagueness of the 1997 law serving as a precedent--a"camel's nose under the tent"--for the Holocaust Industry to come back to Poland to demand the"restitution" of more and more of the onetime communal properties of long-gone Jews?PROPERTY RESTITUTION OF INDIVIDUAL JEWISH PROPERTIES: NOT HAPPENINGTyszka laments that,"In terms of restitution legislation, however, Poland stands out as the only country that has not yet adopted a general law on compensation for individuals who lost property during or after World War II." (p. 46). Why so? The author points out that the leftist authorities of post-1989 Poland were reluctant to grant property restitution, which had nationalized it from them, which he lists. (p. 55). Thus, the political compromise with the Communists included the UWŁASZCZENIE NOMENKLATURY, which allowed the "appropriation" of the Communist NOMENKLATURA, and which made problematic the restitution of property to former owners. In addition, the leftist post-1989 governments feared that restitution of private property would politically favor their political opponents--the rightists. Finally, property restitution would be an exercise in historical justice trumping social justice, and this was deemed unacceptable. THE RESTITUTION OF COMMUNAL PROPERTIES, AND THE SOUGHT-AFTER RESTITUTION OF INDIVIDUAL PROPERTIES, GO HAND-IN-HAND Tyszka quips,"It is possible to speculate that if more heirs of individual owners had been allowed to regain their properties, at least some of them would come back to Poland and contribute to the preservation efforts." (p. 66).[And likewise also contribute to more demands for the restitution of communal properties.] It is rather obvious that the attempted property restitution of INDIVIDUAL properties is not an end in itself: It is also a "camel's nose under the tent" for the empowerment of successive demands for more and more COMMUNAL property restitution. WHY THE SECRECY? THE ADMITTEDLY COVERT OPERATIONS OF THE HOLOCAUST INDUSTRY IN POLAND In 2000, the WJRO and UJRC joined efforts together to establish the FPJH (Foundation for the Preservation of Polish Jewish Heritage). (p. 51). Tyszka adds that the financial responsibility of the FPJH are ALLEGEDLY audited under the provisions of Polish law, "YET THESE REPORTS HAVE NOT BEEN MADE AVAILABLE TO THE PUBLIC, which has led to speculation about the foundation's finances. Despite this LACK OF TRANSPARENCY, it is clear that financial matters influence the foundation's approach to synagogue restoration projects." (Emphasis added. p. 64). THE HOLOCAUST INDUSTRY: PRIMARILY A MONEYMAKING OPERATION Author Stanislaw Tyszka concludes that,"The Jewish religious communities use restitution first and foremost as a source of income to cover their daily expenses. While they have preserved synagogues used for religious purposes, they are not particularly interested in the preservation of Jewish material heritage in general. The WJRO through the FPJH has, in turn, pursued a RATHER VAGUE POLICY with regard to Jewish material heritage, even though it has declared the preservation of Jewish material heritage to be its goal." (Emphasis added. p. 66).Ironically, to all this, Poland is often told that she is the one that has a "duty" to memorialize her Jewish past. Really.The Holocaust Industry of Poland's Jews to afford the restoration, of many of the "re-acquired" Jewish communal properties, is telling in its own way. It shows the REDUCTIO AD ABSURDUM of the Holocaust Industry and its demand that communal properties that had not been Jewish-owned, Jewish-used, or Jewish-maintained, for 75 years now, suddenly be "restituted" to their "rightful" Jewish ownership. Actually, this is not surprising at all. They serve as cash cows. No sooner are the long-unused and long-dilapidated properties restituted than the new Jewish owners announce that "the properties are not repairable", and sell them for cash. Of course, many of the reclaimed buildings are not vacant. They currently serve as town libraries, schools, hospitals, parks, etc. (p. 53), and most reclaimed synagogues have long been transformed for other uses. (p. 55). So, barring massive upheavals, they cannot possibly be "returned" to the Jews. They, too, serve as cash cows, for the pretensions of the Holocaust Industry, whenever they are successfully "restituted". ----------PRICELESS! A SERIOUS CALL FOR THE JEWISH REVIVAL IN POLAND TO HELP WEAKEN POLAND'S CATHOLIC IDENTITY We have long been told that Poland's Jews are just a tiny remnant community, and that anyone suspicious of Jewish motives is caught up in a paranoid"Jewish anti-Semitism without Jews" fantasy. Surely only a cabid anti-Semite could imagine that Jews could possibly dilute Poland's fundamental Catholic identity.Think again. Jewish identity.Think again. Jewish identity.Think again. Jewish

Restitution and Memory: Material Restoration in Europe	**Wunberg, Gotthard**	**2007**	**Holocaust Industry: Only SOME "Holocaust Restitution" Monies Benefit Holocaust Survivors! Yet "Holocaust Survivors" are the Standard Media-Promoted Emotional Bait! Non-Jews Also Compensated In Order to Deflect Argument. Holocaust Supremacism Actively Promoted. I focus on some notable themes in this otherwise-mundane book, dividing my review into three main topics.----------TOPIC I. Disingenuous Arguments About Non-Jews Benefitting from the Efforts of the Holocaust Industry. Defenders of Holocaust restitution never tire of reminding us that most of the beneficiaries, of the Claims Conference Program for Former Slave and Forced Laborers (around the year 2000), were Poles and other Eastern Europeans, not Jews. This argument is misleading for several reasons, not the least of which is the fact that the pursuit of an only-Jews-deserve-compensation policy would have become a political liability for Jews in general and the Holocaust Industry in particular. Let us elaborate. AT FIRST, ONLY JEWISH FORCED LABORERS WERE TO BE COMPENSATED Author Lutz Niethammer, a Professor of Modern History at Friedrich Schiller University Jena, had served as scientific advisor to the German Federal Chancellery on the question of compensation for Nazi forced laborers. (p. 41). He points out that, "At the time of the individual lawsuits, the only class actions were in the interest of former Jewish forced or slave laborers, mostly living in the United States; and there were parties prepared to settle a deal within the framework. That would have affected approximately 5 percent of the problem of Nazi forced labor..." (p. 86). A TACTICAL MOVE: BETTER ALSO RECOMPENSE NON-JEWISH FORCED LABORERS...TO DEFLECT ARGUMENT Lutz Niethammer contemplated the unfairness of non-Jewish laborers denied compensation as "balanced" by the default (presumed) special victimhood-entitlement of Jewish forced laborers. (p. 86). However, he is candid about the fact that the clincher boiled down to tactical considerations: Compensating only Jewish forced laborers would be too glaring. Niethammer quips,"Within our working group, many feared that such a process would add oil to the fires of Eastern European anti-Semitism, poisoning the new European web of neighborly relations." (p. 86). Stuart E. Eizenstat, in his IMPERFECT JUSTICE, has claimed credit for persuading and pressuring the German side to include non-Jewish forced laborers for monetary compensation. Lutz Niethammer disputes Eizenstat, pointing to the Germans as the ones that had first suggested the notion to the Eastern European victims. (p. 102). TOPIC II. Cynical Manipulation of Holocaust Survivors. The Holocaust Industry NOT Only Exploits Holocaust Survivors by promoting its actions in terms of "belated justice for all those traumatized and destitute Holocaust survivors", and continues to play the same game today (2019) with Poland. But not all monies that are won actually go to those who actually went through the Holocaust. Yet--wouldn't you know it--the Holocaust Industry continues to demand more and more "for all those poor and soon-to-die Holocaust survivors!" This long-aggrieved-Holocaust-survivor manipulative tactic continues to the present day. For instance, the Holocaust Industry has had the audacity to publish a tear-jerking article in the NEW YORK TIMES (May 10, 2017, by Nina Siegel) about a long-denied Holocaust-surviving Jew in Poland, and how the heartless Polish government avoids paying what is rightfully hers. NORMAN FINKELSTEIN IS CORRECT ON THE LUXEMBOURG AGREEMENT (1952). Hans Gunter Hockerts describes the fruits of the Ben Gurion/Adenauer negotiations as follows,"The agreement took as its yardstick the cost for integrating surviving refugees and obligated the Federal Republic to providing material goods valued at some DM 3 billion to the state (sic) of Israel, spread over twelve years, as well as a payment of DM 450 million to the Claims Conference." (p. 332). Hockerts brings up Norman Finkelstein's THE HOLOCAUST INDUSTRY, in which Finkelstein claims that the Claims Conference used most of the DM 450 million for purposes other than aid to Holocaust survivors. Hockerts concludes that, while the Claims Conference was acting within the law, its actions had violated the spirit of the agreement, had effectively misled the West German government, and had creatively (by"its right to decide the urgency of needs") diverted the monies away from Holocaust survivors.To elaborate on the foregoing, Hans Guenter Hockerts remarks,"The federal government was thinking here of individual assistance, especially in hardship cases not covered by federal compensation law. And it was indeed upset when the annual reports on utilization revealed other practices: in the main, the Claims Conference provided support to community institutions oriented to charity or cultural work." (p. 367). So, even though the Claims Conference had done nothing illegal, its actions (besides being inconsistent with a professed sensitivity to the plight of Holocaust survivors) did not pass the smell test. Hockerts quips, "Yet Finkelstein's critical analysis provides community-by-community with a welcome added reason to include the history of the recipient institutions of compensation (and the successor organizations in restitution) in the purview of their inquiry." (p. 367). ONLY HALF OF FUNDS COLLECTED FOR JEWISH FORCED LABORERS WERE ACTUALLY TO GO TO THEM! Lutz Niethammer describes the early stages of the drive to get German companies to indemnify forced laborers--only Jewish ones at the time--even if the companies eventually won dismissal of the lawsuits against them. The creatively-misnamed "Remembrance, Responsibility, and the Future" foundation was to raise at least DM 2 billion. Even at the stage of contemplation and planning, the "aiding of long-denied Holocaust survivors" was NOT top priority. Niethammer expounds on this, "Half of the funds were to be distributed to deserving survivors before the turn of the millennium, starting with the 60th anniversary of the outbreak of the Second World War, on September 1, 1999. The other half would be placed in a foundation, "Remembrance and Future"; its capital yield, over the long term, was to promote international cultural and social projects for historical remembrance and international understanding, as well as initiatives in the interests of human rights and social justice." (p. 85). POLITICAL PRESSURE: THE MODUS OPERANDI OF THE HOLOCAUST INDUSTRY Niethammer confirms the fact that Holocaust-restitution claims rely at least as much on political-directed against the target of the claim, as they do on the legal merits of the lawsuit. He thus paraphrases John Kornblum, the American ambassador to Bonn, who"...explained that the judicial sphere in the United States was much more political than in Europe, and collective lawsuits of this type were often intended only to initiate a negotiating process, reaching out for a compromise with or without the help of the courts." (pp. 85-86).----------TOPIC III: Implications of the Alleged Uniqueness of the HolocaustMuch of this work is not about Holocaust restitution. It is just the standard Holocaust-related fare. Permit two examples.THE STANDARD HOLOCAUST-SUPREMACIST MEME THAT DEMEANS POLISH SUFFERINGHolocaust supremacism does not only mean that the Holocaust gets far more attention than all the genocides of non-Jews put together. It also means that discussion about non-Jewish genocides is acceptable only as long as the Holocaust remains at the center of the moral universe, and the genocides of all non-Jewish peoples are relegated to satellites that revolve around the Holocaust.As so many authors before and after him, Dan Diner repeats the complaint that Poles are not protecting themselves by immune to the reigning Judeocentric concepts of the Holocaust. Worse**
The Holocaust and North Africa	**Boum, Aomar**	**2018**	**Holocaust Industry: The Built-in Inequities in Suffering/Compensation and Property-Restitution Claims. Which Victims Were "Victim Enough" to Qualify? Only Certain Jews? Only Jews Collectively? Why Not Muslims? Victimhood Competition in Detail. This book presents a lot of information, and I focus on items of broad-based relevance. HOLOCAUST INDUSTRY BENEFITS ONLY THE JEWS--AND THEN ONLY CERTAIN JEWS. NOW MUSLIMS SPECIFICALLY EXCLUDED This work effectively continues the discussion, started by Slyomovics in her book HOW TO ACCEPT GERMAN REPARATIONS. (See my review.) Slyomovics had pointed out that some Jews object to North African Jews getting financial compensation because the North African Jews, unlike European Jews, did not go through the Holocaust. (More on this below). The editors specify that, "And ye the question of whether the Jews of Tunisia are 'victim enough' (paraphrasing Menuni) to be deemed survivors of the Holocaust or Shoah remains a murky one, crystallizing the paradox outlined by the editors of this volume." (p. 287). But wait, it gets even better. Now we hear the argument that African Muslims are not victim-enough because they had suffered under racism and colonialism just like the North African Jews, are openly not "victim enough" to be even considered for compensation! Author Schroeter, the German reparations expert, writes,"However, the German reparations are predicated on the idea of a UNIQUE DEBT that Germany owes to the Jews; colonialism and colonial violence, of which Muslims were also the victims, is not a criterion." (p. 24; Emphasis added). How convenient! On the other hand, more and more Jews, no matter how tenuous their connection to the Nazis and the Holocaust, are claiming a right to compensation. For instance, the editors write, "Lawyers are also representing Jews from Iraq, justified by the 1941 Farhud, the rioting and plunder that came in the wake of a pro-Nazi coup that left 179 Jews dead: it has been claimed that the Farhud was the direct result of Nazi incitement." (p. 263). This is priceless! It is yet another indicator of the arbitrariness of victimhood hierarchies, and is further evidence of the fact that the Holocaust Industry is a racket, as pointed out long ago by Norman Finkelstein. Moreover, the Holocaustspeak comes thick and cast. That is why, for example, we never hear of any UNIQUE DEBT, by the Germans, to non-Jewish victims! THE HOLOCAUST-PROVOKED VICTIMHOOD COMPETITION IS IN FACT, TO A VERY CONSIDERABLE DEGREE, A ZERO-SUM GAME Omer Bartov discusses how various nations have recently been publicizing their sufferings in competitive imitation of the Jews' Holocaust. (pp. 208-210). However, Bartov inadvertently alludes to the fact that, whatever the increased attention to non-Jewish genocides, this, by itself, is not going to end Holocaust supremacism (my term). Bartov comments,"In other words, everyone wanted to have their Holocaust too. Yet, on the other hand, the Holocaust came to be seen as an obstacle and an irritation, because no one could quite match its ferocity and totality, and, once invoked, it always seemed to diminish the horrors suffered by others, as had indeed been the argument in the immediate aftermath of the war." (p. 209). No kidding.Clearly, as long as the (false but widely-believed) meme exists about Jews uniquely targeted for total annihilation, and the special status that this "fact" supposedly confers to the Holocaust, the non-Jewish genocides will always remain secondary even were they somehow to obtain the same publicity as the Jews' Holocaust. More on this below. THE VICTIMHOOD COMPETITION SURROUNDING THE HOLOCAUST EVEN PITS JEWS AGAINST OTHER JEWS Omer Bartov quips, "Nor can the competition of victimhood be found only in Eastern Europe or among scholars of comparative genocide, imperialism, and colonialism: it has also played a major role in debates over the State of Israel and among its citizens. The survivors arriving in Israel after the war were not uniformly greeted with love and empathy." (p. 209). Lia Brozgal comments,"From the works cited here, we might extrapolate a certain anxiety about placing the suffering of the Tunisian and European Jews in the same discursive space: Tunisian Jews, after all, were not deported and exterminated en masse. Historians who have written about the Jews of Tunisia have shied away from the vocabulary of catastrophe, as though calling these faraway victims 'survivors' of the Holocaust or the Shoah would somehow mitigate the tragedy of Europe." (p. 182). TUNISIAN JEWS, UNDER NAZI GERMAN OCCUPATION, WERE NOT TARGETED FOR ANNIHILATION The cornerstone argument used to justify Holocaust supremacism (the presumed special significance of the Holocaust over all other genocides) is the oft-repeated claim that the Nazis everywhere targeted the Jews for complete destruction, and that this never happened for any other genocide. (Actually, even was it true, it would not follow that an inferred total genocide is one iota more significant than"only" a partial genocide. Moreover, some Gypsies and Armenians likewise claim, to no effect, that their respective groups were also targeted for eventual complete annihilation). Nazi German rhetoric did speak of the extermination of all the Jews. However, rhetoric (especially political rhetoric) is not the same as reality, and millions upon millions were killed in other groups of European Jews that the Nazis fell far short of completely destroying, even though they could have done so with minimal cost or effort. Enter the Tunisian Jews. This part of North Africa was under direct Nazi German occupation for 6 months of 1942 and 1943. (Schroeter, p. 24). So what happened to the Jews? Not much, as it turns out. "The Jews of North Africa were spared the horrors of the European extermination camps and thus have been largely excluded from histories of the Holocaust that focus on the destruction of European Jewry." (Schroeter, p. 22; See also Hatimi, p. 118). UPDATE: Germany has, for one reason or another, agreed to indemnify some of the North Africa Jews. But the question of who is or is not a "valid victim" remains in place.**
How to Accept German Reparations	**Slyomovics, Susan**	**2014**	**Victimhood Competition and Restitution Monies: Which Jews are Worthy? Gentiles Excluded. Orwellian Notions. Susan Slyomovics is the descendant of Czech Jews who had been under the Nazis. She focuses on the initial conflicts, faced by her mother, over the acceptance of blood money. (e. g. p. 3). The author raises a number of issues that inadvertently show the flawed nature of the entire process that has increasingly come to be known as the Holocaust Industry and even the restitution mafia. These are the focus of my review. JEWS WHO COLLABORATED WITH THE NAZIS OFTEN DID SO WILLINGLY Jewish collaboration with the Nazis is usually dismissed or redefined as "choiceless choices", while the collaborative acts of other peoples usually are not. Interestingly, Slyomovics describes her mother's decision, which pointedly implies that Jews were not necessarily forced to collaborate with the Germans. She comments,"In Płaszow, my mother refused Nazi 'invitations' to become a camp prostitute or privileged female work leader (BLOCKALTESTE). She encountered Oskar Schindler in the Płaszow Camp, who informed her that she was 'ineligible' to work in his factory unless she agreed to be separated from her mother." (p. 139). HOLOCAUST INDUSTRY: JEWISH FORCED LABORERS ARE ENTITLED TO COMPENSATION: NON-JEWISH FORCED LABORERS ARE NOT Slyomovics writes,"In many North African camps, researchers noted that both Jewish and non-Jewish inmates were interned together, with Jews constituting a minority of inmates." (p. 227). Yet there is a clear double standard in force, as is made obvious by the author,"Despite Jews as a minority of internees, Foundation Law recognized INDEMNITIES FOR JEWS ONLY as a people persecuted because of their 'race' and only during the Vichy period defined by Germany from October 1940 until November 1942 in Algeria and Morocco and additionally from November 1942 until May 1943 in Tunisia." (p. 227). As if attempting to make this travesty even more explicit, Slyomovics adds that,"...in Algeria, all Vichy-era camps were included AS LONG AS THE CLAIMANT WAS JEWISH." (p. 228; Emphasis added). HOLOCAUST INDUSTRY: JEWS FIGHT IT OUT OVER WHICH JEWS ARE ENTITLED TO MONIES AND WHICH JEWS ARE NOT Despite the fact that large parts of North Africa were under Nazi German occupation at the height of the Final Solution in German-occupied Europe, Nazi plans to systematically shoot or gas North African Jews never went beyond the talking stage.This has led to overt victimhood competition, between Jews themselves, about which Jews are deserving of Holocaust restitution and which Jews are not. Slyomovics remarks, "Establishing the fact of forced labor in North Africa faced obstacles. American and German researchers repeatedly mentioned resistance among European Jewish Holocaust survivors who themselves were administrators at the Claims Conference offices. Providing compensation to Jews in North African camps was not an obvious case BECAUSE IT WAS BELIEVED THAT THEIR SUFFERING DID NOT MATCH EUROPEAN JEWISH SUFFERING." (p. 228; Emphasis added). For more on this subject, see my review of the recent work edited by Boum, THE HOLOCAUST AND NORTH AFRICA. GERMAN-VICTIMIZED JEWS AND JEWISH-VICTIMIZED PALESTIANS: ORWELLIAN LANGUAGE ON REPARATIONS MONIES The author discusses reparations monies paid, by the State of Israel, to Palestinians, in the wake of the 1956 Kafr Qasim massacre of Palestinians by Jewish soldiers. (pp. 254-256). Without using this term, Slyomovics is candid about the doublespeak involved, as she quips in her subtitle,"Paying Reparations by Calling Them Something Else (2): PITSUYYIM Not SHILUMIM to Palestinians". The foregoing Orwellian semantics is based on the following, as described by Slyomovics,"The Hebrew word in certain cases is PITSUYYIM, which translates to 'damages, compensation, workmen's compensation,' and cash awards to Palestinians. In contrast, the Hebrew word SHILUM in the singular is 'reward, requital, payment: bribery,' while the plural SHILUMIM is 'reparations (especially from Germany), reward, remuneration, retribution, restitution.' The plural form became the term used by Israelis specifically for Germany's Holocaust reparations." (p. 254). CONCLUSION Clearly, the whole Holocaust restitution movement is inherently inequitable. It exists to benefit some victims but not others. UPDATE: Germany has, for one reason or another, agreed to indemnify some of the North Africa Jews. But the question of who is or is not a "valid victim" remains in force.**
Nie Musimy Placic Zydom!	**Lisiak, Ireneusz**	**2013**	**Holocaust Industry Update: The All-Bogus Jewish Property Restitution Claims Against Poland, and Ongoing Blackmail Attempts Against Her: WE HAVE NO FINANCIAL OBLIGATIONS TO THE JEWS! is the title of this Polish-language anthology. I focus on author Ireneusz T. Lisiak's articles on the financial restitution claims that are being pushed by certain Jewish groups. By way of introduction to the subject of the Holocaust Industry, the reader should see my review of Finkelstein, The Holocaust Industry: Reflections on the Exploitation of Jewish Suffering. The entire post-Jewish property restitution issue should be aired out in the open. Instead, it is being handled secretively by Polish government officials, away from the scrutiny of the Polish public. (pp. 184-185). HISTORICAL BACKGROUND Ireneusz T. Lisiak debunks the myth, promoted by the likes of media-hero Jan T. Gross, that Poles have been reluctant to return Jewish properties to their Holocaust-surviving Jewish owners, and that they did so owing to (what else?) anti-Semitism. Fact is, some 150,000 Polish Jews re-acquired their property before selling it and emigrating to Palestine and elsewhere. (p. 168, 170). Furthermore, the vast majority of Jews had no problem whatsoever in the reacquisition of their property. (p. 157, 173, 184). However, the new post-WWII Soviet-imposed Communist puppet government was opposed to the return of large-sized Nazi German-seized property to their rightful Jewish owners because, after all, this property was soon to be nationalized. Perhaps ironically, one of the main enforcers of this nationalization policy was Mieczyslaw Mietkowski, a Jewish Communist official. (p. 167, 173). More on nationalized properties later. JEWISH CLAIMS AGAINST POLAND--ALL SATISFIED IN 1952! Germany is the nation that unilaterally developed and implemented the Shoah, and Germany has been paying billions of Marks to the Jews, as reparation, since 1952. These payments cover ALL the Jewish property seized by the Nazis from the Jews. (p. 169, 171). That alone makes it obvious that Poland owes nothing to the Jews. JEWISH CLAIMS AGAINST POLAND--AGAIN ALL SATISFIED IN 1960 As if the foregoing had been not enough, there was the 1960 agreement involving Poland, and western Jewish organizations, which included Poland paying a then-considerable sum of 40 million U. S. dollars. It explicitly covered all the properties that had been nationalized as part of the Communization process immediately after WWII. (p. 183, 185). (For details on the 1960 agreement, see the Appendix in this book: pp. 295-on).The large properties nationalized by the Communists had included breweries, mills, and factories that had once belonged to Jews. (Of course, it also included large properties that had been owned by non-Jews). The 1960 agreement between Poland, the USA and Canada, and 12 western European nations specified that, once Poland had paid restitution, which she did, NO nation had any further claims upon Poland for these properties. (p. 173, 187). This entire process was closed in 1981. (p. 186). In fact, a U. S. Congressional resolution stated, in 2008, that the 1960 agreement completely satisfies all property restitution claims regarding Communist-seized property properties. (p. 182).The issue is unambiguous. Ireneusz T. Lisiak categorically states that Poland has no unrealized property-restitution obligations to the Jews whatsoever. (p. 169, 181). In 2008, Jan Tomasz Gross and Anna Bikont, plainly said that Poland had generously returned all the common properties that had belonged to the Jews. (p. 187). THE POLITICS OF SHAME (PEDAGOGIKA WSTYDU) Owing the fact that the property restitution claims of the Holocaust Industry have no merit, the profiteers of the Holocaust Industry resort to blackmail to try to force Poland to pay them off. (p. 172). Thus, for example, in the west, "German death camps" have yielded to "Nazi death camps", and now they are "Polish death camps." The likes of Anna Bikont, Jan T. Gross, and GAZETA WYBORCZA types have been working overtime to harm Poland until she is forced to pay up. (p. 172). Author Ireneusz T. Lisiak calls this the "Politics of Shame". (p. 184). Were Poland to yield to the tactics of blackmail of the Holocaust Industry, this would defy Poland's right as a state. Finally, the reader must realize that Poles themselves have not, to this day, gotten compensation for their estates that had been seized by the Communists. (p. 187).CULTURE WAR IN POLANDI now touch on some items, raised by Lisiak, that are not related to the Holocaust Industry.Consider the events of 1968. Adam Michnik-Szechter, and other Jews who had lost their privileged positions in 1968, tend to portray this as an anti-Semitic act. In contrast, Lisiak sees this as a fight between different factions in which one side won and the other side lost. There was little essential difference between the factions. For example, the Pulawian and the Natolin factions were the same in their enslaving of Poland on behalf of the USSR. (pp. 100-101).The author elaborates on the left-wing war against Polish history and Polish patriotism. The motive is simple. A people lacking pride in their past, deprived of their moral foundations, and lacking a sense of history, are much easier to control. This strategy is quite old. For instance, Bismarck, during an address to the Hakata, stated that, once they take away Poland's land and Poland's history, Poland will cease to be a nation. (p. 49).There has been a sustained smear campaign against RADIO MARYJA. Lisiak (p. 199-on) refutes the claim that RADIO MARYJA listeners are primarily old people and uneducated people. Newspapers such as GAZETA WYBORCZA and GAZETA POMORSKA have spread falsehoods about Father Tadeusz Rydzyk being a very rich man. (pp. 200-201).This "get rich" trope comes in handy in many different contexts. I have personally heard Jews say that those Jews who profess belief in Jesus Christ had been paid a great deal to do so, and I have personally heard Hindus tell me that missionaries in India are successful because they have paid the natives a lot to get them to convert to Christianity.] The same "progressive" media that glosses over Islamic customs, such as female circumcision, as "cultural prerogatives", acts quite differently towards Christians. Every manifestation of traditional Christianity is demonized as a "rebirth of fascism" (p. 122), and Christians are told to keep their views and their practices secret so that they "do not offend anyone." Enough is enough!**
Holocaust Restitution: Perspectives on the Litigation and Its Legacy	**Bazyler, Michael J.**	**2005**	**The Holocaust Industry in Action: International Politics, Intimidation, Fundamental Inequality of Victim-Claims. This book highlights the cases involving Swiss Bank and German companies. It includes a testimony by Judge Edward R. Korman. However, the most interesting information is of an indirect nature, and that is the focus of my review. HOLOCAUST RESTITUTION: ALL ABOUT JEWISH POLITICS. HOLOCAUST SURVIVORS ARE SECONDARY! In the media and in political discourse, Holocaust-restitution is usually framed in terms of justice and compassion for Holocaust survivors--often with a few melodramatic sob stories thrown in. It is a manipulative, political winner. After all, who could be such an ogre as to refuse aid to the traumatized, destitute, long-denied Holocaust survivors? It is therefore eye-opening to realize that the Luxembourg Agreement (1952) could easily have done NOTHING for Holocaust survivors! Arie Zuckerman quips, "However, as far as Ben-Gurion was concerned, the needs of the hour overrode the intense feelings and the wounded pride that the agreement cause. Nevertheless, during the negotiation with Germany Ben-Gurion felt that it was necessary to distinguish between the acceptance of indemnities for the building of the State of Israel, a country that was absorbing Holocaust survivors, and private property restitution and compensation. It is fair to say that if not for the German condition that obligated the Israeli government to issue monthly indemnities to the injured Holocaust survivors, ALL THE MONEY WOULD HAVE BEEN DIRECTED TOWARDS BUILDING ISRAEL'S ECONOMY AND NONE OF THE SURVIVORS WOULD HAVE BEEN PERSONALLY COMPENSATED BY THE GOVERNMENT." (Emphasis added, pp. 323-324). In other words, Jewish political leaders, left to their own devices, would have given NONE of the massive German reparations monies to Holocaust survivors. Now they (or the Holocaust Industry) do accuse Poland (and other prospective targets of attempted Holocaust-Industry shakedowns) of showing a lack of compassion to Holocaust survivors! The crocodile tears are flowing. Now consider the restitution of private properties, heirless properties, and communal properties. The insufficient allocation of 1950s German monies for any or all these, for whatever motives, on David Ben-Gurion's part, does not translate into a 21st-century liability or obligation on Poland's part! THE USA AND EUROPEAN UNION AS TOOLS FOR PROMOTING JEWISH INTERESTS AT POLAND'S EXPENSE Poles had long suspected that Jewish influence in the USA, and in the European Union, is being exploited, by the Holocaust Industry, to re-victimize Poland: To bully Poland into paying for German crimes and for the consequences of German crimes. This is now actualized in print.The statements of Stuart E. Eizenstat are priceless, "If returning communal property is difficult, private property taken by the Nazis during World War II and/or nationalized by the Eastern European communist countries after the war is often even more difficult. Nowhere is this more evident than in Poland, now a member of both NATO and the European Union. More than a decade and a half after the fall of the Berlin Wall, Poland, traumatized by the potential cost of returning properties or compensating their owners, particularly Polish Jews, has no private property law. Its government has tried time and again but has difficulty coming up with a formula. Poland is now considering a compensation fund of around 15 percent of the value of the property but would exclude any properties in Warsaw from the legislation. HERE AGAIN, DIPLOMATIC INTERVENTION BY THE UNITED STATES AND BY THE EU IS ESSENTIAL TO ACHIEVE SOME JUSTICE." (Emphasis added). (p. 305). JEWISH INFLUENCE AND THE FUNDAMENTAL INEQUALITY OF VICTIMS SEEKING JUSTICE IN COURT Defenders of Holocaust-related restitution allege that the same process is available to non-Jews that had been exploited or wronged in the past. [Think of the Aesop's fable of the Fox and the Stork. Both animals were on an "equal footing" because, after all, they were eating from the same dish.] While true in theory, it is far from the truth in practice.Authors Morris Ratner and Caryn Becker ask this introductory question, "Unfortunately, American courts have not proved to be the path to justice for victims of non-Holocaust-era- historical wrongs. For instance, how can a court adjudicate a case of additional Native Indian stolen land or even adjudicate numerous stories for other victims of historical wrongs?" (p. 345).In a roundabout way, Ratner and Becker acknowledge that Jewish influence in government and media was crucial, if not decisive. They elaborate that, "Additionally, media attention, which played a key role in the Holocaust cases and was intimately linked to the willingness of politicians and regulators to expend political capital on behalf of Holocaust victims, has been far less intensive in the post-Holocaust-litigation context." (p. 352). In fact, the difference in media coverage, between Holocaust-related and non-Holocaust-related grievances, was as night and day. Ratner and Becker comment,"While thousands of articles appeared in mainstream papers during the apex of Holocaust litigation, fewer than 150 stories were published about the plight of the braceros, and only hundreds appeared about the 'comfort women' and Japanese slave labor cases, with many of the stories appearing in local rather than national papers." (pp. 352-353).**
Reparations for Nazi Victims in Postwar Europe	**Ludi, Regula**	**2012**	**The Non-Factual Self-Congratulatory Notion of the Holocaust "Opening the Door" To Restitution Efforts of Non-Jews. This book is quite French- and Swiss-centered on the question of non-German reparations to victims of the Nazi era. Its value is that it provides some little-known information. AT ONE TIME, GENOCIDE RECOGNITION EQUALITY REIGNED. AND THEN CAME THE PREEMINENCE OF THE HOLOCAUST One argument used to legitimize the elevation of the Holocaust, over all other genocides, is that it sets an example for other aggrieved peoples to seek reparations. This is patently untrue. Non-Jews NEVER needed either the example of, or the success of, the Jews in order to seek and obtain restitution for German crimes. Rebula remarks, "Moreover, the inclination to hold up the West German model as the 'gold standard' of subsequent restitution movements has nurtured the myth that postwar reparations were primarily about the Holocaust and designed to address the 'Jews and the State of Israel' before being 'extended to other victim groups'--an assumption that is incorrect. None of the early reparations schemes were exclusively or explicitly geared to the Jews, nor was the Holocaust the main reason for the nascent reparations regime after the Second World War." (p. 3). Clearly, the spin that the Holocaust Industry is something good, insofar as it sets a precedence for justice being done to non-Jewish victims, is patently false. Regula refers to the Shoah as "the touchstone of evil" and "the unprecedented and distinct nature of the Jewish catastrophe". (p. 3). Flowery Holocaust supremacist words: Could not the same be said of some other genocide? A mystification of the Holocaust is clearly taking place. NOT ONLY JEWS! THE MANY VICTIMS OF NAZI GERMANY Author Ludi Regula at least puts everything in perspective, as she writes, "With 36 million Europeans dead, human loses almost tripled the casualties of the Great War. At least 19 million, more than half of the dead, were civilians. The portion was the highest in the East, where the Nazis had waged a merciless war of annihilation against 'subhuman races.' Poland, for instance, lost one-fifth of her prewar population: 3 million Jews and almost as many non-Jewish citizens. In absolute numbers, the Soviet Union paid the highest toll, with 25 million dead (according to recent estimates), of whom between 8 and 9 million were military casualties." (p. 13). POLES SOMETIMES KILLED RETURNING HOLOCAUST-SURVIVING JEWS OVER PROPERTY DISPUTES. BUT WHY? This book alludes to such incidents (p. 198), but the author fails to make the connection to her earlier statement, in which she plainly states that, "In most of Europe, years of scarcity, unemployment, and SEVERE HOUSING CRISIS followed the end of the Second World War." (p. 13. Emphasis added). Is it any wonder that a house to live in--a basic necessity--sometimes became something over which to kill others? Of course, American readers have no idea about this fact because of the dominant Judeocentric narrative on WWII.**
