Pogrom-Mongering: Kielce (1946), Jedwabne (1941), and the “Massive Pogrom” (1918) Fake News
(60 Books Reviewed by Jan Peczkis)

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Pogrom: An Emotional and Judeocentric Term

Anti-Jewish Violence: Rethinking the Pogrom in East European History Dekel-Chen, Jonathan 2010 Pogrom is an Orwellian Term. Not Only Jews Died in Deadly Ethnic Riots: Poles Did Too! I focus on a few items of lasting interest in this so-so book.

POGROM IS A NEWSPEAK TERM: A VIVID EXAMPLE David Engel accuses the Polish government of avoiding the term pogrom in order that violent acts against Jews (around 1918) "smell less foul." (p. 21). Yet, by his own admission, the term pogrom is an amorphous term that encompasses everything from the murder of thousands of Jews to a handful of vandalized Jewish properties with no fatalities! Engel should know better. He fails to mention the fact that fantastic accusations were leveled about 30,000 Jews in Poland killed by Poles. (This was off by a
factor of only 100). So why should the Polish government play into the propaganda directed against it by necessarily using an emotive and misleading (not to mention Orwellian) term like pogrom? Clearly, the term pogrom is a club to exaggerate and awfulize something small done to Jews, and made into something profound and terrible—for nefarious purposes. NOT ONLY JEWS DIED: POLES DID TOO. WHY NO SPECIAL TERM FOR THEM? The pogrom can be put in the broader context of the "deadly ethnic riot." (pp. 6-7). Jews were not the only victims of such disturbances. For instance, David Engel mentions the factory strike in Lodz in May 1892: "...the strikers killed three Jews while 140 Polish workers were shot by strike-breaking police..." (p. 22). But—guess what—only the three Jews will go down in history as the victims of a pogrom.

THE TSARIST AUTHORITIES DID NOT INCITE POGROMS The authors support the view that the early pogroms in tsarist Russia (such as those of 1881-1882) were not, as earlier believed, incited by the government. (p. 4, 7, 138). Pogroms during tsarist rule varied in severity by regions. They were rare in Belorussia, Lithuania, southern Ukraine, and Crimea. Later pogroms, as during the Russian revolution were, however, organized by both Reds and Whites.

THE CUSTOMARY LACK OF CANDOR ABOUT JEWISH CONDUCT Traditional explanations are given for pogroms. Jews are presented as object of perception, and not as flesh-and-blood individuals. For instance, Jews were accused of such things as siding with the enemy (or helping both sides) and profiteering during wartime. No attempt is made to substantiate or refute these accusations. A factor in the pogroms in tsarist Russia was the growing prominence of Jews in industry, the professions, and intellectual life. (p. 125). The pogroms of 1881-1882 were motivated by the notion that Jews were exploiting the people, while, in contrast, the pogroms of 1905 occurred in an atmosphere of social unrest as well as the role of Jews as revolutionaries who were assaulting the state. (p. 125).
Jew-on-Jew Violence: Why Aren’t THEY Called Pogroms?

East End Jewish Radicals 1875-1914
Fishman, William J. 1975
Seldom-Told Jew on Jew Pogroms: Atheist Jews and Religious Jews Fight It Out. Double Standards: If Poles Did Such Acts To Jews, We Would Not Hear the End of It! The usage of the term pogrom, in customary reference to a GOY doing violence to a Jew, obscures the fact that Jews frequently did violence to each other. For this reason, I expand the term pogrom to include Jew on Jew violence. This book is about the emergence of Jewish radicalism among the Jewish immigrants in the East End of London in the late 19th century, and features examples of Jew on Jew pogroms. I focus on a few examples of this.

THE JEWISH ESTABLISHMENT AGAINST JEWISH RADICALS
Author William J. Fishman writes, "Violence erupted spasmodically as Jewish establishment interests attempted to subvert radical groups. In 1904, gangs of thugs (SCHLOGERS) were hired to break up Anarchist and Social Democrat meetings." (p. 259).

JEWS AS FREETHINKERS IN PERSPECTIVE
By way of introduction, the subject of Jewish atheism usually comes up, in accordance with the standard blame-Poles narrative, when Polish Cardinal August Hlond is routinely condemned for his 1936 pastoral letter, in which he spoke of Jews as freethinkers and vanguards of Bolshevism. As we shall below, not only was Cardinal Hlond correct, but he was referring to something that was already well established before 1936.

MILITANT JEWISH ATHEISTS PROVOKE RELIGIOUS JEWS, AND THE RELIGIOUS JEWS ARE PROVOKED TO VIOLENCE
On Yom Kippur, bands of Jewish radicals would surround synagogues and mock the Jewish religion, as by openly eating TREYF food. The consequences of such provocations are not hard to deduce. Fishman comments, "J. L. Fine was a regular observer of the tragi-comedy of young politicals who, flaunting their contempt for tradition, marched in column to the Spitalfields Great Synagogue (MACHZIKEI HA DATH) in Brick Lane, smoking or brandishing ham sandwiches as gestures of defiance and rejection of their creed. The service over, angry worshippers, sometimes in full regalia,
swept out and attacked the scoffers with any weapon they could seize, while the local people gazed dumbfounded at the antics of the crazy foreigners...In 1904, the annual affair provoked a full-scale riot in Spitalfields." (p. 259). Author Fishman discusses several other examples of Jew on Jew violence (pp. 260-261). When one of them led to a trial, the irony of Jew on Jew pogroms was not lost on the court. Fishman comments,"...the bench commented that it was deplorable 'that a class of persons who for centuries had been distinguished as the victims of the fiercest persecutions should, when in the one free country of the world, turn upon those who disagreed with them on religious points, their own co-religionists, and stone and persecute them.'" (p. 261). Good point.

PHONY INDIGNATION IN ACTION

The reader is now asked to imagine a group of Polish Catholics surrounding a synagogue, while eating pork, on Yom Kippur, in order to mock the Jews. We would not hear the end of it in the press! Everyone would be told for the umpteenth time that Poles are a horribly primitive, intolerant people, and that they drink (what else?) anti-Semitism with their mother's milk. Polish leaders would be enjoined to make endless apologies for, and condemnations of, the act.

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This work is the memoir of Bernard Goldstein (1889-1959). He also wrote THE STARS BEAR WITNESS [see my review]. In the Translator's Preface, Marvin S. Zuckerman writes, "The Bund played a leading role in the 1905 revolution throughout the Russian Empire." (p. xv). This confirms the tsarist-Russian accusations. Translator Zuckerman also realizes that the split, between the Bolsheviks and the Mensheviks, occurred when Lenin would not recognize a specifically-Jewish Socialist labor movement. (p. xviii), and not because of some profound difference between the two. A few Bundist leaders (Henryk Erlich and Vladimir Medem) also said that Communism has concentrated its power in too few hands. (p. xix). More on this later. Goldstein features much interesting information. For instance, the Bund demanded equal rights for Jews as well as special national rights (including Yiddish language and Yiddish culture) for Jews. (p. 76, 273-274).
Obviously, these anti-assimilationists wanted to have their cake and eat it too: To be part of Poland and not part of Poland at the same time. [It should be added that many professedly-assimilationist Polish Jews were only outwardly Polonized. In fact, they also clamored for full rights for Jews in Poland while hanging on to many elements of Jewish separatism (other than religion).] The author also realizes that Poland's 1937 Kosher slaughter law did not eliminate ritual slaughter. It only reduced it. (p. 373).

**POLITICAL VIOLENCE, IN 1930's POLAND, IN PROPER PERSPECTIVE**

The anti-Semitic violence, conducted by some militant Polish nationalists (e.g., the ONR: Oboz Narodowo Radykalny), has been greatly hyped in Jewish publications (the best-known of which is probably Celia S. Heller: ON THE EDGE OF DESTRUCTION. See my review). In contrast, the much-greater largely-Jewish Communist violence against Jews has largely disappeared down an Orwellian memory hole. [It does not fit the standard left-wing-academic narrative of the Communists as noble, reformist-driven idealists, and it does not fit the standard Judeocentric narrative of the Jews as solely victims and--what's more--victims of the big, bad Polish Catholics.] Archival evidence proves that by far the greatest amount of violence, in pre-WWII Poland, came from the Communists (of whom Jews were a large fraction), and not from the ONR (oenerowcy). Please see my detailed review, of Duch mlodych. A RARE, CANDID BOOK. JEW ON JEW POGROMS

This work is a startling exception to the tendency of Jewish authors to ignore Jew-on-Jew violence. Author Goldstein details the Communist violence, against Jews, in too many pages to mention. However, it is particularly worth noting the many times that Communist violence became lethal, especially with the use of firearms. (e.g., pp. 171-173, 189-191, 197-199, 202, 227, 283, 313, 319-321, 343, 346). During WWII, the Soviets murdered the main Bundist leaders, Henryk Ehrlich and Viktor Alter. [Ironically, we commonly hear the exculpation, by neo-Stalinist authors such as Jan T. Gross, for Jewish support of Communism in 1939-1941 and 1944-on, as caused by "murderous Polish anti-Semitism". Lo and behold, many Jews had no problems supporting Communism in spite of the much-greater-murderousness of the Communists against Jews.] The Bund could dish out violence as well as receive it. In fact, by the late 1930's, in Warsaw alone, the Bund had a 2,000-man militia. (p. 278). During times of violence, when Bundist members were arrested, other Bundists tried to bribe the freedom of their arrested comrades from the Polish police. (p.
From the beginning, there were differences between leftists on the future of the Jews. For instance, the SDKPil (and part of its Communist successor) and PPS-Lewica (PPS-left) favored Jewish assimilation (p. 343), while the Bund was always anti-assimilationist and separatist. Many otherwise-Comsymp Jews felt that the Soviet Communist movement (especially the Bolsheviks) were insufficiently deferential to Jewish-specific demands. As noted earlier, Vladimir Medem supposedly broke with the Communists over Soviet totalitarianism. (p. 42). [However, the reader should remember that, in leftspeak, terms such as "democracy" and "worker's state" have amorphous meanings, with the Soviet Communists insisting that THEIRS is the authentic version.] For details on Vladimir Medem, see Vladimir Medem: The Life and Soul of a Legendary Jewish Socialist. Exit Medem. The remainder of the Bund--the vast majority--continued an at-worst distant admiration of the Communists. They spoke of the Bolshevik revolution as an "example of the politics the Socialist parties should adapt in all countries" and as something "immensely significant...(and moreover) it was possible to have a revolutionary-Socialist oriented International, without its splitting politics, with Socialists and Communists working together". (pp. 41-42). In 1920, the "21 Conditions", most of them stipulated by Lenin, specified the means by which Socialist parties could join the Comintern (Communist Third International). (p. 61). By then, Medem's "rightist" group, evidently never significant to begin with, was essentially gone. The centrist faction of the Bund accepted 16 of the 21 points, and the larger leftist majority of the Bund was ready to accept 19.5 of the 21 points. The mere 1.5-point difference was all that prevented the Bund from joining the Comintern (p. 57): THAT is how close mainstream Bundism was to Communism! Even then, part of the Bund, the Kombund, split-off from the Bund and joined the Communists, contributing to the rancorous ongoing Communist attempt to bring the Bund into total submission to Communism. (pp. 57-58).

By way of introduction, the student of Polish-Jewish relations is probably familiar with Polish Cardinal August Hlond's much-quoted and much-maligned 1936 statement on "Jews as freethinkers". While Goldstein does not talk about religion, he does shed some indirect light on the Bund as a factor in the growing atheization of
Poland's Jews. Let us consider Bundist provocations against religion. Although Goldstein describes the Bund merely as "secular", it soon becomes obvious that it shared much of the militant atheism of the Communists. In what can be nothing less than a calculated insult to religious Jews, the BUND started to print its daily newspaper, the FOLKSTAYTUNG, on the Sabbath (Saturday). Moreover, young Bundists, the TSUKUNFISTN, deliberately went out into religious Jewish neighborhoods, and loudly awoke the sleeping religious Jews on the Sabbath morning, while hawking the newspaper. When some of the understandably-offended Sabbath practitioners reacted with violence against the young Bundists, the Bund whined about "Hasidic terror" and (what else?) the "right of free speech", and sent its militia to defend the young Bundist provocateurs. (pp. 149-151). Goldstein makes heroes out of them. THE ONGOING BUNDIST-COMMUNIST COOPERATION AT POLAND'S EXPENSE Whatever the professed differences between Communists and Bundists, actions speak louder than words. They show the Bund's true colors. The Bund joined with the Communists in defaming the Polish nation. It repeated the stock Communist propaganda about Poland the aggressor in the 1920 Polish-Bolshevik War, and Poland as a (what else?) imperialistic nation. (pp. 47-54). It also mouthed the canard that equated Bereza Kartuska with the Nazi concentration camps. (p. 299). In Poland, Bundists had no problem marching in May Day parades, right alongside openly-Communist units. (p. 31). Moreover, this was no temporary fad: It persisted into the 1930's. (p. 255). Bundist organizations, such as the KULTUR-LIGE (Culture League), welcomed Communist members. (p. 209). In addition, the Bundist and Communist labor movements continued to overlap: The Bund did not require its members to leave Communist-controlled labor unions. (p. 202). Perhaps most galling of all, Bundist and other Jewish lawyers sided with the Communists. Bernard Goldstein comments, "It was a principle among the Socialist lawyers that, despite the anti-Socialist assaults, invective, and murderousness on the part of the Communists, they should nevertheless be defended in court. The Socialist lawyers, and even some liberal ones, used to do this pro bono or for a minimal honorarium." (p. 228). Clearly, then, by this very act alone, the Bundists were allied with the Communists in the attempted subversion of the Polish state.
The division between the different factions of Zionism led to bitter conflict. Halkin comments, notably among the Jews of Poland. Halkin comments, (quote) Groups of demonstrators interrupted and heckled both men. Violent brawls were frequent. In Warsaw, Ben-Gurion was attacked with Revisionist stink bombs and bricks; in Brisk, Jabotinsky was stoned by a Labor Zionist mob. The level of invective was fierce. Jabotinsky called the Zionist Left "lackeys of Moscow". Ben Gurion referred to him as "Vladimir Hitler", an epithet given resonance by the brown-shirted squadrons of Betarniks who accompanied him everywhere. (It was actually pure coincidence that both Betar and the Nazis wore brown for their marching colors, which had been chosen for the Betar uniform long before Hitler's rise.) Nor did it help that Achimeir and HAZIT HA'AM, in which Jabotinsky frequently published, praised the Nazis for their anti-Bolshevism and cult of the leader while condemning only their anti-Semitism. Jabotinsky was irate over this. (unquote)(p. 181).

Violent conflict also was notable between the different factions of Zionism in Palestine, and this was further aggravated by the mysterious murder of Chaim Arlosoroff. Halkin writes, (quote) Moreover, Achimeir and HAZIT HA'AM had repeatedly defended the use of violence against the Left; the former had even published, that same year, a tract justifying political assassination. The Revisionists were still smarting from an assault by Mapai toughs on a march of theirs in Tel Aviv several weeks earlier. (unquote)(p. 181).

