

So Some Jews Lost Their Privileges: The March 1968 “Persecution” of Jews

(8 Books Reviewed by Jan Peczkis)

O Najnowszej Historii Polski 1939-1989 Zebrowski, Leszek
2018 *At Last: The Truth About March 1968. The Accused Killing of Jews By NSZ, and During the Warsaw Uprising (1944), is Debunked* ON THE NEWEST HISTORY OF POLAND 1939-1989, is the title of this Polish-language work. Author and historian Leszek Zebrowski points out that the end of Communism in Poland in 1989 did not mean the end of censorship. Much of the apparatus is still intact in academia, which is dominated by political correctness. (pp. 7-8). His book attempts to survey some of the hushed-up history of Poland. This book presents many seldom-told but needed facts. In evaluating this book, the reader should remember that it is the goal of cultural Marxists to discredit the histories of Poland and other western nations. Witness, for example, the endlessly-repeated derision against Poland's so-termed "heroic narrative" that has found its way into so many publications. THE 50TH ANNIVERSARY OF THE MUCH-FABLED "EVENTS OF 1968" This anniversary has--surprise--led to another round of media accusations of (what else?) Polish anti-Semitism. To begin with, the 1968 era had been a time when different factions of Communism had been settling scores with each other. Many more Poles (in fact, a million) were subject to repression than Jews, but the Poles, unlike the Jews, were not allowed to emigrate. (p. 199, 210). Nobody in the international community shed a tear for these Poles. The Jews who left Poland were painted as poor persecuted Jewish victims, and, better yet, as heroic anti-Communist pioneers of justice and democracy. They were nothing of the sort. They were, in historical context, part of the international leftist "student rebellion" of 1968, which had featured Soviet-unwelcome forms of the LEWACTWO, such as Trotskyites, Maoists, and the Baader-Meinhof gang. (p. 197). Long before 1968, Poland's Jewish Communists had openly positioned themselves as adversaries of the standard Soviet-directed Communist establishment. For example, back in 1965, Jacek Kuron and a whole group of Jewish Communists had written a letter in which they identified themselves as

Trotskyites (a fighting word among Soviet- and Soviet-directed Communists). Far from being freedom fighters, they had merely bucked the Soviets a bit by advocating a Chinese- or Albanian-style of Communism. (p. 196). Then there was the Soviet-sponsored anti-Zionist campaign in the wake of Israel's humiliation of the USSR in the June 1967 War. (p. 196). Poland, then a vassal state of the Soviet Union, had no choice but to comply. THE MYSTIFICATION OF THE EVENTS OF 1968 So much for the facts. The 1968-1971 emigrations from Poland had falsely been transformed into a "racial" act of Poles against Jews. (p. 194). Famous Jewish writer (and editor of the George Soros funded *Gazeta Wyborcza*) Adam Michnik vel Szechter, who still has not come to terms with the past regarding the murderous criminality of his brother, Stalinist Judge Stefan Michnik, made a trivialization mockery of the Katyn massacre by calling the events of March 1968 a "second Katyn". (p. 193). Really. Never mind the fact that the death toll of 1968 is exactly zero!

THOSE IMMORTAL TALES ABOUT THE POLISH GUERRILLA NSZ KILLING FUGITIVE JEWS During the German occupation of Poland, the Communists spared no effort to stifle attempts at eventual Polish independence. They began a propaganda campaign accusing the NSZ of collaborating with the Nazis. (p. 34). At the same time, they wrote a massive volume of denunciation letters to the Gestapo on the NSZ and other Polish freedom fighters. (p. 56). This Polonophobic meme, of the NSZ killing fugitive Jews, also originated from Communist propaganda that had preceded the end of WWII. It has since been endlessly repeated in many Jewish writings, and by LEWAKS. Historian Leszek Zebrowski is loud and clear: There is no evidence that the NSZ ever gave an order that either encouraged or commanded the killings of Jews because they were Jews. (p. 151). But no matter: Slawomir Maslikowski, writing in (where else?) *Gazeta Wyborcza* (Poland's leading left-wing newspaper, funded by George Soros), accused the NSZ of killing Jews near the village of Zakrzowek (located in the Lublin area). Holocaust researcher Yisrael Gutman and (Communist) Shmuel Krakowski repeated this accusation as fact. Whoops. The archives indicate that it was a German crime. (p. 112). Oh well, try again...The murders of Jews in the Kielce area were blamed on the NSZ (specifically the BRYGADA SWIETOKRZYSKA which--doubly ironically--did not even exist at the time)! The actual murderers of the Jews turned out to be Communist GL-AL bands. (p. 88). Bandit bands (some of

which blackmailed or killed fugitive Jews) commonly pretended to be NSZ guerrillas. Evidently, this became serious enough for the NSZ to actually send out a directive stating that it never acquires monies or goods by force, and that incidents of someone claiming to be NSZ and requisitioning items by force, should be reported to the NSZ command. (p. 125). There is a document, purportedly written by an NSZ leader, "Zegota" (Tadeusz Kurczysza) that speaks of liquidating "unfriendly minorities". However, the document shows hallmarks of forgery: It has a misplaced signature, and is otherwise atypical of known NSZ documents of the time. (p. 145).

Furthermore, it is a known fact that Communists used to regularly make forged NSZ papers, for disinformation purposes. (p. 150). At other times, they went even further. They would attack Polish settlements and leave behind actual or purported NSZ materials so as to put the blame on the NSZ in an attempt to discredit it. (p. 150). There were also the BANDY POZOROWANE, whose existence repeated a Communist technique that went back to the Russian Revolution. (p. 213). The crimes blamed on the ZOLNIERZE WYKLECI were actually the deeds of Communist-sponsored bands. (p. 245).