The Plunder Of Jewish Property During The Holocaust: Confronting European History	**Beker, Avi**	**2001**	**Effectively a Holocaust Industry Advertisement: Lumps Nazi Germany and Nazi-German-Conquered Nations Together as "Robbers". The very title of this book is Orwellian. It conflates ALL forms of acquisition, of post-Jewish property, regardless of circumstance, as "plunder". Besides being totally Judeocentric and insensitive to the sufferings of non-Jews, it is wide off the mark. Although this book is dated (2001), it does contain material of lasting interest. That is what I discuss in this review. AMERICAN INTERNATIONAL POLITICS AS A BATTERING RAM FOR THE DEMANDS OF THE HOLOCAUST INDUSTRY Avi Beker comments, "President Bill Clinton, who publically expressed his support for the activities of WJRO [World Jewish Restitution Organization], appointed Ambassador and later Under-Secretary of Commerce, Stuart Eizenstat, as a special emissary for property claims in Eastern and Western Europe. In August 1996, Ambassador Eizenstat testified before the Congress on his mission and contacts on behalf of the American administration to twenty different countries." (p. 8). Laurence Weinbaum adds that, "The question of restitution in Eastern Europe has found broad support in Washington...This action was followed by the dispatch of American ambassador to the European Union, Stuart Eizenstat, to the region. Ambassador Eizenstat met with many senior state and government officials and expressed US interest in a just and speedy resolution of the issue." (p. 92). DEEP POCKETS AND LARGE-SCALE AMBITIONS OF THE HOLOCAUST INDUSTRY AGAINST POLAND Norman Finkelstein warned that any Polish financial concessions to the Holocaust Industry will only result in demands for more and more. That is exactly what has happened. Avi Beker writes,"In February 1997 the Polish parliament approved a bill on the restitution of property to religious communities. The law, however, is very limited and refers only to active religious communities (tiny remnants numbering some few thousand Jews) and does not deal with private and heirless property or the property of extinct communities." (p. 9). In other words, according to Avi Beker, Poland should be for the taking for any interloper that comes to Poland and sticks out his hand to demand money. SPECIAL RETROACTIVE TRIBAL RIGHTS FOR JEWS: THE ONETIME PROPERTY OF ONE JEW IS, OR MUST BECOME, THE PROPERTY OF "ALL" JEWS (ACTUALLY, OF SELF-APPOINTED JEWISH ORGANIZATIONS) What Laurence Weinbaum writes, about Poland, in this regard, is almost priceless, "No provision whatsoever was ever made for the transfer of heirless and unclaimed property to appropriate Jewish successor organizations for the relief, rehabilitation and resettlement of survivors." (p. 101). [As if Poland was supposed to! And is a bad boy for not doing so.]Consistent with his Poland-is-up-for-grabs mentality, Laurence Weinbaum laments,"The restitution of property was limited to that seized during the period of Communist rule (rather than during the German occupation or the rule by native fascists), and even then its restoration was confined to citizens of the country permanently domiciled there." (p. 86).L aurence Weinbaum more-or-less treats as an"excuse" the Polish consideration that German expellees could come back and reclaim their properties in Poland. (p. 87). What is he thinking--that Poland is just supposed to roll over and let herself get picked clean by German and Jewish interlopers with their deep pockets? Or are Jews supposed to be entitled to even more special rights, wherein Jewish outsiders would be entitled to line their pockets at Polish expense, while their German expellee counterparts would be left out of the plunder-Poland feast? SWEDEN ON THE TAKE "Neutral" Sweden profited from Nazi German actions. Sven Fredrik Hedin and Goran Elgemyr point out that,"Germany was Sweden's most important trading partner both before and during the Second World War." (p. 206). In fact, Sweden was forced to hand back 13,000 kilograms of gold bullion to Belgium and Netherlands, but may owe much more. (p. 193). The authors add that, "A considerable number of Swedish business people were willing to help Germany liquidate the valuables it had stolen from the governments and citizens of occupied countries." (p. 198). FINALLY, A TINY BIT OF RECOGNITION OF THE NAZI GERMAN PLUNDER OF NON-JEWS Hector Feliciano breaks ranks with the other authors, of this book, as he writes,"Besides physically exterminating millions of people and eradicating their long-established culture in large areas of Europe, Hitler's policies for dealing with Germany's enemies included the organized confiscation of the private art collections and libraries of Jews, Freemasons, Poles, and political opponents in the occupied countries." (p. 165). Let us put this entire book in proper perspective. In order clarify the line of attack conducted by the Holocaust Industry, I have made up the following:THE STORY OF MR. ROSENBAUM: A SATIRE OF THE HOLOCAUST INDUSTR YMr. Rosenbaum, an American Jew, lived in New York in the early 1940s, and was murdered by a Nazi agent. He left no heirs, and so his property escheated to the state, exactly as prescribed by law. Now, 75 years after the fact, the Holocaust Industry is announcing to everybody that the United States is a nation of robbers because it appropriated Mr. Rosenbaum's property as its own. We are told, in accordance with the imagination of the likes of Jan T. Gross, that the USA is riven with long-repressed guilt for its ill-gotten gain and its unjust enrichment. What's more, even though hardly any Americans collaborated with the Nazis, the USA is still (what else?) "complicit in the Holocaust" because, after all, Americans benefitted from the death of the Jew Rosenbaum.The only remedy is clear: The USA must "come to terms with the past", "face up to dark chapters in its history", and pay property restitution monies, to the self-appointed members of the Holocaust Industry, for Mr. Rosenbaum's long-stolen property. Such is the situation facing Poland today. It would be a surreal joke were it not for real.**

Final Solution: The Fate of the Jews 1933-1949	Cesarani, David	2015	This Holocaust Textbook a Thinly-Veiled Promotion of the Holocaust Industry: Combines Insight and Orwellian Cant in Analyzing Locals' Acquisition of Post-Jewish Property. To begin with, what does Holocaust mean? Many Jewish historians say it refers exclusively to the Nazi German genocide of Jews, while other scholars recognize the Nazi German genocides of non-Jews as part of the definition of the term Holocaust. (p. xxix). [Since, to most people, the term Holocaust refers only to Jews, I use the term Polokaust to refer to the Nazi German genocide of Poles.] DON'T FORGET: IT WAS NAZI GERMAN ACTIONS THAT MADE JEWS INTO HUNTED ANIMALS, AND IT WAS HAZI GERMAN ACTIONS THAT INDUCED THE CONQUERED PEOPLES TO ENGAGE IN THE HUNT! The author comments,"By encouraging local populations to plunder their neighbours, the Germans inveigled them into complicity with persecution and genocide...By putting a price on the head of Jewish fugitives and creating opportunities for exploiting those in hiding, they transmuted Jews into commodities, an economic resource to be exploited by populations living in straitened, uncertain times." (p. xxxviii).So far, so good. However, Cesarani leaves all this locked up in a narrow, Judeocentric framework. Here Poles were living under the verge of starvation under daily German terror, and Cesarani informs us that they were living in "straitened, uncertain times." I just love the however-soft Polokaust negationism. But wait, it gets better. BLAMING THE POLES FOR THE CONSEQUENCES OF NAZI GERMAN CRIMES: A THINLY-VEILED PROMOTION OF THE HOLOCAUST INDUSTRY Cesarani then delivers the following volley of loaded statements, "Greed not anti-Semitism motivated many people to align themselves with the German occupiers. Jew-hatred became as much a justification for despoliation as a motive. Those who enriched themselves at the cost of the Jews became committed to an anti-Jewish stance regardless of their previous intentions or feelings about the Jewish people. The steady intensification of anti-Jewish feeling during the war was undoubtedly a product of German propaganda, but it was also a consequence of German-orchestrated plunder. Fear of restitution played a role in the hostility directed at Jewish survivors by people liberated from German rule while in possession of purloined Jewish property...Looking for the roots of Jew-hatred in religious traditions, culture and ideology overlooks the most powerful and rapid device for generating antipathy: the guilt feelings that accompany gets a bad conscience." (p. xxxix).Cesarani gets a bad conscience. Anti-Semitism was not caused by property acquisition by Nazi Germans. Anti-Semitism was a pre-existing phenomenon. Contrary to mainstream Christianity nor Endek beliefs, the usual targets for opprobrium, should be blamed for untoward Polish actions towards Jews. Otherwise, Cesarani should get an A-plus in Orwellian doublespeak. Here a brutalized and demoralized Polish people were in a day-to-day struggle for survival, in desperate poverty and near-starvation conditions, thanks to the deliberate actions of the Nazi German conqueror, and yet we hear the following gems straight out of neo-Stalinist Jan T. Gross: Greed, Jew-hatred, despoliation, enriched themselves, purloined Jewish property, guilt feelings, ill-gotten gains. In fact, the"guilt feelings" rap is quintessential Jan T. Gross. Can the Holocaust Industry be far behind? Cesarani doesn't get it. It was the Germans' fault, and not the Poles' fault, that the Poles found themselves in such a degraded condition that some of them denounced and stole from Jews. And, because of the same fault of the Germans, Jews also denounced and stole from other Jews; Jews denounced and stole from Poles; and Poles denounced and stole from other Poles. We never hear about that! Apropos to the latter, Cesarani should have read Zygmunt Klukowski's diary, which he cites, [also see my review] a little more carefully. It is full of examples of Poles acting against other Poles. Yet if Poles acting against other Poles. Yet if Poles acting against other Poles is something profound and mystical. The acquisition of the property of the dead, by the living, is remarkable. It occurs during and after every war, and is completely normal and proper. It has nothing to do with "greed", "despoliation", "enriching" oneself, "purloining" property, and still less "ill-gotten gains". Finally, it was because of the Nazi Germans', not the Poles', fault that the Jewish owners of most individual and communal properties were no longer alive to use them. There is nothing improper with Poles inheriting and using these once-Jewish properties during and after the war. It is standard operating procedure after every war! The facts are clear. The Holocaust Industry should go after the perpetrators--the Germans. Keep your extortionist hands off the victim Poles! THE HOLOCAUST EXCEPTIONALITY MYTH--PROPOUNDED BY AUTHOR CESARINI--OF THE JEWS A PERCEIVED UNIQUE ENEMY OF NAZI GERMANY David Cesarani writes, "...only the Jews were characterized as an implacable, powerful, global enemy that had to be fought at every turn and finally eliminated. When Hitler reiterated his determination to avert a collapse similar to that which brought down Germany in 1918, he referred to the danger posed by Jews rather than any other element of society." (pp. xxxix). Here, Cesarani distorts the facts. To begin with, some 1/3rd of Jews within reach of Nazi Germany remained alive. As for ideological imperatives, Nazi German literature often juxtaposed Poles, Jews, and the Catholic Church as apocalyptic enemies of the Reich. One the eve of his suicide, Hitler was not only obsessed with Jews. He plainly said that the much-despised Slavs had triumphed. Now see my review of the last set of Goebbels' diaries, FINAL ENTRIES 1945. Weeks before the defeat of the Third Reich and Goebbels' own suicide, he still blamed Poles no less than Jews for starting WWII and causing the disaster that was now overtaking Germany. Finally, any Nazi German wish for the eventual vicarious defeat of the Third Reich's enemies was not limited to that of the Jews. Goebbels took seeming pleasure in the fact that Poland would now be under Soviet domination, and that the British Empire would soon come to an end. Both, of course, happened. In a sense, this gave the Third Reich a sought-after posthumous victory. SOME TRUTH IN THIS HOLOCAUST TEXTBOOK Let us end on a positive note. Here are some well thought-out statements by David Cesarani: THE HOLOCAUST EXCEPTIONALITY MYTH OF AN "IRRATIONAL" GENOCIDE WHERE THE PERPETRATOR HARMED HIMSELF ECONOMICALLY Cesarani comments, "Although Jews did provide skills, and labour in some places for a time, they were never indispensable and hardly contributed to essential aspects of the Nazi war machine." (p. xxxiii). THE HOLOCAUST EXCEPTIONALITY MYTH OF AN "IRRATIONAL" GENOCIDE WHERE THE PERPETRATOR HARMED HIMSELF MILITARILY The author adds, "The Germans and their allies were desperately short of locomotives and rolling stock by 1941, but the number of special trains used to carry Jews was a minute proportion of the total volume of rail traffic and the army always had priority. The deportation of Jews was routinely stopped to ensure that supplies flowed to the front but no military action was ever suspended to ensure that the shipment of Jews to the gas chambers continued without interruption." (p. xxxiii). THE HOLOCAUST EXCEPTIONALITY MYTH OF AN "IRRATIONAL" GENOCIDE IN WHICH THE PERPETRATOR DID NOT BENEFIT MATERIALLY Cesarini also demolishes another Holocaust-exceptionality myth as he writes, "One of the major themes to emerge from research since the 1990s is the extent to which despoliation and economic exploitation underpinned the anti-Jewish policies of the Nazis, their allies and collaborators. For the Germans,
Golden Harvest: Events at the Periphery of the Holocaust	Gross, Jan T.	2011	Creatively Transforms Normal and Universal Wartime Behavior Into Polish Catholic Thievery and Villainy. Neo-Stalinist Jan T. Gross has outdone himself. He gives us story after story of Poles acquiring post-Jewish property, effectively making Poland a nation of thieves, and the Jews a nation of perpetual victims. If so, then ALL nations (yes, including the Jews) are nations of thieves. Looting is common in wartime. It is standard practice for the property of the dead to become the property of the living. There is nothing specific Polish (or Jewish) about this.But why is Poland supposed to be this mythological nation of thieves? Simple. Read on. THE STORY OF MR. ROSENBAUM: A SATIRE OF THE HOLOCAUST INDUSTRY In order to make the thought process of Jan T. Gross clear to the reader, I have made up the following story:Mr. Rosenbaum, an American Jew, lived in New York in the early 1940s, and was murdered by a Nazi agent. He left no heirs, and so his property reverted to the state, exactly as prescribed by law. Now, 75 years after the fact, the Holocaust Industry is announcing to everybody that the United States is a Nation of Thieves because it appropriated Mr. Rosenbaum's property as its own. We are told, in accordance with the imaginative fiction of the likes of Jan T. Gross, that the USA is riven with long-repressed guilt for its ill-gotten gains. What? What? What? What more, even though few Americans collaborated with the Nazis, the USA is still "implicit in the Holocaust" because Americans benefitted from the death of the Jew Rosenbaum.The only remedy is clear: The USA must "come to terms with the past", "face up to dark chapters in its history", perform a "moral reckoning", and pay property restitution monies, to the self-appointed members of the Holocaust Industry, for Mr. Rosenbaum's long-stolen property. Such is the situation facing Poland today, especially with the recent passage by the U. S. Government, via a rather dubious voice vote, of S.447. It would be a surreal joke were it not for real. But it is.
The First Tithe	Eldad, Israel	2008	"Acquisitiveness" of "Post-Jewish" Property--By None Other Than Jews Themselves. Jews Desert Anders' Army en Masse--Admittedly For Selfish Reasons. Jewish Spies for USSR. The translator points out that Eldad was born in 1910 in Eastern Galicia, and his family lived in Lvov (p. 9) [Lwow, Lviv]. The author was in the Betar. Disappointingly, he has little to say about the Betarim in Poland, and most of his book is about anti-British violence in the Yishuv. Other reviewers have focused on this, and I will not repeat them.Some takeaways from this book (not listed according to chronology of events). JEWISH PASSIVITY DURING THE HOLOCAUST: SELF-PRESERVATION AND UNJUST ENRICHMENT Authors such as Jan T. Gross, and the media that have been giving them uncritical coverage, have painted Poles "greedy" and "anti-Semitic" for their "unjust enrichment" at the expense of the Nazi-German murdered Jews. Ironically, the same could be said about later-murdered Jews in relation to the earlier-murdered Jews! In fact, author Israel Eldad comments,"A lot is said about the heroism of the ghettoes. But not much is said about the lateness of this heroism, of the Warsaw Ghetto and Vilna [Wilno, Vilnius] Ghetto uprisings. Why did the Jews wait until they remained so few in number? Why was the revolt delayed? The answer is well known, and cruel: After every transport, after every 'action,' those who remained consoled themselves that now the beast of prey had satisfied itself. Those who remained were, it seemed to them, inscribed for life--and those who remained agreed and were happy to live at the expense of those who were taken. This is a horrible truth, but it is the truth." (p. 367). This has unmentioned implications. It shows the utter moral bankruptcy of Jewish "property restitution" claims against Poland. And, were the Holocaust Industry successful in forcing modern Poles to pay for their ancestors' "unjust enrichment" at the expense of the Jews, then also the Holocaust Industry would have to force the descendants of Holocaust-surviving and later-murdered Jews to pay for"unjust enrichment" at the expense of the earlier-murdered Jews! Of course, this would never happen, but this goes on to show the unsound nature of the whole Holocaust Industry setup. THE "WE ARE GLAD THAT HITLER DID THE DIRTY WORK FOR US" HOLOCAUSTSPEAK MEME Jewish Polonophobia commonly features the innuendo that Poles are happy that the Germans "solved the Jewish problem" in Poland. Eldad does also. However, he also expands this accusation to encompass the Russians and even the French and British. (p. 193). THE MASS DESERTION OF JEWS FROM GENERAL WLADYSLAW ANDERS' POLISH ARMY--CAUSED NOT BY "POLISH ANTISEMITISM" BUT BY TRADITIONAL JEWISH SELFISHNESS The author tactfully acknowledges that the Jewish mass desertion was, first and foremost, motivated by the lack of Jewish loyalty to Poland. He comments, "Even the hundreds and thousands who deserted from the Polish army not in order to serve the Hebrew nation but just 'because,' merely to discard uniforms their hearts were not in, merely to be Jewish citizens in Eretz Israel among other Jews, even they were not deserters. Anyone who asked me for advice--to desert or not to desert--I unhesitatingly answered: Desert. And I helped many do so. What have we to do with these Polish uniforms? Throw them away along with the whole Diaspora and the whole Diaspora mentality." (pp. 111-112). In a clear attempt to justify his disloyalty to Poland, Eldad then levels this vile You-Knew-I-Was-a-Snake calumny at General Anders' Polish soldiers, "How much more so in the vase of General Anders' army, most of whose soldiers and officers would certainly have been participating in the slaughter of Jews had they but remained in Poland." (p. 112). Wow! JEWS CHOOSE BETWEEN COMMUNISM AND REVISIONIST ZIONISM Israel Eldad rejects the common exculpatory notion that Jews in Communism were some kind of marginal or extremist phenomenon. He comments, "A Jewish youth, revolutionary and extra-territorial in character, was ready to join either an extra-territorial world revolution or a revolution to territorialize the Hebrew people...As it was, the best of the Communist youth in Eretz Israel was Jewish, but if not for these trials [of Trotskyites in the USSR], the boredom and frustration within the Jewish community would have pushed many more thousands into this foreigner's revolution. Betar became the alternative for the revolutionary, dynamic spirit of the youth, and Betar grew tremendously in the mid-1930s." (p. 29). LOCAL JEWS EXTENSIVELY HELPED SOVIETS SPY ON THE LOCALS After the German-Soviet conquest of Poland in 1939, Eldad, along with Menachem Begin, found themselves in Red-occupied Vilnius. He suspects Communist connivance in what happened then, but, in doing so, he acknowledges the extensive pro-Soviet intelligence work of local Jews [which made it easier for the Soviets to identify and round-up valuable Polish citizens for murder or deportation to Siberia]. He revealingly quips,"Too many Jews worked for the secret police, too many people knew about the forged visas and passports. The Soviets must have known. Yet the government feigned ignorance, allowing us to leave. One cannot seek logic here." (p. 63).
In Broad Daylight: The Secret Procedures behind the Holocaust by Bullets	Desbois, Patrick	2018	Holocaust By Bullets. Veiled Holocaust Industry Claims. German Guilt Diffusion. Like Stalin Like Hitler. Blaming Christianity. The subtle messages of this book must be examined--all the more so because it is very engaging, and well read. In addition, this book is quite Judeocentric. It intensively focuses on the Jews, as victims, while giving only tangential attention to the millions of Slavs murdered by the Soviet Union and by Nazi Germany. In addition, it avoids discussion of the factors in Jewish conduct that had provoked Slavic indifference and hostility to Jews. [For corrrective, see the latter part of my review.] This book dwells on the Nazi-German mass shootings of Jews during WWII, in the southern part of the Kresy (eastern Poland) and in the western Soviet Union as defined by her pre-1939 borders. Many localities are described. CAN THE HOLOCAUST INDUSTRY BE FAR BEHIND? Israel Singer, onetime director of the WJC (World Jewish Congress), had been a major supporter of the efforts that had led to this book. (p. 10). The reader is not told that Israel Singer had been an influential promoter of the Holocaust Industry--the shakedown, for"reparations" and"property restitution", of non-German nations, by finding creative ways to partly blame them for the Jews' Holocaust. Israel Singer didn't even bother to be subtle about it. He had said, for example, that Poland would continue to be openly blamed, on the international scene, until she pays up the 65 billion dollars which Singer imagines that Poland owes the Jews. [That was over 20 years ago. The events of 2018 and 2019, including the passage of .S447, moreover in a dubious voice-vote, by the U. S. Government, bears this out.] THE SUBTLE DIFFUSION OF HOLOCAUST BLAME AWAY FROM THE GERMANS AND UNTO SLAVS One major meme used by the Holocaust Industry is the well-worn "complicity in the Holocaust" by Eastern Europeans. In this book, Father Patrick Desbois focuses on how the Slavic locals dug the mass graves and sometimes themselves participated in the German-directed shooting of Jews. Father Desbois calls attention to the you-better-comply precedent imposed by the Communist authorities, as he comments, "I know very well that the Soviet requisition was coercive. The members of a collective could hardly refuse to participate in its work. And I know that the Germans took advantage of this collective structure to have free labor on hand." (p. 196). Patrick Desbois also alludes to Communist-imposed patterns of compliance, now in service of the Nazis, in another context, as he writes, "There is striking similarity not only between the facts but also between the terms used by the witnesses to both the de-kulakization and to the stripping of the homes of murdered Jews. On the day of the murders, did the police and the Germans simply tap into a long-standing Russo-Soviet village tradition?" (p. 209). In addition, he wonders, "What is clear is that the auctions of Jewish goods in villages and certain big towns are an established fact. However, whether they are more rooted in Nazi tradition or in Russo-Soviet customs of repression will always be an enigma to me." (p. 210). The reader should notice the double standard on Jews and non-Jews. Whenever Jews cooperated with the Nazis, even at times when their lives were not in evident danger, they are summarily excused through such canned memes as "choiceless choices". Not so with non-Jews. Although Slavs were generally conscripted by the Germans to perform various tasks, including the killing of Jews, the "odor" of"complicity" sticks to this Slavic conduct, if only because of the way the reader has been media-conditioned to react to this issue. DO SLAVS"OWE THE JEWS" BECAUSE THE SLAVS LONG AGO ACQUIRED POST-JEWISH PROPERTY?? Another major meme used by the Holocaust Industry is that of Eastern Europeans guilty of "unjust enrichment" and of "profiting from the Holocaust". The informed reader can recount, for example, neo-Stalinist Jan T. Gross and his media-acclaimed GOLDEN HARVEST, in which he accused Poles of being "greedy" and (what else?) anti-Semitic because they made the belongings of Nazi-German-murdered Jews their own.In this book, Father Patrick Desbois adheres to much the same template. He describes the locals carting off the property of the murdered Jews (e. g, pp. 35-37), and does so in a rather accusatory manner--as something unbelievably shameful. [In actuality, it is perfectly customary for the property of the dead, in wartime, to become the property of the living. In fact, during WWII, tens of millions of people (not only Jews!) lost their properties because of death, confiscations, owner-relocations, etc. Finally, Jews have no "tribal rights", still less "tribal rights" that apply retroactively, to long-ago Jewish property.] THE SUBTLE DIFFUSION OF HOLOCAUST BLAME AWAY FROM THE GERMANS AND UNTO CHRISTIANITY Unlike some Jews, Father Patrick Desbois comes short of actually blaming the Shoah on traditional Christian teachings about Jews. However, he very much associates the two. (pp. 87-on). He describes how the locals thought that Jews were being punished for the Crucifixion of Christ (deicide), and how the sight of Jews being led to their deaths evoked teachings about Jesus Christ being led to His death.What Father Desbois does not tell the reader, among other things, is that such thinking was hardly noteworthy. Many rabbis also taught that the Holocaust was God's punishment for Jewish sins (of course, within the framework of Judaism). For example, see THEOLOGICAL AND HALAKHIC REFLECTIONS ON THE HOLOCAUST, by Rosenberg.
Rethinking Holocaust Justice: Essays Across Disciplines	Goda, Norman J. W.	2017	Holocaust Industry Uses the U. S. Legal System Against Its Targets. Holocaust Industry's Aggression Against Poland. This book raises diverse topics, and I focus exclusively on so-called Holocaust restitution. Author Michael J. Bazyler is professor of law, and is involved in Holocaust litigation. The following, except for the titles in CAPS, and explanatory comments [in brackets], are direct quotes from Bazyler: THE UNITED STATES JUDICIAL SYSTEM IS CRUCIAL FOR HOLOCAUST-INDUSTRY SUCCESS What is exceptional is that much of the effort made for Holocaust restitution did not begin until the 1990s, more than half a century after the end of World War II. Adding to this exceptionality is that the arena where the modern campaign over restitution took place was not Europe, where the Holocaust took place, but the United States. More specifically, ground zero for Holocaust restitution was the US courthouse. (p. 235). The US system of civil litigation, however, made the United States the world's only forum in which Holocaust claims could be heard. The US legal culture allowed lawyers to take on high-risk cases with a low probability of success in order to test the limits of the law...US law also recognizes class action lawsuits. US lawyers and their foreign co-counsel, furthermore, could take cases on a contingency basis...The great British jurist Lord Denning recognized US courts as the most desirable forum for transnational litigation when he wryly observed in an English court opinion,"As a moth is draw to the light, so is a litigant drawn to the United States. If he can only get his case into the courts, he stands to win a fortune." (p. 237). HOWEVER, THE HOLOCAUST INDUSTRY WINS NOT ON LEGAL MERITS, BUT ON EXTERNAL PRESSURES FOR GOOD PUBLICITY Restitution suits against former Nazi satellites, and their heirs, have rarely been based on the merits. Rather, they have been driven by the desire to avoid bad publicity or their being "dragged through the courts" in order to represent their experiences of the Holocaust publicly, as for instance was the case with witnesses in the 1961 trial of Adolf Eichmann. (p. 247). THE HOLOCAUST INDUSTRY AND THE POLITICS OF SHAME (PEDAGOGIKA WSTYDU) REINFORCE EACH OTHER But the results were not only monetary...The lawsuits have also led many European states to reevaluate their wartime history by creating historical commissions to research their archives and thereafter to issue statements of contrition for their wartime behavior. The Holocaust restitution movement, therefore, yielded not only money; it also yielded new history. (p. 246). THE HOLOCAUST INDUSTRY KEEPS TRYING TO BULLY POLAND INTO SUBMISSION TO ITS SHAKEDOWNIn 2017, ESLI [European Shoah Legacy Institute] issued The Holocaust (Shoah) Immovable Property Restitution Study, the first-ever comprehensive compilation of all significant legislation passed since 1945 by the 47 states that participated in the 2009 Prague Conference. The Study found that most Western European states have complied or substantially complied with the precepts of the Terezin Declaration. The situation was bleaker for Eastern Europe. The significant outlier is Poland, the only post-communist [Communist?] East European state in the European Union to have failed to enact a law covering Holocaust-era private property restitution. In April 2011, Polish President Bronislaw Komorowski called the failure by the Polish parliament to pass a restitution law"a disgrace for Poland." [No surprise]. In 2014, fifteen members of the British Parliament sent a letter to the Polish prime minister lamenting Poland's "failure to fulfill--or even recognize--its responsibility to victims." Yeah, right. In late 2015, elections in Poland brought to power the nationalist Law and Justice Party [PiS], marking the death knell, as least for the moment, of any serious efforts at restitution of real property owned by Jews in prewar Poland. (p. 240). ANY ATTEMPTED REDEFINITION OF "HEIRS" ENABLES HOLOCAUST-INDUSTRY CLAIMS TO KEEP GOING Even the impending death of the last Holocaust survivor by the next decade will not necessarily end efforts at Holocaust restitution. Under US law, a thief [sic!] cannot transfer good title, even to an unwary good faith purchaser. As long, therefore, as any formerly Jewish-owned land, business, art, or other personal property has not been restituted to its prewar owner or heir, a chance remains that a US-based lawsuit can succeed in returning that property to the proper owner--or compensation in lieu of actual return. (p. 252). The impending demise of any still-living survivors means that soon only heirs will remain to continue the fight for Holocaust restitution in Poland. (p. 240). (End of quotes). UPDATES: Note that the foregoing is especially relevant in light of the Letter to Mateusz Mazowiecki, on March 26, 2018, by Tammy Baldwin and Marco Rubio (involving a total of 59 United States Senators), complaining about the "unfairness", to Jews, of Poland's "overly restrictive" law on heirs and restitution. It figures! More recently, S.447 was passed, by the U. S. Congress, in a farcical rush-rush voice vote, and signed by President Trump, to try to force Poland to pay off the Holocaust Industry through extralegal means. In February 2019, Polish Prime Minister Mateusz Morawiecki pointed out that Poland owes nothing to the Jews. However, protests by Polish-Americans (March 31, 2019), against S447 and the attempted Holocaust Industry shakedown of Poland, were largely censored by the press in Poland.
Operacja "Jedwabne": Mity i Fakty	Niekrasz, Lech	2001	Norman Finkelstein's Specific Warnings to Poland on the "Property Restitution" Racket. Jedwabne Massacre Little-Known Facts: OPERATION "JEDWABNE": MYTHS AND FACTS, is the title of this Polish-language book. Owing to the vintage of this book, much of its information has been expanded upon, and will generally not be repeated here. See, for instance, The Massacre in Jedwabne, July 10, 1941: Before, During, After (read also the Peczkis review). NORMAN FINKELSTEIN: POLAND SHOULD NOT MAKE ANY CONCESSIONS TO THE HOLOCAUST INDUSTRY Author Lech Niekrasz quotes Polish interviews of Norman Finkelstein regarding the Holocaust Industry and its implications for Poland. (The interviews were originally conducted by Krzysztof Darewicz, and published in the April 26, 2000 issue of RZECZOPOSPOLITA, as well as by Jan M. Fijor, and published in NASZA POLSKA in the December 19, 2000 issue). Finkelstein recognizes the right of individual Jews to property restitution, but points out that there is no justification for the tiny number of Jews remaining in Poland being entitled to the communal properties (infrastructure) that once served over 3 million Jews. (p. 94). For example, if there were 6,000 communal institutions (synagogues, hospitals, and schools) in Poland, and now there are 6,000 Jews, it would mean that every Polish Jew is entitled to his own communal institution. (p. 98). According to Finkelstein, the World Jewish Congress has a net worth of 3-4 billion dollars. (p. 98). If helping Holocaust victims is its actual motive as stated, it could easily aid the remaining Holocaust survivors out of its own pocket.Finkelstein's own ancestors lived in Poland, but he feels no justification for any form of restitution. This owes to the fact that these properties were destroyed in the war and, although partly rebuilt, neither he nor any of his relatives played any role in the rebuilding, the payment of taxes on the property over the decades, or upkeep of the property. (p. 95). The properties of Jews had been appropriated by the Communist authorities not because the owners were Jews, but because they were capitalists. Many gentiles likewise had their properties confiscated. (p. 97). Forcing Poland into systematic restitution would bankrupt the nation, and deprive Polish children of preschools, schools, parks, etc. Finkelstein wants no part of that. (p. 95). Pointedly, no Jewish organization, such as the World Jewish Congress, has any right to speak in the name of the Jewish dead in demanding financial restitution. This, according to Finkelstein, is chutzpah. (pp. 95-96). Norman Gary Finkelstein also expounds his premise that the promotion of the Holocaust Industry has little to do with the treatment of the subject in education, is largely used for ulterior motives, and borders on propaganda. "Enough already", he quips. (p. 97). DEMYTHOLOGIZING THE JEDWABNE MASSACRE The Introduction is provided by Abraham Wageman, now living in Tel Aviv, Israel. Born in 1924, part of his family was saved by Poles during the Holocaust. Wageman categorically rejects the apology for Jedwabne of President Kwasniewski. Wageman makes it clear that the Germans were the ones solely responsible for the Holocaust. Furthermore, Wageman sees the current Jedwabne affair as propaganda reminiscent of the worst times (WWII), and one that only sows hatred between Poles and Jews. If there is any financial restitution extracted from Poles, he does not want a penny of it. (p. 3). Although the Jedwabne massacre is portrayed as something long repressed and conveniently forgotten, it is not. Back in 1966, Jewish researcher Szymon Datner had analyzed the massacre, and concluded that the Germans had forced local Polish policemen, and socially marginal characters, to conduct the massacre. (p. 11, 48-49). Much of the accusation against Poles regarding Jedwabne derives from the trials of 1949-1953. Niekrasz points out that the convictions lack credibility, as they had occurred in the Stalinist atmosphere of witness- and defendant-intimidation, in which framing of guilt was easy. As an example, several Poles had been sentenced to death for involvement in the Kielce Pogrom that were clearly innocent. (p. 38). Jan T. Gross and his fans try to discount the role of the Einsatzgruppen by the contention that these units had already moved far beyond Jedwabne at the time of the massacre. In actually, there WERE leftover German units in the Jedwabne area at the time of the massacre. (pp. 48-49).The "Germans filmed Poles killing Jedwabne's Jews" account is based entirely on a very tenuous chain of hearsay. Jan T. Gross heard it from a Jedwabne resident 59 years after the massacre, and the quoted resident purportedly heard it from someone living in the general area back in 1944. (p. 41). Niekrasz also brings up the other side of the equation of Jedwabne. Jews massacred Poles in such places as the village of Koniuchy, and the author (p. 64) quotes Jewish participant Lazar Destruction and Resistance : A History of the Partisan Movement of Vilna (see also the Peczkis review, and embedded links in the review). "SO FEW" POLES RESCUED JEWS? THE FACTS This book touches on other aspects of Polish conduct during the Holocaust. Against the "only a tiny handful of Poles assisted Jews" argument of Jan T. Gross, Niekrasz cites Marek Edelman of the Warsaw Ghetto Uprising. Edelman estimates that 12,000 fugitive Warsaw Jews were still alive at the time of the Poles' 1944 Warsaw Uprising, which means that around 100,000 Poles must have aided them. Since Warsaw's Polish population at the time was 700,000, this means that 1/7th of Warsaw's Poles assisted Jews--hardly a "tiny handful". (p. 46). THE ZYDOKOMUNA The author also points out that the Jewish-Soviet collaboration of 1939-1941 had in fact been massive in scale, and had consisted of a series of direct acts against Poles. (p. 74-on). This was a repeat of the Jewish-Russian collaboration against Poles in 1919. (p. 80). In the USA, many manifestations of egregious and venomous Jewish Polonophobia can be mentioned. (pp. 88-89).