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Shtetl: The Life and Death of a Small Town and the World of Polish Jews
Hoffman, Eva
1997  
Hoffman
traces the experience of Jews in pre-modern Poland, partitioned Poland, the Second Republic, WWII, and the immediate postwar period. There is a wealth of information presented in this volume, and I generally focus on seldom-mentioned facts. UNLIKE POLES, JEWS GENERALLY DID NOT MIND THE FOREIGN OCCUPATION OF POLAND After the Partitions, and particularly as the 19th century wore on, Jewish and Polish political interests increasingly diverged. Consider the situation in Russian-ruled eastern Poland: "In fact, Jewish attitudes towards tsarist rule were mixed. In contrast with the Poles, Jewish communities basically accepted the legitimacy of the Russian government, even though they may have bridled against some of its policies." (p. 117). Hoffman sees the later Litvak (Litwak) immigrants as not so much a force of Russification, as a significant source of pro-Russian political orientation as well as radical-left sentiment (p. 137).

THE YIDDISHIST MOVEMENT AND THE DEMANDED SPECIAL NATION-WITHIN-NATION SPECIAL RIGHTS FOR JEWS By the time of the resurrection of the Polish state in 1918, the Polish-Jewish gulf had grown large. Polish Jews wanted not only civil rights, but, in contrast to western European Jews, also minority rights (p. 164). Not surprisingly, this led to overt separatism.

JEWISH SEDITION AT BIALYSTOK: A WOULD-BE LITERAL JUDEOPOLONIA BASED ON NARROW JEWISH SELF-INTEREST At times, the Jewish separatism led to Jews seriously assuming the prerogatives of a full-fledged separate nation on Polish soil. Hoffman writes: "In Bialystok, representatives of the Jewish community proposed that the city and surrounding region should become part of Lithuania rather than Poland, because this would put Jews in a better numerical position. The suggestion was met with outrage by Polish politicians." (p. 164).

THE 1920 POLISH-SOVIET WAR AND JEWISH CONDUCT During the Polish-Bolshevik War of 1920, Jewish loyalties were ephemeral. Hoffman remarks: "According to the Yizkor Book, views were divided between those who sided unequivocally with the Polish cause, and others who felt that Branski did not really belong to Poland, and therefore should not be required to supply soldiers to the Polish army." (p. 165)

JEWISH POGROMS AGAINST OTHER JEWS Much has been said about prewar Polish violence against Polish Jews, but very little about internecine Jewish violence. [Why so?] Hoffman comments: "The factions quarreled, splintered, and accused each other of betrayal and Jewish anti-Semitism. Not infrequently, members of competing parties disrupted each
other's meetings and got into bloody street brawls." (p. 179; see also pp. 180-181). JEWISH GESTAPO AGENTS Most Bransk-area Jews were murdered by the Germans at Treblinka. Those Jews who managed to flee the ghettos not only faced the danger of betrayal by Poles, but also betrayal by other Jews (pp. 224-225). In fact, two of Hoffman's fugitive relatives perished as a result of a Jew who led the Germans to their hiding place (p. 6). DOES NOT SOLELY BLAME POLES FOR THE LOW OVERALL JEWISH SURVIVORSHIP RATE The small percentage of Jews saved owes to the rarity of Jews who escaped the ghettos. Furthermore, Hoffman remarks: The Yizkor Book records several instances in which Jews refused help offered to them by Poles, because they did not want to abandon the others." (p. 223). NO SUCH THING AS A POLISH DEATH CAMP Hoffman recognizes the fact (p. 2) that the Germans' choice of occupied Poland as the site of the death camps had nothing to do with actual or presumed Polish attitudes towards Jews. She is also open-minded to the possibility that the Kielce Pogrom had been a Soviet-staged event (p. 249).

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Run East: Flight From the Holocaust Pomerantz, Jack 1997

Pogroms in Context, Including Jewish Pogroms Against Other Jews. Zydokomuna Fear of Nazis Exculpation Fails This book touches on several relevant issues, and I discuss them: LONG-SIMMERING TENSIONS BETWEEN POLES AND JEWS COULD TOUCH OFF POGROMS Nowadays, the "Poles do pogroms" meme portrays Poles as some kind of primitive, hyper-Catholic people who have nothing better to do than harm the Jews. The truth is rather different. The author lived in Radzyn, Poland. Soon after his birth in 1918, his family went through pogroms, which he describes as follows: "The violence was unpredictable. Sometimes, it would move across an entire region like a storm rumbling across an open plain. Other times, it was local, contained within a city or town. Sparked by a single incident, an unkind word, a bad business transaction, a simple rumor, the violence would flare for days." (p. 5). [The American reader can see close parallels with past episodes of U.S. racial violence. It could be local or nationwide. Nearly always, it was some
perceived "us vs. them" incident, such as a black harming a white, or a white harming a black, that triggered it.]

DOES NOT FORGET JEWISH POGROMS AGAINST OTHER JEWS

Later, however, Pomerantz moved beyond a strictly "Jews as victims" mindset, acquiring a broader view of violence, which included the Jew-on-Jew variety: "I didn't know it then, but my life in Radzyn was very safe. There were fights on the streets between Christians and Jews, between radical Communists and the Bund party, the Zionists, and other political parties." (p. 12).

EVERYDAY JEWISH SEPARATISM

As was the case with most Polish Jews of the interwar era, the author grew up in an environment of self-imposed apartheid (my term): "Jews in Radzyn had a separate community and culture...Jews spoke Yiddish rather than Polish...For a while I went to Hebrew school, but, like many Jews in Radzyn, I never learned how to read or write Polish." (p. 10, 12).

THE 1939 WAR

The author repeats the well-worn myth of Polish cavalry using lances in essentially suicidal runs against the German forces during the 1939 war. (p. 13). In common with countless Polish and non-Polish eyewitnesses, Pomerantz describes the Luftwaffe terror bombing and strafing of defenseless civilians. (pp. 2-4). German planes even shot farm animals in the fields. (p. 4).

NO VALID EXCUSES FOR THE ZYDOKOMUNA

The German-Soviet conquest of Poland was completed. Although the author does not discuss the Zydokomuna (Jewish-Soviet collaboration), he provides information refuting one common exculpation for it--that of mortal Jewish fear of falling into the hands of the Nazis (of that time). He writes: "When the Russians published a decree promising to repatriate all Jewish refugees from German-controlled Poland if the Jews registered, Moshe and his wife, Bransha, and their daughter, Bella, promptly signed up to return to what remained of Poland, as did my sister Serke and her family." (p. 23). Obviously, were the Jews particularly afraid of the Nazis of 1939, it would have been unthinkable for any of them to choose to return to Nazi-occupied Poland from Soviet-occupied Poland! Yet they did. The Soviet policy was a trick. Instead of being repatriated westward to German-occupied Poland, these Jews were deported eastward to Siberia. [This confirms historian Jerzy Robert Nowak.] IN ZYGMUNT BERLING'S ARMY?

Pomerantz also ended up in the USSR. He eventually joined a Polish Army being formed there. It is unclear if he was involved in Berling's Army. The Polish Army he joined included Polish soldiers who had fought in the 1939 war, but also had numerous non-Poles
in its ranks, including Jews. (p. 121). Many of its officers were Russian. (p. 110).

THE EINSATZGRUPPEN SHOOTINGS OF JEWS (HOLOCAUST BY BULLETS) As the Red Army drove west, Pomerantz' unit encountered the mounds containing the bodies of Jews that had been shot by the Germans years earlier, and which the Germans had not gotten to burn to hide the evidence. THE UPA GENOCIDE OF POLES He saw manifestations of the Ukrainian fascist-separatist OUN-UPA genocide of Poles, which he misunderstood as primarily an attack on mixed marriages: "Several times, we entered small Polish cottages in Ukrainian territory to find their owners nailed to the wall, spikes through their wrists and feet, throats cut in the most brutal kind of savagery. Often these dead Poles had married Ukrainian women." (p. 127). The described creative cruelty of the OUN-UPA rezuny [cutthroats] corroborates Polish sources. THE RED ARMY STALLING AS PART OF THE SOVIET BETRAYAL OF THE 1944 POLES' WARSAW GHETTO UPRISING The troop movements then took him to the environs of Maidanek (Majdanek), and later he spent vexing months stalled east of east-bank Warsaw while Stalin was giving the Germans time to crush the Poles' Warsaw Uprising (1944) and systematically destroy Warsaw. He subsequently was part of the drive that advanced westward towards Berlin. Meanwhile, his sister Genia survived the Holocaust in Lwow (Lviv) by hiding in the sewers. A group of Polish workers aided them for a period of time. (pp. 163-on). After the war, the author emigrated to the USA.

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To Speak for the Silenced Tracy, A. 2007 Jew Against Jew Pogroms in 1939. Zydokomuna. Here (For Once) Poles Are Not Condemned For Refusing To Risk Their Lives to Save Jews The author lived in a shtetl at Skala, on the Zbrucz River. He describes: The Soviet and Nazi occupations, the latter's destruction of the local Jewish communities, his deportation to the Janowska concentration camp (in Lwow, which he always calls by its German name, Lemberg), his escape, his multiple hide-and-be-uncovered adventures, and his survival in the environs of Skala and in the ruins of its shtetl. POGROMS: JEWS AGAINST JEWS Unlike the common emphasis on pogroms in Jewish
historiography, Tracy describes Jew-on-Jew violence that took place in the wake of the 1939 Nazi-allied Soviet invasion of eastern Poland: "The Jews had attacked Moshe Mozner's bakery and were taking away the bread. The scene was dreadful...Every shop we passed was being looted in the same manner. Every store, be it food or merchandise, was being torn apart. The Jews who were not looting were rejoicing [at the Soviet arrival]." (pp. 14-15).

THE JEWS-FEARED-NAZIS EXCULPATION FOR JEWISH-SOVET COLLABORATION FALLS APART Fear of the Nazis cannot alone explain the Jewish pro-Soviet orientation. By Tracy's own admission (p. 215), most Jews never imagined what the Nazis later had in store for them, and had supposed that they could avert any Nazi actions through bribes. Furthermore, so unafraid were some Jews of the Nazis that they applied for a transfer to German-occupied Poland. (p. 24). It was an NKVD trap, and these Jews were sent to the Gulags. [This confirms historian Jerzy Robert Nowak.]

ZYDOKOMUNA IN GENERAL Tracy provides insights into the Zydokomuna that blossomed under Soviet rule: "Some members of the Jewish community were pro-Communist and immediately cooperated with the Ukrainians. These Jews were rewarded with good positions and a new militia began to take shape, comprised of both Jews and Ukrainians. These privileged citizens carried weapons on their shoulders and wore red bands on their arms." (p. 16). [The informed reader can readily understand how the militia became the enemy of Poles, especially the actively pro-independence ones.] Ordinary Jews, too, suffered from the Zydokomuna. Tracy comments: "Before long, many Jewish enterprises had been nationalized. With these new policies, our Jewish youth rose to higher positions and displayed a brutal use of power against their former employers." (p. 21). Tracy notes that: "Almost 99 percent of the youth knew nothing about their religion, other than the fact that they were Jewish." (p. 25). [Since secularism correlates closely with involvement in radical leftist politics, this partly explains the gravitation of many Jews to Communism.]

ZYDOKOMUNA WAS EXTENSIVE When Nazi Germany invaded its erstwhile Soviet ally in 1941, many Soviets and Jews fled. Tracy comments: "Many families took advantage of the opportunity to leave, including Hersh Shvartzbach's family, Moshe Levenkron's, Motek Kremitzer's, Jaci Schlisser's, and Mendel Helkis. Most of these were families which had been heavily involved with the Russians." (p. 39).

Obviously, the Zydokomuna had been far from a marginal phenomenon, as
sometimes claimed. **UKRAINIAN NAZI COLLABORATION** The Nazi-collaborationist Ukrainian police played a major role in the persecution and murder of Jews. (p. 88, 94,101,114,117,138,140,147,175,190). It acted alongside the Germans, and on its own. **DOES NOT COMPLAIN ABOUT POLES WHO REFUSED TO HELP** While on the run, Tracy enjoyed the help of both Polish (pp. 170-171) and Ukrainian (p. 199) benefactors. Unlike the likes of Jan T. Gross, Tracy repudiated any condemnation of those gentiles who, fearful of the German-imposed death penalty, discontinued their help. (p. 197).

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**Rav Kook: Mystic in a Time of Revolution** Mirsky, Yehudah 2013

*Litvaks. Anti-Christian Memes. Piotr Rybak Effigy Double Standard. Organized Draft Dodging* This work is much more than biography. It offers a pulse of the state of Judaism in the late 19th and early 20th century. It focuses on the life and the ideas of Rabbi Avraham Yitzhak Kook, whom author Mirsky describes as "a colossal figure in the English-speaking world." (p. ix). Kook was born in tsarist Russia, and then lived in Palestine and England. The author portrays Rav Kook as an original thinker. Though Orthodox, he had positive responses to the secularist and the Zionist tendencies among many Jews of the time. For example, traditional Judaism's relationship to modernizing tendencies should not be solely antagonistic, but dialectic. (e. g, p. 39). Instead of rejecting Zionism, Kook wanted to combine it with religion, as exemplified by the Mizrachi. (p. 233). Kook's "softness" on heresy, and his accommodating spirit to modern trends, earned him the ire of other Orthodox Jews. **THE LITVAKS:** **BROAD-BASED SIGNIFICANCE** The author sagely notes that the Litvaks (Litwaks) were as much a marker of Jewish cultural orientation as they were of geography. (p. 16). [Author Mirsky's reasoning has a parallel in Polish (notably Endek) thinking. In Polish eyes, "Litvak" had a typological, and not solely geographic, meaning. It referred to those Jews who were particularly hostile to Polish ways and/or Polish national aspirations, regardless of whether or not they actually had come from Russian-ruled Lithuania.] **ANTIGOYISM, AND OLD PEJORATIVE TERMS USED FOR CHRISTIANS** Rav Kook was antagonistic towards Christianity, particularly its otherworldly aspects, as described by Mirsky, (quote).....(Kook) saw the Christian abandonment of the world as
downright demonic, and the gravest heresy of all. "MINUT [the Talmudic term for Christianity] abandoned the law, planted itself in the imagined attribute of mercy and kindness, which destabilizes the world and destroys it..." (unquote). (p. 130). (The content in brackets is the author Mirsky's). Many Orthodox Jews of 20th-century Eretz Israel (Palestine) dealt with Rav Kook in the harshest terms for his deviations from Orthodoxy, even juxtaposing him with Christians, and doing so in a venomous manner. Mirsky comments, (quote) But the vilification of Rav Kook never let up, especially among members of the Agudat Yisrael youth movement, who heckled him, attacked him in posters, and at times threw buckets of water in his face as he walked down the street...On March 23, 1932, the eve of the holiday of Purim, the Jerusalem chapter of the Agudah youth staged a mock trial in which Rav Kook was tried for heresy. Next, they mutilated him in effigy as the youngsters danced around and sang...the billboard rhetoric against him reached a new pitch, "That man, the MIN (that is, Christian), hypocritical, flattering, like a pig rummaging in trash and raising a stink..." (unquote). (pp. 203-204). I will not complete the quoted sentence because it has pornographic connotations. The explicit definition of MIN as Christian, in the parentheses in the quoted statement above, is in the text of Mirsky's book, and not something that I had added. Let us examine the implications. Many commentators would have us believe that the references in the Talmud, to idolaters and heretics, do not apply to Christians, at least to modern Christians. From the above quoted statements, it is obvious that they most certainly do--even in the 20th century. Clearly, Polish scholar Feliks Koneczny, in his JEWISH CIVILIZATION, had been correct in identifying MIN as one of the derogatory Talmudic terms that are in fact applied, by Jews, to Christians. PIOTR RYBAK: DOUBLE STANDARDS ON "HATEFUL" EFFIGIES Who gets to define what is “hate speech”. Note, from the quotation above, that the Jewish antagonists of Rav Kook mutilated him in effigy, all the while calling him a Christian as a term of hate speech. That was perfectly fine. But when the Pole Piotr Rybak recently burned an effigy of George Soros (or even a generic Jew), he was accused of (what else?) hate speech and anti-Semitism, and given jail time. HELPING JEWS EVADE MILITARY SERVICE Rav Kook lived in London during WWI. Here is what he did, (quote) On arrival, he [Rav Kook] became the leading rabbinic figure of England's eastern European Orthodox community. A stranger to established Anglo Jewry, he found
himself bumping up against settled ways. After signing one rabbinic ordination after another to save young men from conscription, he was called in for questioning by Scotland Yard; police investigators had noticed that many of his "rabbis" were in fact not religiously observant. He was let off with a stern warning but kept on, unimpressed by invocations of the moral significance of the British war effort. (unquote). (pp. 140-141). The informed reader may realize that the Jews of Poland frequently attempted to avoid military service in the Polish Army. The reason (or exculpation) was the unwillingness to serve in the army of a state that had "major" anti-Semitism, and which failed to give Jews the rights that they were entitled to (or that they thought that they were entitled to). However, whatever could be said of Poland, this could hardly be said of philo-Semitic England, yet draft dodging by Jews took place just the same. WHAT ABOUT POLAND? There is more. The objections of many Poles (notably the Endeks) to the so-called Minorities Treaty included the concern that Jews would be emboldened to evade service in the Polish Army on putative religious grounds. The actions of Rav Kook demonstrate that there certainly was an impetus for such conduct.