THE POLISH GUERRILLA NSZ AND THE CANNED ACCUSATIONS OF (WHAT ELSE?) ANTISEMITISM The charge of anti-Semitism is standard tool because it is so easy to make and so difficult to defend against. So here we go again. We hear the static about the NSZ "anti-Semitic campaign". Historian Leszek Zebrowski analyzed 140 issues of SZANIEC (THE RAMPART), the leading NSZ underground newspaper. There are 76 mentions of Jews and, of these, 32 refer the Jews' fate at the hands of the German Nazi conqueror and occupant of Poland. The remainder refers to unpleasant truths about Jews and Communism (sometimes called the Zydokomuna) and to the well-substantiated Jewish-Soviet collaboration in the Kresy. So this is anti-Semitism if one understands the term to encompass any valid criticism of Jewish conduct. Quite a few NSZ members rescued Jews, and were honored by Yad Vashem for doing so. (p. 128). Finally, far from being some kind of anti-Semitic, Jew-killing outfit, the NSZ welcomed openly-Jewish members. This included high-level Jewish officers. Historian Leszek Zebrowski lists and elaborates on some of them. (p. 128, pp. 153-154).

ANOTHER ROUND OF MYTHS ABOUT POLES KILLING JEWS DURING THE WARSAW UPRISING (1944) This accusation had originally gotten publicity through the article by Michal Cichy in (once again)

GAZETA WYBORCZA (which is funded by George Soros). It was soundly refuted by Zebrowski in his PASZKWIL WYBORCZEJ (see my review). However, calumnies against Poland have nine lives. So now historian Leszek Zebrowski deconstructs Barbara Engelking and Dariusz Libionka. 2009. *Zydzi w Powstanczej Warszawie*. There are volumes of documents available on the Warsaw Uprising, but Engelking and Libionka rely on a very selective set of sources. (p. 9). They cherry-pick anything that can remotely be construed as Polish acts against Jews. (p. 166). In particular, Engelking and Libionka rehash Michal Cichy, and also authoritatively quote Edward Kossoy and old Jewish Communist Bernard Mark. All three sources are devoid of credibility. In fact, they state obvious absurdities, which Zebrowski details. (p. 169, 172, 176). ACCUSATIONS THAT CANNOT BE SUBSTANTIATED HAVE NO BUSINESS BEING PROMOTED!

Let us put this in broader context. Jewish testimonies are often contradictory, and, in any case, are impossible to verify. (p. 176). [A personal comment: Very many such testimonies, in those instances where they can be checked, turn out to be untrue. This is all the more reason that they not be believed unless they can independently be corroborated.] Martin Gilbert's claim of 100 Jews killed by Poles during the Warsaw Uprising, is, at best, impossible to verify. (p. 169). [But, as long as it serves an agenda, who cares?] In any case, the reader may note the Judeocentric irony of 100 Jews allegedly killed now elevated to greater importance than the 200,000 Poles who died or were murdered by the Germans in the Soviet-betrayed Warsaw Uprising.]

THE LEWAK MYTH OF A "POLISH CIVIL WAR", AFTER WWII, THAT BROUGHT THE COMMUNISTS TO POWER The successful Communist imposition of power in post-WII Poland had nothing to do with the outcome of some mythical civil war. It was all imposed from the outside. In October 1944, Stalin had openly stated that, were it not for the presence of the Red Army, any Communist authority in Poland would not last a week! (p. 226). In the first years after WWII, Polish Communist forces were very weak, and had negligible public support. The impending Communist government had been a Soviet imposition, pure and simple. During several months of 1944, the NKVD had already arrested nearly 17,000 Poles. (p. 226). This was just the beginning. From January through August 1946, the number of arrested Poles had exploded to 47,000. (p. 226). As the Communists consolidated their power, countless NSZ members faced

death or long imprisonment. In fact, the last NSZ member in Communist captivity was not released until the mid-1970s! (p. 135).

Jews in Poland (Yesterday and Today) Britain, Polish Association in Great Britain, 1970 ***German Guilt Diffusion. Seldom-Appreciated Facts on March 1968, Including Jewish "Cosmopolitanism" and "Zionism". Jewish Disloyalty Even to Communist Poland*** Nowadays,

on the 50th anniversary, the events of 1968 are usually presented in a simplistic, accusatory, context-free narrative, and blamed on Poland and (what else?) Polish anti-Semitism. The reality is quite different, as this book, written soon after the events of March 1968, is described. THE LUXEMBOURG AGREEMENT (1952). WEST GERMANY BUYS THE FAVOR OF THE JEWS, AND JEWS THEN DISPLACE THEIR HOLOCAUST-RELATED GRUDGES ONTO POLAND

A quoted article in the 1964 Israeli daily, *Herut*, states: "Relieving the Germans of guilt towards the Jews constituted an element in the West German policy to obtain an "entry permit" to the circle of world nations...We have supplied the Germans with the alibi that was the aim of their policy." (p. 61). Another Israeli daily, *Haolam Hazeh*, had this to say in a 1963 article: "The attitude of our Government to Adenauer's Government is based on a cynical transaction; perhaps the most cynical since Adolf Eichmann proposed a business deal to Brandt [Brand]: goods for blood...We received money. We received help. We sold the GFR a certificate of morality which runs as follows, 'We, the State of Israel, victims of Nazism, saved from Auschwitz, a recognized symbol of progress and socialism in the world, certify to all concerned that the holder of this certificate is no longer a fascist, but a completely new German who has a right to be accepted in any circle.'" (p. 61). The Jewish anti-Polish policy followed on the heels of the Luxembourg agreement. (p. 62). Some of it is elaborated in another section of this review.

JEWISH COSMOPOLITANISM: LACK OF SOLIDARITY EVEN WITH COMMUNIST POLAND

In the past (as in the present), Jewish aloofness and disloyalty to Poland, and the Zydokomuna, had been excused by the canned "Jews had it bad in Poland" meme. But now the Jews had gotten their wishes: Poland was firmly Communist, and the Jews not only had full civil rights, but numerous privileges and perks. In Communist Poland, nearly 100% of Jews attended universities, and Jews

could hold every post, even the highest ones, which quite a few Jews did. The Polish State helped fund the Jewish press, Jewish theatre, Jewish scientific institutes, etc. (p. 68). Yet none of this mattered. Jewish cosmopolitanism continued. With reference to the Jews in high positions, Wladyslaw Gomulka, in a speech on March 19, 1968, said: "There is no doubt that there are also in our country a certain number of people, citizens of our state, who do not feel themselves to be either Jews or Poles. We cannot blame them for that. Nobody can make them feel that they belong to a nation if they do not feel this themselves. But because of their lack of national feeling such people should avoid fields of work in which national affirmation is essential." (p. 64).