Two Can Play the Game: Polish Restitution Counterclaims Against Jews			
The Polish question in the Russian State Duma	Chmielewski , Edward	1970	Property-Restitution Questions--Against Jews This Time--on Russian-Confiscated Polish Landed Estates. Dmowski Not Pro-Russian This work has information of enduring relevance. I focus on that. BLOWBACK OF RUSSIAN DIVIDE ET IMPERA (DIVIDE AND CONQUER) TACTICS AGAINST POLES This work begins with a history of the Russian rule over Poland. For instance, the author Edward Chmielewski points out that the Russian policy of emancipating the peasants, in 1864, backfired. Unlike the peasants of Russia, the Polish peasants were not required to pay for the acquisition of land. (p. 13). However, instead of winning over the Polish peasants to the Empire and turning them against the Polish landlords, the tsarist policy helped create a Polish middle class. The peasantry became more patriotic to Poland, and more anti-Russian, than ever. (p. 14). JEWS BENEFIT FROM EXPROPRIATIONS OF POLISH PROPERTY By way of introduction to this sub-topic, neo-Stalinist authors such as Jan T. Gross have, in recent years, emphasized the fact that Poles acquired the properties of Jews murdered by Nazi Germany during the Shoah. Those who follow Gross would have us believe that this (somehow) made Poles complicit in the Holocaust, even if Poles were not involved in its implementation. It ostensibly made Poles beneficiaries of the Holocaust, and even meant that Poles now owe a moral, if not financial [read Holocaust Industry], debt to the Jews.But, earlier, Jews had benefitted from Polish property losses. The following statements by author Chmielewski are instructive, (quote) Another proposal concerning Polish matters was introduced during the fifth session of the Duma. This was one to allow the sale of land in Poland from the large entailed estates of the Russian nobility. These estates had been created from imperial grants as a result of the confiscations of land from Polish landowners that had followed the suppression of the uprising of 1863. The Russian landowners were mostly absentee and had long been in the practice of leasing their land, very often to Jews. (unquote). (p. 78).The facts are clear: Jews had, at least temporarily, acquired Polish properties that had forcibly been confiscated from its Polish owners by the tsarist Russian occupants of Poland, even if Jews were not involved in the expropriation itself. In other words, Jews were indirectly complicit in the tsarist Russian crimes against Poles, and were at very least beneficiaries of the same. Therefore, Jews should now owe a moral, if not financial, debt to the Poles.Therefore, can Poles now make Holocaust-Industry-style claims against these Jews whose ancestors had gained from the theft of Polish estates? Far Eastern Question and Russian Intervention At Chelm The Chelm region became a focus of conflict between Catholics and Orthodox, and Poles and non-Poles (Russians and especially Ukrainians). This situation persisted well into the 20th century.Tsarist Russian policies were so onerous that even some Russians verbalized opposition to them, (quote) The Poles stated that in the district of Chelm the Orthodox clergy, with the cooperation of the administration, were persecuting the Catholics and forcibly expropriating the latter's churches. In the debate, the position of the Poles received unusually active support from the entire left wing of the Duma--Progressives, Kadets, the Labor Group, and the Social Democrats. All agreed in condemning the seizure of the church as an act of militant nationalism that would inflame Russo-Polish relations and as a useless and harmful political interference in religious affairs. (unquote). (p. 67). THE SUCCESS OF POLONIZATION One Russian, V. A. Bobrinskii, paid a grudging compliment to the attractiveness of Polish culture. Chmielewski writes, (quote) Bobrinskii attacked the policy of Alexander I and the bureaucrats in the second half of the nineteenth century as one that had preserved the dependence of the Russian peasant upon his Polish lord with the result that more Russians had been Polonized in the past hundred years than during three hundred years of Polish rule. (unquote). (p. 127). [Obviously, the Polonization was not done by force. Had force been necessary for success, one would expect more non-Poles to be Polonized while Poland was in existence than when she was under foreign rule. Instead, the opposite was the case. This kind of success set a precedent, causing some Poles to believe that he Ruthenians (later Ukrainians) of eastern Galicia could also be Polonized.]Given a choice, people voiced their preferences, (Quote) After the proclamation of the edict on religious tolerance in April 1905, anywhere from 100,000 to 200,000 inhabitants of the two Polish provinces gave up Orthodoxy and became Roman Catholics of the Latin rite. The problem of nationality was complicated by the fact that not all the Poles were Catholics and not all the Ukrainians were Orthodox or Uniate. (unquote). (p. 112).ROMAN DMOWSKI NOT PRO-RUSSIANThis Polish statesman has sometimes been criticized, by both leftists and rightists, as being too conciliatory to Russia. What are the facts?Because this part of Poland was under harsh Russian rule, the best that Poles could strive for was concession from the occupant. Clearly, this did not imply support for Russian policies, much less resignation to the permanent loss of Poland as a nation. Chmielewski comments, (quote) , The Poles in the Duma regarded themselves as the spokesmen of their entire nation and were therefore disinclined to enter into close and binding ties with Russian political parties (though they did frequently form various temporary alliances for tactical purposes)...(unquote). (p. 171).Enter Roman Dmowski. Chmielewski writes, (quote) Finally, Dmowski asserted that the Kolo was not bound to any political party in the Duma but merely supported those programs and individuals that were sympathetic to the Polish nation. (unquote). (p. 54). JEWISH VOTES AND THE 1912 DUMA ELECTIONS This work does not discuss the Jewish support for Jagiello, and the retaliatory Endek-led boycotts of Jews, but does set the stage for this event. To begin with, the original urban self-governing policies, that limited Jews to one-fifth of the town councilors regardless of the size of the local urban Jewish population, were initially instituted by the Russian authorities in order to thwart "Jewish predominance". (p. 139, 141). Poles concurred, for otherwise there would be "A Jewish inundation of the city administrations". (p. 143).Polish support for restrictions on Jewish voting led to some moralizing by certain Russians, (Quote) The speech by Rodichev, the former Polonophile, urging the Poles not to oppress their minorities prompted a reply delivered by Harusewicz. He asserted that the Poles had not given the Kadets the right to teach them lessons in political behavior, particularly since the Poles had shown such marked restraint in the Duma. He pointed out that the Kadets had supported the introduction of zemstvos into the provinces of Astrakhan, Orenburg, and Stavropol despite franchise restrictions with regards to property and nationality. (unquote). (p. 152). Touche! [Isn't it just a little bit hypocritical of ANY Russian to complain about how Poles treat their minorities when the entire Russian Empire (tsarist and then Soviet) functioned as a vast expanse of conquered non-Russians?] The fact that franchise restrictions occurred not only in Warsaw, but also in other parts of the Russian Empire, is eye-opening. It clearly shows that policies curtailing the rights of Jewish franchise, and supported by National Democrats and other Poles, had precedent in other parts of the Russian Empire. These policies were not something dreamed up by Warsaw-area Russian officials and those horrible Endeks, and directed only against Jews. Instead, they were widespread in scope and application.The author does not discuss how the Warsaw Jews assumed the majority of votes in the pivotal 1912 election to the Duma. However, this was evidently related to the enfranchising of apartment dwellers, in Poland, which was sponsored by the

The New Eastern Europe	Butler, Ralph	1919	Following Holocaust Industry Logic: Jews Guilty of Unjust Enrichment From German-Confiscated Polish Estates! So the Jews' Heirs Now Have to Pay . The author is not sympathetic to Poles. He repeatedly regards them (and cites those who agree with him), as too emotional and quarrelsome a people to acquire or keep a state. Consequently, in providing the eye-opening information allow, he can hardly be accused of trying to make the Poles look good. POLES' UNJUST ENRICHMENT FROM THE HOLOCAUST? EARLIER, JEWS' UNJUST ENRICHMENT FROM GERMAN-EXPROPRIATED POLISH PROPERTIES Nowadays, much is said about how Polish owners of post-Jewish properties are the beneficiaries of the German-made Holocaust. (Can the Holocaust Industry be far behind?) However, benefitting from the foreign-induced losses of the other was/is a two-way street in Polish-Jewish relations. Jews often were the beneficiaries of the heavy-handed Prussian policies that expropriated land from Polish owners. Butler comments: "Between 1886 and 1890, the Settlement Commission acquired 133,824 acres of land, 90 per cent of which came from Polish landlords, and settled 650 German families. The purchase money, or such part of it as the vendors could save from the Jews, filtered through to Paris, Nice, and Monte Carlo in the usual way." (p. 91). THE POLES SUCCESSFULY PUSHED BACK AGAINST HEAVY-HANDED PRUSSIAN POLICIES This book provides extensive detail about how the Prussian Poles developed themselves into an economic force that thwarted the Prussianization attempts of the likes of Bismarck and von Buelow. (pp. 83-102). The Prussian Polish peasant national consciousness was said to awaken about 1873, when the Germans tried to force the German language on the Poles. (p. 87). That year, there were 7 Peasant Unions in Poznania. In 1875, there were 58; in 1876, 74; in 1877, 105, and in 1880, 130. (p. 87).Butler comments: "They [the Poles] have organized the economic life, first of the peasant, then of the tradesman, and, lastly, of the artisan, with an enterprise and a patience incredible to anyone who has studied the Polish character only in Galicia and the Kingdom. They have learned from the Prussian oppressor the virtue of discipline...They have evolved a State within a State..." (p. 84).The Polish co-operative banks, like the earlier German ones on which they were modeled, existed in order to organize credit. The German ones, in turn, had been modeled by the English co-operative banks, whose goal had been to eliminate competition while relying on joint-stock banks for organization of credit. (p. 89).The Polish co-operatives always included German members in order that the Prussian government would not bear down too hard out of fear of harming these Germans. (p. 96). By about 1900, the Polish co-operative movement had grown so powerful that the Prussian authorities could not destroy it without causing an economic crisis. (p. 97).The end result of the Polish co-operative movement was a fine example of what nowadays is called POLAK POTRAFI (The Pole will accomplish it.) It also was a veritable role-reversal of the disciplined German and the emotional, quarrelsome Pole: "The German co-operative societies have neither the cohesion nor the discipline of the Polish societies...The German Peasants' Association and the German Landlords' Association fight openly, while the Pole mocks." (p. 100). THE NEW 1918 POLISH STATE INHERITED THE JEWISH PROBLEM FROM TSARIST RUSSIA Butler alludes to the Litvaks, and the tsarist Russian policies designed to exacerbate Jewish-gentile conflicts, as follows: "The problem of the Jew in countries like Russia and Poland cannot be stated in terms of Western Europe. It is conditioned, not primarily by religious feeling, but by economic conditions...The official Russian policy in recent years of concentrating the Jews in the Western provinces led to a large influx of Russian Jews into Poland (general called `Lithuanian Jews' [Litvaks] though they do not for the most part come from Lithuania), who compete with the original Polish Jews, and have markedly lowered the standard of living...They held, and hold, four-fifths of the trade of the country in their hands, and control a large proportion--how large is not easy from the available statistics to determine--of the capital invested in Polish industry." (pp. 124-125). JEWISH SEPARATISM THE NORM The author continues about the Jews and their self-imposed apartheid (my term): "With the exception of a very small number of wealthy individuals, who would like Judaism to be treated as it is treated in Western Europe, as an affair, not of nationality, but of religion, the Jews in Poland speak a different language, wear a different dress, eat different food, are educated in different schools, and organized in different political Parties, from their Christian neighbors. Movements like Zionism, which in West European eyes seem to have a purely visionary appeal, assume an intensely practical significance in the politics of Eastern Europe." (p. 125).THE EARLY ZYDOKOMUNA As for Jewish political radicalism, Butler comments: "Social Democracy made its first appearance after the close of the [19th] century, and was confined almost exclusively to the towns, where it was colored and dominated by the White Russian and Jewish revolutionaries." (p. 60). NOT ONLY A JEWISH QUESTION: ALSO A POLISH QUESTION Holocaust-uniqueness advocates would have us believe that genocide of Jews was special because of the long-held so-called Jewish Question. This is, at best, a NON SEQUITUR, if only because "Jewish Question" was open-ended (e. g., p. 125), and history cannot run backward. Moreover, Jews were not the only ones seen as some kind of challenge or problem requiring some sort of solution. Butler used the term Polish Question many times (see Index, p. 172, left side) and various German authors not only wrote of a JUDENFRAGE, but also of a POLENFRAGE (e. g., p. 85).
The Lemberg Mosaic	Weiss, Jakob	2010	So Poles Got Post-Jewish Property [Big Deal]: 1939 Jews Got Post-Polish Property [No Big Deal]! Jakob Weiss begins with a history of Austrian-ruled Lwow (Lviv, Lemberg). Considering especially the fact that the city in question was not called Lemberg during most of his life, why does he title his book with the German-language name of this then-Polish city? JEWS WERE THE RECIPIENTS OF POST-POLISH PROPERTY LONG BEFORE POLES BECAME THE RECIPIENTS OF POST-JEWISH PROPERTY. DOUBLE STANDARDS This subject is predictably one-sided owing to the so-called property restitution claims of the Holocaust Industry at Poland's expense. The media-touted Jan T. Gross and other neo-Stalinists have made much of the fact that Poles acquired post-Jewish properties during and after the German-made Holocaust, and that greed was what supposedly animated the Poles. In actuality, acquisition of the properties of the deceased or departed was a standard, long-term practice that knew no ethnicity. For instance, Jews acquired the properties of Poles that had been deported to Siberia after the defeated January 1863 Insurrection, and again after the Soviet conquest of the eastern half of Poland in 1939. Pointedly, Jakob Weiss himself was the recipient of post-Polish property, as he described by him in a rather sarcastic manner, (quote) These generous accommodations were provided to us complements of the Soviets, or, more accurately the former landlord, an unfortunate member of the"bourgeois", who at that moment, was most likely, living like a Khanty Eskimo, netting sardines at an ice hole in some gulag under the midnight sun of the Arctic. (unquote)(p. 143). So will the descendants of the Polish owner now get some form of property restitution from the descendants of Jakob Weiss? Fat chance. A POLONOPHOBIC AUTHOR The author touches on pre-WWII Jewish life, the 1939 war, the Soviet and Nazi occupations, the unfolding Holocaust, his flight to Warsaw, etc. Unfortunately, he repeats the bogus charges of massive 1918-era pogroms, nearly all of which decisively had been discredited by the investigatory commission of Wilson-sent American Jew Henry Morgenthau. Weiss condemns Morgenthau as essentially a traitor, without presenting any evidence showing that Morgenthau was supposedly incorrect or untruthful. (pp. 382-383). He also repeats the 1939 myths of Polish cavalry charging German tanks, and the Polish Air Force largely destroyed on the ground. (p. 124). STOP DEMONIZING POLES FOR ANTI-SEMITISM Although Weiss frequently refers to Polish anti-Semitism, he notes that he did not experience anti-Semitism in his early years. He comments, (quote) My memories are of a mixed neighborhood where Polish Catholics lived together with Orthodox Jews side-by-side, peacefully, and without incident. (unquote)(p. 15). In an Afterward by Dr. Berthold Zarwyn, whose father had been murdered by the Germans at Janowska camp, he presents an atypically objective view of Polish anti-Semitism. Zarwyn thus writes, (quote) It appears to me that two main factors led to anti-Semitism in Poland. The monopolization of commerce by Jews forced into this area by exclusive regulations, and the lack of cultural interaction based mostly on religious ignorance. The attitudes of Catholic clergy on the one-side and of Orthodox Jewry on the other did not stimulate a normal understanding and intermingling. (unquote). JEWISH DISLOYALTY TO POLAND, AROUND 1918, CONFIRMED Poles (not only Endeks) had long complained that Poland's Jews, in general, were out of touch with Polish national aspirations. Jakob Weiss essentially confirms this fact, even as late as around 1918, as he comments, (quote) With the majority of eastern Galicia staunch adherents of one religious sect or another, most were apathetic about who controlled the territory...And as such, the KAHAL made this very clear during the regional struggle when it presented written declarations of neutrality to all sides. (unquote)(p. 29).Weiss makes it clear that, in general, Jews were aloof from the Polish cause. He writes, (quote) Parenthetically, I would note that based on my own observations, most of the Jews I knew in Lemberg were either Austrophiles still patriotic to the late emperor, or politically apathetic; few were actual Bolsheviks or Mensheviks, especially the orthodox who paradoxically always seemed to be the first victims. (unquote)(p. 30). NOT ONLY JEWS SUFFERED: POLES DID TOOJakob Weiss describes the Nazi murder of the Polish professors at Lwow, as well as similar murders of Polish intellectuals at places such as Zloczow. (p. 273). The author then describes the unfolding Holocaust: The mass murders of Jews by Ukrainians, Ukrainian collaborationists, and Germans, the death camps at Janowska and Belzec, etc. Weiss also proves extreme detail on how the Polish Underground made exquisite forged identification cards so that Weiss and other fugitive Jews could be"paper Aryans". (pp. 198-199). He also verbalizes the fact that Polish aid was crucial to the survival of fugitive Jews (p. 299), and mentions the activities of Zegota. (p. 340). THE GERMANS DID NOT NEED DENOUNCERS IN ORDER TO APPREHEND MANY FUGITIVE JEWS The author, and some of his named relatives, became Jewish members of the A. K. (Armia Krajowa). (p. 201, 203). In time, he and some of these relatives trekked to Warsaw. Lorenc, one of them, was caught by the Germans and imprisoned in the infamous Pawiak. The Gestapo tried, apparently unsuccessfully, to get him to divulge the identities of Underground members as well as those of fugitive Jews. In describing the latter, Jakob Weiss wrote, (quote) But Lorenc also knew the names and addresses of hundreds of Jews still living in Warsaw for whom he had forged false documents to corroborate their Aryan identities. The Gestapo was anxious to have this information as well. (unquote)(p. 350). The reader can well imagine the LARGE number of fugitive Jews that would have been doomed had Lorenc alone"sung" under Gestapo tortures! This experience reminds us that the Germans had various methods of unmasking and apprehending fugitive Jews on a large scale. One should not assume, as accusers claim, that the low overall survival rate of fugitive Jews owed primarily to the acts of Polish denouncers, or that Polish denouncers were numerous. Having spent time in both cities, Weiss contrasts the populations of szmalcowniki (mostly-Polish blackmailers/denouncers of fugitive Jews) of Warsaw and Lwow. He comments, (quote) In Lemberg, we didn't use the term, and the collaborators weren't nearly as vicious or pervasive, except for the few dozen that roamed the Central Train Station. (unquote)(p. 414). This experience teaches us that one should not assume that, just because szmalcowniki were relatively common in some parts of German-occupied Poland, that they therefore were common everywhere in Poland. Clearly, each location should be studied on a case-by-case basis.
Zolnierze Wykleci. Wspomnienia i relacje	Koprowski, Marek A.	2018	1939 Jewish Unjust Enrichment of Polish Property! Poland's Anti-Communist Freedom-Fighting Guerrillas (ZOLNIERZE WYKLECI): Some Testimonies. Author Marek A. Koprowski is a historian, writer, and journalist. He specializes in the fate of Poles from the former Kresy (Soviet-confiscated eastern Poland), notably those of Wolyn (Volhynia). Marek A. Koprowski has many publications, and is the recipient of a number of awards.This work is an anthology of thirteen testimonies. The Underground soldiers describe not only their combat, on behalf of a free Poland and against the impending Soviet-imposed Communist puppet government, but also many historical events as personally experienced.WWIIWhile a boy, Wiktor Wlazlo experienced the aftermath of the 1939 war. The guerrilla unit of "Hubal" stayed over at the family residence. Wiktor's job was to wander the forests, risking death at the hands of the Germans if caught, and gather the arms and ammunition that had been abandoned by the 1939 Polish soldiers. Some of this priceless war material was later delivered to"Hubal". (pp. 48-49). Now consider the Ukrainian fascist-separatist OUN-UPA genocide of the Poles (1943-on) further east, which mainly took place under the Nazi German occupation. Waclaw Gasiorowski, while a youth at Budy Ossowskie in Wolyn, saw the Ukrainians cut his mother in half. He barely managed to get away. (p. 256). Later, his guerrilla group caught a Ukrainian priest who had been caught in possession of tracts that urged Ukrainians to kill their Polish neighbors. (p. 258). THE FORCED COMMUNIZATION OF POLANDThere was an almost seamless transfer of power from the old conquerors of Poland (the Germans) and the new ones (the Soviets). Czeslaw Nalezinski, who as active in the Rzeszow region, was taken aback by the almost-immediate unfriendliness of the Russians, who had just driven out the Nazis. He was soon arrested by the Smiersz (SMERSH), and taken to the rapidly-established NKVD headquarters. (p. 206). The new Red authorities vainly tried to"persuade" Polish peasants to adopt Soviet-style collective farming (the kolkhozes). They began their efforts by indicating to the peasants that their livestock was not really their property, but was actually the property of the state. (Wiktor Wlazlo, p. 51).As the Soviet Communists and their Polish puppets consolidated their authority, it became more and more difficult for the Polish guerrillas to evade capture. They were sometimes successful in freeing their captured colleagues from captivity, whether earlier from the Germans (Stanislaw Soczynski, p. 228), or now from the Communists. (Stanislaw Szefer, p. 224; Waclaw Gasiorowski, p. 276). The Communists used refined tortures on those they caught. This included being locked in a very small, dark enclosure while being splashed with water on a freezing December night. It also included beatings, being hung from rafters, having fingernails ripped off, teeth broken out, ribs fractured, and near-drownings. (Wieslaw Fijalkowski, p. 24; Julian Kilar, p. 118).-- Here are some ancillary topics raised in this book:POLISH-JEWISH RELATIONS Julian Kilar, said to be the youngest soldier in the Zubryda unit, gave his testimony, for this anthology, shortly before passing away at the age of 84. (pp. 75-on). Kilar grew up in Rymanow. He remembers Polish-Jewish relations there as amiable. The Polish peasants were poor, and the local Jews would sell items to Poles on credit. This led to the saying: JAK BIDA, TO DO ZYDA. (When you are poor, go to the Jew.)(p. 77). After the German-made Holocaust, and the emigration of Rymanow's surviving Jews, the Poles who took up business. They would not sell items on credit. This led to a new saying: TERAZ BIDA, A NIE MA ZYDA. (Now there is poverty, but there are no Jews.)Although not mentioned by Kilar, the source of Polish-Jewish conflict is obvious. Because Jews sold items on credit, the poverty-stricken Polish peasants were driven, by acute circumstances, to economic bondage at the hands of the Jews. The very nature of this forced debtor-borrower relationship, no matter how benign, could only lead to resentment. In addition, the power that Jews had over the Poles was, by its very nature, easily exploited. JEWISH-SOVIET COLLABORATIONDuring the 1939 German-Soviet conquest of Poland, Mieczyslaw Tuznik fled with his parents from their home in the city of Brzesc. Upon their return to Russian-occupied Brzesc, they found out that their home had been expropriated, and was now owned by Jews who had collaborated with the Soviet Communist invaders of eastern Poland. (These Jews are sometimes called the Zydokomuna). The Tuzniks had to find new housing. (p. 287). In recent years, neo-Stalinist Jan T. Gross and the Holocaust Industry had made much of the fact that Poles acquired the properties of Jews that the Germans had murdered during the Holocaust. Needless to say, the media was completely silent about all the times in the past that Jews had gotten the property of Poles through unjust enrichment, including those of Poles who were still alive, as exemplified by the fate of the Tuznik family. So are the heirs of the Tuznik family now entitled to property restitution from the State of Israel?SALOMON MORELRyszard Dreksler, when imprisoned, met Salomon Morel. Dreksler described this Jewish Communist U. B. (Bezpieka) official as a beast. (p. 38). Morel asked where Dreksler was from, and Dreksler answered that he was from Czestochowa. Alluding to the shrine there, Morel mocked the Virgin Mary, and told Dreksler that Morel is in charge here, and that the Virgin Mary could do absolutely nothing for Dreksler. (p. 38)[Decades later, Morel fled to Israel to escape justice for his crimes, and was freely welcomed there as a Jew, and protected from extradition. So much for the silly exculpatory argument that Jewish Communists are not Jews.]
Stalin's Ethnic Cleansing in Eastern Poland	Association of the Families of Borderland Settlers	2000	1939 Zydokomuna Massive. Abandoned or Confiscated Property (Not Only of Jews But Also of Poles) Naturally Becomes Squatter's New Property: Invalidity of Holocaust Industry Claims. This work is an anthology of over a hundred separate few-page testimonies of the experiences of mostly-military-family Poles deported into the interior of the USSR following the 1939 German-Soviet conquest of Poland. Much detail is presented on life in the prewar Kresy (Poland's eastern half), interethnic relations before and during the war, the deportation process, the lives of those who stayed behind, the struggle to survive in the Soviet Union, the "amnesty", travels to such places as Persia and Africa (and, eventually, to England, the USA, Canada, and Australia), etc. A helpful glossary is provided for reader-unfamiliar and Gulag-related terms. THOSE MUCH-MALIGNED ETHNIC POLISH NEWCOMERS TO THE KRESY The OSADY (Kresy settlements given to the 1918-1920 demobilized Polish military officials and their families as a reward for their services) have been greatly exaggerated, and misrepresented, by both Soviet Communist and Ukrainian nationalist propaganda. [The authors could have added that the numbers of OSADNIKS was too small to appreciably alter the ethnic composition of the Kresy. Their arrival was no more a substantive Polonization of the Kresy than the westward movement of some thousands of Ukrainians had been a substantial Ukrainization of places such as Krakow or Warsaw]. It is not true that the lands awarded the OSADNIKS (military settlers) had been confiscated from the non-Polish locals. Some of the OSADY farms were built from scratch out of the wilderness (p. 771), in a spirit and procedure reminiscent of the settling of the New World. Others had come from post-tsarist-Russian and post-Polish-estates. (p. 9). The OSADNIKS came from all social classes, and not, as trumpeted by Communist propaganda, only from the wealthy. (p. 760). The settlers introduced modern farming methods that were of direct benefit not only to the local Poles, but also to the local Ukrainians and Byelorussians. (p. 9, 158). The relations between the OSADNIKS and non-Polish locals had been generally amiable (e. g., p. 760) until the latter had become stirred up by anti-Polish propaganda. For instance, in 1939, some Ukrainians had engaged in separatist violence against the Poles, notably the OSADNIKS (e. g., p. 349), as did some Belorussians. (p. 731). NUMBERS OF 1939-1941 POLISH DEPORTEES TO THE INTERIOR OF THE USSR It is unfortunate that the editors of this work accept the revisionist figure of only about 350,000 (pp. 13-14) Polish-citizen deportees from eastern Poland--a figure which assumes that there were only 25 deportees per train car. In fact, there commonly were more than 50 per car. (Stobniak-Smogorzewska, p. 17), and this, along with other evidence, supports the traditional figure of over 1,000,000 deportees. (See the Peczkis analysis of the Chodakiewicz study in his review of Polish Poetry from the Soviet Gulags: Recovering a Lost Literature). NOT ONLY OF JEWS: IT IS COMPLETELY NORMAL FOR ABANDONED PROPERTY TO ACQUIRE NEW OWNERS In his FEAR, Jan T. Gross has selectively dwelt upon the Polish acquisitions of post-Jewish properties, making a profound issue of it. Actually, this was an all-around occurrence during and after the war. For instance, the locals (e. g. Belorussians) helped themselves to the belongings of the deported Poles. (e. g., p. 697, 731). Following the logic of the Holocaust Industry, should the descendants of the Poles who lost property now demand property restitution from the descendants of the locals that had acquired the Polish property? VARIED POLISH/NON-POLISH RELATIONS IN THE KRESY Interethnic relations were mixed. This work includes some testimonies of Poles who experienced friendship from Ukrainians in the face of the Soviet occupation of eastern Poland (e. g., p. 256, 322, 373, 787), of neighboring and deported Belorussians who were one with the Poles (p. 656, 731), and of local Jews being friendly and helpful to the persecuted Poles. (p. 656, 716). The latter refutes the supposition that Poles only noticed negative things about Jews, and that the Zydokomuna was merely a projection of this supposed unilateral attitude. (e. g., Jan T. Gross). JEWISH DISLOYALTY TO POLAND: THE 1939 ZYDOKOMUNA IN ACTION The Zydokomuna cannot be dismissed as marginal, or merely a reflexive manifestation of Jewish gratitude for not falling into the hands of the Nazis. Wawrzkowicz comments: "...as for Jews, it is better to keep silent--they were building numerous welcoming triumphal arches and without hiding their feelings joyfully embraced the units of the Soviet military as they thanked them for saving them from the Polish capitalists and bourgeoisie." (p. 256). The Zydokomuna was actively anti-Polish in its actions. Wierzbicki writes: "Some Jews put red bands on their sleeves and, having been assimilated into the NKVD, denounced Polish patriots to the Soviets." (p. 654). He adds: "...I had to be very careful because a large number of poor Jews were committed to Communism and in the towns the majority of commissars and cadres were Soviet Jews." (p. 638). The newly-formed local Jewish militia played its role in the deportations of Poles. (e. g., Chumko, p. 199). In time, some of the Byelorussian and Jewish collaborators got their just desserts. Wierzbicki comments: "However, later on the NKVD deported those Belorussian Communists who had denounced us and the same punishment was meted out to those Jews from Kleck who had built welcoming arches for the Red pests." (p. 656). THE UKRAINIAN OUN-UPA GENOCIDE OF POLES Many of the Poles who remained in the Kresy eventually went through the post-1942 Ukrainian fascist-separatist genocide of the Poles. (e. g., pp. 120-122, 130, 306, 412). It is ironic that the Polish-Soviet cooperation (which developed late in the war, and then mostly in reaction to the OUN-UPA genocide) has been used as an excuse for this genocide. Ukrainians had been collaborating with the Soviets against the Poles since Day 1 of the Soviet occupation (e. g., p. 284), and also collaborating with the Nazis since Day 1 of the German occupation. (e. g., p. 108).

Post-Jewish Properties: Owners Have Changed Many Times!