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Running Through Fire: How I Survived the Holocaust Goldberg, Zosia 2001 Against the Awfulization of Polish Jewish Experience. Zydokomuna Not Marginal. Jewish-Nazi Collaboration. Like Poles Like Jews in Suffering Zosia Goldberg traces her experiences in prewar Poland, war-torn Poland, and then wartime Germany (as a mislabeled forced Polish laborer). DOES NOT AWFULIZE THE EXPERIENCES OF PRE-WWII POLISH JEWS In her ON THE EDGE OF DESTRUCTION, Celia Heller would have us believe that prewar assimilated Polish Jews suffered just as much from anti-Semitism as did the much more numerous non-assimilated Polish Jews. In contrast, Goldberg writes: "I did not suffer much, but the Jews in Poland did. Especially if you had a Jewish accent and could not speak Polish, people would always say hurtful things, like: 'Dirty Jew.' With my dark eyes and hair, I never heard that I was a Jew. They called me a Gypsy instead—admiringly!" (p. 9). (Of course, this was generally true elsewhere. The
relative infrequency of anti-Semitism in the west, compared to that in eastern Europe, owed less to the virtue of tolerance presumably possessed by westerners and more to the assimilated state of western Jewry).

GOLDBERG EXPERIENCES HATRED ALL RIGHT--FROM HER FELLOW JEWS Goldberg herself experienced hatred of exceptional virulence not from Poles but from her unassimilated fellow Polish Jews. She comments: "There was a Jew with a big beard who I had never seen before, and I went over to him and asked, 'What's happening? Could you tell me?' I could not speak Yiddish, so I spoke Polish to him. I think he understood me, but he got very angry that I did not speak Yiddish, so he spat on me, 'Du solst starben zwischem goyim!'...'May you die amongst the goyim!'" (p. 39).

THE ZYDOKOMUNA WAS NO MARGINAL PHENOMENON Goldberg tacitly attests to the fact that the prewar sympathy of Polish Jews towards Communism (the Zydokomuna) was widespread: "When I was going to school, I had feelings for communism, like all the young ones." (p. 7). She also frequently mentions her Communist-involved relatives (p. 8, 16, 29-30, 33). She absurdly refers to all prewar Polish political parties, excepting Pilsudski's, as Nazi parties (p. 7).

GERMAN BARBARITY FROM DAY ONE The author provides a telling commentary on German conduct during the German-Soviet conquest of Poland in 1939: "It was a tremendous job to get to Warsaw because German planes were shooting everyone on the road. Everybody was running, and the Germans were shooting the refugees...They bombed the national shrines." (p. 12). In referring to Poles and Jews under the German occupation, Goldberg writes: "Everybody stole at the time..." (p. 20). This corrects Jan Tomasz Gross (FEAR) and his tacit mischaracterization of thievery as something in which Poles were the sole perpetrators and Jews the sole victims.

JEWISH-NAZI COLLABORATION From the earliest days of the German occupation, Goldberg had to contend with Jewish collaborators, including the Jewish Gestapo (pp. 23-24, 44), and Jewish informers who betrayed other Jews (p. 48, 133-134). She describes one roundup of Jews: "Along with the German Nazis, there were Ukrainians, Lithuanians, Latvians, and Jewish police." (p. 34).

DOES NOT CONFUSE ETHNIC POLES WITH POLISH-SPEAKING GERMANS (VOLKSDEUTSCHE) Throughout her book, Goldberg makes a sage distinction between ethnic Poles on one hand, and the Volksdeutsche on the other. For example, her experience with the Polish
Blue Police (Policja Granatowa) was a positive one: "So the police came, a plainclothes Volksdeutscher. The real Polish police would never come. The Germans would not trust them because the real Polish police would do anything possible against the Germans." (p. 62).

GERMAN JEWS GIVE THE STIFF-ARMED HEIL HITLER SALUTE While in the Warsaw Ghetto itself, Goldberg observed the arrival of some German Jews, and commented on their behavior: "One day these German Jews were marching off to work past the SS men on guard. These German Jews were raising their hands, hollering, 'Heil Hitler!' and the SS men did not even answer them, did not look at them, did not even spit at them." (p. 24). For all the talk about Poles and Jews being "unequal victims", it becomes obvious that Germans didn't see the Poles as having any more inherent right to live than the Jews. When in Germany for forced labor, Zosia Goldberg, concealing her Jewishness and saying that she was a Pole, went to a German doctor to treat her hepatitis. His reaction was revealing: "'You are from there?' he said. 'All these Jews, these Poles and Jews, they should die. They should all be killed. I don't know why we are using them for workers.' 'You are very sick', he then said. 'You think I will give you medicine? You are very much mistaken. We need medicine for our soldiers, for our Germans. For foreigners--for Poles and Jews--nothing! The Poles, the Russians, and the Jews--nothing!'" (pp. 113-114). While a forced laborer at Erfurt, her fellow Polish forced laborers kept her Jewishness a secret and helped her (p. 147). Earlier, while seriously ill, Goldberg had been helped in Germany by a Polish woman who blamed the Jews for systematically cheating Poles (pp. 115-116). This adds to the numerous other accounts of anti-Semitic Poles nevertheless helping Jews. Disliking Jews is one thing: Wanting Jews all dead is quite another.

NAZISM WAS NOT IN CAHOOTS WITH CHRISTIANITY Goldberg alludes to the anti-Christian character of Nazism: "While I was in prison, I always prayed regular Catholic prayers, not because I wanted to pray, but because it was forbidden. Prayers were not allowed. It was against Hitler." (p. 110).
Zionist Narratives, and Not Pogroms or Anti-Semitism, Drove Most Holocaust-Surviving Jews From Poland

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Life In Transit: Jews In Postwar Lodz, 1945 1950 (Studies In Russian And Slavic Literatures, Cultures And History)  Redlich, Shimon  2010  Zionists, and Not Polish Anti-Semitism or Pogroms, Drove Most Holocaust-Surviving Jews From Post-WWII Poland.

Property Losses: Not Only Jews  The author elaborates on his experiences in Lodz in the years immediately after WWII. He also recounts some of the testimonies of his colleagues, and provides invaluable clues to Jewish political life in postwar Poland. I focus on some pertinent issues.

Prewar Polish Anti-Semitism Has Been Exaggerated

Kuba Goldberg, born in Lodz, had been an on-and-off acquaintance of author Redlich over many years. Redlich comments, (quote) Kuba studied at the Ignacy Skorupski high school, where almost half of all students were Jewish. "There was no anti-Semitism in our school. There were friendly relations among Polish and Jewish students. These friendships, however, stopped at the school entrance. They never invited each other to their homes." (unquote). (p. 103).  Zionism, and Not "Polish Pogroms", Induced Most Jews to Leave Postwar Poland

Redlich comments, (quote) The Lodz branch of the Bund, which consisted of 250 members in 1946, grew to 400 members in 1947...Although the Bund and the Jewish Communist Frakcja did not see eye to eye on numerous issues, they were united in their opposition to Jewish emigration from Poland. Whereas the Zionists used the Kielce events to advocate Jewish emigration, the Bund attempted to convince both its members and the Jewish population at large not to leave Poland. A national Bund convention in Wroclaw in early 1947 strongly condemned "Zionist emigrational propaganda". Organized emigration of Jews to Palestine/Israel was at the core of the conflict between the Bund and the Zionists. The Bund accused the Zionists of deliberately causing a state of panic among Polish Jews in order to encourage their exodus from the
country. (unquote). (p. 184). THE BUND, THOUGH (SUPPOSEDLY) NON-COMMUNIST, MERGES WITH THE COMMUNISTS Redlich continues, (quote) Following the [sham] January 1947 elections and the victory of the Communist-dominated Democratic Bloc, Bund activists, especially its representatives at the CCPJ, increasingly identified with the Communists. A joint Committee of the Bund and the Frakcja was established in the spring of 1948. These were, actually, the first steps toward a fusion with the Communists. (unquote). (p. 184). POSTWAR POLISH VIOLENCE AGAINST JEWS IN PROPER CONTEXT The likes of MAUS, besides ignoring the greater violence of Jews against Poles (e.g., by the Zydokomuna: Judeo-Bolshevism), portray Polish violence against Holocaust-surviving Jews as something that was typical, even though it happened to less than 1% of Poland's Holocaust survivors. Redlich also mentions these killings, but additionally provides the seldom-mentioned context that led to the killings: “Approximately two million [actually over 4 million] Poles and three million Polish Jews lost their lives as a result of the War.” (p. 29). Pointedly, “...the Jews, although disliked by many Poles, were relatively favored by the regime.” (p. 32). [So much for the myth, promoted by Jan T. Gross, that would have us believe that Poland's Communist government did not care about the Jews and was in some kind of a rush to put Poland's Jewish past (as Jedwabne) behind them.] THE COMMUNIST TERROR “The Communist takeover aimed to crush any legal opposition and to destroy the illegal Home Army [ARMIA KRAJOWA] network. By the end of 1945, close to six thousand terrorist events took place, killing more than 7,000 persons.” (p. 30). "Malnutrition and stress affected large parts of the population. The death rate was higher than before the war, and disease and alcoholism were widespread." (p. 29). COMMON BANDITRY CLAIMED JEWISH LIVES "Alongside the anti-Communist political-military opposition, there was also the common banditry that had typified wartime Poland." (p. 30).

NOTHING NEFARIOUS ABOUT POLES ACQUIRING POST-JEWISH PROPERTY The media-touted Jan T. Gross and his imitators have portrayed the Polish acquisition of formerly Jewish properties as some kind of remarkable, horrible deed. It was not. It is standard for the property of the dead to pass to the living. Millions of ethnic Poles had also lost their property—through wartime destruction and the subsequent Soviet-imposed change in the border. Overall, according to Redlich,"...a full
quarter of the inhabitants of Poland changed their places of residence
during the 1940s. Poland of the immediate postwar years was clearly a
country in flux." (p. 29).

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The New Poland Brant, Irving 1946 Mass Post-
WWII Jewish Flight From Poland Planned Long Before Kielce.
Communist-Apologist Tract Has Revealing Comments on Red Staging
of Krakow Pogrom and Kielce Pogrom. This short book was clearly
written by a Communist or Communist sympathizer. Because of this, the
factual information presented is credible because it cannot be suspected
that the author was trying to make Poland look good. JEWISH
SURVIVORSHIP OF THE GERMAN-MADE HOLOCAUST The author
estimates that 80,000 Jews survived the actual Nazi German occupation of
Poland and that 140,000 additional Polish Jews are returning from the
USSR. (p. 39). The survivorship figure is higher than the 40,000 nowadays
claimed by certain anti-Polish Holocaust scholars. NAZIS DESECRATED
JEWISH GRAVES Brant remarks: "To these Jews, Poland is one vast
cemetery of their people in which, moreover, every formal burial place of
their own dead has been desecrated by the Germans. The Nazis used
Jewish gravestones for building material, dug up corpses' skeletons to
break gold teeth out of the heads and turn the bones over to industry." (p.
39). How many grave-desecrations, blamed on Poles, were actually the
work of Germans? DON'T BLAME KIELCE: HOLOCAUST SURVIVING
JEWS WANTED TO LEAVE POLAND, EN MASSE, LONG BEFORE
THEN! Brant wrote this book before the so-called Kielce Pogrom (July
1946), as he does not mention it, and writes: "No anti-Semitic outbreaks
have been reported in Poland since August, 1945." (p. 37). Interestingly, he
claims that 9 out of 10 Jews in Poland want to emigrate to Palestine. (p.
41). [The State of Israel was then still in the future.]. If accurate, it indicates
that the bulk of Poland's Jews wanted to leave Poland shortly after WWII--
long before 1968 and even 1946 (Kielce Pogrom). KRAKOW POGROM
LIKE KIELCE POGROM: THE SAME PATTERN OF SUSPICIOUS
COMMUNIST CONDUCT There was no freedom of assembly in
Communist-ruled Poland. So, normally, the Communist militia [U. B., or
Bezpieka] was ready to crack down on the smallest manifestation of
independent Polish conduct. Therefore, the hands-off behavior of the
militia, for many hours, during the eventual Kielce Pogrom, stands as a major evidence of deliberate Communist staging. It is therefore eye-opening to note that EXACTLY THE SAME thing happened during the earlier Krakow Pogrom, as related by Brant: "Anti-Semitic riots in Krakow in August, 1945, went unchecked, the militia disregarding government orders, until stopped by the Red Army, whose garrison in that city is by no means angelic." (p. 36). The eventual Kielce Pogrom was and is blamed on Poles' alleged belief in the blood libel. Interestingly, exactly the same accusation had earlier come in handy for the 1945 Krakow Pogrom! (pp. 36-37).

COMMUNIST PROPAGANDA LATER RECYCLED BY POST-STALINISTS SUCH AS JAN T. GROSS The author includes the following things in his explanation for the persistence of anti-Semitism in Poland: "...(3) Disappointment that not all the Jews are gone; (4). The instinctive desire of many Poles to retain business formerly conducted by Jews or keep possession of properties entrusted to them six years ago by Jews who later were supposed dead but are turning up in large numbers." (p. 35). It is interesting (even fascinating) to see how this Communist propaganda has been dusted-off and re-used, in recent years, by the Holocaust Industry and the likes of Jan T. Gross in his FEAR and GOLDEN HARVEST!