ZIONISM AND THE LACK OF JEWISH SOLIDARITY EVEN WITH COMMUNIST POLAND

The authors comment, "A number of Polish Jews who were not attached to Polish soil by history, tradition, etc. have emigrated to Israel. And now, any Jew who recognizes Israel as his homeland may go there without hindrance from the Polish administration." (p. 88). All this had practical consequences. With reference to the 1950's and the 1960's, the authors write, "Another point is that the majority of the trained craftsmen and many other Jews in Poland emigrated to Israel over the next few years; the Polish State did not interfere with this in any way." (p. 57). Now, with reference to the publicly-displayed Polonophobia of many of Poland's Jews that had emigrated to Israel, the authors sagely comment, "None of them thanked us for eating Polish bread. All of them repaid us by baseness." (p. 69). The authors drift in the direction wherein the same selfish opportunism that had attracted Jews to Communism (the Zydokomuna) now drove them AWAY from it, "After 1956, a whole wave of people who were compromised went to Israel; and those eager Communists of yesterday suddenly appeared as political renegades. Hence the joke popular in Israel: 'What is your eldest son doing? He is creating Communism in Poland; And what is your middle son doing? He is trying to create Communism in Belgium; And what is your youngest son doing? He is in Israel. Is he creating Communism too? What do you think, how could I allow it?'" (p. 74). Of course, the Soviet backing of the Arab nations in the June 1967 war had raised the question of dual loyalties to a new level. For example, Polish Jew Stanislaw Wygodzki, now in Israel, said that he would remain in Israel until Communist Poland dropped its pro-Arab policy. (p. 76).

SHIFTING THE BLAME FOR THE HOLOCAUST FROM GERMANS AND ONTO POLES [THEN AND NOW]

Menachem Begin, the eventual Prime Minister of Israel, slandered Poland as a nation of collaborators with the Nazis and (using modern Holocaustspeak) as one that was complicit in the Holocaust. (p. 47). [Now, here we are 50 years later, and we keep hearing exactly the same thing!] An article in *Slowo Ludu* (April 10, 1968) describes how Poland was vilified as a nation of (surprise) horrible anti-Semites, and states that: "After the July [1967] phase, the chorus of Dayans, Eshkols, Ben Gurions, was joined by some Polish citizens of Jewish origin giving vent to their stubborn nationalism." (p. 66). Oscar Pinkus, the author of *The House of Ashes*, wrote many calumnies about Poland. This included the fable of Poles betraying 25 local fugitive Jews to the Germans. (pp. 70-71). The authors conclude that, "As so, we Poles are murderers, the organizers of mass extermination of Polish and other European Jews. This is the opinion the international Zionist movement wants to foster." (p. 67). [UPDATE: Now remember, this book was published around 1970. Since that time, and especially with the advent of Holocaust supremacism in the USA around 1980, the tendency of Jewish spokesmen and journalists to cast aspersions on Poland has greatly increased. This Jewish Polonophobia has not abated to this day. Ironically, at the 50th anniversary of the events of 1968, in 2018, Poland was (surprise) once again exclusively blamed for them.]

WLADYSLAW GOMULKA'S PAYBACK TO, AND PUSHBACK AGAINST, THE ZYDOKOMUNA Communism is all about power. The Zydokomuna had gotten power at the expense of the ethnic Polish Communists, and now, in 1968, the latter were turning the tables. The authors describe the events that had begun with Stalin's arrest of Gomulka for "nationalist deviation": "After 1948, when a group of Party activists headed by Wladyslaw Gomulka was deprived of power and influence after accusations of nationalism and right-wing leanings, there was further consolidation of these processes by which a small group of a few thousand Poles of Jewish origin enlarged their privileged positions until they formed a majority among other places in whole Ministries: the Ministry of Foreign Trade, the Ministry of Foreign Affairs [and parts of other Ministries]." (p. 73).

Poland: Eagle in the East: A Survey of Modern Times Woods,
William Howard 1968 *The Myth of Jews as Special Victims of
Intra-Communist Turmoil in 1968. The Emergence of "Polish" Vices*

Encouraged by the Partitions This British author is generally well informed about Poland's history and sufferings during WWII. He also has an atypically sophisticated understanding of the events of 1968, which are quite different from the standard Judeocentric narrative of (what else?) Polish anti-Semitism. **JEWES MADE INTO SPECIAL VICTIMS OF THE EVENTS OF MARCH 1968** The author has a sophisticated view of the 1968 experiences of Polish Jews. He comments: "The overtones of anti-Semitism are an example, for Polish Communists are most emphatically not anti-Semitic, and this in spite of the almost ludicrous and indeed inflammatory headlines in Western papers...`When a Jew is thrown out of his job', one man said to me, `your press raises a hue and cry about our anti-Semitism. But when we dismiss a Party member, no one says that we are anti-Party or anti-Polish.'" (pp. 260-261). Well said! **WWII AND THE POLOKAUST** Did you know that 38% of Poland's fixed assets were destroyed in the war and ensuing German occupation? (p. 110). Also, not only large numbers of Jews but also large numbers of Poles were murdered during the German conquest and occupation of Poland. Poles fought on every front during WWII. Woods adds that: "Poles fought in the RAF, and in such large numbers that during the Battle of Britain one enemy plane in seven was shot down by a Polish pilot." (p. 21). Woods spends a lot of pages on the Soviet-betrayed Warsaw Uprising (1944), albeit with a somewhat apologetic attitude towards the non-assistance of the USSR. He elaborates on the mass murders of tens of thousands of Polish civilians at Wola. Heinz Reinefarth, one of the instigators, repeatedly evaded justice in postwar Germany despite the strong evidence against him. (pp. 79-80).