Beyond Violence: Jewish Survivors in Poland and Slovakia, 1944-48	Cichopek-Gajraj, Anna	2014	"Property Restitution"--Jewish Claims Convoluted. Zydokomuna Real. Postwar Jew Killings Contextualized. Post-Holocaust Jews Remain "The Other"--By Choice. THE GERMAN-MADE HOLOCAUST AND POLOKAUST: SOME STATISTICS The author cites Piotr Weiser's estimate of 2.71 million murdered Polish Jews during the Shoah. (p. 19). [This is below the 3.0-3.1 million toll claimed by other authors.] She apportions the Holocaust-surviving Polish Jews, based on Weiser, as follows: 232,000 situated beyond the reach of the Nazis while in the USSR; 40,000 thus in other countries; about 145,000 Jews in Nazi-German occupied Poland, most of whom did not register as Jews after the war. [Note that the 145,000 figure is much greater than the 40,000-50,000 admitted by neo-Stalinist Jan T. Gross and Jan Grabowski vel Abrahamer, another neo-Stalinist. They had cited the greatly-deflated figure of Jewish survivors under German occupation, along with an absurdly large number of Jews fleeing the ghettos (250,000) in order to make Polish rescues of Jews as insignificant as possible, and (presumed) Polish betrayals of fugitive Jews as expansive as possible. Weiser's figures imply that, even with the mythologized 250,000 Polish Jews fleeing the German-made ghettos, more than half of these fugitive Jews survived the war!]Cichopek-Gajraj does not overlook the sufferings of the Poles during the German occupation. Besides the millions of Poles murdered (Polokaust), Poland's losses were staggering in terms of infrastructure. Based on a cited 1947 study, the losses included 50% of arable land, 60% of educational and scientific institutions, 64% of communications (telephone, telegraph, and postal), and 43% of cultural objects. (p. 19). RETURN OF JEWISH BELONGINGS: JEWISH CLAIMS HAVE BUILT-IN INEQUITIES Neo-Stalinist Jan T. Gross and like-minded types have attributed the Poles' buying, at Nazi auctions, of the belongings of doomed Jews, to (what else?) greed and anti-Semitism. In addition, Polonophobic publications such as MAUS have made the unsuspecting reader think that Poles killing Jews over property disputes were a usual occurrence. Interestingly, a group of Polish Jews, at the 1945 World Zionist Conference in London, had put this entire subject into proper perspective. They also appreciated Polish sufferings, the forced Communization of Poland, and Polish needs, as major parts of the entire Jewish-property equation. They wrote, (quote) "Restitution of Jewish property is not so real a prospect as it may appear in theory. Most of the mobile Jewish property had been sold out to peasants or on the black market in the first few years of the German occupation for food to supplement the starvation rations, or rather, the non-existent rations. The remainder of the property was destroyed, burnt, or pillaged in the subsequent `actions' (the terror raids by the SA and their Ukrainian, Latvian, Lithuanian henchmen, which preceded mass expulsion and mass deportation and were usually accompanied by mass slaughter in or outside the ghettos) or in the risings. As to immobile property, all larger landed property, as well as heavier industry plants in the country have either been parceled out by the Government or virtually taken over by the State in this or another form. Besides, the existing anti-Semitism makes restitution of Jewish property extremely difficult, and SOMETIMES dangerous...It is similarly extremely difficult to carry on litigation in the case of property which has changed many hands..." (unquote. Emphasis added). (pp. 71-72). The multiple changing of ownership of once-Jewish properties is, of course, even more an issue today, 73 years after WWII, than it was back in 1945! It is all the more reason that the Jewish "property restitution" demands, as exemplified by the Holocaust Industry, be unambiguously repudiated. ANTI-SEMITISM DOES NOT CAUSE RESISTANCE TO JEWISH PROPERTY RESTITUTION DEMANDS. JUST THE OPPOSITE: JEWISH PROPERTY RESTITUTION DEMANDS BREED ANTI-SEMITISM Ironic to the usual characterization of Polish anti-Semitism giving rise to Polish resistance to Jewish property restitution, a Jewish JOINT report concluded precisely the opposite! The author writes, "The instinctive resentment against the mere idea of restitution enhanced the anti-Semitic feeling of the people." (pp. 87-88). The decisive factor in Poles being hostile to Jews reclaiming their property was the extreme poverty of Poles in postwar Poland. A quoted 1945 report, by some Quaker visitors to Poland, makes this graphically clear. (p. 88). THE OTHERIZATION OF THE JEW CAUSED BY JEWS THEMSELVES: PERSISTENCE OF JEWS AS NATIONALITY Cichopek-Gajraj comments, "In the late 1940s, Irena Hurwic-Nowakowska conducted a survey on national self-identification among Polish Jews in which 74 percent of the interviewed considered themselves 'members of the Jewish nation'; 22 percent claimed to be Polish; and, among them, 2 percent considered themselves Polish and Jewish at the same time." (p. 203).It is thus interesting that, even after the German-made Holocaust and the virtual wipeout of Poland's once-huge Jewish community, most of Poland's Jews still considered themselves a separate nationality! [This was a process that had become reinforced by the decades-old Yiddishist movement. The persistence of Jews-as-nationality thinking among Jews, not surprisingly, reinforced the notion of Jews as the "other" (for which reason Poles are now exclusively blamed), even after almost all of Poland's Jews were long gone. It also made the massive Jewish-Soviet collaboration, and the self-misrepresentation of Jews changing their names into Polish ones (crypto-Jews), all the more noticeable and odious to Poles.] JEWISH-SOVIET COLLABORATION IN PERSPECTIVE Cichopek-Gajraj at first tries to minimize what is sometimes called the Zydokomuna, but then presents some interesting Jewish perspectives that corroborate the truth of this phenomenon. She cites an American Jewish Committee (AJC) paper that comments that (quote) "The number of Jewish officials is entirely out of proportion with the size of the Jewish population." (unquote). (p. 49). No kidding!She also quotes extensively from a May 1949 American Jewish JOINT Distribution correspondent in Poland as follows, (quote) "The question of why the Government is so lenient toward the Jews should also be answered. It is easy to answer that question. In a country where at least eighty percent of the population is against the Government and the ruling party, it is good to know that it can rely, at least on some part of the population, which wants to cooperate with the Government...The Government knows that the Jews may be black-marketing, dealing in hard currency, illegally leaving Poland, etc., but there is one thing they are not guilty of--i. e. working and conspiring against the government." (unquote). (pp. 49-50). Obviously, the extent of Jewish-Soviet collaboration is much, much broader than the already very disproportionate fraction of Jews in high positions in the Soviet-imposed Communist puppet government. Clearly, Jews were complicit in the subjugation of Poland and the torture and murder of tens of thousands of patriotic Poles. Furthermore, if the quoted statement above is accurate, it refutes the argument of some (e. g, Krystyna Kersten?) that there were as many actively anti-Communist Jews as pro-Communist Jews in Poland. POST-WWII VIOLENCE AGAINST JEWS CONTEXTUALIZED The postwar killings of Jews by Poles, which the author reduces from the conjectured 2,000 into the 650-1,200 range (p. 117), must be put in the context of widespread lawlessness in postwar Poland, on which the author elaborates in considerable detail. (p. 49). How many of these killings were actually animated by murderous anti-Semitism, and, of these, how many were motivated by revenge for Jewish-Soviet collaboration? [Earlier, some of the Jews who had collaborated with the Soviets had said that they were taking revenge on Poland for (real or

Not Poland: Nazi Germany and USSR Each a Nation of Thieves

The Way to Freedom	Przygoda, Zdzislaw	1995	Wartime Looting: Poles Also Stole From Poles, and Not Only From Jews. The Systematic German Despoiling of Poland. The Mendacious Anti-Polish "Goodbye Jews!" Scene in SCHINDLER'S LIST Zdzislaw Przygoda was an assimilated Polish Jew who eventually joined the Underground Armia Krajowa (A. K., or AK). His job in the A. K. was to hide escapees of all sorts and to give them false identification papers. (p. 57-on). The Gestapo caught him, but he managed to survive the war in various camps. Earlier, he had been an eyewitness to German terror bombing of defenseless Polish civilians during the 1939 war. (p. 39). POLISH AID TO THE WARSAW GHETTO UPRISING (1943) HAD BEEN SUBSTANTIAL Przygoda refers to A.K members, later by name, who aided the Warsaw Ghetto Uprising: "I knew many people who assisted those in the Ghetto. I have three Catholic-Polish friends in Toronto, where I now live, who helped to smuggle arms and ammunition into the ghetto." (p. 54). He adds" On the 19th of April, the Polish company of AK under the command of captain Josef Pszenny, had tried to break the ghetto wall down at Bonifraterska Street. The AK suffered heavy losses fighting to help the Jews of Warsaw." (p. 56). CONTRARY TO THE MOVIE SCHINDLER'S LIST (SWINDLER'S LIST), POLES DID NOT APPROVE OF JEWISH SUFFERINGS The "Goodbye Jews!" scene in SCHINDLER'S LIST, further embellished with Poles throwing clods of mud at the Jews, made it seem, to the over 120 million American viewers, that this was typical Polish behavior towards Jews. It most certainly was not. The scene is anti-Polish propaganda, pure and simple. (Of course, a few individual Poles did mock Jewish suffering, just as a few (or not so few) individual Jews did mock Polish suffering.) In Przygoda's experience, anything remotely similar to the anti-Polish scene in SCHINDLER's LIST was decidedly marginal, and then fiercely condemned by most Poles. He writes: "On my way home from work in the street car, I listened to the loud discussions amongst the passengers. `The ghetto is burning! The Jews are burning, and we will finally be rid of them!' said one. The majority of passengers reacted quickly by beating him as he made a quick exit from the moving carriage. It was clear that the majority of passengers were upset by the German action, and pleased that the ghetto inhabitants were beginning to fight." (p. 54). THE GERMAN-IMPOSED DEATH PENALTY WAS DECISIVE Jan T. Gross and his fans continue to belittle the German-imposed death penalty for the slightest aid to Jews. In contrast, Przygoda, who, unlike Gross, actually went through the Holocaust, appreciates the force of the death penalty and praises Poles who defied it in order to rescue Jews. (p. xii). KIELCE A SETUPAs for the Kielce Pogrom, Przygoda understands it as a Communist act that they had falsely blamed on the National Democrats (Endeks) and A.K. (pp. 99-100). PETTY THEFT IS COMMON WARTIME CONDUCT, NOT SOMETHING THAT "POLES DID TO JEWS" Jan T. Gross, in his FEAR, has focused exclusively on Poles stealing from Jews, as has the media. However, Poles also stole from other Poles. For instance, Polish cultural treasures stolen by the Germans met the same fate at the hands of Poles in postwar Germany: "Some items had been stolen after the end of the war by Polish workers who knew that they were able to sell them on the black market." (p. 99). THE SYSTEMATIC GERMAN DESPOILING OF POLAND Let us keep wartime stealing in perspective. For some time after the war, Przygoda remained in Germany, and worked to locate property that the Germans had stolen from the Poles. The amount was staggering. He comments: "During this time, I helped to expedite to Poland five trains, each consisting of about seventy railway cars, and each loaded with the Polish highway machinery." (p. 92). Many other stolen goods were located, including horses. (pp. 93-94). Przygoda also uncovered art treasures that the Germans had stolen from Poland, including materials from the Wawel Castle. (pp. 98-99).These sobering facts contrast with the usual portrayal, in the west's media and Holocaust museums, of Nazi Germany only stealing the property of Jews, or of the stealing of Jewish property as the only thefts of any lasting importance.

Lania: An American Woman in Nazi-Occupied Poland, 1939-1945	Hellersperk, Melania Kocyan	1991	Germany, Not Poland, a Nation of Thieves (and Not Only Against Jews!). The Unfolding Polokaust. The author and her husband were visiting Poland in the summer of 1939, but the outbreak of WWII trapped them in Poland for the duration of the war and early-postwar Soviet rule. They spent much of the time at Milanowek, located about 30 km southwest of Warsaw. Lania initially did not have a positive view of Poles (p. 5, 73), and, for this reason, the reader should not expect her memoir to have a significant pro-Polish bias. THE SYSTEMATIC GERMAN BOMBING TERROR IN 1939 In common with many other eyewitnesses, the author saw Luftwaffe planes strafing defenseless civilians. (e. g., p. 21, 36). Lania also saw the aftereffects of the German bombing of a hospital with wounded patients. (pp. 38-39). THE GERMAN HORROR WAS ONLY BEGINNING...Following the 1939 German-Soviet conquest of Poland, the Germans drove the Poles out of their homes, on a large scale, to make room for Germans. (p. 52). In addition,"Leading citizens and priests were shoved into trucks and boxcars and sent to concentration camps. Executions were a common sight in Warsaw..." (p. 53). The Germans murdered members of the Polish intelligentsia under any pretext. (e. g., p. 103, 202). Stefan, Lania's relative, survived a mass execution of Poles by Germans. (p. 122). Then came the dreaded wapanki (lapanki, literally"catchings"). The Germans grabbed Poles, off the street, on a large scale, for forced labor in Germany. (e. g., pp. 133-134). Poles sent to German farms often worked eighteen hours with very little food. (p. 134). The Germans also kidnapped attractive Polish women to serve as sex slaves, as happened to Lania until her American citizenship became evident. (pp. 136-138). GERMANS, NOT POLES, WERE THE BIG PLUNDERERS Nowadays, all we hear about are how some Poles (never mind the circumstances of severe wartime want) acquired the properties of Nazi-murdered Jews, as at Nazi-sponsored auctions, and how this is supposed to make Poles essentially a "nation of thieves" (Jan. T. Gross and the media). Can the Holocaust Industry be far behind? Who were the REAL thieves??Lania answers,"The Nazis came as conquerors and their occupation of Poland turned out to be one big looting expedition. The plunder of private homes by German officers, Gestapo agents, and soldiers was carried out on a large scale...In Milanowek...soldiers stripped houses of practically everything, including pots and pans." (p. 54)."Trucks piled high with Polish merchandise left for Germany." (p. 55). Throughout the German occupation, the wanton looting continued. (e. g., p. 145, 161). THE UNFOLDING POLOKAUST Cultural genocide took on staggering proportions: "Since one of the aims of the German occupation was to destroy Polish culture and eliminate the intelligentsia, libraries, universities, museums and art galleries were looted. Rare books were ruthlessly burned." (p. 54)."All theaters and concert halls were closed." (p. 71)."Even the secondary schools were closed..." (p. 72)."It was with heavy hearts that the Poles watched the desecration and destruction of their monuments, museums, art galleries, universities, and other precious symbols of their long civilization. Although not a native Pole, I, too, grieved with them, for I could imagine the sacking of Washington, D. C., with the Jefferson and Lincoln Memorials, the White House, and the halls of Congress." (p. 56). Well said! The biological genocide of Poles as a whole, at that stage of the German occupation, was primarily of a passive nature, designed to lower the birth rate and increase the"natural" death rate. The Germans systematically confiscated feedstuffs. "Food became a major issue...The Polish population suffered greatly from the food shortage. In Milanowek, we were short on food and had to stand in long lines...Meat became a luxury..." (p. 55)."Bread was difficult to get because the Germans confiscated most of the wheat and flour." (p. 64). Germans and Volksdeutsche were well fed. Not so the Poles:"The rationing system was a farce...But for Poles it meant great privation and possibly starvation." (p. 82). During the Germans' Pole-removing Zamosc-area operation, Lania came across a train filled with sick and starving deported Zamosc-area children. (pp. 177-179).The Poles developed a large and sophisticated black market and food-smuggling system. Unlike Jan T. Gross and his fans, Lania, who actually went through the German occupation, appreciates the German-imposed death penalty for black market activity (p. 55), and food smuggling. (p. 83). As they began to lose the war, the Germans relaxed the death penalty for these acts. (p. 204).JEWS WERE PUT IN GHETTOS. POLES WERE NOT. BIG DEAL...We hear that, unlike the Jews, the Poles were not confined to ghettos [which, given the large size of the Polish population and the need to allow them to farm the lands for German exploitation, and expecially under wartime conditions, would have been somewhere between impractical and impossible.] However,"No Pole was allowed to travel more than seventy kilometers without special permission, which was difficult to obtain." (p. 173). JEWISH PASSIVITY AND POLISH ACTION The author comments, "The public executions that we witnessed opened a new reign of German terror...But where most Jews--until their last struggle in the Warsaw ghetto--submitted to the Germans without a fight, the Poles kept fighting back." (p. 202). Stefan joined the Polish underground. Sabotage included putting sugar into the gas tanks of German vehicles (p. 171), and forcing a captured German to urinate into the large vat of milk that the Germans had confiscated from the Poles. (pp. 172-173). There were assassinations of especially-vicious German officials, and, in reprisal for public executions, the derailing of a train near Szymanowem (costing the lives of a hundred German soldiers). (p. 203). THE MYTH OF POLES "HAPPY THAT HITLER WAS DOING THE DIRTY WORK FOR THEM" One of the most odious of Polonophobic slurs is that of Poles cheering the death of Jews. [For instance, think of SCHINDLER'S LIST, seen by over 120 million Americans, and the scene of the Polish girl giving a sarcastic Goodbye Jews! farewell to the soon-to-die Jews, while other Poles were throwing globs of mud on these Jews.]Lania's observations contradict accusations of Poles of delighting in Jewish suffering:"While Poles did not have to live in the ghettos, they did not like to see them or what was happening to the Jews inside." (p. 155). The author praises Poles for risking, and often giving, their lives to smuggle food to the Jews in the ghettos. (p. 154). POLISH BLACKMAILERS AND BETRAYERS IN CONTEXT The Polish blackmailers (szmalcowniki) and denouncers of Jews are usually presented without the proper context of general (mostly Pole-on-Pole) criminality. Lania's family was the victim of bandits (pp. 197-199), prompting this comment:"These bandit raids were becoming a common occurrence in our region." (p. 199).Jan T. Gross, in his ZLOTE ZNIWA (GOLDEN HARVESTS) has created the impression that Poles only looted dead Jews. The author was an eyewitness to an entering Red Army soldier reprimanding a Polish boy for taking the helmet off a dead German soldier. (p. 231). THE SOVIET COMMUNIST OCCUPATION REPLACES THE NAZI GERMAN OCCUPATION After the Red Army had entered Poland, Lania mused:"We exchanged the oppressive and cruel German yoke for a similar one of the Russians. Instead of treating the Poles as liberated Allies, the Russians treated us as subjugated people. And when the NKVD (fore-runner of the KGB) moved into our region, the terror began all over again." (p. 233). Stefan was arrested by the NKVD for his earlier underground activities, and sent to Siberia. Most of the family returned to the USA in 1945. Stefan was released in 1947 and fled to the west in 1948. (p. 235, 237).
Looting, Grave Robbery Are Common War-Related Behaviors, Not Polish Villainy to Jews			
All But My Life: A Memoir	Klein, Gerda Weissmann	1959	Inadvertent Attention to the Double Standard of Jews Robbed by Poles (a Big Deal) and Jews Robbed By Other Jews (Evidently No Big Deal)! Gerda Weissman Klein grew up in Bielitz (Bielsko), Poland, near the Czech border. Consistent with the premise of Jewish Germanophilia among Poland's Jews, Klein identifies German as her first language, and exhibits a favorable view of the pre-1918 Austro-Hungarian rule. (pp. 38-39).After the Nazi German conquest of Poland, Klein spent time in Sosnowitz (Sosnowiec). Instead of dispatching her to a death camp, the Germans made her a forced laborer. The tide of the war turned against Germany. While being marched through the snow westward, Klein had an experience during which some Hungarian Jews stole the shoes from her group. (p. 183). This reminds us that wartime looting and theft are common occurrences. Yet all we hear about is Poles taking from Jews (as selectively emphasized by neo-Stalinists such as Jan T. Gross, notably in his media-acclaimed GOLDEN HARVEST). The double standard is clear: Jews robbed by Poles is a big deal, while Jews robbed by other Jews is nothing. The reader who suspects an agenda should be forgiven.
Stealing History: Tomb Raiders, Smugglers, and the Looting of the Ancient World	Atwood, Roger	2004	Grave Robbery and Looting of Valuables: As Old As Human History. Not "Poles Did It to Jews" The phenomenon of exploitation of the dead has recently been brought to public attention by media publicity surrounding Jan T. Gross and his ZLOTE ZNIWA (GOLDEN HARVEST). Gross, virtually ignoring the wartime context involved, selectively dwelled on Poles who exploited the properties of Jews killed by the Germans. He practically went as far as portraying Poland a nation of thieves. Is this really so? HardlyGrave robbery is in no sense something distinctively Polish. Atwood makes this vividly clear as he comments: "Grave robbing is an old phenomenon, some will argue. The Romans looted the tombs and temples of the Greeks, the Vandals looted Rome, the then European colonists looted nearly everyone. Most of the tombs in Egypt's Valley of the Kings were robbed within a hundred years of their sealing, and even the famously pristine tomb of Tutankhamen had been penetrated at least twice in antiquity before Howard Carter found it in 1922." (pp. 11-12).THE LOOTING OF VALUABLES IN GENERAL. NOTHING REMARKABLE This book focuses on another form of exploitation of the dead--that of archeological treasures, and in recent years. Note that looting of architectural treasures involves not only a looting of the dead but also a destruction of one's historical and cultural heritage. STEALING OF VALUABLES ALL OVER THE WORLDTo begin with, it would be a mistake to regard looting as primarily the work of western presumably-imperialist peoples. Consider Peru: "The tombs were all dug up, the place tapped out. It all happened very fast and very recently, in the last two decades of the twentieth century, a period which will be remembered as one in which more Andean historical heritage was lost than in the previous four centuries..." (p. 24). It would also be a mistake to regard looting of archeological artifacts only as the work of professional thieves and profiteers. As an example, Atwood writes: "Back in Sipan [Peru], villagers had overrun the burial mound and were sifting the backfill left by the looters for scraps of metal or anything else that looked valuable...People from nearby villages had come, too, all hoping to strike it rich." (p. 51). The crushing poverty of the villagers was a major motive behind their looting. (p. 54). [So also was the crushing poverty of WWII- and post-WWII Poles in the looting of Jewish properties.]Massive looting of archeological treasures took place after the fall of Saddam Hussein. Without exaggeration, some 13,000 objects were stolen. (p. 1). This has been a problem all over the world, as manifested by headless Buddhas in Cambodia, and nameless places where one can see such things as "...giant holes that show where looters gouged out tombs." (p. 243). [The latter is reminiscent of the looter's holes at Treblinka, begun by members of the Soviet Army using explosives, and blamed by Jan T. Gross on the Poles.]This work elaborates on some remedial measures to reduce the extent of global archeological looting. It is not easy. For instance, it is difficult to even prove that an object in question had been looted. (p. 195). STOLEN JEWISH ART...ONLY NOT ONLY JEWISH ART WAS STOLEN Atwood writes: "The rise in the 1990's of the issue of Holocaust art added to pressure for more transparency in how they acquired art. Paintings, sculptures, and prints that had been stolen by the Nazis and their allies from Jewish Holocaust victims wound up in the U.S. art market, and sometimes in American museums. The Holocaust art controversy exposed an amorality in 1940s acquisition policies that was so complete as to seem almost unbelievable by current standards." (p. 149).Unfortunately, Atwood has plainly adopted a Judeocentric view of the matter of art theft. Fact is, large numbers of non-Jewish-art was also pillaged by the Nazis, ending up in Allied position. Quite a few items of originally German-stolen Polish art have not been found to this day.
Zloczow Memoir: 1939-1944 a Chronicle of Survival	Tennenbaum, Samuel	2001	The "Jews Had It Bad in Poland" Myth. Not Only Poles: Jews Looted Too! Jewish Nazi Collaboration. Hitler and Big Capitalism: The Facts. This book touches on many issues related to Polish-Jewish relations and of general interest. For example: BIG CAPITALISM AND HITLER: THE FACTS The author notes that Hitler came to power because Hindenburg and the German corporations reluctantly came to support him as an alternative to a Communist Germany, and because the industrial potentates believed that they could control him. (p. 73). He then details the 1939 German-Soviet conquest of Poland (pp. 75-103), including the evacuation of Polish forces to Romania, followed by the Soviet occupation. THE"JEWS HAD IT BAD IN POLAND" MYTH Tennenbaum details life in pre-WWII eastern Galicia. He describes Jews as sometimes poor, sometimes wealthy, dominating many professions, and generally holding their own. (pp. 19-20). [To put this in much-needed perspective, most Poles were poor.] POLES AND JEWS: RECIPROCITIES OF PREJUDICES. HIERARCHIES WITHIN JEWISH SOCIETY Interestingly, whenever the author mentions rumored Polish anti-Semitism, it is in generalities. When reporting his firsthand experiences, in contrast, he describes anti-Semitism as something rarely severe, and more of a sporadic, episodic, and Polish-individual nature. (e. g., p. 12, 19, 34, 37, 75, 224).Prejudices went both ways. He writes: "My maternal grandfather, Meir Kapaun, a very religious man, was afraid that my progressive parents might, God forbid, give me a goyish name." (p. 12). A definite social stratification existed in the Jewish community itself. (p. 23). The rabbinical Brahmins (tzadikim) were on top, followed, in descending order, by the educated professionals, the merchants, the craftsmen (balmaluches), the wagon-drivers and wood-handlers, and finally the janitors and maids, and paupers (kaptzunim). [Does this hierarchy support the notion that Jews commonly regarded heavy manual labor as "goy work"?] JEWISH DISLOYALTY TO POLAND Both the Jews (p. 19, 36) and the Ukrainians (p. 32) are described as pro-German and pro-Austrian. Austria instigated the 1918-1919 Ukrainian-Polish War by encouraging Ukrainian separatism and arming the Ukrainians. (p. 95). Jewish Communism was recognizably covert as well as overt, and hardly limited to the CP. It encompassed the Hashomer Hatzair. (pp. 55-56). NOT ONLY POLES: JEWS LOOTED TOO Tennenbaum includes a diary covering the period of Nazi German occupation. Ironic to Jan T. Gross, who has made a big splash in the media about Poles looting Jews and doing so out of some (what else?) anti-Semitic acquisitive complex relative to Jews [see GOLDEN HARVEST], the reader learns that Jews were also among the looters. (pp. 167-168). JEWISH NAZI COLLABORATION Author Tennenbaum describes the later Judenrat as consisting of benefactors, opportunists, and rascals. The latter became dominant. (p. 177). The Judenrat intentionally made false assurances about the benign character of the Germans and their "resettlement" policies. (p. 208, 213). The Jewish ghetto police, with few exceptions, was composed of the dregs of Jewish society. (p. 184). All along, the Jews were animated by the belief that Germans were civilized. (p. 11, 175). POLES ENABLED SOME JEWS TO SURVIVE Tennenbaum survived the destruction of Zloczow's Jews, by the Germans and Ukrainian collaborators, by hiding among Poles (e. g., pp. 230-232), who were probably motivated by their religion. (p. 254). The OUN-UPA genocide of Poles is mentioned. (p. 238).
In the Warsaw Ghetto, 1940-1943	Adler, Stanislaw	1982	Not Only Poles Robbed Jewish Graves. Jews Did Too. Polish Blackmailers Generally Cared About Sparing Jewish Lives I focus on some items of ongoing relevance, notably those raised by post-Stalinist Jan T. Gross and repeated by much of the media. GRAVE ROBBERY WAS A COMMON WARTIME (AND NOT ONLY WARTIME) EVENT, NOT SOMETHING THAT "POLES DID TO JEWS" Nowadays, the media sometimes shows pit-ridden places of Jews' mass death, such as Treblinka. Grave looters, presumably Poles, had been searching for the Jews' valuables, and this presumed mindset of Poles had been further embellished by the likes of Jan T. Gross and his FEAR. In actually, grave-looting, along with all forms of looting, is a common consequence of war and its dehumanizing tendencies. It is not limited to any nationality. For instance, the Jews themselves engaged in the grave looting of their dead in the Warsaw Ghetto. Adler writes: "The populace became familiar with death; the sight of a corpse became less appalling than before the war. The notion of the majesty of death left human consciousness. It was not surprising, therefore, that the cemetery attendants were `practicing dentistry' i. e., digging up graves and extracting gold crowns and fillings of corpses...They did not see anything reprehensible in their actions. Profanation of corpses? A ridiculous superstition!" (p. 258). THE LITVAK PROBLEM WAS VERY REAL Author Stanislaw Adler thus describes the Litwak (Litvak) problem: "In the lands which became part of the Polish Republic, but which had been before part of the Russian Empire, the Tsarist government, using the timeless invaders' technique: DIVIDE ET EMPERA, fomented anti-Semitism, while the introduction of the so-called `Pale of Settlement' for Jews in Russia became a very important, although not the only means of intensifying hostility toward Jews in the Polish population. Hundreds of thousands of Jews, the so-called `Litwaks', were forced to settle in Poland. Far surpassing the local Jews in abilities and intelligence, they became the object of resentment on the part of the latter as well." (p. 243). DO NOT CONFLATE THE MOSTLY-VERBAL POLISH ANTISEMITISM WITH THE GENOCIDAL NAZI GERMAN ANTISEMITISM Unlike modern hard-core Polonophobes, Adler recognizes the essential difference between the German Nazis and the anti-Semitic Poles: "The Nazis did not create the anti-Semitic movement in Poland, therefore. They merely facilitated its full expression, while their terrible methods (they did not balk at any cruelty) went far beyond the most fantastic ideas of the most fanatical Polish Jew baiters." (p. 242). POLISH BLACKMAILERS GENERALLY WENT AFTER MONEY, NOT JEWISH LIVES The Nazis, in order to lure Jews out of hiding, proclaimed an amnesty for fugitive Warsaw Jews for the month of November (1942). Adler comments: "The amnesty and temporary suspension of the death sentence for Jews who were on the Aryan side had the effect of encouraging informers and blackmailers. Since the amnesty diminished their inhibitions, these contemptible individuals could now increase their activities: Their consciences were clear because their victims would not be shot when denounced." (p. 292). The fact that these extortionists cared about whether their actions caused the death of Jews provides further proof that most Polish szmalcowniki were only interested in extorting money, not in causing Jewish deaths! KEEPING JEWS ALIVE BECAME MORE AND MORE UNECONOMICAL FOR THE GERMANS In time, even the highly-skilled Jewish remnant lost its economic standing in the eyes of the Nazis, as explained by Adler: "The dilemma of the Jews was this: How much longer could the economic advantage restrain the monster? The previously high productivity of the remaining Jewish slave laborers gradually diminished. The Jewish workers who remained alive were emaciated from chronic undernourishment and suffered permanently from anxiety...Thus, the productivity of the workshops gradually became insignificant." (p. 290). For more on the Holocaust itself as an economically-driven progressive destruction of "superfluous" Jews, see the Peczkis review of Architects of Annihilation: Auschwitz and the Logic of Destruction. ANTI-CATHOLIC PREJUDICES Adler (p. 242) verbalizes the rather silly premise that the Roman Catholic teaching on the indissolubility of marriage has caused vast numbers of unhappy marriages and what he calls eternal quarreling and "legions of hysterical old maids." Perhaps Adler is trying to make the relative Jewish permissiveness towards divorce seem like something good.
Between Tumbling Walls	Borzykowski, Tuvia	1976	Warsaw Ghetto Uprising Steeped in Communism. Jews Loot Jews. Denouncers Include Jews. All-Ways Cruel Jokes--Not Only Poles Against Jews! This book is unusual in several respects. It contains a diary of life in Warsaw--not in the Warsaw Ghetto before the Jewish Uprising, but covert life in Aryan Warsaw after this Uprising. (pp. 115-157). Was the Warsaw Ghetto Uprising an answer to "Jewish passivity?" In a way, Borzykowski thinks so: "In the four days of fighting we had made up for the shame of Jewish passivity in the first extermination action of July, 1942." (pp. 29-30). POLES WERE RIGHT: WARSAW GHETTO UPRISING (1943) HAD A HEAVY COMMUNIST PRESENCE (ZYDOKOMUNA) Polish suspicions of the ZOB (Z.O.B.) being entangled with Communism find support in the author's glowing portrayal of his memories of celebrating May Day: "...we had a short moment of elation coupled with nostalgia for the good old days. What street demonstrations there used to be on May 1, with thousands of workers marching, red flags waving the in the wind, bands blaring!" (p. 87). NOT ONLY POLES LOOTED JEWS: JEWS ALSO LOOTED OTHER JEWS, INCLUDING A FORM OF GRAVE ROBBERY The reader is reminded once again that plunder is a common feature of wartime--unlike Jan T. Gross and his obsession with Poles acquiring post-Jewish properties as a presumed result of (what else?) Polish anti-Semitism. During the Warsaw Ghetto Uprising, Jewish shabrovniks (looters) went to the bunkers destroyed by the Germans, and: "Not only food was the aim of the "shabrovniks". In those days, when the most precious items had lost all value, the ghouls searched the pockets of the dead for jewels and currency. They removed rings and watches from the victims of the deadly gas, or even a good pair of shoes." (p. 79). DENOUNCERS: NOT ONLY POLES: ALSO GERMANS AND JEWS. OR GERMANS FOUND FUGITIVE JEWS WITHOUT ANY HELP AT ALL After the Uprising, the author briefly hid in the nearby Lomianka Woods (Puszcza Kampinowska) before hiding among Poles in Warsaw. He alludes to the help provided by Zegota. (p. 123). Instead of focusing exclusively on Polish blackmailers and denouncers of Jews, he notes that Germans often identified fugitive Jews directly (p. 120), and that the blackmailers/denouncers (szmalcowniki) included Germans (p. 120) and Jews, including specifically-named ones. (pp. 143-145). WHETHER IT IS FUGITIVE JEWS OR POLISH FIREARMS, GERMANS THEMSELVES FIND THEM There is a bit of irony to Jan T. Gross and his portrayal of Poles willing to incur the German-imposed death penalty for possession of firearms but not for hiding Jews. Systematic German searches of Polish Warsaw apartments, done for the purpose of suppressing the Underground by uncovering hidden weaponry, also uncovered hidden Jews. (p. 136). CRUEL JOKES: NOT ONLY POLES ABOUT JEWS. ALSO JEWS ABOUT JEWS (AND POLES ABOUT POLES) Seldom-presented information is included. For instance, Borzykowski describes the mental state of the Jews after the first deportations to Treblinka: "It is almost impossible to describe the mood of the ghetto Jews in those days, shortly after the first extermination action. They were broken people, deprived of all human feelings. They accepted everything, did not even hesitate to step over dead bodies, and all eyes expressed the same self-evident truth: `We'll all end up as soap'. Cynical jokes circulated in the ghetto. One could hear people jokingly calculating how much fat in somebody's body would produce for the German war machine." (p. 18). Now consider those accounts (not this one) which state that some Poles made "Jews are frying" remarks, etc., as the Ghetto burned. Could some of these accounts reflect Jew-on-Jew cynicism converted, by psychological displacement in Jewish writers' minds, into Pole-on-Jew cynicism? In addition, remembering that Poles also were experiencing mass murder by the Germans, could the same psychological processes that created the cruel Jew-on-Jew jokes (among Jews) have also have created the cruel Pole-on-Jew jokes (among Poles)? [Indeed, Poles made similar cruel jokes about THEIR OWN victimhood--about their defenselessness in the face of German incendiary bombing and shelling during the Soviet-betrayed Warsaw Uprising of 1944. See the Peczkis review of A Jump for Life: A Survivor's Journal from Nazi-Occupied Poland].