MORE CANNED COMMUNIST PROPAGANDA

Standard Communist rhetoric is used (e. g., those in opposition to the New Order in Poland are reactionaries, fascists, wealthy landowners, etc.), the prewar Polish government is bad-mouthed as one consisting of dictators, and General Władysław Anders is viciously slandered. The author presents a rosy view of the new government, and writes favorably of his interviews with the likes of Bierut and Minc. Of course, this work was written before the sham elections of January 1947, which ended the "provisional government" and officially brought the Communists to power. Perhaps the most laughable statements that Brant makes are the following: "The Polish government does not consist of Russian stooges, but of men of varying ability all devoted intensely to the welfare of Poland. By a strange anomaly, its most competent ministers are Communists (Gomulka and Minc being tops among them), while the Communist Party is weak and unpopular." (p. 115). A very strange anomaly indeed! Brant all but denies the fact that dissenters are sent to Siberia (p. 31) or otherwise persecuted. (pp. 109-110). He must be living in a Communist Alice in Wonderland.
Kielce (1946): What Actually Happened?

After the Holocaust: Polish-Jewish Conflict in the Wake of World War II

Chodakiewicz, Marek Jan 2003 *Kielce Pogrom: Soviet Staging Indicators. Jews as Well as Poles Engaged in Collectivist Reprisals in Which Innocent People Were Killed* The imposition of a Soviet puppet government was a painful chapter in Poland's history. In response to the usual anti-Polish bias of Holocaust materials, arguments fly back and forth, including that: 1) Jews supporting the Communists were few and far between, 2) Jews acting against the anti-German anti-Communist Polish independentist forces (the AK, NSZ, and the ZOLNIERZE WYKLECI) were simply taking revenge for earlier injustices and/or protecting themselves against Polish hostility, 3) Retaliatory attacks by Polish independentists against Jews were narrowly tailored against those Jews who supported Poland's enemies, 4) The Polish independentist forces formed and implemented a plan to "finish Hitler's job" by killing off all remaining Jews so that Poland would be Judenrein (free of Jews). 5) The explanation for Poles killing Jews, notably during property disputes, begins and ends with Polish anti-Semitism. As Chodakiewicz shows throughout this eye-opening book, all five premises are FALSE.

THE KIELCE POGROM: SUGGESTIVE EVIDENCE OF SOVIET STAGING

Many authors had already alluded to the means, motive, and opportunity for the Soviet Union to stage the Kielce Pogrom. Let us go further. Historian Marek Chodakiewicz cites an intriguing Soviet source that attributes the Kielce event to staging by the Soviet secret police, for propaganda purposes. (p. 184). A Jewish eyewitness reports the suspicious behavior of a Soviet commander stationed in Kielce at the time of the pogrom (p. 172). As for those local Poles who joined the anti-Jewish riots once in progress, one wonders where Polish anti-Semitism left off and where mob psychology began. Unfortunately, the relevant archives of the Polish Communist secret police were destroyed in 1989, raising obvious questions about these pogroms. UPDATE: Chodakiewicz (personal communication August 2018) states that there is still no smoking gun evidence for either side of the Kielce Pogrom Controversy. But what does not matter? Even if
conclusive proof emerged that the USSR staged the so-called Kielce Pogrom from (A) to (Z), it would not change anything. The Jews who attack Poland would just find something else to blame on the Poles. WHY POLISH ANTI-SEMITISM: TELLING THE TRUTH Anti-Semitic animosities were triggered much less by old folklores and traditional church teachings than by the large-scale Jewish support for Poland's enemies, most recently during the Soviet invasion of eastern Poland in 1939 and again in 1942-1947. Chodakiewicz cites a number of documents (pp. 42-43) that prove the fact that Jews, at 1% of Poland's postwar population, represented upwards of 50% of leadership positions in the dreaded Communist secret police, a force responsible for torturing and murdering tens of thousands of Poles. Jews were also strongly over represented in its lower levels, though not to as extreme an extent. While there was no grand Jewish-Communist conspiracy as such, it is difficult to imagine how the existing situation could have failed to inflame Polish-Jewish relations.

STALIN'S WILLING EXECUTIONERS: WHY THE JEWS The cited testimony of Jan Dawid Landau (p. 77) is instructive in understanding the Zydokomuna--specifically how Stalin recruited Polish Jews to do the dirty work for him (also facilitating the tarring of independentists with the label of anti-Semitism once they fought back). Landau was told by a UB (Bezpieka: The Communist secret police) officer that he now had the opportunity to take revenge for everything he had suffered from the Polish people. This illustrates the typical left-wing technique of stirring up resentments (grievance politics) of one group against another. Landau did not join, and instead fled to the west. Chodakiewicz notes instances where Jews were perfectly justified in involving the Communist authorities. Others clearly were not. Perhaps the most odious episodes involved Jews turning against their erstwhile Polish benefactors and rescuers. Finally, those Jews who chose to join, or otherwise collaborate with, the Communist police itself must have known, based on the information in quotes cited by Chodakiewicz (p. 73, 78, etc.), that their actions would send multitudes of Poles innocent of anti-Jewish actions into the torture-and-death mills of the Soviets, and thus provoke an anti-Semitic backlash. Chodakiewicz provides a very minimal estimate, based on only the few local sources that he had access to, of 3,128 to 6,625 Polish victims of Jewish perpetrators (p. 223). For more on the extensive scale of Jewish-Soviet collaboration during and soon after WWII, and its role in provoking "pogroms", please click on,
read my detailed English-language review, of Mariusz Bechta Pogrom Czy Odwet? **COLLECTIVIST REPRISALS VERY MUCH WENT BOTH WAYS** Polish freedom fighters targeted both Communist Poles and Communist Jews, often killing family members in reprisal for the actions of a Communist relative. Yaffa Eliach's experiences, if accurately reported by her, can be understood in this light. In addition, totally innocent Jews in the area were sometimes targeted. Whether or not this actually happened depended partly on the decisions of low-ranking commanders as well as the extent and visibility of Jewish-Communist collaboration in a given area. Chodakiewicz says that "Alas, collectivistic thinking produced collectivistic reprisals." Earlier, Jewish Communists were persecuting ALL Poles, and not only those Poles who had wronged the Jews. No doubt the Communist Jewish enmity directed collectively against Poles provoked a similar counter-response. **NO "HOLOCAUST AFTER THE HOLOCAUST"**

The insinuation, periodically appearing in Holocaust materials, that the AK and NSZ were out to kill all remaining Polish Jews is totally baseless. In fact, Chodakiewicz provides instances where independentist forces did not kill known Jews (pp. 144-145) when they easily could have done so. Earlier, some AK and NSZ units had rescued and hid Jews (pp. 59-60, 189). Finally, Chodadiewicz cites numerous instances of Polish-Jewish cooperation and goodwill in the difficult postwar years. These provide a resounding rebuttal to the widespread mischaracterization of Polish society as being so anti-Semitic that Jews had no choice but to be the enemy of Poles. **JEWS RETURNING TO RECLAIM THEIR PROPERTY** Concerning those hundreds (NOT thousands) of Jews killed in property disputes with Poles, Chodakiewicz shows that most of these incidents stem from the widespread lawlessness that prevailed in the wake of the imposition of Communism over Poland (p.7, 13). Chodakiewicz could have made his case stronger by putting these Jewish deaths in numerical perspective. Considering the fact that there were over 300,000 surviving Jews, it follows that reclaimed Jewish properties must have numbered in the tens of thousands, meaning that less than 1% of property reacquisitions led to the killing of the Jewish claimants, in addition to the fact that most of the killers were motivated by common banditry, not anti-Semitism. Yet--surprise--media accounts and Holocaust materials (notably MAUS) tacitly portray the killing of Jews by Poles as a normal and anti-Jewish occurrence, and it is high time that these inaccurate and inflammatory
materials be withdrawn (Fat chance). Other Holocaust materials, which never tire of bringing up Polish anti-Semitism and the greatly exaggerated role of Christian teachings behind it, should be more forthright in mentioning and elaborating the large scale of Jewish collaboration with Poland's enemies that was the main driving force behind this anti-Semitism. Fat chance. POSTSCRIPT This book was originally written fifteen years ago (2003). Nothing has changed.

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Neutralizing Memory: Jew in Contemporary Poland Irwin-Zarecka, Iwona 1988 Loaded Title. Kielce Soviet-Staged. Poles and June 1967 War The title of this book is biased. It implies that a neutralization of Jewish memory had taken place. This is nonsense. Neutralization is not the same as neglect, and the neglect of once-relevant events, with the passage of time, is completely normal. Moreover, it does not happen only to Jews. The author was born of a Polish Catholic mother and a secular Jewish father. (p. 4). She focuses on the revival of Judaism in Poland in the 1980's, notably in the context of the 40th anniversary of the Warsaw Ghetto Uprising. This book follows the standard narrative of Jews as victims and Poles insufficiently deferential to the (presumed) specialness of the Jewish experience. However, the author is not strident in promoting this Judeocentric construct. In addition, she points out that, "Unless everyone, and especially the Jews, recognizes that being Polish is NOT equivalent to being anti-Semitic and recognizes that Poles too suffered greatly during the Nazi occupation, there can be no true reconciliation."

(p. 146). (Emphasis hers). No kidding. But, decades later, it has not happened. JEWISH SURVIVORSHIP There are varying estimates for Jewish survival in German-occupied Poland: 100,000-120,000 (Plichowski 1979), and 200,000 (Korbonski 1978). (p. 69). Author Iwona Irwin-Zarecka claims to have unpublished testimonies that support the accusation of the Kielce Pogrom being a skillful Soviet provocation. (p. 49; See also p. 161). Now consider the June 1967 War. Irwin-Zarecka describes the Polish reaction, "Poles, perceiving a great similarity between Israel's struggle for survival and their own history of fighting for independence, also felt a degree of pride, or more properly patronage,
towards the Israeli fighters--these were, after all, mainly Polish Jews, often trained in the Polish military. There was much joy then over the victories of 'our Jews' over 'Soviet Arabs'." (p. 60). YES, VIRGINIA. JEWISH COMMUNISTS ARE JEWS

According to an exculpatory line of thinking, Jewish Communists (Zydokomuna) were not really Jews. The author inadvertently pokes a hole in that silly argument. It was Simhat Torah, September 29, 1983, in a small, newly restored synagogue at the site of the former Warsaw Ghetto. 150 Jews came. Irwin-Zarecka comments, "There are here a few Orthodox Jews. But, for the most part, people here belong to a sizeable group of old-Communists-now-disillusioned returnees-to-Judaism..." (p. 2). In another context, the author adds that, "Who ARE these new-old Jews? For the most part, they are disillusioned ex-Communists and ex-fellow travelers, longing for the lost warmth of their childhood after their whole world collapsed in 1968." (p. 77). (Emphasis hers). The informed reader probably realizes that a nonobservant Jew is still a Jew. In addition, being Jewish is not something that can be turned on, off, and on again like water from a tap. These "new-old" Communist Jews had been Jews all along!

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Poland, Communism, nationalism, anti-semitism Checinski, Michael 1982 So-Called Kielce Pogrom: Circumstantial Evidence Points to Soviet Involvement of Some Kind The tale of the Kielce Pogrom is well known. Someone started a rumor that a Polish boy had been kidnapped by Jews and killed for his blood to be used in the making of matzo. The Poles, backward and bigoted and stupid as they are supposed to be, believed it all, and went on a spontaneous murderous rampage against the poor local Jews. Communist propaganda baselessly blamed Polish nationalist forces for the Kielce Pogrom. The left-wing press in the west took it all in and presented it as fact, as do modern educational Holocaust materials. THE MUCH-NEEDED CONTEXTUALIZATION OF THE KIELCE POGROM To begin with, the backdrop for Polish-Jewish tensions had not been religious prejudices nor archaic superstitions, but property disputes in a war-ravaged nation together with the fact of Poles and Jews falling on different sides in attitude towards the impending Soviet-
imposed puppet state. The author Checinski, a onetime Jewish member of the much-hated Communist security forces (UB, or Bezpieka) provides evidence that the so-called Kielce Pogrom was staged by Communist forces, with direct coordination by the Soviet occupants of Poland.

CIRCUMSTANTIAL EVIDENCE POINTS TO THE SOVIETS AS BEHIND THE KIELCE POGROM A top Soviet intelligence official (Dyomin, or Demin), came to the Kielce area shortly before the pogrom and left soon afterwards. The boy's kidnapping was faked, with a group of men threatening him with a beating if he did not claim that he had been kidnapped by Jews. Significantly, the boy was the son of a Communist informer. Later, Dyomin himself interrogated the boy. During the Kielce pogrom, the Communist militia disarmed the Jews and shot many of them in cold blood. Significantly, neither the father of the "kidnapped" boy nor members of the Communist militia ever faced trial. Other accounts not mentioned by Checinski corroborate his findings. Intriguing detail is provided by Zuckerman (A Surplus of Memory, p. 661), whose account only accentuates the staged nature of the pogrom by pointing out that the disarming of the Jews by Communist militia taking place the day BEFORE the pogrom. A Russian article cited by Chodakiewicz (After the Holocaust, p. 184) points to the Soviet set-up of the Kielce Pogrom. However, recently (August 2018, Chodakiewicz, personal communication) stated that there still is no smoking gun for either side of the Kielce Pogrom controversy.

CANDOR ON THE SCALE AND MAGNITUDE OF THE ZYDOKOMUNA Checinski describes Jews as having played a significant role, in both the leadership and rank-and-file, of the Communist-front organization of Poles in the USSR (p. 11). He also speaks of Jewish Communists as "having been a major asset in the imposition of Communism in Poland". (p. 165). He also speaks of the "relatively high percentage of Jews in the Communist power elites" (p. 89) of Soviet-ruled Poland. However, Jewish Communists in Poland were encouraged to change their names and to deny their Jewishness (p. 13), causing obvious difficulties in arriving at any estimate of their numbers. The latter also intensified Polish-Jewish antagonisms by adding credence to Polish concerns about crypto-Jews in high positions. ZYDOKOMUNA: THE CANNED EXCULPATIONS Checinski acknowledges the Polish Jews' support for the Soviets during and after the German-Soviet conquest of Poland in 1939 as a factor in the intensification of antisemitic feelings
among Poles. In common with many other authors, he attributes the pro-Soviet Jewish attitude to the fact of Soviet deliverance from the Nazis. But this does not hold. To begin with, the genocidal intentions of the Germans had not been generally taken seriously by most Polish Jews at this time, as they tended to see the Germans as a cultured people. And, in either case, a large fraction of Polish Jews had also exhibited a pro-Soviet stance during the 1920 Polish-Soviet war, well before the Nazis even existed. Furthermore, the pro-Russian orientation of eastern Polish Jews goes back to tsarist days, even though Russian antisemitism was, by any measure, much more severe than Polish antisemitism. Checinski suggests that the surviving postwar Polish Jews were attracted to Communism because of its promises of egalitarianism and the abolition of antisemitism, but then shoots down his own argument by acknowledging the fact that the Stalinist purges of the 1930's, which had claimed the lives of many Jewish Communists, had been "unknown or conveniently forgotten" (p. 8). Apropos to "unknown", Checinski seems to forget the fact that Communism had shown its true face from the very beginning (to anyone not blinded by ideology) as a movement based on deception, state terror, and totalitarianism. Evidently, Jewish conduct is animated less by fear of anti-Semitism, or by idealism, than it is by opportunism.