POLISH RESCUE OF JEWS: NOT JUST A HANDFUL OF ALTRUISTIC INDIVIDUALS While discussing the Polish aid to fugitive Jews, Woods includes mention of the hamlet of Osiny, where the Poles took turns hiding a Jewish girl so that everyone would be guilty, and the Germans would thereby not be able to play one Pole against another in terms of denunciation. (p. 28). [This is far from an isolated instance. For many other such examples, see my review of Chodakiewicz, *Golden Harvest or Hearts of Gold?*] **THE STIFLING PARTITION RULE, OVER POLISH LANDS, BRED "POLISH" VICIES** There are, at times, unfavorable opinions of Poles expressed in the west (e. g., *POLNISCHE WIRTSCHAFT*: "Polish housekeeping"). Woods traces negative "Polish" traits, and national backwardness, to conditions during the time that Poland

had been foreign-ruled: "And of course what managerial posts there were went not to Poles (the law went so far as to prohibit it), but to the Russian, the Austrian, or the Prussian, depending on where in Poland one was. Thus no managerial class was ever allowed to grow up in Poland...No Pole ever learned twentieth-century industrial techniques...Under partition, Poles learned to be dilatory, unpunctual, unworkmanlike, and irresponsible, for it never paid them to be anything else. Indeed, to feign ignorance often kept one out of trouble. In the long run it led to real ignorance too, but that was a different matter." (p. 115). **"POLISH" VICES: ALSO A LEGACY OF COMMUNISM** Continuing this theme, Woods, despite lauding the industrialization of Poland under Communist rule after WWII, nevertheless recognizes the fact that Communism bred its own negative Polish habits: "What they will never admit is that because of a lack of competition there are rarely incentives to do any more than one must, that in most factories ten men do the work of six, and that if a man should be discharged for sheer idleness or incompetence or drunkenness, all he has to do is cross the road to find another job. Marxist teaching insists on everyone's right to work, but it says remarkably little about his obligation to work as well as he is able." (p. 161). [This anticipates the later adage: "They pretend to pay us, and we pretend to work."] **THE FUTURE POLISH POPE** Woods has high praises for Polish Cardinal Karol Wojtyla. (p. 198, 209). In expressing this, he, of course, could not have known of the future election of Wojtyla as Pope John Paul II.

Polin: Studies in Polish Jewry Volume 4: Poles and Jews: Perceptions and Misperceptions Polonsky, Antony 2000 *Polish Jews, Upon Leaving Poland in or around 1968, Very Soon Stop Being "Poles". Egregious Mischaracterization of Endeks* This book offers disappointingly little that is substantive or original. The "perceptions" and "misperceptions" primarily deal with those of Poles towards Jews, but seldom the reverse. In addition, this work is weak on the causes behind the "perceptions" and "misperceptions." I focus on a few items of interest.

EVEN MODERN POLISH JEWS (1968) QUICKLY LOSE EVEN NOMINAL POLISH IDENTIFICATION How Polish are Polish Jews in recent times? Julian Ilicki studied a group of 2,500 mostly-educated and secularized Jews who had moved from Poland to Sweden. These Polish

Jews had emigrated from Poland to Sweden in 1968-1972. The changes in their self-perception were surveyed in 1984. During that brief period of time (12-16 years), their self-identification as Jews rose from 65% to 68%. However, their self-identification as Poles plummeted from the 42% just before leaving Poland, through 31% just after arrival in Sweden, and down to only 17% in 1984! (p. 275). One might contrast this with the Polish identity of ethnic Poles (e. g, Poles in the USSR). In some cases, these Poles had maintained their Polish identity for generations! The trend is striking. Does it support Dmowski's premise that, even in the case of assimilated Jews, and moreover even in modern times, Polish Jews tend to have ephemeral loyalties to Poles and Poland? THE MUCH MISQUOTED STATEMENT BY ROWECKI: POLES ARE ANTI-SEMITICALLY ORIENTED, NOT ANTI-SEMITIC The 1941 statement of General Grot-Rowecki, the Commander of the ARMIA KRAJOWA (A. K.), has widely been mistranslated as saying that "the overwhelming majority of the country is anti-Semitic." What Rowecki ACTUALLY said, as translated correctly by Roman Zimand (p. 339), was that "the overwhelming majority of the country is anti-Semitic oriented". This implies that the anti-Semitism is not ingrained or fixed, and could change with time. [Furthermore, consider the missing context of the statement. When Grot-Rowecki described this Polish mindset, the large-scale Jewish-Soviet collaboration was still an odious recent event.]

AN EGREGIOUS MISREPRESENTATION OF THE NATIONAL DEMOCRATS British historian Norman Davies compares Polish nationalism with others' nationalisms. There are several mischaracterizations of the National Democrats (Endeks), which I now correct. To begin with, Endek nationalism did not "exclude" others from Polish-ness. Rather, other peoples, through their own respective national developments, had already excluded themselves from Polishness! The Endeks then reciprocated this. The self-excluding peoples were especially the Jews and, to a lesser extent, the Ukrainians. Too many of these peoples, within a resurrected Poland, would only weaken her. Because of this, Dmowski opposed the restoration of Poland within her pre-Partition boundaries, either directly or in a Pilsudski-style federation. However, the Endeks always recognized the fact that members of other nationalities can sometimes become authentic Poles. Davies suggests that the post-WWII situation in Poland was a synthesis of Marxism and Endek "ethnically-pure"