The Warsaw Diary of Adam Czerniakow: Prelude to Doom	Czerniakow, Adam	1978	Polish Smugglers Save the Jews. Grave Robbery of Jews Not Only By Poles, But Also By Other Jews. Adam Czerniakow's diary covers the period from the German attack on Poland (early September 1939) through late July 1942. At that time, faced with the prospect of turning over thousands of Jews for the first transports to the death camp at Treblinka, Czerniakow chose to commit suicide instead. NOT ONLY JEWS SUFFERED: POLES DID TOO While, of course, focusing on the sufferings of the Jews, Czerniakow never loses sight of the sufferings of the Poles. For instance, he includes an entry on the partial destruction of the Royal Castle and the Church (actually, Cathedral) of St. John, by German artillery (p. 75). He also mentions the massacre of Poles (and some Jews) by the Germans at Wawer (late December, 1939; p. 103). Czerniakow first mentions Treblinka while it had only been used as a forced-labor camp for mostly Poles (p. 316). NOT ONLY JEWS LOST THEIR HOMES: POLES DID TOO The creation of the Warsaw Ghetto by the Germans uprooted a large number of Poles as well as Jews, as described in a report by Czerniakow:"The resettlement, encompassing 700 ethnic Germans, 113,000 Poles, and 138,000 Jews, was carried out at once; 11,567 non-Jewish apartments in the Jewish district and some 13,800 Jewish apartments in the rest of the city were surrendered." (p. 396). Clearly, at that stage of the German occupation, property acquisition was very much a two-way street. POLISH SMUGGLERS HELP SAVE THE GHETTOIZED JEWS The Germans enclosed the Jews in the ghetto in order to starve them, but both Poles and Jews cooperated to thwart this German intention. In the introduction, Josef Kermisz elaborates on this:"If Warsaw's Jews had had to live on the official bread ration, they would all have died of starvation in the first year. Czerniakow tells stories of smugglers and underground trade...The German plan, to starve the Jews to death quickly, was foiled...Thousands, Jews and non-Jews, were occupied with smuggling." (p. 13). THE NAZI MADAGASCAR PLAN Czerniakow mentions some events whose potential significance was not realized until later. For example, in the July 1, 1940 entry in his diary, Czerniakow alludes to the German plan to resettle both German and Polish Jews in Madagascar (p. 169). DURING THE FIRST PART OF THE GERMAN OCCUPATION OF POLAND, POLES ACTUALLY SUFFERED MORE THAN JEWS! Ironically, in the first two years of the German occupation, Poles were more likely to be killed by the Germans than Jews. At times, Poles actually disguised themselves as Jews! Czerniakow describes this in two entries; that of February 20, 1940 (p. 119) and of May 8, 1940 (p. 147). In the latter, he writes:"Some Poles are beginning to wear Jewish armbands [to avoid being impressed for labor in Germany]." The brackets had been inserted by the editors of this volume.JEWISH GESTAPO AGENTSBoth Poles and Jews were corrupted by the brutalities of the German occupation. The Polish blackmailers (szmalcowniki) are well known, but it is seldom realized that they also had their Jewish counterparts. Josef Kermisz commented: "Czerniakow poured out his wrath on Jews who served the Germans, the informers, extortionists, and underworld figures who degraded and corrupted the ghetto." (p. 19). GRAVE LOOTING DONE BY JEWS AS WELL AS POLES Neo-Stalinist Jan T. Gross, in his GOLDEN HARVEST, has made a media-promoted big deal out of Poles trying to find valuables at the sites of the Jewish dead. We were assuredly told that Poles had been animated by (what else?) greed and anti-Semitism. However, such ghoulish behavior, especially during wartime, is not limited to any particular nationality. The looting of the Jewish dead was also conducted by Jews. In the entry for November 9, 1941, Czerniakow wrote: "A report of the Order Service about cases of graves being dug up by some gang to extract gold teeth from the dead." (p. 297). GERMAN PLANTS IN THE POLICJA GRANATOWA Czerniakow sheds light on the Polish Blue Police (Policja Granatowa). Some of their worst members were actually Volksdeutche (prewar Polish citizens of German extraction). In the entry for June 10, 1942, Czerniakow commented:"Today, Junacy [an informal designation of uniformed youth groups, mainly ethnic German] searched the cellars of the house at 20 Chlodna Street, allegedly looking for hidden leather." (p. 365). Again, the content in the brackets had been supplied by the editors of this volume. A LITTLE LEVITY...Finally, there is a place for humor in Czerniakow's diary. He speaks of"horizontal Aryans" and"vertical Aryans." (p. 192). The former refers to infant Jews who had been baptized, while the latter refers to Jews who had converted to Christianity as adults. (Of course, under Nazi racial laws, Jews who had converted to Christianity were not recognized as Aryans. They were still considered to be Jews, and treated accordingly).
Auschwitz: A New History	Rees, Laurence	2005	Grave-Robber Testimony Debunks Jan T. Gross's GOLDEN HARVEST on Poles Looting the Jewish Dead Out of Greed . The most noteworthy items in this book are not about Auschwitz, but about other aspects of the Holocaust. I focus on them. Other reviews already inform the reader about the overall content of this book, and I do not repeat them. HOLOCAUST SUPREMACISM: THE ELEVATION OF THE HOLOCAUST, OVER ALL OTHER GENOCIDES, CLEARLY DIMISHES THESE NON-JEWISH GENOCIDES Surprise. Most westerners know almost nothing about the Nazi German extermination of Poles. Author Laurence Rees, speaking in reference to what he calls the"confusion in the popular consciousness about the true history of Auschwitz" (p. ix) writes,"This assumption is based partly on a BBC audience survey conducted in 2004 to test public knowledge and perception of Auschwitz. The research demonstrated that the vast majority of people who had heard of the camp thought it had been built to exterminate the Jews." (p. 301). In addition, and in allusion to the relatively-publicized German LEBENSBORN program, Rees quips,"The Nazi policy of stealing children in Poland is significantly less well known than is the extermination of the Jews [no kidding], but it fits into the same pattern." (p. 17). THE FORGOTTEN POLOKAUST The author calls attention to the German plans to starve 30 million Slavs to death in the wake of Operation Barbarossa (pp. 36-37), a plan that largely foundered because the Soviet Union did not collapse militarily as had been expected. Unfortunately, however, Rees eventually lapses into a mystification of the Holocaust as he expresses hope that the Holocaust never becomes compared with any other genocide. (pp. 298-299). Isn't this a bit racist? THE OPERATION REINHARD DEATH CAMPS: ACTUAL FIGURES NOW AVAILABLE Until recently, the death toll at the Nazi-German death camps in German-occupied Poland--namely Belzec, Sobibor, Majdanek, and Treblinka--was only roughly approximated, as records had been destroyed. Author Laurence Rees (pp. 163-164) presents the contents of a decoded German cable, which gives the death toll as of December 31, 1942. The total stood at 1,274,166. The respective numbers for the Operation Reinhard German death camps were: Majdanek (24,733), Sobibor (101,370), Belzec (434,508), and Treblinka (713,555). GERMAN CONNIVING MADE THE FAMOUS DANISH RESCUE OF JEWS POSSIBLE Rees takes a middle view of the Danes--recognizing them as a people that valued human rights as well as a people who were reticent to accept large numbers of Jewish refugees from Germany during the 1930s. (p. 217). The later German occupation of Denmark was mild. Rees realizes that there is no way of knowing how the Danes would have acted had they faced a brutal occupation that was comparable to that faced by the Poles. (p. 217). Well said!A BBC program quoted Rudy Bier, a rescued Danish Jew. He said, "I always maintain that if the Germans had wanted to stop that operation they could have done it extremely easily, because the whole of the water between Denmark and Sweden is not all that wide, nor that long, and with four or five motor torpedo boats the whole operation would have gone flat.'" (p. 216). So it is hard to escape the conclusion that the Germans tacitly consented to the Jews getting transferred to Sweden, and accepted this in lieu of physical extermination. POST-WWII GRAVE-ROBBERY OF JEWISH CREMAINS: DIRE WAR-RELATED NEED, NOT POLISH"GREED AND ANTI-SEMITISM" Post-Stalinist Jan T. Gross has gotten a lot of adulatory coverage, in the Holocaust establishment and in the media, for his GOLDEN HARVEST, wherein he portrayed Catholic Poles as a villainous people. Why? Because some Poles had searched for valuables among the ashes of murdered Jews at the sites of death camps. It is very easy for someone who has never lived through a war to moralize about the conduct of those who did. And if the accuser can score better Jewish-victimization points at Poland's expense, then so much the better.Author Laurence Rees interviewed some Poles confessedly involved in such ghoulish actions, and found that it had nothing to do with Poles being some kind of primitive, heartless people. He writes,"When Polish teenager Jozefa Zielinska and her family returned to Auschwitz after the war, they discovered THEY HAD NOWHERE TO LIVE. Their house had been destroyed in the massive Nazi reorganization of the area and they were forced to live in a shed that had once housed chickens. To make money, Jozefa and her friends went to the site of the crematoria at Birkenau and searched for gold. They dug up the soil and the fragments of bones that lay within it, placed them in a bowl, and sieved them through with water. 'EVERYONE FELT BAD DOING IT,' says Jozefa. 'Whether they had family that had died in the camp or not, everyone felt uneasy because they were human bones, after all. It wasn't a pleasure. BUT IT WAS POVERTY THAT FORCED US TO DO SUCH A THING.' With the money gained by selling the gold they had prospected from the soil of Birkenau, Jozefa Zielinski's family managed to buy a cow." (p. 294; Emphasis added).Laurence Rees added,"Jan Piwczyk was another Pole, forced by circumstance to live in one of the chicken coops near Birkenau, and he too admits that he searched for valuables near the remains of the crematoria: 'I remember I found a gold tooth and a Jewish coin and a gold bracelet. Now today I wouldn't do it, right? I wouldn't look through human bones, because I know this is sacrilege, BUT AT THE TIME THE CONDITIONS FORCED US TO DO IT.' When he was not searching for valuables, Jan and his friends also bribed the Soviet soldiers, who occasionally patrolled nearby, so that they could take wood from the barracks of Birkenau to use to build their own houses. 'You know,' says Jan, 'AFTER THE WAR IT WAS TOUGH--YOU HAD TO START FROM SCRATCH.'" (p. 294; Emphasis added). Get that, media?
Loot, Legitimacy and Ownership: The Ethical Crisis in Archaeology	Renfrew, Colin	2000	The Living Profit From the Belongings of the Dead: Not Only Poles From Jews! The reader unfamiliar with archeology may be shocked, as I was, upon learning of the scale of looting of ancient artifacts. Jan T. Gross, in his ZLOTE ZNIWA (GOLDEN HARVEST), has (with the help of extensive media publicity) brought the matter of looting of the dead to public consciousness. Gross has led readers to believe that Poles were prone to loot the dead, and Nazi-German-slain Jews were particularly vulnerable as targets of looting. Renfrew's book, elaborating on a different form of exploitation of the dead, soundly lays these notions to rest! Of course, grave robbery and archeological looting are not exactly the same, but they do have much in common. In each case, we encounter the situation of buried objects, whose owners are no longer alive, surreptitiously taken by those who hope to benefit or profit from them. Moreover, such behavior is not limited to desperate circumstances, such as occur during or after wars. THE SCALE OF LOOTING Renfrew comments: "Just about every country in the world now suffers from the problem of the illicit excavation and the illegal export of antiquities. Surprisingly, perhaps, Britain and the United States, two of the worst offenders in the open sale of antiquities which have been looted overseas, are not themselves well protected against the commercial exploitation of antiquities uncovered upon their own land." (p. 81). "Every continent has suffered extensive depredations in recent years to its archaeological sites, and in some cases the damage has been catastrophic. As noted earlier this has been the case for centuries." (p. 52). "When one asks what may be done to curb the looting and the traffic in illicit antiquities, there is no single, simple answer." (p. 74). THE GEOGRAPHIC UNIVERSALITY OF LOOTING This work features details on the looting of archeological artifacts in such places as Jordan, Turkey, Egypt, Iraq, China, and Meso-America. There are appendices that contain reprints of position papers, written by various institutions and organizations, condemning this form of looting. A bibliography is provided for further study.

Jewish Ludmir: The History and Tragedy of the Jewish Community of Volodymyr-Volynsky: A Regional History	Muzychenko, Volodymyr	2014	Post-Nazi Cemetery Repurposing, Looting of Sites of Jewish Dead, Occurred Not Only in Poland. Author Volodymyr Muzychenko is head of the Jewish community of Ludmir. This book has been translated into English from Ukrainian, and the translation is often awkward. It combines history, photography, and biographical narratives in a somewhat unfocused manner. A more organized and comprehensive work on this subject, is (and see my review of) The Holocaust of Volhynian Jews: 1941-1944, also which, unlike Muzychenko's book, is candid about the OUN-UPA genocide of several tens of thousands of Poles of Volhynia.I examine a few subjects in detail. NOT ONLY THE BUNDIST SCHOOLS: THE ZIONIST TARBUT SCHOOLS ALSO PROMOTED AGGRESSIVE JEWISH SEPARATISM AND JEWISH DISLOYALTY TO POLAND Attention is now focused on the interwar period (1918-1939), when Wolyn was part of the Kresy (eastern Poland). Although the Yiddishist (Bundist) schools (Tsysho; Cysho) are the ones famous (or notorious) for promoting an aggressive form of Jewish particularism and separatism (which enshrined Jews as the"other"), it turns out that the Zionist Tarbut schools did also. Author Volodymyr Muzychenko makes this clear, as he writes,"Beginning in 1922. The main Tarbut [Hebrew:"Culture"] center became Poland, where, thanks to the Zionist movement, this organization played a significant role in Jewish cultural life between the two world wars...All disciplines, with the exception of the state language, were taught in Hebrew; a revival of the Yiddish language also took place...ERETZ-YISRAEL [the Land of Israel] and the question of the national revival of the Jewish people in its historic Fatherland were the building blocks of the Tarbut's curriculum." (p. 85). JEWISH ECONOMIC HEGEMONY On another subject related to the Jews of Ludmir in the interwar period, Muzychenko points out that,"In 1926, eighty-four percent of the businesses in the city were owned by Jews." (p. 101). COLLABORATION WITH THE NAZIS: NO DOUBLE STANDARD GOVERNING JEWS AND GOYIM Nowadays, the issue of Jewish collaboration with the Nazis is often summarily dismissed by the slogan that "All Jews were victims of the Nazis". Author Muzychenko, on the other hand, holds Nazi collaborators of ALL backgrounds morally responsible for their conduct. He comments, "It is impossible to excuse those Ukrainians and Poles who, in collaborating with the Nazis, helped commit these insane acts, and also those who served in the Jewish police in the ghetto and the members of the Judenrat, who consciously set out on the path of collaboration." (pp. 121-122). CONSEQUENCES OF THE NAZI GERMAN-MADE HOLOCAUST The Germans murdered most of the Jews of Ludmir through mass shootings (as by the EINSATZGRUPPEN: the Holocaust by Bullets), followed by burial in mass graves. Before WWII, some 22,000 Jews had lived in Volodymyr-Volynski, and only 80-140 of them survived the Shoah. (p. 267). (This does not include those Jews from this town that had earlier fled to the interior of the USSR). Of the 1.5 million Jews who were murdered in Ukraine, 102,500 of them were killed in the Volyn (Wolyn) region. (p. 271).This work is not entirely Judeocentric. The author brings up GENERALPLAN OST, which was supposed to bring in millions of German settlers that would replace the over 30 million Slavs that the Germans planned to starve to death. (p. xxxiii). This was part of the Polokaust. NOT ONLY THE POLES: THE SOVIETS ALSO ENGAGED IN THE POSTWAR REPURPOSING OF JEWISH CEMETERIES During the Nazi German occupation, the Germans took the MATSEVOT (gravestones), and used them for the paving of streets. (pp. 72-73). After the re-occupation and re-annexation of the Kresy in 1944, the Soviets continued the policies of repurposing of post-Jewish property, including the removal of MATSEVOT from the cemeteries, and re-use for other purposes. (p. 72, 196). [This reminds us that the neglect and repurposing of sacral post-Jewish objects, in post-WWII Poland, was a common feature of Communist rule throughout the Soviet bloc, and was not something peculiar to Poland.]In recent years, as publicity developed about the mass graves near Ludmir containing the remains of Jews, ransacking of graves took place by those locals searching for valuables. (p. 286). [This reminds us that grave robbery, emphasized by neo-Stalinist Jan T. Gross in his GOLDEN HARVEST with especial reference to the site of Treblinka, was and is a common phenomenon, moreover not limited to times of desperate want, and is not just something done by Poles.]
The Living And The Dead: The Rise And Fall Of The Cult Of World War II In Russia	Tumarkin, Nina	1994	Not Only By Poles and Not Only From the Jewish Dead: Systematic Grave Robbery in the USSR. Also: Katyn Was Genocide. A travelling display of a MATSEVA (macewa: Jewish tombstone) commonly insinuates the repurposing of MATSEVOT (e. g, as paving stones) as some king of unusual, barbaric Polish act aimed specifically at Jews. In addition, media attention, as from Jan T. Gross and his GOLDEN HARVEST, has focused on Poles robbing the cremains of Jews after the war and sometimes long afterwards. The Polish Catholic villain is alive and well. In actuality, grave robbery and the repurposing of cemeteries is as old as human history! These ghoulish practices neither began nor ended with Polish perpetrators or the Jewish dead. As this book shows in considerable detail, it happened in the Soviet Union, and not only to Holocaust-murdered Jews, and at least as recently as the 1980s! GRAVE ROBBERY IS CONDUCTED BY PEOPLE OF ALL NATIONALITIES AND ALL SOCIAL CLASSES, AND NOT ONLY UNDER DESPERATE OR WARTIME CIRCUMSTANCES Author Nina Tumarkin, who identifies herself as a Soviet Jew (p. 49), describes the situation near the Crimean city of Simferopol, where the Germans (Nazis) had shot 12,000 Soviet citizens, mostly Jews, in 1941. (p. 158). The Germans did not have time to confiscate the valuables from the victims. So now the area, as recently as at least the 1980s, is frequented by grave looters. Apropos to this, Tumarkin comments,"The robbers included a physician who had graduated from a Moscow institute affiliated with the prestigious Academy of Sciences. They ranged in age from twenty-eight to fifty. Their nationalities were Russian, Ukrainian, Azerbaijani, and Armenian." (pp. 159-160). WHY THE GRAVE ROBBERY? Since the victims were not all Jews, the robbers must have realized that they may be robbing one of their own ancestors. Tumarkin rejects anti-Semitism as a primary explanation, and instead suggests that,"More likely, the robbers simply saw an opportunity to get money, a scam they saw as no worse than the countless scams that made up the notorious 'second economy' in the Soviet Union. Only in this case they were not stealing from the state. They were simply digging for gold." (p. 161). NOT ONLY THE JEWISH DEAD ARE ROBBED: SO ARE THE MOSTLY-SLAVIC RED ARMY DEAD NEAR MURMANSK Author Nina Tumarkin discusses the Valley of Glory near Murmansk,"And to the Valley of Glory, where for many years people had in fact been stealing the stars off the tombstones and digging up graves and stealing military medals." (p. 162). NOT ONLY THE JEWISH DEAD ARE ROBBED: SO ARE THE MOSTLY-SLAVIC RED ARMY DEAD NEAR NOVGOROD Kazan filmmaker Vladimir Yerkhov had made a television movie that depicted the finding and burial of the WWII Soviet dead. Let Tumarkin tell of his ghoulish experiences,"Yerkhov's first narration describes a terrible sight he had witnessed in October 1989 in the environs of Novgorod. He had arrived with a search group at a locus of wartime fighting, only to find that marauders had gotten their first. Forty-seven human skulls and a thick layer of bones had been dug up and strewn about in search for valuables. Any teeth with metal that looked like gold or silver had been pulled out of the skulls that then had been tossed onto the ground." (p. 163). Obviously, it was not only the Jewish dead that had experienced a"golden harvest" (following Jan T. Gross) at their expense! CONCLUSION ON GRAVE ROBBERY We have seen enough of the MATSEVA on public display. It is high time that the MATZEVOT-related anti-Polish memes, in Holocaust circles, be laid to rest (pardon the pun). ------------THE KATYN MASSACRE WAS A FORM OF GENOCIDE Nina Tumarkin realizes the fact that the Katyn Massacre was not motivated solely by practical considerations. She writes,"The thousands of victims represented the cream of the Polish officer corps and the potential germ of a vigorous postwar administration. Stalin had his own designs on postwar Poland that did not include anything like independent governance. There is every reason to believe that the slayings had been a PROPHYLACTIC GENOCIDE." (p. 176; Emphasis added).
The Jews of Bialystok During World War II and the Holocaust	Bender, Sara	2008	Jews (and Not Only Poles) Looted Deported Jews. Germans Apprehended Fugitive Jews Without Locals' Help. Bialystok-Area Jews Didn't Support Poles' 1863 Insurrection. Israeli historian Sara Bender traces the life of Bialystok's Jews from the 19th century, through the early 20th century, the Polish Second Republic (1918-1939), the Soviet occupation (1939-1941), and the Nazi German occupation and Holocaust (1941-1944). SO POLES LOOTED DEPORTED JEWS. YOU NEVER HEAR IT, BUT JEWS ALSO LOOTED DEPORTED JEWS In his FEAR, Jan T. Gross, and the media copying him, have attempted to make a profound issue of Poles acquiring post-Jewish properties. We heard that Poland was a nation of thieves, that Poles had engaged in unjust enrichment, that Poles were beneficiaries of the Holocaust, that Poles were complicit in the Holocaust, and (surprise) that Poles now owe the Holocaust Industry. Actually, looting is common in wartime, and is not particular to any one nationality. In fact, some ghetto Jews looted the properties of the earlier-deported Jews. (e. g., p. 202, 211). DO NOT ASSUME THAT OVERALL LOW JEWISH SURVIVORSHIP WAS THE FAULT OF THE POLES While describing the situation facing escaped Jews, Bender wrote: "It should not be forgotten that at that time [late 1943], the Germans were combing the forests in search of Jewish fugitives." (p. 295). (This reminds us that the Germans were perfectly capable of finding Jews on their own, and that fugitive Jews who perished were not necessarily the victims of locals' denunciations.) POLISH POGROMS THAT WERE ACTUALLY RUSSIAN POGROMS Some Polish historians have described organized anti-Semitism, and pogroms, as imports from tsarist Russia, and Bender's analysis supports this position. In describing the 1906 Pogrom, she comments: "The truth, however, soon emerged when Jews who had survived the pogrom testified that not only had the Poles refused to participate in the riots, but they had actually sheltered Jews. The Russian authorities, it transpired, were blaming the Poles to divert suspicion from themselves and to stir up hatred between the Poles and the Jews." (p. 16). BUT WHAT EXACTLY IS A POGROM? Unfortunately, Sara Bender employs an absurdly-elastic definition of the word pogrom. In recounting the 1920 war, she speaks of a "massive pogrom" by Poles in which ONE Jew was killed. (p. 46). [Whenever one single Jew is killed in the USA for being Jewish, is THAT a pogrom?] JEWISH DISLOYALTY TO POLAND--AS DURING THE JANUARY 1863 INSURRECTION Unlike somewhat the situation at Warsaw, Jewish support for the Poles' January (1863) Insurrection had been negligible. (p. 4). Jewish economic dominance in Bialystok was considerable (for facts and figures, see p. 11). Although not described by Bender as such, various Jewish actions by the time of WWI clearly partook of seeking special rights (using modern parlance). For instance, Bialystok's Jews continued to adhere to Yiddish, and resisted using Polish even in public life. They also sought exemption from the infant Polish Army. (pp. 43-45). DEMONIZING POLISH UNDERGROUND ORGANIZATIONS There are a number of flaws in Bender's work, of which I mention only two. She glosses over the magnitude of Jewish-Soviet collaboration against Poland during the 1920 Polish-Soviet War (p. 46)--a fact corroborated by British and American observers (see: The Jews in Poland; Official Reports of the American and British Investigating Missions). She engages in the customary misrepresentation of the WWII-era Polish-Underground NSZ (N.S.Z.) as a (what else?)fascist organization that moreover indiscriminately killed Jews, which she embellishes with the novel accusation they also indiscriminately killed Poles! (p. 236). Against this nonsense, see: Narodowe Sily Zbrojne: Dokumenty, struktury, personalia (Polish Edition). JEWISH DEFIANCE AND JEWISH COLLABORATION WITH THE NAZIS Fast-forward to WWII. Some Nazi German officials had opposed the liquidation of the Bialystok ghetto because of the value of its workers for German war production. (p. 186, 221, 243, 283). Otherwise, this ghetto is described as unique in that the local Jewish ghetto police refused to obey German orders to round up the Jews for the trains to Auschwitz and Treblinka. (p. 203). The roundups were done by the Germans along with the Ukrainian and Byelorussian collaborationist police. (p. 198, 250, 261, 274). Certain Jews, promised their lives, pointed out to the Germans the hiding places of Jews. (p. 202, 211). All along, the Germans had been served by various Jewish Gestapo agents (p. 161, 292), including those who had acted against Poles as well as Jews. (p. 212).
The Diary of Adam's Father	Klonicki, Aryeh	1973	Jews, Like Poles, Helped Themselves to the Belongings of Nazi-Murdered Jews. Grave Robbery: Jews as Well as Poles! Aryeh (Leon) Klonitski (Klonicki), towards the end of the book, provides the reader some background on his family and their lives in Wolyn (Volhynia). The Holocaust-related events that Klonicki experienced, however, were in the eastern part of Eastern Galicia.The Polish benefactor of the family saved this diary, written in mid-1943. (p. 13). During this time, the family entrusted their infant son, to gentiles, including Ukrainian nuns. The infant survived the Holocaust but, in a cruel irony, did not want to identify himself as a Jew or have a re-contact with his surviving family after the war. (p. 109). [How many other Jews survived in Poland, Ukraine, etc., but remained invisible because they had chosen to sever all ties with Jews and Judaism? Obviously, the number of Jewish survivors in these nations is undercounted, perhaps considerably.] AT THE START OF OPERATION BARBAROSSA The author was an eyewitness to the massacre of Jews by Ukrainians, on the heels of the Nazi German invaders, in 1941. He was at Tarnopol (Ternopil). (pp. 22-23). Otherwise, Klonicki does not usually identify the nationality of the people he was dealing with. THE JUDENRAT PROFITS FROM THE MISFORTUNE OF THE JEWS Much has been said about Poles engaging in "unjust enrichment" in personally enriching themselves from the belongings of Jews that had been sent to the German-made death camps. However, Jews, including Jewish leaders, did exactly the same thing.The author features the collaboration of locals (in this mainly Ukrainian area) in the blackmailing, robbery, and even denunciation of fugitive Jews. However, in common with many other Jewish diarists, he devotes his harshest criticism to the JUDENRAT and the Jewish Ghetto Police, and does so as an eyewitness. He faults them for beating Jews, for taking all the Jews' valuables for themselves, for enriching themselves through the taking of bribes, and even of throwing Jewish children out of windows. (pp. 41-42). ROBBING THE DEAD: JEWS DID IT TO JEWS JUST AS POLES DID IT TO JEWS Ironic to the complaints, by the likes of neo-Stalinists such as Jan T. Gross (as in his GOLDEN HARVESTS), about "greedy" and (what else?) anti-Semitic Poles stooping so low as to helping themselves to the belongings of the Jewish dead or engaging in outright grave robbery, Klonicki assigns, first the foremost, this role to the Jewish Ghetto Police. He comments, (quote) But the main source of profit offered itself during the "actions" against the Jews, when the policemen would rummage amongst the clothes of the dead, extracting dollars and other valuables. Here you have a new chapter in the history of our martyrdom: The descent of Jewish morals to their lowest depths. Do not think for a moment that distress has ennobled our souls. The very contrary is true. (unquote)(p. 41). Clearly, this repulsive conduct was not a choiceless choice. It was the result of severe war-related demoralization. In any case, robbing the living or dead was not the characteristic of any specific nationality!
The Diary of Mary Berg: Growing up in the Warsaw Ghetto	Berg, Mary	1991	Looting a Common Wartime Event, Not Something That "Poles Did to Jews". Holocaust Uniqueness Argument (Universal Targeting of Jews) Clearly Invalid. In recent years, certain authors (e. g., Michael Steinlauf, Jan T. Gross) have attempted to make some kind of deep moral issue out of the fact that Poles looted Jews and acquired post-Jewish properties. But such acts were common in wartime, and certainly not limited to any nationality. When Mary Berg and her fellow Jews were on the move during the German-Soviet conquest of Poland, they came across a bullet-ridden house containing a dead Polish peasant. They looted him, as she describes (October 10, 1939): "The kettle which we `inherited' from this murdered peasant became our faithful companion on the long road to Warsaw." (p. 14) THE LEFTIST AUTHOR Those readers familiar with chroniclers of the Warsaw ghetto (notably Ringelblum and Czerniakow) may find Berg's entries rather brief. She seems to have a left-wing bias, judging by her frequent positive references to "Polish revolutionaries", etc. (p. 146, 210, 229), to the virtual exclusion of non-leftist Poles who helped Jews. One exception is the following: "Only the nuns who are in this group protect them and condemn the anti-Semitic remarks of certain women. The nuns take care of the children without discriminating between the Jews and the Gentiles. They display true sisterly love and Christian charity; everyone respects them." (p. 196). DO NOT CONFUSE THE OCCASIONAL CHRISTIAN-BUILT GHETTOS WITH THE LATER NAZI GERMAN ONES One aspect of the anti-Christian spirit among certain modern academics has been the implicit equation of the Nazi-built ghettos for Jews with earlier Christian ones. In his preface, Holocaust-survivor Shneiderman soundly repudiates any such insinuation: "The term `ghetto' itself is a Nazi lie, for there can be no comparison between the Warsaw ghetto and others created by the Nazis in Poland, and the medieval ghettos, whose walls occasionally served as protection to the Jews who lived within them. From the beginning, the modern ghettos served the enemy as deathtraps." (p. 7) NOT ONLY JEWS SUFFERED: POLES DID TOO In several entries in her diary, Berg mentions the sufferings of Poles (e. g., p. 198, pp. 210-211) at the hands of the Germans. And, in common with many Polish authors, Berg refers to those Poles who would harm or betray Jews as hoodlums (p. 25), and hooligans (p. 111, 235). As for their Jewish counterparts, she contrasts Jewish criminals with those Jews who became informers as a result of being broken by Gestapo tortures: "However, there are a few underworld characters who are really dangerous because they take their services for the Gestapo seriously, just as they used to commit crimes in dead earnest." (p. 111). THE POLICJA GRANATOWA Berg touches on the actions of the Polish Blue police (Policja Granatowa). During a German-sponsored execution of Jews, members of the Polish police refused to obey the order to shoot the Jews, and several of them wept (p. 154). Berg met a Polish prison guard who had tears in his eyes when he described the manner in which the Jews were being herded to the death trains (pp. 170-171). COMPLICITY IN THE HOLOCAUST: NAZI COLLABORATORS ON POLISH SOIL, OTHER THAN JEWS, WERE USUALLY NOT ETHNIC POLES The deportations of Warsaw's Jews to Treblinka, starting late July 1942, took place as follows, without the participation of the Polish Blue police: "The Lithuanians and Ukrainians displayed great zeal in their murderous work. They are tall young beasts of seventeen to twenty who were especially trained for their job by German instructors." (p. 169). Ukrainian and Baltic collaborators were used by the Germans against Jews in many other contexts throughout German-occupied Poland (p. 175, 183-184, 228, 230, 233). If Poles were half the eager Jew-killers that they are made out to be by Polonophobes, this would have made no sense. NO HOLOCAUST UNIQUENESS: SOME JEWS WERE DELIBERATELY SPARED JUST AS OTHER PEOPLES FACING GENOCIDE HAD SOME OF THEIR MEMBERS SPARED As part of the standard but arbitrary meritocracy of genocides, we hear the endlessly-repeated claim that the Jews were the only people fated for complete extermination, and that this is supposed to make the Jews' Holocaust more significant than the genocides of all other peoples and therefore worthy of the most attention. Endless repetition of the all-Jews-must-die message does not make it so, either in significance or in fact. Examine the facts: Mary Berg was the daughter of an American citizen. She and other non-European Jews were not killed by the Germans. They were released by the Nazis, finally arriving in Spain in March 1944 (p. 251). It is obvious that, contrary to Holocaust-uniqueness arguments, the Nazis were not determined, as either a matter of obsession or a matter of policy, to kill every single possible Jew within their grasp.