THOSE POSTWAR KILLINGS OF JEWS One common Holocaust myth would have us believe that it was only in postwar Poland that Jews were killed over property disputes, and that these were strictly antisemitic outrages. In actuality, such occurrences also took place in Hungary and Slovakia. Checinski cites a source (pp. 15-16) that relates these events to the extreme destitution of the postwar population. Not mentioned is the fact that the killings took place within the context of the general lawlessness spawned by the just-concluded war and brutal German occupation.

FOR A LONG TIME, JEWS IDOLIZED COMMUNISM AND TURNED A BLIND EYE TO THE ANTI-SEMITISM IN COMMUNISM Checinski devotes the bulk of his book to discussing how antisemitism developed and flourished within Communism. Note that much of contemporary western academia and mass media is left-wing, and, owing to its latent anti-Christian bigotry, has always tried to blame Christianity for the existence of antisemitism. The falseness of this charge is inadvertently shown by Checinski. The reader learns in detail how the Communists, who had repudiated religion and had especial contempt for Christianity, and who
could not care less about who ostensibly was responsible for the crucifixion of Christ (deicide), were quite antisemitic. Communist antisemitism wore many disguises, including anti-Zionism and anti-Trotskyism. In the early postwar period, it showed as early as 1946, when many Communist Jewish officials were removed from power. Communist antisemitism only grew and expanded after Stalin's death, and culminated in the events of 1968. Let us keep things in perspective. Should we cry over the fact that the Jewish Communist thief lost his booty to the gentile Communist thief? 

A CALL FOR MEDIA OBJECTIVITY ON THE KIELCE POGROM

Author Micheal Checinski has performed a valuable service by showing that the so-called Kielce Pogrom was no spontaneous Polish-made anti-Jewish riot. As for Soviet involvement, the lack of a smoking gun on this question means that there is no blame-the-Poles certainty about Kielce. It is high time that the mass media in the west, and Holocaust materials in particular, recognize and publicize this fact. Fat chance.

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The Rape of Poland: Pattern of Soviet Aggression

Mikolajczyk, Stanislaw 1948  Kielce Pogrom Staging: The Circumstantial Evidence. Why Poles Were Not Thrilled When Holocaust-Surviving Jews Came Back to Reclaim Their Property

This work is a classic. I focus on a few issues that have relevance to this day.

POLAND'S SUBJUGATION: A FOREGONE CONCLUSION

This book provides a mini-history of Poland of the tragic wartime and postwar years. The Soviet puppet state had been the combined result of the west's sellout of Poland and the progressive subjugation of Poland by Communists. The sham elections of 1947 were just icing on the cake. Those who blame Mikolajczyk for the imposition of Communism on Poland are engaging in a case of blaming the victim. There is, in fact, ample evidence that the Soviets had at no time intended to respect Polish sovereignty. Already in 1941, not long after the German attack on its erstwhile ally Russia and ensuing Polish-Soviet "reconciliation", the Soviets were already parachuting Communist agitators into Poland (p. 42). The only question was how far Stalin would go (or, more accurately, how far the west would let him go).  

DID THE WEST STILL NEED STALIN?
Interestingly, Mikolajczyk (p. 118) relates a conversation he had with Churchill during which the latter pointed out that the west no longer needed the USSR in order to defeat Japan. This undercuts the rationalization, commonly voiced by apologists for President Roosevelt, that the betrayal of Poland had been necessary for guaranteed and essential Soviet participation in the defeat of Japan. 🇵🇱 "POLISH COLLABORATION" WAS FORCED 🇵🇱 Mikolajczyk writes, "In that section of Poland which Hitler had incorporated into the Third Reich, there had been...Polish youths plunged into the Todt organization and--at gunpoint--into the German Army."(p. 122). 🇵🇱 NOT ONLY JEWISH PROPERTY: POLISH PROPERTY WAS ALSO CONFISCATED 🇵🇱 All Polish properties were seized and turned over to Germans in those parts of German-conquered Poland annexed into the Reich (p. 15, 122). During the first and second Soviet occupations of Poland, large numbers of Polish properties were looted and shipped to Russia (p. 119). Obviously, Poles were situated in an atmosphere of disrespect for both life AND property. The postwar Poles' displeasure with former Jewish owners coming back to reclaim their properties, and the Poles occasional murder of Jews in this regard (300-600 murders out of some 300,000 returning Jews), trumpeted by Jan T. Gross, thus finds at least a measure of understanding. (There was also a severe shortage of housing after the war). 🇵🇱 KIELCE "POGROM" STAGED: THE CIRCUMSTANTIAL EVIDENCE 🇵🇱 The Kielce and related "pogroms" have gotten a great deal of renewed one-sided media attention as a result of the publication of FEAR, by Jan T. Gross. Decades ago, Mikolajczyk had described the Communist staging of these tragic events: "Attacks on Jewish populations were simultaneously ordered in the hope of diverting the attention of the west from the boldly corrupt Referendum. In Czestochowa the people were told that a camel--part of the Red Army's livestock--would be displayed in the market place. When the people had gathered to view the animal, Security Police raced through the crowd shouting, "The Jews are killing our people!" A riot was narrowly averted by a quick-thinking priest who stood up and branded the shouting as a provocation." (p. 167). The actions of the priest add to the refutation of Jan Thomas Gross' charge that the church was lax in responding to postwar "pogroms". Mikolajczyk (p. 167) continues: "In Kielce, Major Sobczynski, the Security Police officer responsible for the murder of Kojder in Rzeszow, now ordered foundry workers to gather at a certain time in the
market place for a meeting. His plan was to point to a Jewish boarding house that fronted on the market place and to have his operatives shout that Polish children were being killed there. Major Sobczynski hoped to produce a rush on the building, in which case the army would open fire on the crowd. This would add to the terror of the times. But the Communists had forgotten to remove the telephone from the boardinghouse. A rabbi, informed that a mob was being provoked to attack the place, phoned the local army headquarters to appeal for protection. Troops soon arrived under the command of a Russian colonel. The colonel--who was, of course, familiar with the entire plot--was surprised to see the crowd on which his men were scheduled to fire had not as yet gathered. He had to change his plans. Lacking all pity, he sent his men against the boardinghouse, killing forty-one of its Jewish occupants and wounding forty others. In the hope of arousing the impending crowd to an over act against the army he ordered the dead thrown into the streets. Any movement of the crowd would have been his cue to shoot into the gathering. The workers, however, crossed everybody up by escaping while en route to the scene of their intended slaughter." LOW-CLASS POLES--THE CHAMOKOMUNA--WAS THE ENGINE OF THE KIELCE POGROM Apart from the Communist setup, the low character of most members of the Communist terror police (the U. B., or Bezpieka) was also a factor in the "pogroms": "The Security Police are mostly Russian-trained. Many are Russian citizens who, though dressed in Polish uniforms, cannot speak the Polish language...The country's [Poland's] worst criminal elements have supplied others; persons chosen for sadist tendencies or eager to join because of a psychopathic lust for a revolver's power and the authority of a uniform...Even some Polish-speaking Germans, formerly members of Hitler's party and S. S. battalions; are serving with the Polish Security Police." (p. 233). In addition: "The Communists tightened their hold on Poland with two bold moves at the meeting of the temporary parliament late in April, 1946...they legalized the formation of a "voluntary" citizens militia called "ORMO", which permitted them eventually to arm 120,000 hand-picked thugs and ex-convicts, who helped to expand and make more efficient the work of the Security Police." (p. 156). JAN GROSS IS WRONG—AGAIN Besides presenting valuable historical context, Mikolajczyk's old testimony adds to the refutation of Jan T. Gross'
ridiculous charge that Polish writers were afraid to discuss these (so-called) pogroms until recently.

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The author, a Jewish Communist, had a large number of opinions of various prominent individuals and nationalities. Since the reader is likely to be unfamiliar with many of the personages mentioned, a biographical glossary is provided in the back of the book. Aleksander Wat was a nonobservant Jew. Wat's father had been a Hasid and Cabalist [Kabbalist]. However, he did not inculcate this in his children. Wat's siblings were atheists, and that created the environment in which Aleksander grew up in. (p. 95, 153, 293).

STERILE TALMUDISM? The 1920's-era children of religious Jews, as young as five or six, "begin memorizing whole pages not of the Bible but of the Talmud with all its casuistry." (p. 68).

ENDEK ANTAGONISM TO JEWS WAS NOT ABSOLUTE Interestingly, Wat, a Jew, did not experience enmity from Endeks. Far from it. In describing his life in Poland in the 1930's, Wat reported that, (quote) And so personally I never felt any anti-Semitism on my own hide--but what does that prove? I had good relations with a great many NDs [National Democrats, or Endeks], old NDs. A few of them looked askance at me, but those were rather the young ones. (unquote)(p. 90).

BOGUS ANTI-SEMITISM IN ANDERS' ARMY Wat gives many details on his experiences while a deportee in the Soviet Union during WWII. He realizes that the Soviet authorities had balked at allowing Jews to join Anders' Army. (p. 340). He also notes that the post-"amnesty" disparate treatment, by some Poles against Jews, did not necessarily owe to anti-Semitism. He describes his investigation of a Polish delegate, who allegedly had made anti-Semitic remarks, as follows, (quote) And the delegate said, 'Yes, I did give the Jews less than the Poles, but not because they're Jews'...He gave the Jews less, sometimes considerably less, because the Jews had come there mainly from settlements, and they were in quite bearable condition. Some even had some capital. This was confirmed. The Polish families,
however, were mostly people who'd been in the camps or the widows of men who'd died in the camps...My conclusion was that the accusations of abuses and discrimination against Jews had not proved true. (unquote)(p. 342).

INDIRECT EVIDENCES OF SOVIET STAGING OF THE SO-CALLED KIELCE POGROM

In an interview with Czeslaw Milosz, Aleksander Wat shared his suspicion that the Kielce Pogrom had been a Soviet provocation. Wat commented, (quote) He [Spychaj] was in charge of Kielce in 1946 when the pogrom took place there...On the basis of what I've heard from many quarters, the pogrom was launched--launched isn't the word, more like provoked--by the Kielce security forces (there wasn't a policeman in sight that day). Spychaj was in charge of these forces. It should be remembered that Spychaj had an older brother in the NKVD who hadn't returned to Poland. This is all conjecture of course but the instructions must have come from the Soviets. In other words, the younger Spychaj was acting on orders...Spychaj was supposed to stand trial but was transferred instead. And sometime in 1956 or 1957 when Poland started letting the first Jews to emigrate to Israel, that same Spychaj was in charge of the security department that issued visas to the Jews. As an expert in such matters. (unquote)(p. xxviii).

DOUBLE GENOCIDE.

RED=BROWN AFFIRMED

Aleksander Wat came to see Communism and Nazism as having many similar gestalts. (p. 83). He also noted the irony of Communism relying on many of the same scapegoats (e.g., "enemies of the people") later used by the Nazis against Jews. (p. 201).

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Ben-Gurion's Scandals: How the Haganah and the Mossad Eliminated Jews


Giladi presents a variety of information on the conduct of David Ben Gurion, and this review focuses on Ben Gurion's reaction to Nazi Germany. Just before WWII, the Zionists and Nazis were in an unsavory relationship. Ben Gurion is accused of: "Favoring the transfer agreement between the Zionist Organization and the government of Nazi Germany and selling German goods despite the decision by world Jews to boycott these goods."
Giladi’s book sheds light on the early news of the systematic murder of Jews by the Germans. He tabulates these reports (pp. 37-39), which begin with October 1941. The first listed report that places the Jewish death toll in the millions comes from a Polish source: "On 19 November 1941 there was a detailed account by the head of the British diplomatic mission in Switzerland, by Alexander Vadus, the Polish diplomatic representative in Bern. The report said that up to that point a million and a half Jews were murdered." (p. 37). As a matter of fact, Giladi has high praise of Polish sources for their warnings about the extermination of Jews conducted by Germans in German-occupied Poland: "Most of the information was received from Jewish agencies, but the most up-to-date information came from the Polish government in exile, located in London." (p. 33). In contrast, 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, regardless of the merits or otherwise of Engel's contentions, comparable accusations can be made against Jewish leaders. Giladi charges David Ben Gurion with: "Concealing and covering up information about German atrocities against European Jews." (p. 15). Giladi elaborates on Ben Gurion's belated reaction to these events: "But not a single word about the slaughter of European Jews or about plans to save European refugees...Why then was no action taken, no debate on the Holocaust and no rescue operations took place in that conference called BILTMORE?" (pp. 44-45).

Soon after the establishment of the State of Israel, Israeli forces engaged in atrocities against local Arabs. The best known of these is the Deir Yassin massacre, which Giladi describes as follows: "On April 9th, the Irgun and Stern Gang forces, with the support and blessing of Hagana carried out a horrendous massacre in the Arab village of Deir Yassin (a small village near Jerusalem, most of whose residents earned a living collecting mountain stones for Jewish contractors and were on good terms with the Jews of Jerusalem. There was a non-aggression agreement between the leader of the village and the Hagana headquarters). The victims were brutalized. The pictures of the disemboweled victims were printed in the Egyptian and Iraqi press,

(p. 15).
and this sufficed for the above sought-after purposes. The atmosphere became highly charged and hostility towards the Jews mounted daily." (p. 123). 

FAKE ZIONIST-MADE SCARES AGAINST JEWS?

IMPLICATIONS FOR THE SO-CALLED KIELCE POGROM

Giladi alleges that many post-WWII bomb-plantings, directed at concentrations of Diaspora Jews in the Middle East, were made by Israeli agents; all for the purpose of making the world seem an unsafe place for Jews anywhere but Israel. He quotes an Iraqi Jewish source as follows: "Because the registration to emigrate died down, they want to scare the Jews so they hurry up and register, who could that be? Only members of the Movement, they prod us to leave Iraq no less than anti-Semites and agents of the government. They are in an embarrassing position after the scandal about the registration to emigrate. I am unable to believe that a Jew would toss a bomb at another Jew. But they have a job to do and they must complete it and they may be feeling that failure looms ahead." (p. 243). Unfortunately, Giladi does not develop his thesis fully. A similar drive existed to scare the Holocaust-surviving Jews into leaving Soviet-occupied Europe for Palestine. This drive was conducted by the Communists, who at that time were supporting the creation of the State of Israel. One of the Communist tactics was to stage a series of violent acts against eastern European Jews, the best-known of which came to be known as the (so-called) Kielce pogrom.

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Umarly Cmentarz Kakolewski, Krzysztof 2008 Kielce Pogrom Coverup, Secrecy, and Long-Term Tool in Propaganda Against Poland

THE CEMETERY THAT DIED is the English-language translation of this Polish-language book (review based on the 2004 edition). The title refers to a cemetery in Kielce, where Jewish and Polish victims of Nazism and Communism are interred, and which had been profaned by the Communist authorities as recently as the 1980's. (pp. 229-230). NO ANTI-SEMITIC DISEASE: POLISH NAZI-COLLaborators against Jews Effortlessly Became Soviet-Collaborators against Other Poles

Although it preached egalitarianism and had a disproportionate Jewish membership,
Russian Communism had always been essentially anti-Semitic, and this is what was forcibly exported to Poland in 1944, eventually leading to the Kielce Pogrom. Socially-marginal Poles and some members of the village lumpenproletariat, who had earlier been involved in expropriating Jewish properties, blackmailing and denouncing both Jews and Poles to the Nazis, etc., were glad that the London government hadn't returned, and now found a new home in the Communist police (UB, or Bezpieka)(pp. 61-63). Kielce UB Commander Spychaj-Sobczynski had a similar recent history. (pp. 44-48; 125-126). Jews in the UB were commonly Russian and Ukrainian in origin, with extreme contempt for Poland. (p. 56).