thinking. (pp. 154-155). Any such correspondence is superficial. To begin with, the Endeks never suggested that Poland's eastern boundary be situated as far west as what became to be known as the Curzon Line. In fact, the Endeks were willing to accept considerable mixed-population territories as part of Poland, as long as the local ethnic Polish minority was large, and the predominant overall culture was Polish. The Endek approach was thus a middle course between the extremes of "Where there are Poles there is Poland" (1772), and "Where there are ONLY Poles there is Poland" (1945). In addition, Endek and Communist policies were diametrically opposite in motive. Endek policies, including those that favored a Polish state with small numbers of minorities, were designed, as noted previously, to strengthen Poland. Soviet policies were designed to weaken Poland--to reduce Poland to a tiny nation. Thus, post-WWII Poland was a rump state--essentially a repetition of Partition-era Russian-ruled Congress Poland, to which were added some German territories as "compensation". In addition, the clamor for Poland to have "ethnographic boundaries" (doubly ironic since the USSR was anything but ethnographically defined) was a cover for Russian imperialism. So was the corollary notion that the Belorussians and Ukrainians are just a branch of the Russian peoples, and that therefore territories having these peoples belong rightfully to Russia (tsarist or Soviet). Davies goes as far as suggesting that Endek nationalism itself was an ironic copy of the Endek-hated German nationalism, including the BLUT and BODEN (Blood and Soil) variety. (p. 152, 157). This is frankly nonsense. German nationalism was a form of chauvinistic and racist thinking that disparaged others. Endek nationalism was not. It simply aimed at the preservation of Polish-ness. Prussianism, as well as BLUT and BODEN thinking, were forms of imperialistic and expansionistic nationalism. Endek nationalism was entirely different--a form of emancipatory nationalism. It stressed a Polish identity based on shared culture, history, and spiritual values, not one based on race or blood!

Making David into Goliath: How the World Turned Against Israel

Muravchik, Joshua 2014

Refreshing Candor on Jews,

Communism, the Events of 1968 in Poland, and "Anti-Semitism" as a Shaming and Silencing Weapon

I focus on matters that go far

beyond the State of Israel and its conduct. FRANKNESS ABOUT JEWS IN

COMMUNIST LEADERSHIP POSITIONS Unlike those who deny or pooh-pooh the relationship of Jews and Communism (Zydokomuna), or simplistically dismiss it as a "Jewish desire for a better world" [Who doesn't?], author Muravchik does not. He comments, "For reasons about which many have speculated, Jews have been disproportionately represented in the radical Left in all its shades, from Karl Marx to the leading Bolsheviks surrounding Lenin, to the more moderate Mensheviks whose leadership was even more uniformly Jewish..." (pp. 194-195). [Note: The differences between Bolsheviks and Mensheviks should not be exaggerated. In addition, most of the erstwhile Mensheviks effortlessly became Bolsheviks after the Russian Revolution.]

THE TRUTH BEHIND THE 1968 REMOVAL OF JEWS FROM HIGH POSITIONS IN COMMUNIST-RULED NATIONS Consider the events of 1968. One set of thieves (Jewish Communists) had its privileges and booty taken away by another set of thieves (non-Jewish Communists). And now—lo and behold—we are supposed to feel sorry about this.

THE CRUCIAL JUNE 1967 WAR Lost in all of this is the pivotal significance of Israel's spectacular victory, over the Soviet-backed Arab states, in the June 1967 War. Muravchik knows better. He writes, "But the crushing defeat Israel had inflicted on a pair of Soviet clients armed with Soviet weapons was a huge blow to Soviet prestige. In the Cold War contest for the allegiance of third world countries, the USSR had overnight suffered a steep slide in its appeal. And, to boot, the Soviet state no longer appeared all-powerful to its own downtrodden subjects, above all its Jews." (p. 17). It is not difficult to see how it also had strengthened the hand of Jews in leadership positions in Communist nations, prompting calls for their removal based on their "cosmopolitanism" and "Zionism".

ANTISEMITISM! A SILENCING AND SHAMING TOOL Muravchik traces the career of Austrian politician Bruno Kreisky, who had been born to well-to-do secular Viennese Jewish parents. (p. 86). Kreisky eventually came out against Jewish interests. Muravchik evaluates this negatively as follows, "Whether the motive was political or psychological, Kreisky seemed to relish using his Jewish lineage as a shield allowing him to take on the Jewish world with a fierce pleasure that would have been impossible for a gentile politician." (p. 91). In making these remarks, Muravchik is alluding to the obvious: The charge of anti-Semitism is the standard device for controlling the discourse about Jews.

Korpus Bezpieczeństwa Wewnętrznego a Żołnierze Wyklęci

Kowalski, Lech

2016

Jewish March 1968 Complaints

Irony: Jews First Offenders. Rampant Communist Terror. Guerrilla Heroism. Post-WWII Looting (Not Only of Jews) Completely Normal

THE INTERNAL SECURITY CORPS AND THE CURSED

SOLDIERS is the title of this Polish-language work. However, it is about more than the Communist security forces and their repression of the Polish freedom-fighting guerrillas (ŻOŁNIERZE WYKŁĘCI). It includes much politics, and has a comprehensive index of names that are mentioned. Owing to the large number of topics presented, I discuss only a few of them.

A SAMPLING OF THE POSTWAR COMMUNIST TERROR IN "LIBERATED" POLAND Some 21,000 Poles had been murdered or allowed to die in Communist prisons (p. 450), but it is unclear to what time period this figure refers to. As for concentration camps and work camps, some 25,000 to 60,000 Poles fell victim, and that only before 1950. (p. 450). Between January and 1945 until August 1946, some 47,000 Poles had been arrested, yet this was only the beginning. During 1945-1956, between 150,000 and 200,000 (even 250,000: p. 811) Poles had passed through Communist prisons and concentration camps. (p. 450).

POSTWAR POLISH ACQUISITIONS OF POST-JEWISH PROPERTIES: MUCH ADO ABOUT NOTHING Post-Stalinist Jan T. Gross has tried to make a profound issue of the fact that Poles sometimes stole from Jews and acquired post-Jewish property. Actually, this is a completely unremarkable outcome of war and its aftermath, and still less limited to Jews as targets. Properties of former owners effortlessly passes on to new owners. For instance, Poles regularly looted the post-German churches on the Recovered Territories. (p. 256). Author Lech Kowalski brings up the looting at the site of Treblinka. This had included the setting off of explosive charges in order to dig a hole and thereby facilitate the search for buried valuables. He considers this as an event conducted by uncertain perpetrators. (p. 472). [However, the facts are not what matters to the western press. What matters is a good anti-Polish Jewish-victimization story.] The biggest looters overall, after the Germans, were the Soviets. They sacked 1.5 billion zlotys (375 million dollars) worth of Polish property,

and that was only in central and postwar-eastern Poland, and then only between July 1944 through mid-June 1946. (p. 146; See also p. 110). One shortcoming of the author is that he takes a somewhat uncritical view of Jewish claims regarding the so-called Kielce Pogrom, and the postwar killings of Jews. He even lapses into a literally breast-beating Polish attitude towards Jews. (p. 490).