Gone to Pitchipoi: A Boy's Desperate Fight for Survival in Wartime	Katz, Rubin	2012	Looting and Grave Robbery: Jews Also Did it to Poles. By way of introduction, the title "Gone to Pitchipoi", is based on a Yiddish phrase that means, "Gone to utopia or hell". (p. 85). This work elaborates on the author's childhood life before and during WWII. The Katz family had lived in Ostrowiec, Poland. THE ATHEIZATION OF POLAND'S JEWISH SOCIETY The author touches on prewar Jewish life. This included the self-atheization of Poland's Jews [A fact that illuminates Polish Cardinal August Hlond's much-condemned 1936 "Jews are freethinkers" statement]. Katz comments, (quote) Generally, there was harmony in the shtetl. However, in the thirties, some of the younger generation became more restless and politically motivated, and began to drift away from religion, particularly toward the secular branch of Zionism and the left-wing Bund. To the utter dismay of their elders, some rebellious young men would buy a KIELBASA, a pork sausage ring, on the fast day of Yom Kippur and eat it openly in the street, in a display of defiance against the Hasidim. This led to some confusion among the wider community. Poles were aware that pork is prohibited to Jews, but as a result of this display, some were intrigued enough to ask, "Tell me, Jew: What is the name of the Holy Day when you are allowed to eat pork?" (unquote). (p. 16). IMPLICATIONS OF ASSIMILATION: ASSIMILATED JEWS DO NOT NECESSARILY "BECOME POLES" The Katz family owned a confectionary factory, and had considered themselves Poles--in fact, Poles of the Mosaic faith. (p. 28). However, the attitudes shown by the author, Rubin Katz, are revealing. As already mentioned by another reviewer, this work has a strongly anti-Polish tone. In addition, Katz goes beyond the usual Polonophobic fare. He repeats all the standard Pole-demeaning myths about the 1939 war (pp. 43-45), and notes that his father gave token gifts to the Germans after Poland's defeat. (p. 46). Katz admits that he felt a measure of SCHADENFREUDE in seeing Poles marched out by the Germans, as Jews customarily were, after the fall of the Soviet-betrayed 1944 Warsaw Uprising. (p. 200). After the Red Army drove the Germans out, and Katz moved to Lublin, he inadvertently made it obvious that the pro-Soviet orientation of Polish Jews went far beyond gratitude for the deliverance from the Nazis. Katz quips, (quote) We all had great affinity for the USSR, as epitomized by the father-figure of comrade Stalin, whom we idolized. (unquote). (p. 259). Katz then repeats the silly exculpation that they were ignorant of Stalinist tyranny.Now consider the implications of all this. The Endeks questioned if assimilated Polish Jews necessarily become Poles, and supposed that assimilated Jews can be just as hostile to fundamental Polish-ness as their kaftan-wearing, Yiddish-speaking Jews-as-nationality brethren. The attitudes exhibited by Katz exemplify this fact.JEWS AND CHRISTIANS: RECIPROCITY OF PREJUDICESNowadays, all we hear is the Christian hostility towards Jews (deicide). It actually went both ways. While centering on Christian prejudices against Jews, Katz briefly mentions the anti-Christian prejudices that he, and other Jews, grew up with and practiced. He quips, (quote) Another place I dreaded was the forbidding Catholic Church of Archangel Michael, which occupied the highest point in town, with its tall spire dominating the skyline. It was a large church, the only one in Ostrowiec, and when the bells pealed, they could be heard all over town. As there was no way of avoiding the church to get to the other side of town without taking a long detour, I would race past it as quickly as I could, as did all the Jewish boys. It wasn't until after the war that I plucked up the courage to go inside the dark and forbidding church, just to satisfy my curiosity and overcome my youthful superstition. (unquote). (p. 38).OWING TO THE HISTORICAL JEWISH GERMANOPHILIA, JEWS WERE LONG IN DENIAL ABOUT THE UNFOLDING HOLOCAUSTKatz describes the escalating Nazi horror directed against Jews. WARNING: The descriptions of the German cruelties are graphic, and may upset sensitive readers. The author elaborates on his flight from Ostrowiec and his life as a young fugitive Jew.In common with countless Jewish authors, Katz points out that many Jews refused to accept the reality of the unfolding Shoah because it did not fit their concept of the Germans as a very cultured and civilized people. (p. 69). Some of the Jews of Ostrowiec were shot locally, while others were dispatched to Treblinka.NOT ENTIRELY JUDEOCENTRIC...The author hardly ever mentions Polish suffering. However, he realizes that the Germans forbade Poles to be educated. (p. 222). This was a form of cultural genocide. While in post-Ghetto-Uprising Warsaw, as an incognito Jew, he became aware of Aleja Szucha, the notorious Gestapo interrogation center where both Jews and Poles were tortured and usually murdered. (pp. 177-on).FACTORS IN POLISH UNWILLINGNESS TO AID FUGITIVE JEWSThe suspicion of peasants to outsiders, even in peacetime, is well known. While in the Polish countryside with his sister, Katz came upon a farmer, and she asked for a little milk. The peasant flatly refused, making derogatory remarks about city folk. (p. 210). How much unwillingness of peasants to help fugitive Jews owed to a dislike of Jews as Jews, and how much owed to dislike of Jews as city dwellers? (Nearly all Jews lived in urban areas).The Poles faced an acute food shortage, though not as severe as that of the ghettoized Jews. (p. 61). This enables the reader to see why Poles were commonly unwilling to feed fugitive Jews, especially when the Jews could not pay them, or no longer could pay them. Later, while traversing through the Polish countryside looking for aid, he candidly remarked, (quote) Food was in short supply, and nobody wanted an extra mouth to feed, even on a farm. (unquote). (p. 206).Now consider the German-imposed death penalty. It hardly was "all the same" in terms of risk. Katz engaged in black market activity, commenting, (quote) There was rationing for most commodities, and trafficking in black-market goods from the countryside into the cities was strictly prohibited. Pigs and farm animals were meant to feed the Wehrmacht. However, providing there wasn't much involved, a German policeman would usually turn a blind eye to a young boy, especially a mute. (unquote). (pp. 151-152). The equating of risk in black market activity and that of aiding Jews, as argued by some in order to disparage Polish fears of the German-imposed death penalty, is clearly misplaced.POLISH CONDUCT AGAINST JEWSKatz briefly deviates from his usual Poles-are-antisemites mindset when he discusses Polish betrayers of Jews. He appreciates the fear induced by the German-imposed death penalty, and comments, (quote) Jews in hiding were often blackmailed or even betrayed by their jittery neighbors, afraid of collective punishment. (unquote). (p. 167).One recurring element of Polonophobic Holocaust lore is one about defenseless Jews beheaded by those primitive, anti-Semitic Poles. [For example, see NEIGHBORS, by Jan T. Gross]. Katz does not disappoint. He alleges that the heads of his two cousins, Moshe and Yonsel Berman, were found in a bag near the fence of a camp in which he was staying. (pp. 135). Katz claims that his cousins had earlier paid two nearby Polish peasants to hide them after their flight from the ghetto. Without a shred of supporting evidence, typical of the hearsay and storytelling that characterize anti-Polish innuendo, he accuses the peasants of having committed this (alleged) foul deed, and having done so when the fugitive Jews had run out of money and were of no further use to them. (pp. 135-136). Katz must be a mind reader!The portrayal of Polish guerrillas is predictable. Katz repeats the standard attacks on the A. K. (ARMIA KRAJOWA) as hostile to Jews and out to kill them. Were they actually A. K.? Katz acknowledges that bandits, as in their acts against Jews, pretended to be A. K. (p.
I Saw The New Poland	Strong, Anna Louise	2007	Extreme Wartime Brutalization Accounts For Poles Denouncing Jews As Well As "Polish Greed" for Post-Jewish Properties. The only redeeming value of this pro-Communist post-WWII book [Review based on original 1946 edition] is its description of the aftereffects of the genocidal Nazi German terror against the Ukraine and Poland. The author unwittingly corrected some of the distortions of in-war and postwar events by the likes of Jan T. Gross in his FEAR and GOLDEN HARVESTS, as shown next.THE TRUTH AT LAST: WHY SOME POLES BLACKMAILED OR DENOUNCED FUGITIVE JEWSThe author quotes a "political officer" who elaborates on the brutalizing effects of the German occupation and inadvertently explains why there were Polish SZMALCOWNIKI (extortionists of fugitive Jews): "`Drunkenness, cheating, graft, thieving, speculation grew rife under the occupation. Suppressed people try to forget or to beat the game illegally. Besides, when rulers insist for five years that you are `inferior,' it breaks normal self-respect.'" (p. 115).THE TRUTH AT LAST: WHY SOME POLES WERE ACQUISIVE OF POST-JEWISH PROPERTYShe quotes Marian Potopczyk, the new president of the Rada, who also focuses on the German occupation, and inadvertently accounts for Polish "greed" relative to Jewish property. He comments: "`But the breaking of the buildings is nothing to the breaking they [Germans] did to the people...We were people who hid in cellars. We are people who were slaves for five years. How do slaves live? Some by bribing or cheating their masters, some by selling the loot from murdered Jews, by selling their neighbors..." (p. 225).Finally, ironic to Jan T. Gross' selective preoccupation about Poles acquiring post-Jewish properties, this was an all-around occurrence. For instance, the Red Army requisitioned a large set of post-Jewish shops in Lublin for itself. (p. 216).DO NOT BLAME POLISH GUERILLA ORGANIZATIONS (ARMIA KRAJOWA, NSZ, ZOLNIERZE WYKLECI, ETC.) FOR KILLING FUGITIVE JEWSAuthor Anna Strong undermines the contention of the NSZ [also the AK] being the ones responsible for killing fugitive Jews. She quotes Colonel Victor Grosz, who says: "`There is no unified Home Army. Widespread, disciplined unity is hard to maintain in underground groups. There were all kinds of underground groups in occupied Poland. Some were just men who took to the woods for safety and lived by loot; other groups had political convictions.'" (p. 124).THE GERMANS' GENOCIDAL AND SCORCHED-EARTH POLICIES TOWARDS SLAVS Author Strong comments: "We went a long way around, by Kiev. A thousand miles of devastated fields, charred villages, gaunt skeleton towns, wrecked bridges, burned railway stations. There is nothing resembling this in Western Europe, where the Germans to some extent observed the so-called laws of war. In all Slav lands they pursued a policy of national extermination, driving off cattle, deporting inhabitants, and burning what was left behind." (pp. 14-15).SOME OF THE LEGACIES OF THE POLOKAUSTThe author drove near Praga, Warsaw's eastern part. She observed that: "The Germans had also blown up most of Wedel, the world-known candy concern which formerly sold confections in Paris and exhibited at the World's Fair in New York." (p. 130).Many children were illiterate because of the Nazis having closed the schools. (e. g., p. 70, 115). The Germans had murdered the Polish priests, except for those few who taught according to Nazi precepts, or who hid in time. (p. 115).The Nazis had confiscated all but six known microscopes in all of Lublin. (pp. 73). Requests, from the American Red Cross for university equipment, took precedence over that for much-needed food, clothing, etc. for this reason: "`Can't they realize'--it was the only time Dr. Rabe spoke with passion--`that the mental and spiritual life of Poland is at stake? The Nazis have murdered our physicians and scientists. Unless we can at once make use of those we have left and multiply their brains in the next generation, the Nazi aim of destroying Polish culture will succeed.'" (p. 73).There were countless challenges. Lacking books and other essentials, "'Our professors must teach many things from memory...Especially when your memory is broken by five years during which Polish intellectuals lived the lives of hunted beasts.'" (p. 74).THE PEOPLES OF MASURIAOn another subject, the author describes the Mazurs (Masurian people). They are depicted as a Slavic people who had colonized East Prussia centuries before the Teutonic Knights, and now comprised one-third of the population of East Prussia. According to Strong, the Mazurs claimed to have been original Polish-speakers who had been forcibly Germanized in recent generations, and, despite this, were not treated as genuine Germans by the Nazis. Now did not want to be Germans any more. (p. 43). [How much of this was opportunistic--to avoid expulsion?]SINGING THE PRAISES OF THE NEW SOVIET-IMPOSED COMMUNIST PUPPET GOVERNMENTStrong serves the reader a much sanitized version of Communism in Poland. She is deafeningly silent about the Communist terror going on at the time. While she does not extol Communism per se, she performs the role of the Communist propagandist by demonizing everything and everyone who is anti-Communist. There is the usual rhetoric about wealthy Polish feudal landowners, even accusing them of "instigating aggression" against the USSR in 1920. She trashes the pre-WWII Polish government, and falsely labels General Beck a fascist. (p. 258). Predictably, she repeats the same smear against the anti-Communist NSZ, also parroting the accusation that they killed Jews. (p. 77, 125). She whitewashes the Red betrayal of the Warsaw Uprising by invoking the laughable charge that Bor Komorowski was at fault for not attempting to communicate with the Soviet armed forces.
The Establishment Of Communist Regimes In Eastern Europe, 1944-1949	Naimark, Norman M.	1997	(At Least) 30,000 Poles Murdered During Forced Communization. Soviet Archives Unreliable. Looting and Murder All Around, and Not Just Something Poles Did to JewsThis work has a chapter on almost every eastern European country. However, do not let the title of this anthology fool you. It covers much more than the enslaving of eastern Europe under the yoke of Communism, and includes many helpful details that help the reader understand the history of the time.John Micgiel has a lucid account of the imposition of Communism on Poland. He estimates that 30,000 Poles perished in resistance to the Communist takeover in just three years. (p. 94). On another issue, Micgiel estimates that there were 1,500 homicides in 1930's Poland annually. (p. 106, Reference 26).Not all of the articles in this anthology exhibit high scholarly standards. As an obvious example, Jan T. Gross repeats his usual fallacious arguments, and repeats his misrepresentations of the WWII diary of Zygmunt Klukowski. For corrective, please click on the diary, Diary from the Years of Occupation 1939-44, and read the detailed Peczkis review.UNRELIABILITY OF SOVIET ARCHIVES A common intuitive belief suggests that Communist archives are truthful, because, after all, they are for internal use, and are not intended for public consumption and propaganda purposes. This intuitively-appealing reasoning is not valid. Norman Naimark and Leonid Gibianskii comment, (quote) But the historian must also be aware of the limitations of archival work. Communist Party (and state) documents must be read with particular care. If Communist newspapers tended to describe contemporary life as it should have been rather than as it was, Party documents were often the product of internal squabbles and resolutions rather than the source of concrete policy initiatives. The language of the documents is laden with ideological Party-speak, which needs to be read with an eye towards political undercurrents and a good measure of skepticism. It is especially important to analyze documents critically in terms of the "rules of the game" played by Soviet Party and government institutions. (unquote). (p. 10).This has unmentioned implications for reckoning the number of Poles deported to the interior of the USSR in 1939-1941. Soviet archives admit only one-third (or less) the number reckoned from other sources, and some scholars have automatically embraced the Soviet archival figures as ipso facto authoritative. Clearly, they are not, at least not necessarily. For more on this, please click on Polish Poetry from the Soviet Gulags: Recovering a Lost Literature, and read the detailed Peczkis review. LOOTING, PROPERTY ACQUISITION, AND MURDER: NOT ONLY POLES AGAINST JEWS! In discussing the Recovered Territories, Padraic Kenney wrote, (quote) The belongings left behind by the evacuating Germans proved a powerful attraction. The President of Wroclaw estimated that 60% of those who came in 1945 came to loot, for SZABER, as it became known. While press reports of the time often presented SZABER as the work of a corrupt minority, the urge to get something back from the Germans and make up for the difficult war years seems to have been universal..."The made desire to grab someone else's abandoned property is beyond all means of control." (unquote). (p. 142).Neo-Stalinist authors such as Jan T. Gross and Jan Grabowski vel Abrahamer have called attention to "greedy" and "anti-Semitic" Poles hankering after Jewish and post-Jewish properties, and sometimes killing Jews, as over property disputes. The foregoing examples show that they are very much mistaken. Property acquisition (of various sorts) and lawlessness were common behaviors in postwar Europe that respected no nationality. They most certainly were not something European directed against Jews, and still less something Polish directed against Jews, although much of the media has made it sound that way.WIDESPREAD LAWLESSNESS, AND NOT ONLY AGAINST JEWSIn addition, Padraic Kenney described a rash of muggings and murders, in the Wroclaw area, that were attributed to Soviet soldiers. (pp. 147-148). How many murders of returning Jews in Poland, automatically blamed on the Poles, were actually the deeds of Soviet deserters and other non-Poles?

Escape From Germany	Crawley, Aidan	2015	Universality of War-Related Looting: Not Some Kind of Polish Disease Aimed at Jews. Fascinating Details on The Great Escape. This work includes fascinating information. But first some media distortions that needs correction: UNIVERSALITY OF LOOTING. NOT ONLY JEWS WERE VICTIMS! Crawley's fascinating work provides details of wartime events other than those immediately related to the subject at hand. Consider, for example, the memorial built at the site of Stalag Luft III. Crawley comments,"This memorial was carefully tended by the prisoners while they remained at Sagan, but when a British officer returned in February 1946, he found that as the war had swept over the area someone had looted it. Some of the urns were missing and ashes were scattered over the ground. Later, when the German population was driven out, and the Poles occupied Sagan, the memorial was once again properly tended." (p. 259).Neo-Stalinist Jan T. Gross has written, in his FEAR, about Poles stealing from Jews, and the media treated it as some kind of revelation--a testimony of how bad Poles were to Jews. Crawley's quoted comment puts all this in proper perspective. Looting was a common wartime and postwar event, moreover hardly limited to Poles as perpetrators and Jews as victims. LITTLE-KNOWN FACTS ABOUT THE GREAT ESCAPE This is one of the first works on the Great Escape. Unlike Paul Brickhill's classic, it includes details on British POWs and the Great Escape. It specifies the fact that, of the 76 escapees, 24 got more than 50 miles away from Stalag Luft III. (p. 262). This is in addition to the three who made it all the way to freedom. One striking fact, rarely if ever mentioned in other works on the Great Escape, is the fact that there were many methods of dispersing tunnel sand other than those much-discussed trouser bags. (pp. 236-239). For instance, there were trees still left growing in the compound by which the yellow sand came naturally to the surface and to which tunnel sand could be mixed-in. There were also blind spots within the camp itself, wherein no sentry on a tower could see. The technical details that author Crawley provides includes those on the three tunnels. Polish engineers, serving in the RAF, designed the traps. (p. 229).The German murders of 50 of the recaptured officers are described by Crawley. He adds, "An account of this conference was given by Keitel to Major-General Westhoff who was then in charge of the Prisoner of War Inspectorate and was later captured by the British...Westhoff stated that he had never received any reports suggesting that the prisoners had committed sabotage or espionage, nor is there any evidence that any of them resisted arrest." (p. 262). The foregoing contradicts accounts of the escaped POWs engaged in deliberate spying. UNIVERSALITY OF LOOTING Crawley's fascinating work provides details of wartime events other than those immediately related to the subject at hand. Consider, for example, the memorial built at the site of Stalag Luft III. Crawley comments,"This memorial was carefully tended by the prisoners while they remained at Sagan, but when a British officer returned in February 1946, he found that as the war had swept over the area someone had looted it. Some of the urns were missing and ashes were scattered over the ground. Later, when the German population was driven out, and the Poles occupied Sagan, the memorial was once again properly tended." (p. 259). Post-Stalinist Jan T. Gross has written, in his FEAR, about Poles stealing from Jews, and the media treated it as some kind of revelation--a testimony of how bad Poles were to Jews. Crawley's quoted comment puts all this in proper perspective. Looting was a common wartime and postwar event, moreover hardly limited to Poles as perpetrators and Jews as victims.
The Destruction of Dresden	Irving, David	1963	The Dresden Firestorm. Wartime Looting is Common in Wartime, and Has Nothing to Do With Poles and Jews!This book focuses on the mass fires raised by Allied bombing in February, 1945. The German death toll, cited in this 1963 book by David Irving, is 135,000. [Archival information now suggests a modest German civilian death toll of 25,000 at Dresden. To put this number in perspective for the reader, it is comparable to the civilian death toll, from German terror bombing, inflicted on the Polish civilians of Warsaw alone, in the 1939 war. Nobody laments that. What goes around comes around.] WARTIME LOOTING IS EXPECTED BEHAVIOR EVEN FOR THE GERMANS AND THEIR PRESUMED INGRAINED SENSE OF SOCIAL ORDER Looting knows no nationality in terms of perpetrator or victim. Irving makes this clear as he writes:â€œMost of the British prisoners worked with a will at their allotted rescue and salvage tasks. Even before the orders were received several hundred prisoners had volunteered for the work. Several were to pay for their willingness with their lives when, after living for weeks on diminishing prison rations their rescue operations inevitably brought them within reach of food stores in wrecked shops and hotels. Thus an American from a camp in Dresden Plauen was found with a tin of food concealed in his uniform during a routine search; a young Canadian soldier was caught smuggling a looted gammon of ham into the camp in Dresden-Ãœbigau. Both were shot by ï¬ring squads. German and non-German looters alike were given the same short shrift. A German labourer was found to have secreted between 150 and 180 wedding rings in his pockets in Grunaer Strasse; he was executed on the spot. 'So far seventy-nine looters have been arrested by police, in particular by special patrols,' stated Dresden's chief of police in mid-March 1945. 'A large number has already been executed.'" (pp. 241-242). INADVERTENT IMPLICATIONS FOR POLISH-JEWISH RELATIONS Neo-Stalinist Jan T. Gross, in his GOLDEN HARVEST and through an uncritical media, has painted the Poles a greedy, exploitive, and (what else?) anti-Semitic people because they sometimes looted Jewish properties, bought post-Jewish properties at Nazi German auctions, and searched the cremains of Jews for valuables (or engaged in other forms of grave robbery). This is nonsense. The Poles were suffering severe want under the brutalities of the German occupation. As Irving's example of the Germans shows once again, looting is a completely normal wartime behavior. It has nothing to do with Jews as some kind of special victims and Poles as some kind of special villains!
Khrushchev Remembers	Khrushchev, Nikita	1970	Includes NKVD-Gestapo Cooperation, Initial Jewish Lack of Fear of Nazis, Normalcy of Wartime Looting (Not Only Poles From Jews), etc.This work focuses on personages. It requires a good deal of background knowledge to fully appreciate. I discuss a few matters. Nikita Khrushchev harkens back to the time before the Russian Revolution. He suggests that the 19th and early-20th century pogroms against Jews, and the reformist and revolutionary elements, had been instigated by the tsarist Russian authorities. The editor mentions the Black Hundreds and the Union of Russian People. (p. 266). [However, various scholars have stated that there is no archival evidence in support of the tsarist Russian government being behind the pogroms.]Throughout this work, Khrushchev condemns Stalin for his brutality. He suggests that Lenin and Stalin differed in this manner: Lenin acted in an uncompromising manner towards the enemies of the Russian Revolution until Soviet power had been consolidated. Stalin, in contrast, was ruthless in an ongoing and indiscriminate manner. (p. 569). Of course, this is based on how one defines "the enemies of the Revolution", and whether one thinks of the Revolution as a one-time act, or as an ongoing "permanent Revolution" against never-ending assumed threats. It also depends upon what one defines as "the enemies of the people". Under totalitarianism, anything can and does happen.Nikita Khrushchev became good friends with Wanda Wasilewska. He described her as a Communist of boundless loyalty, and one of a few people who could talk back to Stalin and retain his good graces. (p. 145). THE GESTAPO AND THE NKVD IN CAHOOTS After the Molotov-Ribbentrop Pact, and the ensuing German-Soviet conquest of Poland in 1939, the USSR and Nazi Germany cooperated in various matters. Khrushchev (p. 141) confirms the fact, stated in Polish sources, that the Soviet NKVD and Nazi German Gestapo closely worked together. Khrushchev comments, (quote) These events were reported to me by Comrade Serov, the People's Commissar of Internal Affairs in the Ukraine. Serov's duties required him to have contacts with the Gestapo. A Gestapo representative used to come to Lvov (Lwow, Lviv) on official business. (unquote). (p. 141). ZYDOKOMUNA EXCULPATION FAILS: JEWS VOLUNTARILY RETURN TO NAZI-HELD TERRITORY Part of the NKVD-Gestapo cooperation involved the transfer of peoples between Soviet-occupied eastern Poland and German-occupied western and central Poland. Khrushchev describes what happened, (unquote) Serov described the followed scene to me:"There are long lines standing outside the place where people register for permission to return to Polish territory. When I took a closer look, I was shocked to see that most of the people in line were members of the Jewish population. They were bribing the Gestapo agents to let them leave as soon as possible to return to their original homes." (unquote). (p. 141).The voluntarily return of Jews to Nazi-ruled territory refutes the oft-quoted exculpation that the 1939-1941 Jewish-Soviet collaboration (Zydokomuna), in conquered Poland, had been driven by gratitude for not falling into Nazi hands. Obviously, had the Jews been mortally afraid of the Nazis at the time, it would have been unthinkable for any of them to choose to return to Nazi-held territory. [The actual Holocaust was not to start for well over another year, and was not even imagined, by the Jews, at the time.] STALINGRAD, AND THE NORMALCY OF WARTIME LOOTING Nikita Khrushchev describes his experiences at the pivotal Battle of Stalingrad. He was then part of the operation that removed the bodies of thousands of German soldiers, and burned them in pyres, before the spring got warm and brought the threat of disease. (p. 199).He adds the following detail, (quote) Around Stalingrad we found dead German soldiers who had been stripped half naked. Their trousers and boots were often missing. It wasn't the wolves who had gotten to them. It was the work of pillagers, I'm sorry to say. I think probably both soldiers and civilians had taken part in the pillaging. (unquote). (p. 199).Now consider the media-acclaimed Jan T. Gross, who had accused Poles of being greedy and anti-Semitic (what else?) for appropriating Jewish belongings during WWII. From Khrushchev's experiences, it is obvious that looting was not something that Poles"did to the Jews". It was a common wartime conduct that respected no nationality as either perpetrator or target. NOT TRUE THAT THE SOVIET UNION WON WORLD WAR II Quite a few Russian commentators suggest that it was the Soviet Union that was responsible for the defeat of Nazi Germany, and that the West's contribution was a sideshow. In contrast, Khrushchev appreciates the crucial role of Lend Lease aid from the West. (pp. 225-226). In particular, the motorized vehicles provided via Lend Lease aid played a decisive role in making the Red Army maneuverable in its drive from Stalingrad to Berlin. Khrushchev expressed shame that, even so many years after the end of WWII, the Soviet military still had relied on American equipment for transport. (p. 226). THE EVENTS OF 1956: POLAND WOULD HAVE FOUGHT A SOVIET INVASION Khrushchev describes the invasion of Hungary, by the USSR, in 1956. In contrast, the editor gives the reason for the fact that the Soviet Union did not invade Poland in 1956. He claims that Marshal Rokossovsky, then Polish Minister of Defense, though a Soviet Army commander, warned the Kremlin leadership that the Polish Army would fight, as a body, against any Soviet invaders. (p. 419). THE CUBAN MISSILE CRISIS (OCTOBER 1962) Nikita Khrushchev states that, while the Soviet military had not deployed all the missiles it had intended to in Cuba, some of them were already operational at the time of the Crisis. They could have been launched against Washington, New York, Chicago, etc. (p. 496).
I Remember Nothing More: The Warsaw Children's Hospital and the Jewish Resistance	Szwajger, Adina Blady	1992	Not Only Fugitive Jews: Poles, Too, Were Subject to Robbery. Auschwitz Carmelite Convent Irony. The author's work as a nurse gave way to that of a courier girl during the Warsaw Ghetto Uprising of 1943. She mentions Schremf, who was Director of the German-run Department of Health of Warsaw. He was sadistic and brutal, and hated both Poles and Jews. (p. 33). To him, at least, there was no dialectic of the prime victimhood of Jews and the lesser victimhood of Poles. FUGITIVE JEWS WERE NOT THE ONLY ONES BLACKMAILED OR ROBBED. POLES WERE TOO Poles nowadays get a lot of flak, in Holocaust materials, for sometimes betraying Jews, for stealing from Jews, and for sometimes participating in Nazi-sponsored auctions of recently-murdered Jews. This is hardly a black and white issue. Szwajger puts the szmalcowniki (blackmailers) and thieves of Jews in the broader context of the overall criminality that had arisen in the Polish population (as a consequence of the brutality of the German occupation). She writes: "I told them honestly that I was afraid. Going home just before the curfew through the dark streets of Powisle wasn't safe. What I normally carried with me was too valuable to risk its being stolen. You have to remember that that on the streets there roamed, apart from the gendarmes and the extortionists, bands of young men completely corrupted by the war, PREYING ON ANYBODY, NOT JUST US. The words 'Get out of your coat, Miss' were not uncommon, and you were rarely able to resist." (p. 123; Emphasis added). AN IRONY TO THE MEDIA MESSAGES DURING THE AUSCHWITZ CARMELITE CONVENT CONTROVERSY We heard all those pronouncements about the Cross being absolutely foreign to Judaism, voiced during the Auschwitz Carmelite Convent controversy. In contrast, Szwajger joined the ranks of Jews who appropriated Christian-suffering themes, in this case in the context of her work as a nurse: "And that this hospital was a Golgotha where the little Jesus of the ghetto was falling under the weight of his cross--the Jewish child, thrice innocent, suffering a thousand tortures." (p. 43).
Narodowe Sily Zbrojne Na Podlasiu	Bechta, Mariusz and Leszek Zebrowski	1997	Insights into NSZ Guerrilla Warfare, the NSZ and Polish-Jewish Relations, Treblinka-Looting Punishments, etc. THE NATIONAL ARMED FORCES IN THE PODLASIE REGION is the title of this Polish-language book. The geographic area in question is in the extreme eastern-central part of Poland as defined by her post-WWII boundaries. The stiff-armed Roman salute was once widely used by non-Nazi organizations, including the pre-WWII SN (Stronnictwo Narodowe). (vol. 1, p. 27). Only later did it acquire the connotation of the"Heil Hitler!" salute. During the WWII German occupation, the NSZ guerillas fought Germans and disarmed them (e. g., vol. 1, p. 56), stole German weaponry through railway employees (vol. 1, p. 106), and gathered firearms dropped by the fleeing Soviets in mid-1941 (vol. 1, p. 153). Its units assassinated a Ukrainian collaborationist village mayor (vol. 1, pp. 115-116), some Blue Policemen (vol. 1, p. 109), and would-be or actual Soviet-Communist assassins of Polish guerilla leaders (vol. 1, p. 86, 92). Perhaps the most spectacular NSZ guerilla action was a daring prison raid at Siedlce. The NSZ guerillas, some dressed as Germans, fooled the Germans further by"acting German" (barking orders in anger), overcame them, and freed a number of captured NSZ guerillas. (vol. 2, pp. 38-61). The small Underground organization Miecz i Plug (SWORD AND PLOW) has commonly been misunderstood as a German-collaborationist unit. While some of its leaders were German (and Soviet) agents, the organization itself was not collaborationist, and continued fighting long after the end of the German occupation. (vol. 1, p. 134).Soon after the Soviet"liberation" of Poland, the NKVD engaged in massive arrests and murder of Poles. The uncovering of a mass grave in 1990 is described. The NSZ (N.S.Z.) guerrillas continued fighting for Poland's freedom for many years after the 1944 second Soviet occupation and the Teheran-Yalta betrayal of Poland. This work details the horrible Communist persecutions of these men, some of which continued decades after the end of resistance. NSZ guerilla resistance against the Soviets and their Polish Communist stooges was not eliminated in this part of Poland until, at earliest, mid 1952. (vol. 2, pp. 304-305). UNDEMONIZING DMOWSKI: THE FACTS Now consider Poles and Jews. The reader may be surprised to learn that Roman Dmowski aided a Jewish student in a rabbinical school. (vol. 1, p. 18). The boycotts of Jewish merchants were deemed a necessity for breaking the Jewish economic monopoly. The problem went back to the tsarist-Russian rule of eastern Poland. The tsar had dumped large numbers of Russified Jews (the Litvaks) into the area as an anti-Polish weapon. The high concentration of Jews in the towns had imposed economic strangulation on the Poles. (vol. 1, p. 18, pp. 30-on). The ranks of the NSZ included Polonized Jews (vol. 1, p. 33), quite unlike the racial anti-Semitism of the Nazis. NSZ members are on record for aiding Jews during the German occupation (e. g., vol. 2, p. 267), as did members of the ONR, as noted by Jewish historian Ringelblum. (vol. 2, p. 83). JEWISH GESTAPO AGENTS IN ACTION A set of armored vehicles containing SS, other Germans, and two Jewish informers (including Kelman, a locally-known Jew) drove into the manorial farm of Paulinow on February 23, 1943. The informers pointed out the helpers of Jews, and the Germans murdered 47 Poles for this reason. It is not known if the Jewish informers had earlier been broken by Gestapo tortures. (vol. 2, p. 22). THE NSZ ON THE JEWS' HOLOCAUST Accusations of NSZ complicity and delighting in the German murders of Jews are baseless and scurrilous. In fact, NSZ publications condemned these acts. (vol. 2, p. 79). However, these condemnations were not extensive because the first NSZ publications came out in 1943, which was after most Polish Jews had already been exterminated and because the scale of this action was not generally appreciated at the time."Jewish passivity" was scorned, and the Warsaw Ghetto Uprising was considered"too late". (vol. 2, p. 82).The NSZ and other Poles did kill Jews, but for justified reasons, notably self-defense. Jews who had fled from the ghettos, and become de-moralized by their experiences, had formed large bands that engaged in banditry--alone or as part of the deliberate"revolutionary banditry" (vol. 1, p. 68-on) of the Communist GL-AL bands. They savagely plundered, destroyed the properties of, and often murdered Poles. (vol. 2, p. 21-on). One of the best-known of these was the 80-man Jewish-Communist band led by "Serafim". Editor Bechta commented:"From the very beginning Jewish partisans had become an integral part of the Communists' strategy." (vol. 2, p. 25). Sometimes the Germans armed the local Polish farmers for self-defense. (vol. 2, p. 32). The AK (A.K.)(vol 2., p. 36) and NSZ (N.S.Z.)(e. g., vol. 1, pp. 61-62, vol. 2, p. 77) also liquidated the bands. After the Soviet"liberation" of Poland, Jews played a disproportionate role in the Communist security forces. For instance, sub-author Mikolajczuk lists 10 known Jews, two of whom were in the top leadership positions, in the UB (Bezpieka) of the local town of Siedlce. (vol. 2. p. 192). WARTIME LOOTING IN PROPER PERSPECTIVE Recently, Jan T. Gross, in his ZLOTE ZNIWA (GOLDEN HARVEST) has called attention to Poles looting potential Jewish belongings at the Treblinka site, leading the reader to believe that this was typical Polish behavior. It was not. The NSZ punished those who engaged in such conduct, imposing fines on"the people who profaned the Treblinka graves." (February 26-27, 1946)(vol. 2, p. 201), just as it did the same to Communist-serving Poles. [Earlier, the Red Army, having driven out the Germans, continued to linger in the area, and conducted the initial (and major!) looting operation at the Treblinka site, even detonating explosives to gouge large holes in the surface.]