RUSSIAN PROVOCATIONS--OLD AND NEW

Kakolewski points out that the Communist police (NKVD and UB) had inherited the tactics of the tsarist police (Okhrana)(pp. 68-71). Staged anti-Jewish provocations (e. g., Mendel Beilis) often began with some version of the blood libel. Most Poles knew enough about the Jewish religion to realize that it abhors the very notion of consumption of blood. (p. 71). [I fully concur. Having talked to numerous elderly Poles who had remembered the Jews from before WWII, I have yet to meet a single one who believes in the blood-containing matzo.] The Kielce Pogrom itself is described as a Communist-police riot. The heavily-armed UB entered the building, killed the Jews, and then threw them out the windows to be finished off by "the mob" (actually, by other UB members: p. 181). The actual crowd at Kielce consisted of 100-300 persons, not the 30,000-70,000 canard told by the Warsaw authorities to the American press (p. 168)(and recently revived by Jan T. Gross in his FEAR).

MANIPULATED TESTIMONIES AND THE KIELCE POGROM

Some individuals speak, with difficulty even today, of having been tortured into giving false testimonies. (p. 26). Widows of those executed after the hasty sham trial, interviewed by Kakolewski, testify that their husbands couldn't even possibly have been involved in the Kielce crimes. (pp. 197-199). No one in Kielce can identify a single actual murderer! (p. 28, 185, 189). Henryk Blaszczyk, the onetime "kidnapped boy", reported that he and his parents were threatened with death if they ever discussed Kielce. (pp. 96-97). Wiktor Kuznicki, a Kielce UB insider beginning to divulge the staged nature of the pogrom, was arrested, imprisoned, and tortured by the UB. (pp. 155-157). BURNING THE ARCHIVES TO HIDE THE EVIDENCE

The plot thickens. A fire (Aug. 30-Sept. 1, 1988) which destroyed the relevant Kielce archives burned, according to
eyewitnesses, for 2-3 hours before the fire department was called. (pp. 21-23). Then firefighters were hindered, and there was an explosion near the fire (Combustion gases? Or an accelerant-filled container?). THE OLD COMMUNIST KIELCE PROPAGANDA TRICK IS NOW OWNED BY THE JEWISH ACCUSERS OF POLAND Kakolewski concludes that the Soviet stunt intended to defame Poland succeeded beyond the wildest expectations. It certainly did. Will we ever live to see the day that the western media outgrows its anti-Polish spin on the Kielce Pogrom, and faces up to the manifold evidences of Soviet staging? Fat chance.

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Pytania Nad Pogromem Kieleckim Sledzianowski, Jan 2006

Kielce Plot Thickens: Agent Provocateurs at Kielce. Long-Term Death Threats Against the Onetime "Kidnapped Boy". Greatly Exaggerated Participants and Onlookers QUESTIONS ABOUT THE KIELCE POGROM is the title of this Polish-language work. The author, Jan Sledzianowski, is a Catholic priest who has been studying the Kielce Pogrom for decades. HENRYK BLASZCZYK, THE ONETIME "KIDNAPPED" BOY, INTIMIDATED INTO SILENCE In an interview with the author, Henryk Blaszczyk reported that he was ordered to tell others that he had been kidnapped by a Jew. For instance, a member of the Communist security forces (U. B., or BEZPIEKA) told him (and his parents) that they would die, "just like the Jews" if any of them so much as hinted that he was never at any Jews. (p. 22). In addition, he was repeatedly threatened with death if he ever discussed the events at Kielce. Such threats were repeated to him, in person, as recently as 1996 (p. 11) (shortly before the publication of this book), which was years after the fall of Communism in Poland. He also reported that, as an adult, he had never discussed the Pogrom with his parents, even at home, out of fear. His father died in 1965. There was a revival of interest in the Kielce Pogrom at about the time of Solidarity, and Henryk Blaszczyk was asked about it. His mother, who eventually died in 1982, told him never to talk about Kielce "or he will die". (p. 26). JUDGE ANDRZEJ JANKOWSKI: AGENT PROVOCATEURS IN ACTION AT KIELCE The author, in 1998, interviewed Andrzej Jankowski, the judge who had investigated the Kielce Pogrom soon after its occurrence, and who had presided at the trial of the Kielce Pogrom defendants. Jankowski (p. 97) reported that the crowd in at
Plany Street never exceeded 300 people, of whom 90% were gapers. A large fraction had been youth and children, who had been on vacation at the time, and who had been drawn to the site by the shouts. According to Jankowski, about 10% of the crowd consisted of provocateurs who attempted to incite the onlookers against the Jews. There were about 20-30 of them in the early stages of the Pogrom. So much for the Communist-propaganda myth that tens of thousands of Poles were involved in the Kielce Pogrom! Fr. Sledzianowski notes that the 300, or even 350, is not even 1% of Kielce's population. (p. 112). Even if all of them took action against Jews, and they certainly did not, this would not even be a moral indictment of Kielce Poles, let alone a moral indictment of ALL Poles, as Elie Wiesel would have it be. (p. 111).

EARLY DISCERNMENT:
KIELCE WAS NOT WHAT THE MEDIA MADE IT OUT TO BE

A group of 15 influential Poles and Jews signed a declaration on July 7, 1946, in New York. The signees included the Jews Henryk Landau and famous Skamander poet Jan Lechon. The statement expressed the signees' "deepest conviction" that the Kielce Pogrom was a provocation staged by the Communist police. (pp. 147-148).

Zabic Zyda: Kulisy i Tajemnica Pogromy Kieleckiego 1946

Wiacek, Tadeusz 1996 So-Called Kielce Pogrom: Much Not Known. "Jews Steal Children" Factual, and Not Just an Atavistic Medieval Legend KILL THE JEW! SCENES AND SECRETS OF THE 1946 KIELCE POGROM, is the title of this Polish-language work. [Review based on the 1996 edition]. It takes a neutral stand on whether or not Kielce had been a provocation, and presents comparatively little new information on this subject. In my review, I focus on some seldom-presented facts.

HOW DID IT START AND WHO STARTED IT?

Wiacek realizes that crucial information, as on the earliest stages of the pogrom, is lacking. (e. g, p. 66). In addition, he points out that it is unclear who fired the first shot within the building on Plany Street. (p. 41, pp. 71-72).

FACTORS POLARIZING POLES AND JEWS

The demoralization of the Polish people, caused by years of war and occupation, was a major factor animating Polish conduct. Many Poles had lost everything. (p. 99). Most of the Jews in Kielce had arrived from the Soviet Union (pp. 64-65), and Jews (notably assimilated ones: p. 65) were
well known to be part of the Communist establishment at Kielce, notably the hated Communist security forces (U. B., or Bezpieka) (p. 4). In fact, the head of the Kielce U. B. was Adam Kornecki, who did not hide his Jewish origins. (p. 39). In addition, the Kielce Jews were better dressed than most Poles, thanks to aid from overseas Jews. (p. 92). All of the foregoing created an image of the Kielce Jews as privileged. The Polish crowds did not just hear statements about murdered Polish children. One could also hear remarks about the many Jews in the hated Bezpieka. (p. 26, 28, 58). Polish anger over the massive Jewish-Soviet collaboration was vividly evident. NOT JUST AN ATAVISTIC MEDIEVAL LEGEND: FACTUAL BASIS BEHIND THE JEWS STEAL CHILDREN MEME Bitter custody disputes over Jewish children, raised as Poles, also poisoned Polish-Jewish relations. Some of the court decisions, forcing the return of completely-Polonized Jewish children to their Jewish relatives, even drove both the children and parents to violence. (p. 38). [These incidents also gave credence to the notion, prevalent among some Poles, that Jews steal Polish children.] KIDNAPPED BOY A MADE-UP-STORY. YES, BUT BY WHOM? The account of the Blaszczyk kidnapping lacks credibility. Blaszczyk at first said that Jews in a cellar held him. The buildings did not have cellars. Blaszczyk then changed his story. (p. 68). AGENT PROVOCATEURS? Regardless of what did or did not happen to Blaszczyk, his experience, though often treated as such, was not a decisive factor in the pogrom. Instead, there was the frequently repeated theme, by rumormongers in the crowd, accusing the Jews in the Planty Street building of having murdered a dozen or so Polish children (e. g, p. 66, 71). The rumormongers included members of the Communist militia. (p. 68). Mojzesz (Moses) Cukier, a Jewish survivor of the pogrom, himself heard the accusation that the Jews had murdered 14 Polish children. (p. 32). Similar rumors, of multiple Polish children killed by Jews, were repeated by rumor mongers in the trains around Kielce. (p. 80). (Interestingly, these accusations, at least as quoted in the text, do not mention ritual murder.) Unfortunately, the author does not develop the foregoing important matter. Were the rumor mongers just overzealous Poles, or were they agent provocateurs? Does the rapid spread of these rumormongers to the train stations imply a higher-level organization behind them? WHY DIDN'T THE AUTHORITIES STOP THE POGROM? Wiacek realizes that life was cheap in Poland, and that the Communist authorities could have
stopped the pogrom in its tracks by opening fire on the crowd. (p. 93). However, he suggests, without presenting any evidence, that the authorities did not do so, not because of any conspiracy, but because they did not want Polish forces opening fire on Polish civilians on behalf of Jews. This does not make sense. If anything, we are usually told that the Communist authorities strove to transfer the Polish hatred of Communism unto the Jews. What better way to do this than to shoot Poles on behalf of Jews? Interestingly, the order not to open fire originated from at least as high an authority as Jakub Berman (p. 93), who was Jewish.

COMMUNIST PROPAGANDA ABOUT KIELCE WAS RATHER LAME

Attempts by the Communist authorities to blame the pogrom on the supporters of General Wladyslaw Anders were rather transparent. The faked "Anders uniforms" were rather silly. In reality, soldiers in Anders army did not have any special uniforms. They were regular British uniforms with "Poland" written on their shoulders. (p. 108).

THE "POLES ANIMATED BY GREED" MENDACITY

Neo-Stalinist Jan T. Gross has accused Poles in general of being driven to acquire Jewish property. Ironic to this, only part of the fatal Kielce pogrom victims had been robbed. (p. 84).

THE SHAM TRIALS

The Bezpieka commonly used torture. This was also the case with the Polish defendants in trials of those responsible for the Kielce Pogrom. (p. 87, 90). Wiacek realizes that innocent people were probably convicted, while many of the guilty went unpunished. (p. 90). Was this mere carelessness, or does it point to a conspiracy?

Jedwabne (1941): A German Crime

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Holocaust: The Nazi Persecution and Murder of the Jews

Longerich, Peter

2009

Jedwabne: This Holocaust Scholar Recognizes German Primary GERMAN GUILT! Fugitive Jews, Allegedly Denounced By Poles, Have Been Greatly Exaggerated. The Nazi German Polokaust, Just like the Holocaust, Had Been Racially Motivated

German Holocaust historian Peter Longerich provides background on the early Nazi movement, as well as pre-WWII Nazi Germany, and rejects the notion that National Socialism had been a
conservative movement. He comments, (quote) The radicalization of the persecution of the Jews in 1935 was closely linked to an intensified attack on the Catholic Church and on conservative circles labelled reactionary by the regime. (unquote). (p. 53).

**JEDWABNE: THE GERMANS STAGED POGROMS AND THEN BLAMED THEM ON THE LOCALS**

Much of the media has misrepresented the investigative Polish IPN Commission as "proving Jan T. Gross" on Jedwabne. It did no such thing. For example, please see: *The Massacre in Jedwabne, July 10, 1941: Before, During, After*, by Chodakiewicz, and read the detailed Peczkis review. Longerich cites various works on Jedwabne (p. 503), including the pioneering work of the historian Marek Jan Chodakiewicz, which I have already quoted. Peter Longerich leaves the degree of Polish culpability an open question as he writes, (quote) Even if the murders were carried out by local people--or more precisely by a group of forty or so men, distinct from other members of the indigenous population, mostly not from the town itself but from the surrounding area--closer analysis of the crime has now demonstrated that the pogrom was engineered by a unit of the German Security Police. This was probably a commando from the Gestapo office in Zichenau that had been assigned to Einsatzgruppe B as an auxiliary troop and which had organized several pogroms in the western part of the Voivodship of Bialystok (in which Jedwabne was located); it had recruited local Poles as auxiliary "pogrom police" for this purpose. This was also in accordance with Heydrich's order of 1 July in which he had described Poles as "an element...for initiating pogroms." (unquote). (p. 196).

**HOW MANY POLISH JEWS FLED THE GhettoS AND WERE POTENTIALLY BETRAYED BY POLES? MUCH LESS THAN THE MEDIA HAS BEEN TELLING US**

Let us first consider the media-promoted book *JUDENJAGD* (THE HUNT FOR THE JEWS), by post-Stalinist Jan Grabowski vel Abrahamer. Evidently attempting to make the Poles look as bad as possible, Grabowski would have us believe that a fantastic 250,000 Polish Jews escaped from the Nazis (that is, 10% of the Polish Jews still alive in early 1942). This would mean that upwards of 200,000 fugitive Jews were potentially betrayed by Poles. In striking contrast, Longerich estimates that, (quote) In 1942-3 tens of thousands, possibly as many as 100,000 Jews living in Poland had managed to escape the ghetto liquidations and get away. (unquote). (p. 381). Note that Longerich's estimates are a fraction of those of Grabowski, with an outside chance of
reaching 50% of that of the latter. THE POLOKAUST (THE NAZI GENOCIDE OF POLES) WAS RACIALLY MOTIVATED JUST LIKE THE HOLOCAUST Nowadays, we sometimes hear the claim that, whereas Jews were killed because they were Jews, Poles were "only" killed because it was war. Longerich soundly debunks this Judeocentric canard. Although the Nazi genocides of Slavs are beyond the scope of this work, Longerich realizes that the German mass murder of Poles was racially motivated (p. 6; see also p. 144). He adds that, "This policy of the systematic mass murder of the Polish elites was bound to have a radicalizing effect on the persecution of the Jews." (p. 165). Longerich also notes that the extermination of the Jews was the first step in the Nazi German LEBENSRAUM policies against the Slavic east. (p. 313, 425).

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Between Falsehood And Truth  Nowicki, Stefan  2003

Jedwabne a German, Not Polish, Crime. Anti-Polish Accusations Are Endlessly Repeated  If you are interested in an introduction to the truth about Polish-Jewish relations before and during WWII, this book is for you. Stefan Nowicki, who went through the war and observed firsthand what actually happened, addresses and refutes many anti-Polish accusations. Nowicki goes on record as repudiating both anti-Semitism and philo-Semitism (p. 12)

JEDWABNE A GERMAN DEED  The author discusses the Jedwabne massacre. Father Edward Orlowski, a former Jedwabne priest, knew Father Joseph Kebinski, who had been in the parish during WWII. Kebinski, who spoke fluent German, was often used by the German occupants as a translator. Father Kebinski observed how the Germans, not the Poles, had murdered the Jews of Jedwabne (pp. 2-3).