THE USUAL LITANY OF 1968 COMPLAINTS: COMMUNIST JEWS GOT A TASTE OF THEIR OWN MEDICINE

Ironic to frequent complaints about Jews being driven out of their (privileged) positions during the events of 1968, Communist Jews had earlier tried to limit the influence of gentile Communists! Kowalski points out that, in 1944, the Jewish Communists attempted to achieve dominance over the "peeperowcy" (the Poles in the PPR, the so-called Polish Worker's Party: pp. 111-112). Evidently, the Communist game was just fine as long as Jews were winning: Things only became bad when the Jews started losing in 1968.

STALIN'S WILLING EXECUTIONERS: THE ZYDOKOMUNA AND THE COMMUNIZATION OF POLAND

Now consider the Referendum of 1946, and the sham elections, in January 1947, that officially brought the Communists to power. Stalin's specialist group, which came to Poland in order to engineer the falsification of the elections, was led by Aron Palkin and Siemon Dawidow [Semyon Davidov]. (p. 467, 511). [Both were Jews.] The massive overabundance of Jews at the highest levels of the Soviet-installed Communist government is well known. However, Jewish influence was greater than just the numbers of influential Jews. This owed to the high intelligence of many Jews, as well as their exceptional hatred of Polish-ness. Permit two examples. Jakub Berman [who had made Stalin his god] played an exceptionally active role in Internal Security, and closely followed all the interrogations and trials of opponents of the Communist government. (p. 252). Anatol Fejgin [Feigin], said, "In order for Communism to be victorious in Poland, it is necessarily to kill the Poles' sense of pride in their nation, and to put Polish patriotism before the firing squad." (p. 209). [Feigin's Jewish successors, in the present-day neo-Stalinist and Holocaust establishments, are continuing the war against Poland's historical memory and against Poland's patriotic traditions.] The author cites Krzysztof Szmagryk's study on the leadership of the U. B. (BEZPIEKA), the hated Communist security forces. 37% of its leadership had declared themselves Jewish. (However, this does not include the crypto-Jews, who likely misrepresented themselves as Poles).

In any case, once the Ukrainian and Belarussian leaders are included, it turns out that only a minority of the leadership of the "Polish" Communist security forces was ethnically Polish. (p. 114). Solomon Morel was an exceptionally cruel commander of a Communist camp (1949-1951). As Communism in Poland was falling, Morel fled to Israel, and was welcomed there. (p. 449). [So much for the silly exculpatory myth that Jewish Communists are "not really Jews". They most certainly are.] Morel continued to be given a Polish pension [Why???) and the State of Israel refused to let him be extradited to face justice for his crimes against Poles. In contrast to the high levels of education of the ZYDOKOMUNA, gentile Polish Communists commonly were ruffians--hence the epithet CHAMOKOMUNA. For instance, at least in some places, 40% of the candidates for the KBW (KORPUS BEZPIECZENSTWA WEWNETRZNEGO) had at least two spelling errors on their application. (p. 350). For some time, the KBW was plagued by a high desertion rate (p. 239), until draconian steps were taken to stop this. As late as 1949 or later, parts of the KBW were incompetent in their fight against the Polish freedom-fighters. (p. 671). THE ZOLNIERZE WYKLECI Author Kowalski estimates that, in 1945, some 200,000 Poles were involved in the fight for freedom against the impending imposition of the Soviet Communist puppet government, of which about 20,000 were guerillas in the forests. (p. 754). Eventually, the Polish anti-Communist movement became the largest of its kind in post-WWII Europe. (p. 811). As Polish guerillas fell to Communist bullets or arrest, or gave up in the face of "amnesties", new Poles took up arms to fight the Soviet satraps. Some Polish guerillas fought for years or decades after the last glimmer of hope, for a free Poland, had evaporated. These "Last of the Mohicans", as Kowalski calls them (pp. 800-801), were, according to location and time of death, as follows: Marian Borys "Czarny" (Bialystok area, August 1954); Stanislaw Kielocha (Kielce area, May 1954); NSZ-unit Kazimierz Dyksinski "Kruczek" (Warsaw area, June 1954); Stanislaw Marchewka "Ryba" (Bialystok area, March 1957); Andrzej Kiszka "Dab" (Lublin area, December 1961); and Jozef Franczak "Lalek" (Lublin area, October 1963).

Forced Out: The Fate of Polish Jewry in Communist Poland

Wolak, Arthur J.

2004

Some (Not All) Jewish

Communists Lost Their Privileges to Ethnic Polish Communists. A Double Standard of Concern?

Author Arthur J. Wolak realizes that, in the "purge" of 1968, not all Jews were removed from positions of authority (p. 114), and that not all those removed were Jews. (4). He also points out that the USSR was behind this event. (p. 90). However, without presenting any but anecdotal evidence to support his position, Wolak tries to blame the "events of 1968" with what he sees as the long-term anti-Semitism of Polish nationalists, the Catholic Church, and the peasantry. He repeats the Jews-are-scapegoats meme (pp. 67-on, 82, 89, 94, etc., etc.). In doing so, the author himself is in danger of engaging in scapegoating--of the Poles. Based on the concluding remarks in this book, Wolak appears to be a LEWAK (leftist). He promotes so-called multiculturalism as a "solution" for what he supposes to be the Polish ills exemplified by the "events of 1968". (pp. 154-on). [This theme has also recently (March 2018) been revived and trumpeted by the likes of neo-Stalinist Jan T. Gross, along with the media, and used as a weapon to try to shame Poland into accepting multitudes of Third World immigrants, even though Poland has freely accepted a million Ukrainian immigrants.]