The Seventh Million: The Israelis and the Holocaust	Segev, Tom	1991	Open Jewish Support for Shifting Holocaust Blame Away From Germans and Onto Poles. Jewish-Nazi Collaboration Real. This one volume focuses on Israel from before its beginnings as a nation until the early 1990's. Jewish-Nazi Collaboration Was Very Real POLONOPHOBIC GERMAN GUILT DIFFUSION OPENLY ADVOCATED! In this book, common Polonophobic views stand in contrast with some reasonable ones, including those related to the subject of the victims of Auschwitz. Segev writes: "Teveth attacked the Poles for concealing from visitors to Auschwitz the fact that most of those murdered there had been Jews...Shalmi Barmor tried to explain to the students that the Poles were not guilty of the murder of the Jews. Indeed, the Poles felt they had been defeated in the war---they had traded the Nazi conquest for a Soviet occupation. Anti-Semitism in Poland should not be ignored, Barmor told his students, but he emphasized that the Poles considered the mass murder of the Jews part of their Polish national tragedy. The students argued with him. 'SOMEONE, AFTER ALL, HAS TO BE GUILTY OF THE HOLOCAUST,' one of them said. 'WE HAVE TO HATE SOMEONE, AND WE'VE ALREADY MADE UP WITH THE GERMANS.'" (pp. 491-492; Emphasis added). Priceless! JEWISH-NAZI COLLABORATION WENT FAR BEYOND CHOICELESS CHOICES Segev tackles Jewish passivity as follows: "Yitzhak Gruenbaum said, while the Holocaust was still at its height, that the fact that the Jews of Poland 'had not found in their souls the courage' to defend themselves filled him with a feeling of 'stinging mortification.'" (p. 109). Segev also discusses the Judenrat, and focuses harshly on Jewish collaborators: "The kapos had authority to impose punishments; many were notorious for their cruelty.' (p. 259). BLAMING"POLISH SILENCE" OR BLAMING ZIONIST SILENCE? Segev's book sheds light on the world's reaction to early news of the Holocaust. David Engel has criticized the Polish government-in-exile for allegedly being slow and low-keyed in publicizing the extermination of Polish Jews, and then doing so only within the context of other wartime events (all because of ulterior motives). It is therefore interesting to note that comparable accusations could be made against Jewish sources in Palestine at the time. As Segev writes: "The newspapers generally published such Jewish stories beside the major reports from the war fronts, as if they were only a local angle on the real drama. From a professional point of view, the newspapers missed one of the biggest stories of the century." (p. 73). And, "...the Revisionists charged that the Mapai leadership had known about the extermination of Jews for months and had deliberately kept the public in the dark. Their silence had been intended to conceal their own failure, the Revisionists claimed..." (pp. 78-79). NO HOLOCAUST UNIQUENESS: NOT EVERY SINGLE JEW HAD TO BE DEAD IF THE NAZIS GOT THEIR WAY Segev elaborates on efforts to free the Jews from Nazi-ruled Europe, including the unfulfilled Europa Plan (p. 91) and Trucks-for-Blood proposal (p. 93); as well as the successful Kastner-Eichmann deal, in which 1, 685 Jews were freed (p. 265) to go to neutral Switzerland. Based on Document D. I 5753, housed in the Bundesarchiv Koblenz (p. 534), Segev comments: "And the idea of trading Jews for ransom was not, apparently, foreign even to Adolf Hitler himself. A memo Heinrich Himmler wrote on December 10, 1942, states that Hitler agreed to the exchange deals, on condition that they bring Germany large amounts of foreign currency." (p. 96). The potential and actual freeing of Jews by Nazis contradicts the claim of Holocaust uniqueness, which posits that, unlike the situation of non-Jews, the killing of EVERY SINGLE Jew was the Nazi goal, and furthermore that this was the very highest of Nazi objectives. Along the same lines, columnist Boaz Evron is mentioned as rejecting the claim that the extermination of Jews had been a unique Nazi crime (p. 402). He cites the non-Jewish victims of the Nazis and the fact that the Germans intended eventually to exterminate other peoples besides the Jews. ZYDOKOMUNA: NOT ONLY REAL, BUT A THREAT TO ISRAELSome recent authors (e. g., Jan T. Gross) would have us believe that the Zydokomuna (Jewish Communism) was something between imaginary and insignificant. Such was emphatically not the attitude of early Israeli leaders: "Thus the Joint Distribution Committee continually came under attack in the Zionist executive for helping Jews build new lives in Europe. 'I feel the danger of the Communist vermin uniting with the Joint,' Ben Gurion said. He called the Jewish Communists of eastern Europe 'the dregs of Judaism.'" (p. 129). In this book, common Polonophobic views stand in contrast with some reasonable ones, including those related to the subject of the victims of Auschwitz. Segev writes: "Teveth attacked the Poles for concealing from visitors to Auschwitz the fact that most of those murdered there had been Jews...Shalmi Barmor tried to explain to the students that the Poles were not guilty of the murder of the Jews. Indeed, the Poles felt they had been defeated in the war---they had traded the Nazi conquest for a Soviet occupation." (pp. 491-492). AUSCHWITZ CARMELITE CONVENT CONTROVERSY It turns out that the Carmelite convent controversy had been fuelled, in part, by old-fashioned politics: "Riegner said that Auschwitz was not only a national memorial belonging to the Jewish people that should not be taken by anyone else; it was also an important political asset. Among other things, it served the diplomatic efforts of both the World Jewish Congress and Israel." (p. 474).In other words, Holocaust monopoly was the key. And Polish leaders caved.
Wspomnienia Dawne i Nowe	Zabecki, Franciszek	1977	Polish Underground Eyewitness Near Treblinka. The Polonophobic Myth of Poles Cheering Jewish Deaths. Local Poles, Driven By Destitution, Bought the Belongings of Murdered. Considering all the non-English Holocaust-related books that have been translated into English, it is a wonder that this one has not been thus translated in its entirety. I focus primarily on matters that have not been raised in translated excerpts from this book. The author, a member of the Polish Underground ARMIA KRAJOWA (A. K.), worked at the railroad station near Treblinka. His statements are instructive. A FOREWARNING OF OPERATION BARBAROSSA Franciczek Zabecki fed intelligence information to the Underground. For instance, he noted the German military buildup in the area in early 1941 and, from this, correctly deduced that the Germans were planning to invade their erstwhile Soviet ally. He remembers well the sights and sounds of the night that Operation Barbarossa began. POLES INTERDICT SOME OF THE GERMAN RAILWAY TRAFFIC Throughout the German occupation, the area became a hub of railroad-related surreptitious commerce. (pp. 28-29). Poles, in order to relieve their destitute state under the Nazi occupation, would break into German rail cars to take back materials that the Germans had confiscated from Poles. In one humorous case, a group of Polish peasants took back the pigs that the Germans had requisitioned from them, and replaced them with piglets. After the Wehrmacht's invasion of the USSR, Poles also came across rail cars with wounded German soldiers, and across rail cars full of agricultural produce confiscated from occupied Soviet areas. The Polish rail workers even befriended an Austrian German who sold agricultural produce to them. THE CRUSHING POLISH POVERTY DRIVES SOME POLES TO BUY THE BELONGINGS OF MURDERED JEWS Now consider the fact that neo-Stalinist Jan T. Gross has accused Poles of being greedy and (what else?) anti-Semitic in buying goods, from Germans and Ukrainians, that had belonged to the Treblinka-murdered Jews. From Zabecki's description in the previous paragraph, it is evident that the destitute Poles were engaging in life-preserving all-around railroad-related commerce, and not doing something aimed at taking advantage of the Jews' fate. Even then, the property acquisition should be kept in perspective, as shown in the next section of my review. The Poles of the nearby village of Wolka Okraglik eventually became the subject of defamatory attacks by Jan T. Gross. However, Zabecki (p. 81) points out that the Treblinka Ukrainian collaborators would force the inhabitants of Wolka Okraglik and Poniatowo to deliver alcohol to them. THE ECONOMIC OBJECTIVES OF THE HOLOCAUST ILLUSTRATED The Germans shipped, to Germany, an estimated 1,000 rail cars full of goods that had belonged to the murdered Jews (pp. 72-73, 122, 139) at Treblinka, and that was merely the portable properties that those particular Jews had brought with them. Only a vanishing fraction of the goods of the murdered Jews were acquired by the Ukrainian collaborators, and still less eventually by local Poles. TREBLINKA I AND TREBLINKA II Zabecki describes the operation of what became to be known as Treblinka I--a labor camp, mainly for Poles. He then describes the subsequent construction of the extermination camp--Treblinka II. The latter was located 6 km from Treblinka station. (p. 138). Because the track to the camp itself dead-ended, everything entering or leaving the camp had to pass through Treblinka station. (p. 139).The first Jews--those from the Warsaw Ghetto--began to arrive in late July 1942. The trains consisted of about 60 rail cars, each of which contained 100-200 victims. (p. 33, 40). The trains soon returned empty, leading Zabecki to realize that this was a death camp. (p. 41). Soon thereafter, as many as five trains arrived at the station daily. (p. 42). Franciszek Zabecki noted that, in 1942, trains arrived on 125 of the days between July 23 and December 15. At an average of 1.5 trains per day, 50 cars per train, and 100 people per car, this comes out to 937,000 victims. (pp. 87-88). Based on similar calculations, another 360,000 humans fell victim in 1943. (p. 100). Zabecki stuck to his high estimates decades later. THE POLONOPHOBIC CANARD OF POLES CHEERING THE IMPENDING DEATH OF THE JEWS In the movie SCHINDLER'S LIST, a Polish girl is shown giving a sarcastic farewell, "Good-bye, Jews!", to the soon-to-die Jews. In addition, a number of authors (e.g., Michael Steinlauf) have charged that death-camp bound Jews, aware of being in the last hours of their lives, had to endure the additional agony of beholding the faces of indifferent or hostile Poles. Eyewitness Zabecki's observations do not support these Polonophobic insinuations. To begin with, until the very end, the arriving Jews generally believed the German lies about resettlements for work in factories or farms, as evidenced by the worksite-related questions they commonly asked of the Polish railroad workers. (p. 40). [As an example, a Polish rail worker used a cut-throat gesture to inform the Jews about their actual fate, provoking an outcry among them. He was then identified and shot by the Germans. (pp. 44-45). Obviously, he was not mocking the Jews. Neither was the peasant who made the same cut-throat gesture, when interviewed by Claude Lanzmann on the documentary SHOAH, although he was portrayed as such.] Second, the barbed-wired windows on the railroad cars were high and small (OKIENKA in Polish, which means "little windows": p. 39), and difficult to look out of. Thus, most of the Jews on the death-bound trains probably did not see any Poles at all.Finally, Zabecki reports that, when the trains arrived at the Treblinka station, local Poles were sympathetic (even crying), and brought the Jews pails of water. (p. 40). Later, the Germans forbade the bringing of water, and for any Poles to approach the Jew-filled trains, under penalty of death. (p. 40). However, some Poles, at great risk to their lives, continued to bring water to the Jews arriving at Treblinka station. (p. 46). "POLISH" DENOUNCERS OF FUGITIVE JEWS COULD ACTUALLY BE VOLKSDEUTSCHEN While in the A. K., Franciszek Zabecki encountered security problems from prospective guerrillas that turned out to be Gestapo-serving Polish-speaking Germans (Volksdeutsche). (pp. 62-63). This reminds us that Polonophones were not necessarily ethnic Poles. Thus, many of those who denounced fugitive Jews, as for example after the eventual Treblinka revolt, were likely not ethnic Poles. NOT ONLY JEWS: ETHNIC POLES ALSO MURDERED AT TREBLINKA What about the Polish victims of death camp Treblinka? Zabecki reports that, among prayers he overheard, there were ones to Mary asking for her intercession. (p. 41). Were Christian Jews the only ones who said these prayers, or did ethnic Poles say some of them? Interestingly, the victims of death camp Treblinka included arrivals from Pawiak prison. (p. 43). PERENNIAL ACCUSATIONS: WHY DIDN'T THE POLISH UNDERGROUND "DO MORE" TO REDUCE THE SEVERITY OF THE HOLOCAUST? A guerrilla operation against Treblinka by the A. K. (ARMIA KRAJOWA) was out of the question, as the camp was too well guarded. The impossibility of communication between the A. K., and Jews within the camp, prevented any coordinated effort during the Jewish revolt.Just before the Germans blew up the building with the records of the camp, during the approach of the Red Army, Zabecki daringly stole some of the camp records. (p. 107). In the 1960's, they became part of his testimony, at trials in West Germany, against Nazi defendants such as Komandant Franz Stangl.
Through the Eyes of a Survivor	Waddell, Colette	2007	Includes Rarely-Provided Wartime German-Terror Context for Poles Denouncing Fugitive Jews, Refusing to Return Jewish Belongings Entrusted to Poles, etc. Nina Gruetz-Morecki was a gentile-looking well-to-do Polish Jew from Lwow (Lvov, Lviv). Her experiences touch on several issues related to Polish-Jewish relations. THE FACTS AT LAST. TRAUMATIZED AND TERRORIZED POLES SOMETIMES DENOUNCED FUGITIVE JEWS In accordance with the standard Holocaustspeak, Poles are portrayed as "bystanders" because most of them did not help fugitive Jews. Another set of Holocaustspeak is even better. It pontificates on "Polish complicity in the Holocaust" owing to occasional acts of Poles denouncing or killing fugitive Jews--and then almost always in a contextual vacuum. The most egregious example of this is probably Jan Grabowski vel Abrahamer and his JUDENJAGD (Hunt for the Jews). Author Gruetz-Morecki who, unlike 99% of Poland's self-appointed moral critics, actually went through the German occupation, realizes the fact that it was very difficult for Poles to hide Jews. One of the reasons was the fact that the Germans used dogs that were trained to sniff out those in hiding. (p. 188). Poles who denounced fugitive Jews often did so out of fear of German retribution for aiding Jews (p. 216). This included Poles who had initially hid Jews. (p. 218). [For more on this, see: MICROHISTORIES OF THE HOLOCAUST by Zalc, and read my detailed review.] POLISH GREED AND (WHAT ELSE?) ANTISEMITISM FOR REFUSING TO RETURN JEWISH BELONGINGS? HARDLY Neo-Stalinist Jan T. Gross (as in his FEAR and GOLDEN HARVEST) has, with considerable media adulation, been going around portraying Poles a nation of thieves because Poles did not always return Jewish belongings that had been entrusted to them. This obviously creates a Poles-owe-Jews narrative that is one of the foundations of the claims of the Holocaust Industry against Poland. Again, Holocaust survivor Gruetz-Morecki knows better. She appreciates the context of the unfortunate events. Those Poles who refused to return Jewish properties did so because"hard times bred a selfish mentality" (p. 313). It is no more complicated than that. BEFORE WWII: POLISH ANTI-SEMITISM WAS SPORADIC AND SITUATIONAL, NOT CHRONIC Books of this type commonly begin with Pole-accusatory leading questions, as Gruetz-Morecki recognizes:"I know that many readers will expect me to write of the anti-Semitism I experienced as a child." (p. 53). In fact, Morecki repeatedly states that, based on her parents' experiences as well as those of her own adult life up until about the late 1930's, she did not experience Polish anti-Semitism (p. 9, 17, 23, 53)--something which she attributes to her assimilated state. [Adding refutation to the claim that assimilation made no difference in this regard.] Her first direct experience with anti-Semitism was verbal in nature, and then in the heat of an argument with a colleague. (p.55). Later, one of her colleagues was beaten by Polish hoodlums. (p. 74). JEWISH PREJUDICES WERE AS REAL AS POLISH PREJUDICES After the war, in a D.P. camp, some Jews, mistaking Nina for a gentile, faulted her husband for"marrying a Shiksa." The author points out that Shiksa nowadays means a non-Jewish girl but, at that time, it carried the connotation of a girl who did not come from a good family. (p. 368). (It also had other derogatory connotations.)
An Acute Housing Shortage: Phony Indignation About Jewish Survivors Not Welcome By Poles			

Rescue of Danish Jewry	Yahil, Leni	1984	Not Only in Poland! Refusals to Return Jewish Property Even in "Benign" Denmark. Poles and Danes: Selective Indignation About Anti-Semitism, Paid Rescuers, Dangerous Informers, Nazi Collaborators, and Underground Priorities. This fascinating book is packed with information. Because Poland is often compared unfavorably with Denmark in terms of the rescue of Jews, my review is written as a corrective.The situation of Jews in Denmark was unlike that of Poland's Jews in every possible way. At several thousand, compared with 4 million Danes (p. 265), Jews were a vanishing 0.2% of Denmark's population. Even so, Danish authorities opposed the inflow of significant numbers of Jewish refugees into Denmark. (p. 41). Danish Jews were assimilated (p. 388, 392), so much so that Jews and gentiles were indistinguishable as train passengers. (p. 267). Already in the late 19th century, the intermarriage rate between Danish Jews and gentiles reached as much as 45%, and was significant even for newer Jewish arrivals. (p. 11). THE POLONOPHOBIC MYTH OF THE GREEDY PAID POLISH RESCUER OF JEWS Yad Vashem, which sweepingly honors Danish rescuers of Jews, denies recognition to paid Polish rescuers of Jews (for supposedly lacking a purely heroic motive, even though Poles were far poorer under the German occupation than were the Danes). Jan T. Gross has gone as far as insinuating that Polish rescuers of Jews were greedy exploiters, even though all Polish rescuers were risking their lives, and most Polish rescuers of Jews did not require payment. Danish rescuers of Jews, in pointed fact, took hefty payments to ship Jews to Sweden. [I thank historian Mark Paul for locating this information.] Yahil writes: "At first, when transportation was largely carried out on a private basis, the cost ranged from 1,000 to 10,000 kroner per person. This meant that only the more affluent could afford to escape; the others--and they were most of the Jewish population--were forced to sell possessions in order to obtain money, and those who had nothing to sell simply ran and, as we have seen, hid as best as they could." (p. 261). The personal possessions sold by "many Jews" (quoting Rabbi Melchior)(p. 513), included furniture. (p. 488). As for greed and exploitation, Yahil comments (quote) In discussions on the events of those times both Jews and non-Jews usually justify the monetary demands of the fishermen. However, there were quite a few cases of embezzlement and exorbitant prices. On the other hand, there were also fishermen who transported refugees free of charge or refused any extra payment over and above `what was due' to them. (unquote)(p. 263). THE GERMANS ALSO GRANTED THE DANES THE LUXURY OF TIME Had the Germans reacted seriously, only a few rich Danish Jews would have been rescued. Fortunately, the Germans dallied, and Danish individuals and the Danish Underground had enough time to raise enough money to ship many of the remaining Jews to Sweden. Supposedly, no Jew was eventually left behind owing to inability to pay. (p. 262). However, money still ran out before the evacuation was completed, and the Jews in Sweden were forced to take out a large loan, with their property in Denmark serving as collateral, to pay for completion of the operation. After the war, Danish Jews repaid the loan. (p. 263). AN IRONY TO COMPLAINTS THAT THE POLISH UNDERGROUND DID NOT PRIORITIZE THE RESCUE OF JEWS. THE DANISH UNDERGROUND DIDN'T EITHER--BUT WE NEVER HEAR ABOUT THAT The money taken from the Jews for rescuing them was far greater than that required for the payment of minimum operating expenses. Fishermen were paid their wages. (p. 508). Most of the collected money was used by the Danish Underground for matters unrelated to Jews and their welfare. (p. 356). MORE ICONOCLASM OF DANES The author suggests that Danes rescued Jews not out of a love for Jews, but as an act of defiance against the Germans. (p. 277, 362-363). The legend of Danish Jews not being required to wear the Star, because Danish King Christian X threatened to don this humiliating symbol himself, is just that. (p. xii, 62). [Nazi star-wearing requirements were imposed on Jews in a very inconsistent manner. Thus, Jews were not required to wear the Star in various other places in German-occupied Europe.] DID THE GERMANS QUIETLY PERMIT THE DANES TO EXILE THEIR JEWS TO SWEDEN? The overall passivity of the Germans, during the entire prolonged rescue operation, was astonishing, and not even imagined in German-occupied Poland. It was worthy either of a massive conspiracy to disobey Jew-hunting orders or of a comedy worthy of HOGAN'S HEROES. In German-occupied Poland, post-Stalingrad Germans could be successfully bribed only occasionally, and then almost always only for relatively small offenses (e.g., black marketeering). Germans in Denmark were chronically receptive to bribes. With or without getting bribed, however, the Germans never penetrated hospitals (p. 243), turned blind during watchtower duty (p. 259), casually allowed refugee-laden vehicles to pass them (p. 266), utterly ignored Jews on trains heading for the coastal cities (p. 267), and discovered a sudden need to repair their patrol ships at precisely the time when Jews were being shipped to Sweden. (p. 267). To top it all off, the Germans sometimes allowed known remaining Danish Jews to go on their daily lives unmolested. (p. 319). LAUGHABLE GERMAN LENIENCY TO DANES "CAUGHT" RESCUING JEWS A caught Polish rescuer of Jews was almost always shot on the spot, by the Germans, along with his family (and sometimes the entire village) together with the Jews--unless he was publically hanged for several days as a warning to other Poles. German leniency to caught Danish rescuers was unbelievable. Germans released captured Danes to the custody of the Danish authorities, "forgetting" that the "offenders" would get little or no punishment. (p. 268). Danish police that were caught aiding Jews merely got a warning and reprimand. (p. 273). One captured Danish rescuer, Koppel, was allowed to keep his money and, after a beating from the Germans, was released. (p. 489). Rescuer Kiaer, who made 172 crossings, upon capture, was sent to a concentration camp, but, along with other captured Danish rescuers (p. 273) was never executed, and was treated well enough to survive the war. (p. 488). THE DANISH EXPERIENCE REFUTES HOLOCAUST-UNIQUENESS CLAIMS ABOUT A UNILATERAL NAZI OBSESSSIVE DRIVE OF KILLING ALL POSSIBLE JEWS, MOREOVER WHATEVER THE COST Yahil supposes that Danish defiance is what caused the Germans to back off their plans for Danish Jews. (p. xiii, 517). This explanation is dubious at best. If the Nazis were determined to exterminate Europe's Jews, whatever the potential military and political costs, why would they let a tiny nation thumb its nose at, and stymie, their grandiose genocidal project? In addition, conquerors normally do not consult the wishes of the conquered and, in Poland, any mere hint of defiance against the Germans was answered not by concessions but only by more savage repression and atrocities. It is likely that the Germans respected the Danes, unlike the Slavic untermenschen, as a fellow Teutonic people. If so, then the Germans let their feelings for Danes OVERRULE any desire to kill Jews, contradicting Holocaust-uniqueness proponents, who would us believe, by constant repetition, that the Nazis were out to kill ALL accessible Jews, no matter what. POLISH ANTI-SEMITISM A MEDIA-REPEATED GIVEN: DANISH ANTI-SEMITISM VIRTUALLY IGNORED Anti-Semitism existed in Denmark before the war and, perhaps ironically, actually underwent resurgence immediately after the war. (pp. 374-375). Danish rescuers had their own informant problem. (e.g., p. 87, 183, 277). After the war, 15,000 Danish collaborators were arrested. (p. 512). If this was all, and recounting the total Danish population of 4 million (p.
Konin: One Man's Quest for a Vanished Jewish Community	Richmond, Theo	1995	Pre-WWII Sunday Closing Laws Demystified. Have "You Still Alive!" Polish Remarks to Returning Holocaust Survivors Been Misinterpreted as Hostility When They Were Not? If you are interested in various arcane details about Jewish life in the past, this book is for you. This work is from the viewpoint of specifically named Jews in the text, as well as of Jews in general. Author Richmond interviewed many Jews from Konin who survived the Holocaust, many of whom lived in the USA. He also studied the local archives, and described a few survivors' visits to the town decades later. A glossary of Yiddish terms is included. In addition, Richmond explains various terms in throughout the text. For instance, SHEYGETS means "an uncouth gentile". (p. 45). This work features a very lucid, and sometimes nostalgic, view of Jewish life in Konin, Poland. The town, situated on the Warta River, was part of the region of Poland directly annexed to the Third Reich following the Nazi German-Soviet conquest of Poland in 1939.The descriptions of the German cruelties are quite graphic, notably the systematic burning of priceless Jewish books and Torahs. Thousands of local Jews were shot and buried in mass graves nearby, while others were dispatched to Treblinka.Unlike most Jewish authors, Richmond departs from a purely Judeocentric view of the events. He provides significant information on the German mass murders of local Poles. ASPECTS OF JEWISH RELIGION Differences between Jews and Christians, in terms of forms of worship, are usually framed in terms of the (perceived) Christian use of graven images. Richmond mentions this, but realizes that the issues are much deeper, (quote) The prohibition of the Second Commandment, the Prophets' battles with idolatry, the teachings of the rabbis, the cultural and economic traditions of the Ashkenazi Jews, all militated against a fostering of the visual arts. The only reference to painting in the Old Testament is in the context of lewdness and whoredom. [Ezekiel 23:13-16; p.517]. The Jews are not a people of the image. In the synagogue, they press their lips against the word, not an icon or holy statue. (unquote). (p. 122).[But cannot the accusation of idolatry of images, directed by Jews against Catholics, be turned around, by asking if kissing the Torah is not also a form of worship and therefore idolatry?] Not surprisingly, the author describes the major Jewish feasts and rites of passage. However, he also discusses lesser-known customs. Consider, for example, the observances of Tashlich at the Warta River, (quote) For centuries the Jews of Konin came to the river's edge on Rosh Hashanah for the annual ceremony of Tashlich. Facing east, toward Jerusalem, they would turn out their pockets and empty crumbs into the river to symbolize the casting of their sins upon the waters. (unquote). (p. 441). RECIPROCITY OF PREJUDICES The Jews who testified about their lives in prewar Poland reported varying experiences with anti-Semitism. Some experienced it, while others stated that they did not. (p. 52). Of course, prejudices went both ways, and the author is candid about this. For instance, a WWI-era religious Jew could end up in a Catholic hospital, where he would experience a Crucifix as follows, (quote)... above the doorway hangs the one-whose-name-must-not-be-mentioned, nailed to the cross. (unquote). (p. 195). SUNDAY-CLOSING LAWS NOT ONEROUS Jewish authors have frequently complained that the Sunday closing laws in interwar Poland forced Jews to either violate their Sabbath (Saturday) by working, or to be idle two days a week (Saturday and Sunday). Polish authors reply that the laws primarily applied to Jewish enterprises that employed Christians, and that they protected Christians from being put in a position where they would have to either work on Sundays or face negative consequences.In addition, the laws did not outlaw Jewish occupational labor on Sunday, as long as it was conducted privately or amongst fellow Jews. The experiences of the Konin Jews bears this out, (quote) By law, Sunday was supposed to be a quiet day in the Tepper Marik [Rynek Garncarski], although the food shops were allowed to open in the morning. But behind closed doors, tailors and artisans--unable to afford two days of rest--discreetly carried on working, while merchants caught up with their book-keeping, ignoring the Christian day of rest. It was a world within a world. (unquote). (p. 30). THE SELF-ATHEIZATION OF POLAND'S JEWS In 1936, Polish cardinal August Hlond spoke of Jews as freethinkers. Since then, he has been constantly censured for his statement, especially in works that deal with anti-Semitism and Polish-Jewish relations. While none of those interviewed in this book mention Hlond, they do touch on the self-atheization of Poland's Jews, and essentially validate some of Hlond's concerns.Consider the education of Jewish boys. Richmond comments, (quote) For all its failings, the traditional CHEDER did educate. At a time when the surrounding Christian population was largely illiterate, Jewish boys could read by the age of five or six. The CHEDER expressed the Jewish attachment to education and preoccupation with the written word. It produced Jews who could read the Hebrew liturgy and who knew their Bible. As secularization encroached on SHTETL life in the years leading up to the Second World War, the MELAMED's [teacher's] authority inevitably declined. (unquote). (p. 47).Jewish religious worship decreased, and non-religious and anti-religious movements gained in popularity. The author writes, (quote) Unfortunately, there are no sources to draw on for a precise survey of religious observances in earlier times. One can only assume that regular synagogue attendance in Konin remained on a high level until it declined somewhat in the latter half of the nineteenth century under the liberalizing influence of the Haskalah, and dipped sharply after the First World War as Zionism, secularism, and left-wing ideologies tempted yet more congregants away from the religious path. (unquote). (p. 211). RETURNING JEWISH SURVIVORS, AND POLISH HOSTILITY OR NOT? There is the Polonophobic meme of the malevolent Pole, angry that some Jews survived the Holocaust, and are now coming back to reclaim the property that the Polish squatters had acquired. Let us examine some basic facts. Of some 3,000 Konin Jews, only a couple of dozen survived the Nazi Holocaust. (p. 253). The Holocaust survivors interviewed by Richmond reported various reactions [not only anger!] from Poles upon their return. Interestingly, he remarks, (quote) Questions like "How is it the Germans didn't burn you too?" asked out of bald curiosity with no ill will intended, struck Jews as hurtful and insensitive. (unquote). (p. 253). This reminds us that the reactions of certain Poles, though automatically portrayed as malicious in nature in various Holocaust-survivor testimonies and especially in Polonophobic Holocaust lore, were not necessarily so!
Auschwitz	Dwork, Deborah	1996	Severe Postwar Housing Shortage, and Not "Polish Greed and Anti-Semitism" Explains Why Poles Were Not Delighted When Jewish Survivors (Owners) Turned Up Alive! This book is much more than about Auschwitz. For example: IMPERIALISTIC NATIONALISM AND EMANCIPATORY NATIONALISM: A FUNDAMENTAL DIFFERENCE "Nationalism" nowadays is often a dirty word, and is demonized by LEWAKS. In actuality, there are different kinds of nationalism, only some of which are repulsive. While discussing the 19th-century German rule over western Poles, Dwork and van Pelt comment: "What had been a domain of encounter became a battlefield where the imperial and integral nationalism of the Germans faced the functional and emancipatory nationalism of the Poles." (p. 48). Quite a difference between nationalisms! THE GERMAN VOTERS WELL KNEW THAT HITLER HAD WARLIKE, IMPERIALISTIC AMBITIONS Contrary to those who exculpate the Germans as voting Hitler into power merely in order to avenge and rectify the "injustices" of Versailles, or out of the desperation caused by hyperinflation, the authors recognize the fact that Hitler plainly wrote in MEIN KAMPF about his plans for a massive war for lebensraum against the Slavic east. What's more, this was not only well known to Germans in general, but enthusiastically supported by them. (pp. 82-83). (While it is technically true that Hitler didn't win an absolute majority, it begs the question why the Nationalist and Catholic deputies deliberately chose to push him over the top (p. 96), giving him totalitarian rule.) AUSCHWITZ: POLES BEFORE JEWS AS VICTIMS Dwork and van Pelt realize that the Auschwitz camp was created for Poles. (p. 168, 173, 181). Its conversion into an extermination camp for Jews came much later. Nor was the latter a foregone conclusion. In fact, the Final Solution first envisioned the mass resettlement of Europe's Jews to the Lublin-area, then Madagascar, then to German-ruled Russia--the latter similar to the planned eastward mass-resettlement of Poles (GENERALPLAN OST). The decision to systematically exterminate the Jews was made only after the Red Army had failed to collapse as expected, and the region for planned resettlement of Jews remained under Soviet control. (p. 287, 293). DESPERATE HOUSING SHORTAGE IN POSTWAR POLAND [WHY SOME POLES WERE NOT EXACTLY THRILLED WHEN HOLOCAUST SURVIVING JEWS RETURNED TO RECLAIM THEIR PROPERTY] Much has been said (e. g., by Jan T. Gross) about Polish "greed" and (what else?) anti-Semitism in acquiring post-Jewish properties, and occasional (and much exaggerated) Polish hostility to Jewish survivors showing up to reclaim their properties. Inadvertently, the authors correct these misconceptions while discussing postwar Auschwitz: "Practical and theoretical considerations prompted the severance of the stucco barracks from the memorial camp. THERE WAS A CRIPPLING LACK OF HOUSING IN POLAND IN 1945, and these structures were spacious, well-built, intact, and available for immediate occupancy." (p. 360; emphasis added). POLAND'S POST-WWII WESTERN BORDER It is interesting to note that the post-WWII Odra-Nysa (Oder-Neisse) boundary coincided with the east-most deployment of Germans before the year 1200 A.D. (p. 24). WHO'S TRIUMPHALISM AT AUSCHWITZ? The authors touch on the postwar history of Auschwitz-Birkenau, and, while discussing the controversy about the Carmelite convent and the crosses, they refer to the Christian symbols as expressing triumphalism over the Jewish victims. Using the same reasoning, shouldn't the Stars of David be considered a form of triumphalism over the Christian victims of this camp? After all, it is not the Poles who are telling the Jews that Jewish suffering cannot freely be commemorated. It is the Jews who are telling the Poles that Polish suffering cannot freely be commemorated!