PAYING "PROPERTY RESTITUTION" ONLY LEADS TO MORE ACCUSATIONS AND MORE DEMANDS  Nowicki contends that many Polonophobic accusations originate from the Holocaust Industry and its ongoing efforts to defame Poland in preparation for extorting money from her. He quotes Norman Finkelstein, who warned Poles that if they pay any money to the likes of the WJC (World Jewish Congress), the WJC will only, sooner or later, come back with further demands. (p. 5). [Here we are, 16 years later, and the novel demands, by the Terezin Declaration and S.447,
are unfolding before our eyes."

JEWISH ECONOMIC DOMINANCE AND BOYCOTTS OF JEWS

We hear about the fact that prewar Poles sometimes advocated the patronizing of Polish shops at the expense of Jewish ones, and even picketed Jewish shops. But the shoe was also on the other foot. Nowicki himself observed in-your-face Jewish merchants accosting "rich" Poles in the marketplace, trying to sell them something supposedly unique, or at supposedly bargain prices. (p. 41).

DIFFICULTY OF HIDING FUGITIVE JEWS

Nowicki addresses perennial complaints that "so few" Poles aided fugitive Jews during the German occupation. He describes his own experiences in hiding Jews, and the horror of a Gestapo search of his apartment--which meant certain death if the Jews were found. (p. 84).

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Deliverance: The Diary of Michael Maik, a True Story

Maik, Michael 2004

Jewish Source: Jedwabne Murderers

Mostly Germans, Not Poles

Author Michael Maik writes, "Refugees from Jedwabne and Radzilow arrived, who were coincidentally saved from death, and who saw with their own eyes and felt the hell on their flesh. With the help of local farmers, the Germans gathered the Jews of these places, with the rabbi and leaders of the community at the front, in the market square. At first, they beat them cruelly and forced them to wrap themselves in their tallitot, to jump and dance, accompanied by singing. All this was done under an unceasing flood of lashes from cudgels and rubber whips. At the end, they pushed all the Jews, while beating and kicking them, into a long threshing house and set it on fire with them inside. This was the end of Jedwabne and Radzilow." (pp. 38-39). Michael Maik, who died in 1967, couldn't know that his diary would, at very least, cast reasonable doubt on the media-promulgated account of Jan T. Gross, who would have us believe that Poles spontaneously conducted the massacre, while Germans merely stood around and took pictures!

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The Warriors: My Life as a Jewish Soviet Partisan

Zissman, Harold 2005

This Jewish Source Affirms the Germans, and Not the Poles, as the Killers of Jedwabne's Jews

The author writes, "Later on, some Jews who had fled Jedwabno [Jedwabne] for Derechin told us when
the Germans first entered their town, they had herded all the Jews into a barn and set it ablaze. Anyone who tried to get out was cut down by machine-gun fire. Now, standing in lines in the church courtyard, we heard a German tell us in perfect Russian that anyone trying to escape would be shot." (p. 42).

**Jedwabne (1941): Suppressed and Distorted Evidence**

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Jedwabne Anatomia Klamstwa: Biała Księga Cenzury i Bezprawia Rządów RP 2001-2017 Wobec Badan Historycznych Kurek, Ewa

2018 *The Jedwabne Coverup: An Obstruction of Justice. Rebuking the Polish Government for Its Timidity (Corruption?) in Refusing a Long-Overdue Proper Forensic Exhumation at Jedwabne*  

The Anatomy of the Lie Surrounding Jedwabne: A White Book of Censors and Lawlessness of the Polish Government 2001-2017 Towards Historical Investigation, is the title of this blockbuster Polish-language book. UPDATE (March 2019). Power politics in action: The Polish government has AGAIN refused to allow a proper forensic exhumation at Jedwabne. Justice for Poland continues to be denied. Professor Kurek's courageous effort, elaborated in this book, is as relevant as ever! Author Ewa Kurek is a historian. Because she wants to maintain scholarly detachment as a historian, she is less concerned about "who did it" at Jedwabne than she is for a long-overdue, complete, and unfettered exhumation at Jedwabne in search of the truth. (p. 137). WHY "BOTHER" WITH JEDWABNE NOW? There is no escaping the fact that Jedwabne is the showcase of anti-Polish propaganda. Kurek points out that, wherever in the world the inhabitants of Jedwabne travel, they report being accused of being murderers. (p. 140). Because the Polish government intervened in 2001, arbitrarily stopping the exhumation at Jedwabne, this subject has, for over 17 years now, in Kurek's words, become a festival of fantasies and falsehoods. (p. 137). The suddenly-halted forensic dig has basically frozen and legitimized Jan T. Gross' tale on this subject, and the LEWAKS, certain Jews, Germans, and others, have had a field day with Jedwabne. [Kurek does not mention the
fact that countless history books now mention Jedwabne and present Polish guilt as fact.] Every year at Jedwabne, there is the usual litany of Polish apologies involving politicians, bishops, rabbis, etc. (p. 208). Meanwhile, Poles are supposed to sit quietly, while more and more egregious lies are told worldwide about Jedwabne. (p. 209). The Jedwabne affair has long been part of the PEDAGOGIKA WSTYDU (the politics of shame). GAZETA WYBORCZA, Poland's main leftist newspaper [BTW, funded by George Soros] and its editor Adam Michnik vel Szechter, work overtime to discredit Poland in the eyes of the world, and among Poles themselves. (p. 162). The goal is for Poles to think that they are a hopelessly bad people: First it was Poles imbibing anti-Semitism with their mother's milk, then it was Poles killing Jews during the Warsaw Uprising (1944), then it was the ZOLNIERZE WYKLECI as bandits, and now it is Jedwabne. (p. 149). For these reasons alone, it is high time that a proper forensic investigation is conducted, and the truth be told. THE ILLEGAL 1949-1950 LOMZA TRIALS Polish law specifies that, in the case of an alleged murder, the body must be exhumed in order to determine the manner of death in order for the trial to proceed. (p. 176). The Communist (PRL) courts failed to comply with this basic law, which went back to the ancient Romans. Thus, the 1949-1950 trials at Lomza, on which presumed Polish guilt for Jedwabne is largely based, are not legally valid. THE 2001 IPN "INVESTIGATION" Jan T. Gross began his media circus with NEIGHBORS, and Poland was convicted in the press. Then came the "investigation". The Polish government rejected the findings of critical historians such as Tomasz Strzembosz and Piotr Gontarczyk. (p. 19). One of the unwelcome findings was evidence of massive Jewish-Soviet collaboration, against Poles, at Jedwabne, in 1940. For instance, eyewitness Kazimierz Sokolowski described how the Soviets founded a mostly-Jewish militia, and these traitorous Jews began arresting various Poles, both prominent and ordinary. They extorted money from Poles, and forced them to vote "Soviet" in the sham elections. (p. 49). The half-exhumation at Jedwabne, conducted in 2001, proved that nowhere near 1,600 Jews could possibly have fit in the mass grave, unless perhaps they were dwarfs. Yet many sources to this day, oblivious to the facts, continue to repeat Jan T. Gross' figure of 1,600. (p. 139). Then again, if it makes for a better Jewish-victimization anti-Polish story, why not? Experienced forensic specialist Andrzej Kula was allowed only a parody of an
exhumation, owing to the objections of rabbis, before even that was halted. (p. 92). The final IPN report ignored Kula's findings. (p. 94). Even so, mass graves were not found where the Jewish accusations said they would be (p. 97), severely damaging their credibility. The politics—not science—behind the quickly-stopped forensic dig is not surprising. The INSTYTUT PAMIECI NARODOWEJ (IPN) is dominated by functionaries, not historians. They follow the political winds. When politicians wanted them to concern themselves with the ZOLNIERZE WYKLECI, they did so. Twenty years earlier, they would not hear of it. (p. 137). [Kurek should take this further. Some Jews nowadays complain that the IPN is politicized. They weren't saying that in 2001 when the IPN was singing their song on Jedwabne!]

THE PSEUDO-OBJECTIONS, BASED ON RELIGION, FOR EXHUMING THE JEWISH REMAINS  Dr. Kurek alleged that Rabbi Michael Schudrich is either mistaken, or he is lying, about Jewish law, when he ordered the forensic dig stopped for putative religious reasons. (p. 138). In response, Schudrich's defenders stated that there are different rabbinical opinions on this subject, and so it is improper to accuse Schudrich of error or mendacity. (p. 142). [But this is tacit admission that there is no clearcut position, even with the context of Jewish law itself, on the exhumation at Jedwabne! So why one Earth should Poles even theoretically be bound by it?] Let us look at some basic facts. In the years after WWII, the Polish authorities conducted numerous exhumations of Jews that had been massacred by the Nazis, some of which are listed. (pp. 115-116, 180-181). Nothing was said, by any Jewish group, about any religious law being violated! When the Polish government unilaterally obeyed Rabbi Michael Schudrich in 2001, and stopped the partial exhumation at Jedwabne, there was a wave of protests from Jews, who pointed out that the halakha was being misused in order to suppress the truth of what had happened at Jedwabne. (p. 181). Yet is was not until 2014 that it was discovered that Schudrich's opinion has nothing to do with either Jewish religious tradition or Jewish law. (p. 180). Fact is, the full exhumation of the Jedwabne remains is completely compatible with Jewish religious law. (p. 184). In the context of an exhumation at Wasocz, Orthodox Rabbi Joseph A. Polak pointed out that, not only should the Jedwabne victims be exhumed, but that they should be re-interred in a Jewish cemetery, or in Israel. Such relocations of bodies are especially warranted when the bodies were located at an atypical (non-cemetery)
place (site of a massacre). (p. 181). Rabbi Walter Homolka, in the case of an exhumation of Jews in Germany, made even stronger the legitimacy of such an exhumation whenever the bodies had been buried outside a normal burial ground. (p. 182). Finally, religious law is irrelevant in cases of crime, because, in such cases, secular law trumps religious law. The State of Israel freely conducts exhumations of corpses during criminal investigations, religious objections notwithstanding. (p. 213). In Poland, it is the same. (p. 184). So, by "obeying" Schudrich and refusing a forensic investigation at Jedwabne, then and now, the Polish government is breaking its own law! THE PETITION DEMANDING AN EXHUMATION AT JEDWABNE Ewa Kurek is promoting the petition drive. As of February 27, 2018, there were 54,157 total signees, of which 42,032 were electronic. (p. 171). The electronic petition is located at:www.citizengo.org/pl/signit/84089/view [As of March 20, 2019, there are now 62,134 electronic signatures alone]. BULLYING TACTICS:"DO AS WE SAY, OR IT WILL BE WORSE" Too many Poles fall into a defeatist attitude. They tremble in their boots and say that the Polish government would never re-open Jedwabne because it would put Poland in direct conflict with Jewish interests, and would hand the Jews a powerful weapon. (p. 150). (As if Jews already don't already have plenty of powerful weapons for use against Poland, which they use all the time). Some Polish Jews are not opposed to a renewed exhumation at Jedwabne. (e. g, p. 151). However, in the geopolitical scheme of things, they do not count. Let us look at some of those who do. There are various rhetorical tricks in use to try to intimidate Poles and Polish leaders from looking closely at what happened at Jedwabne. Kurek provides a few examples of this. Ronald S. Lauder, the President of the World Jewish Congress, exemplified bullying tactics. He went to the Mayor of Jedwabne, demanding of him an apology [yeah, right] for allowing Kurek to conduct her petition drive! (p. 140, 143). Really. Never mind that conducting a petition is a basic right of expression guaranteed by Polish law. An even nicer case of Jewish insolence is provided by Jonny Daniels who, ironically, in the opinion of many Poles, is supposed to be a friend of Poland. Daniels plainly said that, even if all 40 million Poles signed Kurek's petition, there still would be no exhumation at Jedwabne. (p. 132-133). Kurek points out that Daniels now must be the King of Poland, and even beyond that. No Polish king would ever presume to place himself against the will of the entire Polish nation! (p. 134). The
Jewish-conciliatory teachings of Saint Pope John Paul II are often invoked by Jews to try to intimidate or shame Poland into giving Jews whatever they want. [I know: I have experienced trolls who tried it on me.] Against this, Ewa Kurek reminds us that, according to Pope John Paul II, TRUTH is the highest virtue. (p. 134). For this reason alone, doubts about Jedwabne cannot stand. In an interview with Kurek, Israeli journalist Nissan Tzur had insinuated that a successfully-revived forensic exhumation at Jedwabne would spoil Polish-Israeli relations, and damage Poland's reputation in the world. (p. 148). The message is clear: Poles either do exactly as the Jews want, or else! Kurek suggests that the PEDAGOGIKA WSTYDU has been so successful that the PiS government is afraid to do anything that deviates from its mindless philo-Semitic policies. (p. 165). So a renewed exhumation at Jedwabne is anathema to this.

**SO WHY ARE POLISH POLITICIANS SO AFRAID OF THE TRUTH?** In short, the Polish government is not interested in either justice or truth. It just wants to do whatever American-born Rabbi Schudrich once said. (p. 209). However, external pressures, or the threat of external pressures, alone do not explain the abject timorousness of the Polish government. Kurek contends that politicians are much the same everywhere, with those in Poland not as bad as in some other places. Politicians like to bend history for their purposes (p. 167), and are elitists that tend to look down on "the masses" as having given them a blank check to rule for 1,000 years. (p. 168). PiS politicians are deathly afraid for their status as well as their careers. (p. 140). It is the essence of leadership to act despite one's fears. Kurek pointedly asks, "What happened to the courage that Poles were once known for?"

**WHERE DO WE GO FROM HERE?** Dr. Kurek points out that the Polish government treats her, and the many tens of thousands of petitioners, just as they did not even exist. How could this change? Kurek does not say. Perhaps what is needed is a revolutionary national spirit among Poles. There would then finally come a point where the elitists in the Polish government are more afraid of displeasing the "Polish masses" than they are in displeasing the Jews, the Eurocrats, etc. Then, and only then, will there be justice for Poles and Jedwabne. No justice, no peace!
Golden Harvest or Hearts of Gold? Studies on the Wartime Fate of Poles and Jews  Chodakiewicz, Marek Jan  2011

*Totally Upends the One-Sided Media Narrative on Poles and Jews During WWII. Clarifies: Wartime Looting, Property Restitution, Organized Polish Rescue, Cultural Marxism, neo-Stalinism* This work is head and shoulders above the media-touted writings of Jan T. Gross, Jan Grabowski, Barbara Engelking, Anna Bikont, and others like them.

**WHY ALL THE POLONOPHOBIA IN MEDIA AND ACADEMIA?** In the Introduction, the editors trace historical developments. Communist propaganda smeared Poland as anti-Semitic, and the West welcomed this as a palliative for Yalta pangs of conscience. The rise of identity politics in American academia meant that the moral right always belongs to the minority, and criticism of Jews was dismissed as anti-Semitism. (pp. 13-14). [Of course, minority is a relative term. Next to the vastly more populous and powerful Germans and Russians, Poles are very much a minority!]