SHORTCOMINGS OF THIS BOOK What of the premise that there were "too many Jews" in leadership positions of Soviet-bloc Communism? Some leading Jewish Communists felt exactly the same way! See my review of *"Them": Stalin's Polish Puppets*. Wolak narrowly focuses on the Gomulka/Moczar factionalism, but does not appear to entertain other considerations. He realizes that Stalin favored Jewish Communists, for the Communization of Eastern Europe, because Jews were guaranteed to be immune from regional nationalism. (p. 94, 96). But why cannot Poles, forced to live as it is under Communism, prefer ethnic Polish Communist rulers, with their potential "regional nationalism", over Jewish Communist rulers and their guaranteed disregard of "regional nationalism"? There seems to be a Judeocentric double standard in force. The author's treatment of Israel's spectacular victory, in the June 1967 War (a "pretext", p. 5), does not begin to do justice to the significance of the event. Joshua Muravchik [*Making David Into Goliath*] does, as he

comments, "But the crushing defeat Israel had inflicted on a pair of Soviet clients armed with Soviet weapons was a huge blow to Soviet prestige. In the Cold War contest for the allegiance of third world countries, the USSR had overnight suffered a steep slide in its appeal. And, to boot, the Soviet state no longer appeared all-powerful to its own downtrodden subjects, above all its Jews." (p. 17).

JEWISH COMMUNISTS LEAVE POLAND IN ORDER TO EVADE JUSTICE FOR THEIR CRIMES, AND THEN CLEVERLY BLAME (WHAT ELSE?) POLISH ANTISEMITISM FOR "HAVING" TO LEAVE POLAND

One factor not mentioned by the author is the fact that many of the Jewish Communists who left Poland in 1968 had blood on their hands, and they feared eventually getting punished for their crimes. See *Bestie*, by Pluzanski. By leaving Poland, these Jews could safely avoid prosecution, and, once safely in the West, start whining about how Polish anti-Semitism had forced them to leave Poland! Not bad.

IS COMMUNISM OK AS LONG AS JEWS BENEFIT FROM IT?

The reader may be tempted, as I was, to conclude that author Wolak is drifting into selective indignation about Jews and Communism. This consideration has already been noted by both non-Jewish and Jewish writers. Thus: Alexander Solzhenitsyn [in his censored classic, *200 Years Together*] points out the irony that, in the West, there was little effective concern about the Eastern European victims of Communism until it turned on the Jews. He quips, "15 million peasants were destroyed in the 'dekulakisation', 6 million peasants were starved to death in 1932, not even to mention the mass executions and millions who died in the camps, and at the same time it was fine to politely sign agreements with Soviet leaders, to lend them money, to shake their 'honest hands', to seek their support, and to boast of all this in front of your parliaments. But once it was specifically JEWS that became the target, then a spark of sympathy ran through the West and it became clear what sort of regime this was." (p. 346; Emphasis is Solzhenitsyn's). Jewish author Yuri Slezkine [in his *Jewish Century*] wrote of a Jewish woman, whose husband had been arrested, being thus reminded by her maid, "You are crying now, but you did not mind when my father was being dekulakized, martyred for no reason at all, and my whole family thrown out in the street" (p. 311).

I wrote the above review, without consulting any other published reviews of *Forced Out*, in order to form my own opinion of author Wolak. I now

summarize the review of historian Marek Jan Chodakiewicz ("Marcowy kryzys" *Najnowszy Czas!* 26 March--2 April 2005): (1). Stalin indeed used Jewish Communists, but Jewish Communists were not Stalin's pawns. In fact, nobody forced Jewish Communists to take part in the subjugation of Poland. Jewish Communists could have refused to serve Stalin, and could instead have emigrated, alongside the majority of Poland's Holocaust-surviving Jews, in 1944-1948. (2). Communism is Revolution, and the Revolution devours her own children. Such is the very nature of Revolution. Surely Jews choosing to be involved in Communism were well aware of that. (3). Jews who fell victim to the events of 1968 became hurt by the very system that they had helped create twenty years earlier. (4). The attempt to portray the March Crisis an anti-Jewish event is off the mark. Among those persecuted "students and prominent intellectuals", Christians outnumbered Jews by 10:1.5! Wolak has an interesting way of using the term "terror". That is, Jews facing propaganda, losing their jobs, and being persuaded to emigrate, is, to him, "terror". Meanwhile, Wolak is strangely silent about the REAL terror: During the Communization process, death sentences were imposed upon 8,000 Poles, some 50,000 Poles overall lost their lives in combat, and hundreds of thousands of Poles were arrested and sent to the gulags. (6). Wolak appears to try to make Jozef Parnas out to be a martyr. Wolak fails to mention the fact that Parnas served in Soviet partisan units, and that Parnas had been untruthful to the Polish Government in Exile (London Poles) by claiming to have served in the A. K. (ARMIA KRAJOWA). (7). Wolak's equation of the Endeks and Boleslaw Piasecki's PAX is a rather transparent demonization game by liberals.

The Jews and the Poles in World War II Korbonski, Stefan
 1989 ***The "Polish Death Camp" Mendacity is a Jewish Meme That is Now Several Decades Old! Jews and 1968: Little-Known Facts*** Although this book was written 30 years ago, it retains its significance--very much so. Its author, Stefan Korbonski, was one of the last surviving leaders of the Polish Underground state under German Nazi occupation, and was honored at Yad Vashem for his aid to Jews (p. 104). He not only gives a firsthand account of Polish-Jewish relations during WWII, but also traces many mischaracterizations of this history in the American press through about 1989. The informed reader can also