I Saw Poland Betrayed: an American Ambassador Reports to the American People	Lane, Arthur Bliss	1948	A True Friend of Poland. Postwar Housing Shortage (Why Poles Not Thrilled By Unexpectantly-Returning Jewish Survivors). Kielce Pogrom No Spontaneous Anti-Semitic Riot. This seminal work is nothing less than a one-volume history of Poland from 1944-1947. It provides so much detail in just one book, and includes such things as pictures of then-General Eisenhower's visit to war-ravaged Poland. FASCIST! FASCIST! MANTRA OF COMMUNISTS (AND NOW OF LEWACTWO AND ANTIFA) The author (p. 181) pointed out that the definition of a Fascist was often very elastic: "...that some well-informed persons had even gone so far as to define a Fascist as a person not in one hundred per cent agreement with Communism." Left-wingers (including LEWAKS) had used the term Fascist in this manner since time immemorial. Lane also includes a statement of Stalin saying that, whatever the negative American response to Soviet-made events in Poland, Americans will soon forget about it and move on to other things (p. 312). Ah, the more things change, the more they remain the same! THE OCCASIONAL POLISH HOSTILITY TO RETURNING HOLOCAUST-SURVIVING JEWS CONTEXTUALIZED Arthur Bliss Lane assesses the state of housing in postwar Poland, and how the Communists exploited it, as follows (p. 279): "We received reports from the larger cities--Krakow, Poznan, Gdansk, Katowice, and Lublin--that those persons who refused to sign the manifesto were told that they would probably lose their living quarters and their jobs unless they reconsidered their attitude. The housing shortage was critical all over the country, especially in cities such as Warsaw and Gdansk, where the destruction made it almost impossible to find shelter." Well, duh! Might not a "housing shortage...critical all over the country.." suffice as an explanation for many Poles not being exactly thrilled when Jews came back to reclaim their property, and even killing them on very rare occasions (300-600 killings out of some 300,000 returning Jews)?Ambassador Lane goes even further. He gives the reader a taste of the devastation of Poland by the Germans and Russians and the destitution of the Poles (partly quantified: p. 317). He even includes a surreptitious photo that shows a large Russian convoy taking away looted Polish property, and also informs the reader that the Red Army had seized 200,000 tons of grain from Polish lands. Furthermore, Lane points out (p. 219) that Poland was undergoing a serious shortage of grain that could lead to famine. KIELCE POGROM: NO SPONTANEOUS POLISH ANTI-SEMITIC RIOT Lane provides some detail on the so-called Kielce Pogrom (pp. 246-251). He remarks: "But almost all sources agreed that the militia had been responsible to a great extent for the massacre, not only in failing to keep order but in the actual killing of the victims, for many had been shot or bayoneted to death...(p. 248). Yet no members of the militia had been brought to trial...the underlying cause of the pogrom was the growing anti-Semitism which, even our Jewish sources admitted, was caused by the great unpopularity of the Jews in key government positions. These men included Minc, Berman, Olszewski (whose real name was said to be Specht), Radkiewicz and Spychalski...It was known, furthermore, that both the U. B. and K. B. W. [Communist secret police] had, among their members, many Jews of Russian origin. (pp. 250-251)." Lane (p. 251) suspects that the "unbelievably inefficient" manner in which the militia and the U. B. (Bezpieka, or UB) had handled this situation points to at least some degree of conspiracy. Otherwise, Lane does not address the issue of whether or not those "mob" members clubbing the Jews were themselves planted Communist agents. He does point out that accusations of the "tardy response of the Church" (recently exhumed by Jan T. Gross) had been fueled by the coincidental absence of the Bishop of Kielce, Monsignor Kaczmarek (p. 249). If indeed a staged Communist event, the so-called Kielce Pogrom certainly had the desired effect: "So, emphasis in the United States press was placed on the anti-Semitism still existing in Poland, rather than on the significance of the rigging of the referendum (p. 249)." In other words, the death of a few dozen Jews was deemed more newsworthy than the enslavement of 30 million Poles. What else is new? THE ZYDOKOMUNA In addressing Jewish Communism (Zydokomuna) as a factor, Lane (p. 252) quoted some Jewish relief officials who opined that not more than 5% of the repatriated Polish Jews were Communistic in their viewpoint. Considering the literacy and high intelligence of Jews, even 5% was a dangerously large percentage. [It is the leadership positions that count. More recent studies (e. g, Krzysztof Szwagrzyk) indicate that 37%-50% of the leadership of the hated Bezpieka was Jewish, while only 1% of Poland's postwar population was Jewish.] THE EARLIER SELLOUT OF POLAND AT TEHERAN (1943) AND YALTA (1945) Lane devotes some detail to the double-dealing of Roosevelt behind the Poles' backs. The sellout of Poland included President Roosevelt openly lying to Polish-American leader Charles Rozmarek, even using a prewar map of Poland as part of the deception (p. 96). Throughout his travels across Poland, Lane was keenly aware of the terror created by the Communist secret police (U. B., or UB). He was well aware of the fact that free elections were unimaginable under such circumstances, long before the farcical elections of January 17, 1947 that officially brought the Communists to power. Soon thereafter, Lane would not take it any more. He resigned his position as ambassador in order that he could freely speak to Americans about the crime of betrayal that had been done to Poland.
Poland 1946	Vachon, John	1995	Occasional Polish Hostility to Holocaust Survivors: the Real Reason. Pro-Communist Author on Poland's Wartime Destitution. I give this work two stars because, while the photos are priceless, the text is of little value. The author comes across as a superficially-minded tourist, and skirts around important issues. He is silent about the Communist terror going on in Poland. In the Introduction, Brian Moore identifies himself, and photographer John Vachon, as left-wingers. (p. xvi). It shows! Vachon expresses support for the Communist puppet government. (p. 51). He repeats egregious falsehoods straight out of Communist propaganda,. He conflates the ARMIA KRAJOWA (A. K.) with bandits (p. 64), and actually believes that General Anders was behind the (so-called) Kielce Pogrom. (p. 82). One photo (p. 94) shows a message board with various Communist-propaganda posters. One poster says "Three Times Yes", which is an allusion to the so-called Polish People's Referendum of mid-1946. Another poster warns of the dangers of a return of capitalism. WHY POLES WERE NOT EXACTLY THRILLED WHEN HOLOCAUST-SURVIVING JEWS RETURNED TO RECLAIM THEIR PROPERTY The photos in this work feature the crushing destitute of post-WWII Poles. Many photos show the wartime devastation, notably the ruins of Warsaw. It was staggering. Although Vachon repeats the"Poles are anti-Semites" mantra, he makes it easy to see why Poles were sometimes hostile to Jews who came back to reclaim their properties. Usable property was in short supply. For instance, one of the photos (p. 146, described on p. 155) shows Poles living in the cellars of the ruins of their homes. [This was at a village, and does not count the countless Poles living in the ruins of Warsaw and other large destroyed cities.] No wonder that the new Polish owners were not exactly thrilled when the presumed-dead former owners turned up alive to reclaim the property! DOES NOT FORGET THE POLISH EXPELLEES FROM THE KRESY Especially sad are the photos which show the abject misery (and disease) of those who had been expelled from the Kresy or returned from Siberia. (p. 41, 114, 115, 116, 117). Obviously, the German expellees, the VERTRIEBENE, were not the only ones who suffered because of the Big-Power-decreed expulsion/resettlement processes.
Martyrs of Charity	Zajaczkowski, Waclaw	1989	Why Jews Were Betrayed. Why Property Disputes. Kielce Pogrom Subterfuge at the USHMM (United States Holocaust Memorial Museum). In this painstakingly-detailed work, Zajaczkowski catalogues over 700 locations (listed alphabetically) where Germans murdered Poles for aiding Jews (pp. 119-291). In most of them, there were at least several Polish victims (often tens or hundreds), so the total known Polish death toll is at least in the thousands. The massive Polish sacrifices refute the odious anti-Polish comments of the likes of Menachem Begin (p. 73), etc., who accused Poles of doing virtually nothing to save Jews. It also upends the absurd implied equation of the possibilities enjoyed by Danes and Poles. FUGITIVE JEWS BETRAYED UNDER TORTURE, NOT VOLUNTARILY Jews and Poles falling into German hands were frequently tortured to force them to identify other Polish benefactors and/or hidden Jews (e. g., p. 159). For this reason, the low survivorship of fugitive Jews should not be taken as evidence of Poles willingly betraying fugitive Jews. POLES HONORED BY YAD VASHEM ARE THE TIP OF THE ICEBERG As for the numerous but very limited number of deserving Poles honored at Yad Vashem, Zajaczkowski comments: "There are tens of thousands of similar cases in which Jews saved by the sacrifices of their Christian brothers in Poland, respond with contempt and denigration." (p. 272). Significant detail is presented about Polish aid to the Warsaw Ghetto Uprising (pp. 242-250)--almost never shown in Holocaust films! The AK's aid to Jews (e. g., p. 148, 182, 198, 223, 236, 245, 246, 252-254, 272) is also recounted. Did you know that a Polish pilot flew some Jewish parachutists into Hungary in a futile attempt to start an uprising among Hungarian Jews? (p. 287). POSTWAR HOUSING SHORTAGE: THE REAL REASON THAT POLES WERE NOT THRILLED WHEN HOLOCAUST-SURVIVING JEWS RETURNED TO RECLAIM THEIR PROPERTY! This 1988 work is timeless, as the same old Polonophobic arguments keep reappearing. For instance, the postwar Jewish property issue, polemicized by Jan T. Gross in his FEAR and to this day (2019), was debunked by Zajaczkowski: "In overcrowded Polish cities where one single room had to accommodate two or three families after the war, a reluctance to vacate the premises when they were claimed by the returning Jews was by Jewish historians branded as `antisemitism'..." (pp. 59-60). "AUSCHWITZ IS NOT A PLACE FOR PRAYER". SAYS WHO? In his preface, J. B. Sheerin discusses the Auschwitz Carmelite Convent controversy (pp. 28-30). It is obvious that advocates of the "empty sky" over Auschwitz are attempting to impose their God-rejecting beliefs on those who believe differently! GERMAN GUILT DIFFUSION REPUDIATED: NO VALID DUALISM BETWEEN GERMANS AND NAZIS Dyed-in-the-wool Nazism was in no sense atypical amongst the German population. Every third German family had at least one member in the SS or Gestapo (p. 83). DO NOT BLAME CHRISTIANITY FOR THE HOLOCAUST Against the portrayal of medieval Christianity as a prelude to the Holocaust, Zajaczkowski presents evidence (pp. 89-90) that, for much of this time, Jews enjoyed greater privileges than 95% of the Christian population. Also, in prewar Poland, Jewry had enjoyed an unprecedented political and cultural renaissance (pp. 38-39). SO-DESIGNATED POLISH ANTI-SEMITES (AS ENDEKS) REJECTED EVEN MILD NAZI ANTI-JEWISH POLICIES Members of the Polish Bar Association, who before the war had resented the disproportionate number of Jews among them, later refused a German order to disbar its Jewish members. For this act of defiance, they paid with one-way trips to Pawiak and Auschwitz. (p. 240). THE KIELCE POGROM AT THE USHMM: IMPLICITLY CONNECTING POLISH CONDUCT WITH NAZI GERMAN CONDUCT Author Zajaczkowski includes a photo of the United States Holocaust Memorial Museum's exhibit of the Kielce Pogrom (p. 106), although this wasn't even part of the Holocaust. This is usually rationalized as a teaching of what happened to the Jews after the Shoah. Using the same logic, the United States Holocaust Memorial Museum (USHMM) could include the Jewish mass murder of Arab civilians at Deir Yassin. The Jewish victim had quickly become a Jewish victimizer. The false and arbitrary connection of the comparatively-trivial Kielce Pogrom (1946), to the German-made Holocaust of 6 million Jews (1941-1945) that had ended over a year earlier, is a rather transparent German guilt-dilution tactic, and is one that transfers part of the"bad smell" of Nazi German crimes onto Poles.
Poland 1945: A Red Cross Diary	Johnston, Russell R.	1973	Occasional Polish Reluctance to Return Post-Jewish Properties Was Completely Rational. An Eyewitness Account. Forced Communization of Poland. The Crushing Oppression of Postwar Poles and Rampant Disrespect of Property. This diary covers the Middle East, Russia, and Poland. My review is limited to the latter. INTRODUCTION The author's stay in Poland lasted from end-August 1945 through April 1946. When he first arrived at the ruins of Warsaw, he was less than a year removed from the Germans' systematic destruction of Warsaw that had followed the Soviet-betrayed Warsaw Uprising, and only several months removed from the Red Army's "liberation" of Warsaw's ruins. He stayed at the Polonia Hotel (p. 110), one of the few locally remaining usable structures. When the wind blew, he could sense the dust of bricks and smell the sweet-sickly odor of tens of thousands of decomposing corpses. (p. 112). Constantly collapsing walls were killing hundreds of additional Poles.Pointedly, the privations of the people shocked the author: According to investigations by the American Red Cross, overall, over two and a half million Polish children were dangerously undernourished, five million children had inadequate food, and the infant mortality rate was a staggering 25%. (p. 168). WHY POLES WERE SOMETIMES UNKIND WHEN JEWS TURNED UP ALIVE AND TRIED TO RECLAIM THEIR PROPERTY The Holocaust establishment has demonized Poles as greedy and (what else?) anti-Semitic for occasionally wanting to hang on to post-Jewish properties when the original Jewish owner turned up alive. The American reader is misled into thinking that Poles were acting under normal circumstances. They most certainly were not. Although author Johnston does not mention Jews, he does shed light on the oppressive conditions facing Poles, which provides the usually-missing context. Property rights did not exist even though the wartime destruction and c0nfiscations had ended. Johnston commented, "The worst in Europe, in fact. The people on the farms especially had little or nothing to carry them through the winter. First the Nazis and then the Russians had taken about anything and everything that could be moved. Besides that, most of the fields were still planted with land mines." (p. 111). The systematic sacking of Poland by the Soviet"allies" was blatantly obvious. Every day, Johnston saw truck caravans going eastward, carrying looted Polish goods that included everything from bicycles to heavy machinery to farm animals. (p. 118). When in former East Prussia, he saw that: "...the Red Army soldiers stationed here have helped themselves to everything that could move." (p. 136). While in former East Prussia, he commented: "Banditry, Tang tells us, is on an increasing scale, and no man's belongings are safe from thieves, or from Russian soldiers." (p. 136). It is not difficult to deduce what the Pole must have been thinking when the Holocaust-surviving Jew turned up: First the Russians, and now the Jew, can and will take what little I have! THE AUTHOR APPRECIATES THE INJUSTICE OF THE CHURCHILL-ROOSEVELT BETRAYAL OF POLAND AT TEHERAN (1943) AND YALTA (1945) Shortly after his arrival in Warsaw, Johnston assessed the situation. He remarked: "The Poles were a volatile, friendly people who deserved far better from their allies than to be turned back to the Russians now, without a right to choose." (p. 110). He adds that, "I've been in Warsaw just two weeks, but already I'm convinced it is a captive cityâ€“that the Russians have taken over and are here to stay. The evidence is grim and everywhere to see." (p. 118). In many large towns and cities, the Soviets were building long-lasting concrete obelisks with Hammers and Sickles, and to the likes of Stalin. (p. 122, pp. 134-135). THE ONGOING FORCED COMMUNIZATION OF POLAND AND THE RAMPANT COMMUNIST TERROR No sooner had the Russians entered Poland than: "A reign of terror followed, and opposing patriotic groups and political parties were manhandled, murdered, and deported." (p. 159). New restaurants in Warsaw, open by early 1946, were the scene of arrests by the NKVD of Poles attempting to communicate with foreign visitors. (p. 153). Johnston adds:"And, most significant and tragic, I've seen the hurried groups of white-faced citizens of the so-called upper class being hustled through the early morning streets by the Russian NKVD." (p. 118). The author describes how the NKVD arrested a young man engaged to marry one of the foreigners, and sent to a labor camp, for being born in the "wrong" class and for have once been a member of the Polish Underground. (pp. 151-152). On top of all this, Polish war hero General Anders was now demonized a traitor, and the families of his soldiers were forced to attempt to flee Poland. (pp. 153-154). AUTHOR DOES NOT FORGET THE KRESY EXPELLEES German revanchists commonly complain about the conditions facing the German expellees from the Recovered Territories (the VERTRIEBENE). It turns out that the Polish expellees from the Kresy did not have it easy either. While learning of the expellee Poles set to arrive in former East Prussia, he writes: "Those riding in boxcars will have to pay a fee of two hundred zlotys, while those who can't pay this fee must ride on open flatcars exposed to the wind and snow. The only belongings they'll be allowed to bring with them will be what they can carry...The poor devils on the flatcars will be living like that for days, maybe weeksâ€“who can say?...They'll literally freeze to death...others will contract pneumonia and die later on. Polish winters can be hell..." (pp. 136-137).
Unused Jewish Communal Properties (e. g, Cemeteries) Repurposed--But So Are Everyone Else's			

The History of a Forgotten German Camp: Nazi Ideology and Genocide at Szmalcowka	**Ceran, Tomasz**	**2014**	**Little-Known Nazi-German Genocide of Poles (Polokaust), De-Germanized Nazis, Polish (and Not Only Jewish!) Cemeteries Destroyed! Everybody has heard a million times about the 6 million Jews. Although this is not a book on Genocide Recognition Equality, it still forces the reader to confront this issue. Author Tomasz Ceran reminds us that WWII cost the lives of nearly 39 million civilians as well as over 21 million soldiers. (p. 33). The setting of this book is the northwest part of German-occupied Poland, which was annexed directly to the Third Reich following Poland's defeat in the 1939 German-Soviet invasion of Poland. In Gdansk Pomorze (Pomerania)--a small region--the Germans murdered around 40,000 Poles (mostly intelligentsia) in 1939 and early 1940 alone. (p. 38). Much of this book is about the Poles imprisoned in a German camp at Szmalcowka (near Torun). WARNING: The descriptions of German cruelties are graphic, and may upset the sensitive reader. The main focus of my review is not the camp. It is the long-term issues raised by German thinking and German conduct. GERMAN GUILT DIFFUSION: ADDRESSING THE DE-GERMANIZATION OF THE NAZIS Ceran makes the issue clear, "When I use the term 'Nazis" I am in no way trying to take responsibility away from the German people for these crimes; nor do I wish to create a non-existent nation of Nazis. My intention is only to pinpoint this state and these people not in a general sense but within a precise historical reality. Unfortunately, the fact that the Nazis were German is today not obvious to everybody." (p. 190). Indeed! THE POLOKAUST: BECAUSE OF HOLOCAUST SUPREMACISM, PEOPLE HAVE NO IDEA THAT POLES WERE ALSO GENOCIDAL VICTIMS OF THE NAZI GERMANS To add to many other such examples, Ceran writes, "Henryk Klimek, who was brought to the camp when he was nine years old, together with five siblings, has for many years been going to schools, libraries, community centers in Poland and Germany, telling young people about what happened in Poland during the war. In May and June 2004 he was invited by the Maximilian-Kolbe-Werk association to come to nine schools in Cologne. At one meeting a junior high school student asked him if he was Jewish. Surprised by the question, he replied that he was a Pole and asked why she wanted to know. The German student explained that she was taught at school that during World War II the Germans 'liquidated' only Jews." (p. 9). Surprise...surprise...THE GERMANS DESTROYED POLISH CEMETERIES, AND NOT ONLY JEWISH CEMETERIES The customary mystification of the Holocaust has included the unilateral focus on Germans destroying Jewish communal properties, notably Jewish cemeteries. Modern Holocaust-related displays have featured the MATZEVOT (tombstones) from onetime Jewish cemeteries. However, the Germans also destroyed Polish cemeteries, such as the one in the Torun-Mokre district. The Germans forced Polish laborers to disinter the bodies of the Poles and to smash up the gravestones with hammers. (p. 128). Of course, we never hear about that. POKING FUN AT THE GERMAN RACISM THEN DIRECTED AT POLES Think of the blonde, blue-eyed ideal of the German Master Race. Ceran quips, "In occupied Poland, there was this popular rhyme: 'Take Hitler's dark hair, / And Goering's fat belly. Add Goebbels' short looks, / Mix it all up / And what comes out of the brown mass? / The Germanic noble type of race.' (p. 31). POKING FUN AT THE GERMAN RACISM NOW DIRECTED AT POLES Author Ceran brings up the Nazi (actually, also pre-Nazi and post-Nazi) German teachings about the Poles as an incompetent people that need the German master, as they are incapable of managing a nation-state [e. g. POLNISCHE WIRTSCHAFT]. His satire of this teaching is German chauvinism is biting: "This must sound ironic when considering that it was the Germans who, for centuries, had been unable to create a uniform state organism, but only a conglomeration of more than 300 small states, even when taking into account the fact that in modern times the model of a complex state (COMPOSITE STATE) was not something particularly extraordinary." (p. 25; Italics in original). [This kind of German thinking lives on to this day, in the form of the likes of Angela Merkel, who would have the world believe that Poles are neither worthy nor competent in having a sovereign nation, and need the wise Germans to tell them what to do through their mouthpiece (the European Union).] WHICH POLES HAVE VALUABLE GERMAN BLOOD? The DVL (VOLKSLISTE), sometimes portrayed as a favor that Germans did to some Poles that they would never contemplate doing for any Jews, was no such thing. It was merely an effort to identify and re-Germanize those Germans that had become Polonized over time. [BTW, some Jews were Aryanized by top Nazi officials. See, for example, LIVES OF HITLER'S JEWISH SOLDIERS, by Rigg.] As with Jews and Mischlinge, Nazi racial classification policies on Poles of transitional Polish-German ethnicity were not even internally consistent. Thus, members of the very same family could be assigned to different categories in the VOLKSLISTE. (p. 89). [Just as one German Jew could be classified an Aryan, while his brother could remain condemned as a Jew.] Albert Forster had an expansive interpretation of which Poles have German blood. This allowed enough Poles to qualify for the VOLKSLISTE to provoke resentment among some Germans. (p. 40). One Pole noted was ironically defiant in refusing to sign the DVL. He retorted to his Hun masters, "Since I'm already a 'Polish pig'. I'd prefer to stay one." (p. 90). Bravo! LIKE POLES LIKE JEWS: WHO TO KILL, AND WHO TO EXPLOIT FOR FORCED LABOR? Before he quotes Hans Frank, Ceran points to the dilemma-of-sorts facing the Nazis, "As a biographer of the Governor-General had noted, simultaneous extermination and exploitation were impossible: It is hard to kill a cow you want to milk. Frank combined the'unpleasant' (tolerating the influx of Polish and Jewish elements) with the 'useful' (exploiting them as a labor force)." (p. 61).**
Galician Trails: The Forgotten Story of One Family	**Zalewski, Andrew**	**2012**	**Not Only Jewish Cemeteries Were Desecrated, Repurposed, or Destroyed. Poles' Were Too (But Nobody Talks About That): GALICIAN TRAILS includes interesting information. For instance, one learns that the Soviets used bulldozers to destroy the Polish cemetery, in 1980, in Stanislawow (Ivano-Frankivsk). (p. 329).]And yet various exhibits of MATZEVOT (Jewish tombstones) in the West, by their Jewish-exclusive nature, create the impression that only Jewish cemeteries met this fate.] This work is partly biographical in nature, and emphasizes the Polish, Jewish, and German roots of the author. It tells the reader about the everyday relations between Poles, Jews, and Ruthenians (Ukrainians). It focuses on the Jacquerie of 1846, the reign of the Austrian Emperior Franz Jozef, and the 1918 Polish-Ukrainian War. Unfortunately, the author is sometimes rather superficial in his descriptions of events. For instance, his analysis of the pogroms of 1918 can stand significant improvement. For corrective, please click on, and read my review of Morgenthau's All in a life-time.**
The Unquiet Ghost: Russians Remember Stalin	**Hochschild, Adam**	**1994**	**The Especial Horrors of the Gulag in Kolyma. And Not Only the Remains of Jewish Dead Are Disrespected!Nowadays, in common Holocaust materials, Poles are blamed for looting the cremains of Jews and of insufficiently respecting the sites of Jewish dead in Poland. However, grave robbery is as old as human history, and disrespect to the dead is likewise.For example, author Hochschild describes how the remains of Soviet dead can be treated. He writes, "There are so many bones still lying about, said one account I read, that today in the summer Kolyma children use human skulls to gather blueberries.(p. xxv). We never hear about THAT. KOLYMA: MUCH LIKE A NAZI GERMAN DEATH CAMP--ONLY SLOWER DEATHS The gold-mining camps in Kolyma had an annual death rate of 20%. (pp. xxiv). Historians' estimates, of the total death toll at Kolyma alone range from 250,000 to over 1,000,000. (p. 237).Some parts of Kolyma rivalled the death rate of the Nazi German death camps. Hochschild compared the fate of prisoners, depending exactly upon where they were sent, to the decisions made by Mengele at Auschwitz. He asks, "Or to a place like Camp Expeditsiony, near the Arctic Circle, where from one group of six hundred prisoners sent there in 1939, one hundred survived the first winter, and only one was still alive six years later?"**
Night of Stone: Death and Memory in Twentieth-Century Russia	**Merridale, Catherine**	**2000**	**An Inadvertent Counter to Jewish-Cemetery-Desecration Memes. Gravestones, Cemetery Lands (Not Only of Jews!) Were Freely Repurposed Recent Holocaust-related programs have falsely painted Poles a heartless, primitive people for not preserving long-abandoned Jewish cemeteries, and for repurposing long-unused Jewish cemeteries, including their gravestones (matzevot). Other reviewers have already described the overall content of this book, so I do not repeat them. Instead: THE ONGOING RELEVANCE OF THIS BOOK IN THE LIGHT OF CURRENT EVENTS The Soviet Communists waged war on religion, and this included the desecration and repurposing of cemeteries on a large scale. This became a rather graphic precedent of how cemeteries, belonging to a bygone era, can be treated throughout the Soviet bloc.During the Nazi German occupation of Poland, the Germans murdered nearly all of Poland's Jews, leaving behind countless Jewish cemeteries that had no remaining Jews to use them or at least maintain them. In this review, I focus on the information, provided by author Catherine Merridale, which unintentionally demolishes the anti-Polish images that have been created, particularly in media and in Holocaust Museums, on the long-unused Jewish cemeteries in Poland, and especially their matzevot (tombstones). The customary American exhibits of matzevot, which are becoming more and more common, are subtle and manipulative. They take advantage of the fact that most American viewers know absolutely nothing of the realities of cemetery reuse, especially in the former Soviet bloc, and they thereby generate feelings that are unilaterally favorable to Jews (e. g, the politics of victimhood) and prejudicial against Poles. The viewer sees a matzeva and feels sorry for the human being that was identified by it. He then cannot help but conclude that Poles must be some kind of very base or primitive people for having repurposed the land of unused Jewish cemeteries, and for having reused the matzevot as paving or building stones. The truth behind such seemingly-reprehensible conduct, which in no sense was limited to Jewish cemeteries, is elaborated below. The repurposing of the matseva (maceva) is also being highlighted, context-free, in Poland, by Lukasz Baksik and Mikola] Glinski for example, and at locations such as Plaszow. (See: culture.pl/en/work/the-matzevot-for-everyday-use-lukasz-baksik). NOT ONLY OF JEWS! GRAVESTONES OF DECEASED RUSSIANS WERE RE-USED AS BUILDING BLOCKS FOR CONSTRUCTION Catherine Merridale writes,"An extension to the Dinamo factory in Moscow was built on the consecrated ground of the cemetery that formerly belonged to the Simonov monastery. MANY OF THE STONES WERE TAKEN FOR THE NEW BUILDING, and the remaining space was used to build apartment blocks for the expanding workforce." (p. 136; Emphasis added). CEMETERY LANDS OF INTERNED RUSSIANS FREELY REPURPOSED FOR "FRIVOLOUS" (ENTERTAINMENT) PURPOSES The author writes, "From 1920 the Soviets in several cities began to discuss proposals to turn old cemeteries into parks...Still in Moscow, cemeteries attached to the Aleksyev and Danilov monasteries became workers' clubs and parks, while the Pokrovskoe cemetery was razed and leveled for a soccer field in 1924." (p. 136). RUSSIANS FELT NO GUILT ENGAGING IN RECREATION ON THE FORMER BURIAL PLACES OF RUSSIANS Merridale continues,"The policy of obliteration worked. People who played soccer on the haunted ground would soon forget its origin. Migrant workers and new residents from distant villages would have no memory of the old landscape, NO SENSE OF DESECRATION. Very few city dwellers were even aware of the fact that their apartment blocks were built on bones." (p. 136; Emphasis added).Now compare all this with those Jews who try to lay a guilt trip on Poles (the PEDAGOGIKA WSTYDU), often for selfish, political purposes. They do this by complaining that Poles generally feel no sense of shame, guilt, or even acknowledgment of the fact that their homes in Warsaw are built on top of the ruins of the onetime Warsaw Ghetto, or that some of the village paving stones they are walking on were onetime matsevot (maceva), or that Poles are enjoying themselves playing soccer on land that was once a Jewish cemetery, etc. NOT ONLY POST-HOLOCAUST JEWISH CEMETERIES WERE VARIOUSLY NEGLECTED, DESECRATED, LOOTED, OR CO-OPTED BY LOCALS With reference to the cemeteries of interned Russians, Merridale comments,"The 'disordered state' of many graveyards was beyond the control of busy clerks; there was no one to stop the grazing and the chicken keeping; THE MARBLE AND THE BRONZE WERE PILFERED; and drunks slept well among the leaning stones." (p. 137; Emphasis a dded).RUSSIAN GRAVESTONES, ETC., WERE REUSED IN CONSTRUCTION ON A STAGGERING SCALE The above-mentioned examples were no fluke. Just the opposite. Catherine Merridale continues, "By the 1930s, however, the effects of this neglect provided the Finance Commissariat with its chance to seize and recycle anything that was still worth stealing. Local soviets drew up lists of their graveyard assets, reckoning their value in tons of stone and negotiable metal. Gravestones, especially any that were made of fine marble, were removed for building projects. The older stations of the famous Moscow metro still contain LARGE QUANTITIES OF TOMBSTONE MARBLE (most of the marble for the statues on the platforms of the Revolution Square station came from the cemetery of the Don monastery). Iron, bronze, and granite were also taken, sometimes directly for industrial use and sometimes for resale. In 1931 a secret estimate concluded that the closure of old cemeteries would yield more than forty thousand tons of usable metal for the national industrialization drive." (p. 137; Emphasis added).**
Death to Dust: What Happens to Dead Bodies	**Iserson, Kenneth V.**	**1994**	**Cemeteries Are Not Eternal. Inadvertent Contextualization of Repurposed Jewish Cemeteries in Post-WWII Poland Following the German-Made Holocaust. Author Kenneth V. Iserson has written a detailed book on every imaginable aspect of death and dying. I focus on its relevance to current events. INTRODUCTION During the Nazi German occupation of Poland, the Germans murdered nearly all of Poland's Jews, leaving behind countless Jewish cemeteries that had no remaining Jews to use them or at least maintain them. I focus on the information, provided by Iserson, which inadvertently demolishes the anti-Polish images that have been created, particularly in media and in Holocaust Museums, on the long-unused Jewish cemeteries in Poland, and especially their matzevot (tombstones).The customary American exhibits of matzevot, which are becoming more and more common, are subtle and manipulative. They take advantage of the fact that most viewers know absolutely nothing of the realities of cemetery reuse, and they thereby generate feelings that are favorable to Jews (as per grievance politics) and prejudicial against Poles. The viewer sees the matzeva and feels sorry for the human being that was identified by the matzevot. He then cannot help but conclude that Poles must be some kind of very base or primitive people for having repurposed the land of unused Jewish cemeteries, and for having reused the matzevot as paving or building stones. The truth behind such conduct, which is perfectly-normal and perfectly-proper, is entirely different, as Iserson makes clear, and as is elaborated below. THE INSUPERABLE PROBLEMS CREATED BY THE EXERCISE OF TRIBAL RIGHTS The Holocaust Industry is trying to arrange the retroactively-acting bestowing of effective tribal rights to Jews, so that it can demand compensation for onetime Jewish intestate and communal properties. If this cannot be done through law, then it can be imposed by political manipulation--in accordance with a made-up"moral duty" to be imposed upon the people of Poland and other once German-occupied nations (the PEDAGOGIKA WSTYDU; the Pedagogy of Shame). Ironically, were the Holocaust Industry to succeed in this, it would only open-up new quandaries. As an example, the"Who is entitled to compensation?" quandary is vividly illustrated by even the clear-cut situation of doing belated justice to American Indians. Iverson writes, "United States law now allows Native Americans to request the return of pilfered tribal remains and sacred and ceremonial objects from museums...In another case, archeologists and representatives from the Hopi, Zuni, and White Mountain Apache tribes met in June 1993 at Grasshopper, on the Fort Apache Indian Reservation in east-central Arizona, to decide the fate of 696 sets of human remains of Mogollon Indians (who no longer exist as a distinct group) dating from around A. D. 1300, and unearthed during a 30-year-long archeological dig. The Apaches claim the remains since they now own the land, although the tribe did not live in the area when the Mogollons disappeared around 1400. The Hopi and Zuni claim the remains based on biological or cultural affinity. The Acoma and Laguna tribes can also claim that the remains are those of their ancestors, according to archeologists." (p. 526). ENTOMBED REMAINS HAVE NEVER BEEN FOREVER FOR NON-JEWS, SO WHY FOR JEWS? Iserson writes,"English common law states that a grave is only held temporarily (not owned), and its use terminates 'with the dissolution of the body.'" (p. 527). He adds that,"Modern cemeteries in many countries routinely 'rent' a grave for two to thirty years. At the end of that period, they disinter and rebury the bones in accordance with that country's cemetery laws. Vancouver, British Columbia, a neighbor of Seattle, successfully uses a 30-year renewable lease for graves. In London, England, the wealthy have for many years obtained 99-year leases on their graves at prestigious cemeteries: graves for purchase, though, are scarce. In some places, a few 'perpetual' graves may be available at exorbitant prices." (p. 528). REPURPOSING UNUSED CEMETERIES OF ALL PEOPLES: NOTHING REMARKABLE The fact are clear, as stated by Iserson,"European and United States cemeteries have been routinely deconsecrated and razed." (p. 529). Let us take this further. Iserson informs us that, "Some cemetery industry experts have suggested that future societies may wish to recycle cemeteries simply to reclaim metals and reuse valuable land. In some cases this already occurs, as when a cemetery is no longer kept up, the graves become unrecognizable, and the public begins using the land for another purpose. The law considers this to be abandonment, and allows new uses for the land." (p. 532). Clearly, there is nothing unusual or abhorrent about the repurposing of unused cemeteries!**