appreciate how little has changed since then! **THOSE ETERNAL POLISH DEATH CAMPS** Already since the 1960's, Korbonski had been writing letters to newspapers and magazines protesting the use of misleading terms such as "Polish death camps" (p. 117), "Polish gas chambers" (p. 91), etc. Again, how little has changed since then! Although some Jewish organizations, to their credit, have since repudiated the "Polish death camps" formulation, other influential Jews persist in using it as a means of generating prejudice against Poles. Otherwise, they use it as a provocation. That is, the "Polish death camps" statement is uttered in order to provoke an attention-grabbing correction, which then serves as a platform for new bait-and-switch Polonophobic accusations, such as: "OK, OK, So the death camps weren't Polish. But Poles were still complicit in the Holocaust." [whatever that means] or "OK, OK, So the death camps weren't Polish. But Poles were glad that Hitler did the dirty work for them." [another canard] or "OK, OK, So the death camps weren't Polish. But Poles were generally anti-Semitic." [Of course, nothing is ever the Jews' fault]. Now consider the 2018 Polish law that criminalized "Polish Death Camps", which only paralleled the long-preexisting Holocaust Denial laws, in many nations, that criminalize the questioning of 6 million Jewish deaths. The media made a big fuss over the former but never the latter. Double standards are just fine with them. **JEWIS AND 1968: JEWISH COMMUNISTS, SOME GUILTY OF CRIMES, REPAINT THEMSELVES AS VICTIMS OF COMMUNISM AND (WHAT ELSE?) POLISH ANTISEMITISM** After WWII, a very disproportionate share of the Communist government forced on Poland was Jewish. In time, many of these Jews emigrated to the US and misrepresented themselves as victims. Korbonski comments, "The ten years of Jewish rule in Poland could not be easily forgotten. It was an era of the midnight knock at the door, arbitrary arrests, torture, and sometimes secret execution. Most of those responsible for that reign of terror left Poland and upon arrival in the West represented themselves as victims of Communism and anti-Semitism--a claim which was readily believed in the West and earned them the full support of their hosts." (p. 86). A clever move. Stefan Korbonski attributes the 1968 purge of Jews from the Polish Communist Party to a Soviet reaction to the Israeli victory in the June 1967 war and to popular Polish support for the Jewish side at the time (p. 85). Polish cardinal Stefan Wyszynski offered a prayer for Israel on June 5, 1967 (p.

92). Among leading Polish emigres, General Wladyslaw Anders sent a letter of congratulations to Israeli General Moshe Dayan for his brilliant victory, to which Dayan responded favorably (p. 92). PROGRESS IN POLISH-JEWISH RELATIONS? WHAT PROGRESS? ASSORTED POLAND-ACCUSING MEMES (1989; Same in 2018) Poles have at times been unfairly blamed for segregating Jews into ghettos. In actuality, before WWII, most Jews chose to live apart from Poles. Nor does this self-segregation necessarily imply discrimination by the majority. Korbonski cites the Zionist Jabotinsky (Jabotinski), who compared the self-segregation of Polish Jews to that of Europeans living in Shanghai, China (p. 8). Before WWII, the Endeks (National Democrats) believed that Poland's Jews were an inimical factor in Polish life owing to the non-assimilated state of most of them, along with their dominance of the economy. But whether or not in agreement with them, one has to recognize that the Endeks, contrary to common portrayals, didn't represent the majority of Polish opinion. Korbonski estimates that less than 20% of the Polish population supported them (p. 19). Many recurrent Polonophobic themes, which first started emanating from certain sectors of the American Jewish population decades ago, are addressed and refuted by Korbonski. These include accusations of Polish collaboration with the Germans in the extermination of Poland's Jews, universal Polish indifference to Jews, etc. Again, how disappointingly little has changed since then! Korbonski shows that there was much more Polish aid to the Warsaw Ghetto Uprising than commonly believed (and infinitely more than shown in Holocaust films!). The Polish Underground not only supplied scarce firearms to the Jewish fighters, but also fought alongside them (p. 59). There were also two unsuccessful attempts by the Polish Underground to blow holes in the walls surrounding the Warsaw Ghetto, both of which ended in the deaths of the attacking Poles. The Polish Underground was responsible for evacuating the Jewish combatants through a tunnel after the fall of the Uprising. One may also be surprised to learn that Mordecai Anieliewicz did not have to commit suicide: An open escape route still existed. In full candor, Korbonski discusses the rare cases where Poles killed fugitive Jews, and even killed two Jewish commanders in the AK. The perpetrators were a tiny extremist faction within the NSZ (p. 66). More recent evidence suggests that the perpetrators were not the NSZ, and that many fugitive Jews were killed by bandits, some of whom had earlier been recruited by Communist bands

(the AL and GL). Korbonski elaborates on the 1985 anti-Polish film SHOAH, by Claude Lanzmann. Lanzmann used only 9.5 hours out of 350 (p. 115), choosing the scenes that fit his transparent anti-Polish agenda. Following this film, there was a formal Polish-Jewish dialogue (p. 118-on). It is obvious that little of lasting value was accomplished by it. In fact, what passes today for Polish-Jewish "dialogue" is a grouping of LEWAKS and Jews agreeing on some premise that blames everything on the Poles.

LIKE 1989 LIKE 2018 Korbonski also answered the anti-Polish attacks of Abraham Brumberg (pp. 93-96), Elie Wiesel (p. 117), and others. But so what? We now (30 years later) we have a new generation of Abraham Brumbergs and Elie Wiesels. Decades ago, arch-Polonophobe Jan Tomasz Gross (Jan T. Gross) had already been writing mendacious attacks on Poland. In his book, *Polish Society Under German Occupation*, Jan T. Gross made sweeping accusations of the Polish Home Army (AK) being (what else?) anti-Semitic, to which Korbonski retorted: "Yet he knew very well that many Jews fought in the ranks of the Home Army, including several officers at its headquarters. Stefan Korbonski responded to that unfounded accusation in his review of Gross' book in the *Zeszyte Historyczne* publication." (p. 93). But what's the use? The same attacks get recycled and embellished, along with some new ones. In fact, the informed reader can also appreciate how little has changed in the 30 years since 1989, as seen in the media's lionization of Jan Gross and his scurrilous attacks on Poland, as exemplified in his *Neighbors*, followed by that in *Fear and Golden Harvest*. On top of that, we now (2018) have Gross wannabees such as, for example, Jan Grabowski, Anna Bikont, and Barbara Engelking. What's more, the media and academia treat their pronouncements as gospel truth, and Poles are called "nationalists" if they try to correct the falsehoods.