**DEMONIZING THE POLES: HOW IT IS DONE** Historian Marek Jan Chodakiewicz shows how Jan T. Gross smears the Poles by selective anecdotes and systematic ignoring of contrary evidence (p. 21, 25, 31, 33), and how Gross makes utterly silly comparisons of Poles with Hutus. (p. 28). Chodakiewicz concludes that: "In this sense, Gross, GOLDEN HARVEST reads as another prejudicial assault on Polishness, patriotism, Christianity, tradition, and the sense of national identity." (pp. 62-63). Gross' frauds begin with the book-cover photograph "of Polish Treblinka grave-diggers". In actuality, the photo is of unclear origin, and even the leftist (and George Soros funded) GAZETA WYBORCZA has disavowed it. (p. 24). The major exploitation of Treblinka remains was actually conducted by the Red Army—and on an industrial scale. (p. 27). Unlike Gross, Chodakiewicz puts Polish looting of Jews in proper wartime German-occupation context. As exemplified by the Krasnik area, "...the Polish countryside experienced an almost complete breakdown of law and order from mid-1942 onward...Informing was a plague...Theft and robbery were common..." (pp. 41-43). Fugitive Jews perished as both victims and perpetrators of widespread banditry. (p. 55). Gross repeats base Nazi propaganda about Poles profiting from Jews. (p. 57). Nazis actually took the lion's share of
Jewish belongings, and, "The claim that the Polish peasants enriched themselves at Jewish expense is spuriously false. The peasant looting of the leftover Jewish possessions, so-called ‘abandoned' property, often junk, did take place." (p. 61). Historian Peter Stachura points out that Gross craves attention and publicity, and concludes that, "Through the presentation of selective, unrepresentative, and invariably trivial or localized incidents and data, much of which derives from the work of Jewish and minor leftist Polish-based scholars, Gross aims to paint an unedifying and damning picture of Poles during the German occupation of Poland (1939-1944)." (p. 65). Piotr Gontarczyk discusses the book-cover photo (pp. 71-73), and notes that Gross has little regard for the facts (p. 73), even repeating things that he knows are untrue, such as the Ringelblum accusation (p. 80) and Rzeszow Pogrom. (p. 89). Gross repeats hearsay as fact, and quotes renegades or Volksdeutsche as if they were normative Poles. (p. 82). Otherwise, Gross backed off his "100,000--200,000 Jews killed by Poles during the Holocaust" down to "tens of thousands" (p. 75)--the new figures, like the first, based on vague support. Both the Polish-Underground AK and NSZ punished Polish Treblinka grave-diggers. (pp. 76-77). Pointedly, looting of the dead is as old as human civilization, and wartime looting is universal, as exemplified by the Poles looting of the body in a downed aircraft. (p. 92).

Double standards are blatant: If a Pole overcharged a Pole, it was an unfortunate wartime incident of no importance, but if a Pole overcharged a Jew, it was a Polish participation in the Holocaust. (p. 85). The same held for a Jew buying something a Pole had to sell to survive versus the reverse. (pp. 84-85). Denials notwithstanding, Gross is promoting Polish collective guilt--transferring the blame from Polish individuals to the Polish people and Catholic Church as a whole. (p. 89). Barbara Engelking cited drunken Polish peasants turning-in fugitive Jews to the Nazis on a Sunday "after the High Mass, one may surmise", even though there is no evidence that the drunkards even attended church. (p. 90). Engelking's cheap shot at the Church is obvious. THE VERY DUBIOUS CREDIBILITY OF MANY JEWISH COMPLAINTS Teresa Prekerowa found many Jewish accounts of Poles killing Treblinka-escaped Jews farfetched. (p. 100, 105). In a detailed analysis of the accounts of Treblinka escapees, Mark Paul concludes the Jewish escapees overwhelmingly received some form of
assistance from Poles (though rarely permanent housing), and that there is no compelling evidence of Poles killing such Jews. (p. 119). Interestingly, Treblinka escapees, actually or presumably laden with valuables, faced financial exploitation not only by Poles, but also by fellow Jews. (p. 123). Pawel Styrna deconstructs the Gross-mentioned events at Wolka-Okraglik and Gniewczyna. The Poles of Wolka-Okraglik were exceptionally traumatized by the events at nearby Treblinka—in no sense representatives of Poles in general. (pp. 141-146). The Gniewczyna-related allegations of anti-Jewish crimes, never credible to begin with as they came from a single person—a Communist-era officer (p. 152), have been refuted. It is now realized that the Jew-murderers were Ukrainian policemen, and that the Gniewczyna Poles actually ASSISTED Jews. (p. 152). POLISH RESCUE OF JEWS WELL-ORGANIZED, AND NOT JUST A FEW ALTRUISTIC INDIVIDUALS ACTING ALONE Richard Tyndorf presents a fascinating collection of over a hundred different examples, mostly from Jewish sources, of large groups of Poles sharing the burden of hiding Jews (p. 156, 159-195). This includes numerous examples of even entire villages entering in, and persisting in, a conspiracy of silence about their hidden Jews. (In many instances, the "hidden" Jews in Polish villages lived openly without fear.) As an example, some 2,000 Poles at a village near Tarnobrzeg resisted German questioning and monetary enticement, sticking to their story that a Jew among them was not one. (p. 169). Tyndorf's findings debunk the idea that Polish rescuers of Jews were just a handful of altruistic individuals, acting alone, in a sea of indifferent if not hostile Poles, and that Polish benefactors of Jews habitually lived in constant fear of disapproval of their neighbors. It also contradicts the notion of Poles as romantic individualists lacking organizational skills. Finally, were Polish denouncers of Jews common, and denunciation of Jews was some kind of Polish and Catholic disease, it would be next to impossible to identify a single chain of Polish families, let alone entire villages, that lack a Polish denouncer. Instead, we have over 100 such examples!

PROPERTY TRANSFERS: NOT BLACK AND WHITE Bethany M. Paluk surveys universal wartime looting. There are numerous instances of Jews looting Poles in Soviet-occupied eastern Poland. (p. 209). Many factors facilitate looting. Even sports championships in peacetime are sometimes sufficient to cause an apparent weakness in social infrastructure conducive to looting. (p. 205). Judge Barbara Gorczycka-
Muszynska (translated by Pawel Styrna) shows how the early post-WWII Soviet-imposed Communist authorities expropriated Poles' properties. (p. 223). Jews were privileged in being allowed to reclaim their prewar properties, as enforced by Emil Sommerstein, a Jew in the Communist government. (p. 229). Contrary to Gross' myth of Poles frequently offering murderous resistance to Jews returning to reclaim their properties, the AMERICAN JEWISH YEAR BOOK (1947-1948) noted that such restitution "proceeds more or less smoothly." (p. 230)! In addition, contrary to the myth of Polish citizens enriching themselves at the expense of Jews, Nazi-seized properties, unclaimed by 1948, were expropriated (nationalized) by the Communists. (p. 231).

WHEN JAN T. GROSS IS VALIDLY CALLED A NEO-STALINIST John Radzilowski unmasks Jan T. Gross as a neo-Stalinist. Other neo-Stalinists include Joanna Michlic, Piotr Wrobel, and Jan Grabowski. (p. 251). Unlike their namesake, neo-Stalinists do not follow Stalin, and some may not even, strictly speaking, be Marxists. (p. 244). Like their namesake, however, they ignore or belittle Polish heroism and suffering, and attempt to destroy Polish Catholicism, patriotism, and nationalism by slanderously equating it with anti-Semitism and Nazi collaboration [also--not mentioned--with fascism, reaction, antipluralism, xenophobia, etc.] (pp. 243-244). Following Antonio Gramsci, they seek to de-Christianize Poland as a path to "progress" (p. 246), and to force a European identity upon Poles in place of the Polish identity. (p. 246).

Like other neo-Marxists of the Frankfurt school, the neo-Stalinists, a form of cultural Marxism, seek power not through politics or proletarian consciousness (p. 244), but by becoming a self-appointed elite (p. 253) that controls cultural institutions, especially the universities and news media. (p. 246). Dissenting thinkers are silenced not by being sent to the Gulags, but by censorship, character assassination, and the destruction of careers. As an example, consider the smear campaign directed at Dr. Marek Jan Chodakiewicz, followed by efforts to get him removed from university appointments. (p. 251).

JEWISH-SOVIET COLLABORATION Mark Paul provides a very detailed, eye-opening account of Jewish Soviet collaboration in 1939 [sometimes called the Zydokomuna.] Though often excused by such things as the opined bad Jewish experience in pre-WWII Poland, and Jewish fear of the Nazis, it is obvious that this collaboration was primarily a manifestation of active enmity against Poland. At numerous documented locations in the Kresy, Jews shot at retreating Polish troops.
(p. 271, 274). At a minimum of 21 known listed locations, Jewish bands took up arms against the Polish authorities well before the anticipated arrival of the Red Army. (p. 272). Before Jedwabne, there was Brzostowica Mal. There, before the arrival of the Red Army, a Jewish-Byelorussian band, led by the Jew Zusko Ajzik, massacred about 50 unarmed Polish civilians using sadistic techniques. (pp. 290-291). (Some Polish retaliatory actions against Jews did take place in 1939, but [as usual], these "pogroms" were greatly exaggerated.) Later, Jews betrayed hiding Polish soldiers and militiamen (p. 274, 276), and identified educated Poles as "class enemies", which the Soviets murdered. (p. 275). Still later, virtually all of the witnesses at Soviet show trials, against Poles, were Jews. (p. 277). On the other hand, Poles document hundreds of instances of Jews protecting Poles from the Communists. This refutes Gross' claim that Poles only noticed bad things about Jews. (p. 292).

POLISH PATRIOTIC MOVEMENTS, THOUGH PROPAGANDIZED BY THE LEWAKS (LEFT-WING) AS SUCH, HAD NOTHING TO DO WITH FASCISM OR NAZISM

Wojciech Jerzy Muszynski analyzes Polish nationalist movements before and during WWII. In no sense were the Endeks (SN) or ONR fascist, Nazi, or pro-German. (pp. 298-299). Endek anti-Jewishness was based on economic and political conflicts with Jews, and had nothing to do with Nazi racial and exterminationist anti-Semitism. (pp. 300-303). During the Holocaust, Endek publications condemned the Nazi slaughter of Jews, and were among the first, if not the first, to identify the Nazi use of poison gas against Jews. (pp. 308-309). The linkage of Polish Catholicism with nationalism prevented Polish nationalism from degenerating into the kind of national egoism seen, for example, in the genocidal Ukrainian nationalism (OUN-UPA). (p. 323). Sebastian Bojemski (translated by Pawel Styrna) examines the NSZ, which for decades had been accused of killing Jews. This did happen indirectly when NSZ combatted bandit and Communist bands. Interestingly, the anti-Jewish crimes blamed on the NSZ were committed by the Communist GL-AL. (p. 328). It is not true that the NSZ kept lists of Poles that helped Jews. (p. 329). Far from being anti-Semitic, the NSZ had Jewish and Jewish-descent members, and there are many examples of NSZ guerrillas and officers rendering aid to Jews. (pp. 330-342, 348). During the postwar Communist occupation, many Jews who had earlier benefitted from the NSZ's aid came forward to defend accused NSZ members. (pp. 342-344).
The Dark Heart of Hitler's Europe: Nazi Rule in Poland under the General Government

Winstone, Martin 2014

Relative Fairness to: The Polokaust, Jew Killing By Poles, Paid Polish Rescuer "Greed"-Not, and Jedwabne. Veiled Censorship of This Historian

A RARITY: THE POLOKAUST GIVEN ALMOST EQUAL TIME TO THE JEWS' HOLOCAUST

The author repeats standard information on the Shoah, taking a functionalist approach to its origin. (p. 150). As for the Gypsies (Sinti and Roma), Winstone concludes that the Nazis never developed a clear policy on them. (p. 171). Finally, the author devotes considerable detail to the Nazi destruction of Poles and of Polish institutions. Although the information is not new, it is eye-opening because of the nearly-complete monopoly of the Holocaust in the thinking of Western academia and media, and the almost total disregard of Polish suffering and its implications. Winstone uses hundreds of scholarly sources to support his conclusions. This includes the work of the historian Marek Jan Chodakiewicz, and his Between Nazis and Soviets: Occupation Politics in Poland, 1939-1947.

SOME EXAMPLES OF THE GERMAN-MADE TERROR FACING POLES

The author estimates that, by the end of 1939, some 50,000 Polish civilians, of whom about 7,000 were Jews, had perished at the hands of the Nazis as part of murderous non-military actions. (p. 59). Martin Winstone discusses the mass expulsions of Poles and Jews from the Warthegau, and into the GG (General Government). He realizes that this process came to a halt in 1941, not out of some newly-discovered German compassion for Poles, but owing to the Wehrmacht's needs for the upcoming Nazi German invasion of the USSR. (p. 87). The author examines the Germans' Operation Zamosc in considerable detail. Hundreds of Polish villages were depopulated, and replaced with German settlers. Some 100,000 Poles fled their homes, or were deported to concentration camps. Thousands died or were murdered. Of some 30,000 Polish children who were uprooted, about 10,000 of them perished. The Poles successfully resisted with massive guerrilla warfare. For more on all this, see my review of Odilo Globocnik, Hitler's Man in the East, by Joseph Poprzeczny.

THE POLOKAUST: THE NAZI GERMAN GENOCIDE OF THE POLES

Winstone seems to consistently attempt to minimize the overall number of Poles murdered by the Germans. He seems to only
give credence to the facts and figures that minimize Polish deaths at the hands of the Nazis, and does so without presenting any evidence to justify his preferences. In addition, the author is internally inconsistent on the subject of the Nazi German genocide of Poles. On one hand, he maintains that the Nazis, after the war, merely planned to resettle (not exterminate) tens of millions of Poles, and other Slavs, to Siberia, as part of GENERALPLAN OST. However, while discussing the earlier Nazi-proposed resettling of European Jews to the same location, he only THEN states that this alone would have resulted in a vast number of deaths. (p. 150). So, following his thinking, how could the same policy that would cause massive Jewish deaths also not cause even more massive Slavic deaths? In addition, if a mass-resettlement plan for the Jews could (and did) evolve into a mass-extermination plan for the Jews, then why would a mass-resettlement plan for the Slav not evolve into a mass-extermination plan for the Slavs? That is, since Nazi policies against Jews became radicalized, why would this radicalization not eventually extend to the Slavic UNTERMENSCHEN? The reader should realize that more recent research shows that over 4 million ethnic Poles were murdered by the Germans during WWII, and that total Polish losses could reach 8 million. See my review of Materski, POLSKA 1939-1945. The author details the million (or more) Poles deported to Germany for forced labor. (e. g, pp. 111-112). However, he does not even touch on the genocidal aspects of this policy. It removed a large fraction of Poles of childbearing age from the population, thus depressing the natural growth rate of the Polish population.

DON'T FORGET THE INDIRECT GENOCIDE OF POLES

Martin Winstone details the near-starvation of Poles under the German occupation. (e. g, p. 115). However, he does not follow up on the implications of this. This "passive" genocide of Poles undoubtedly caused a depressed birth rate and high "natural" death rate. In addition, the near-starvation conditions make it easy for the reader to see why Poles commonly refused to help fugitive Jews, and why Poles commonly reacted with denunciation, or even murderous violence, against Jews known or suspected to be stealing from them.

AVOIDING SOME OF THE STANDARD JUDEOCENTRIC, ANTI-POLISH MEMES

Now consider Polish conduct during the Holocaust. The author makes many of the standard canned assertions--too many for me to address. However, and to his credit, Winstone engages in a somewhat deeper understanding of the
issues involved. Let us consider some examples.  

JEW-KILLING BY POLES--FINALLY--IN SOME KIND OF CONTEXT  

The author appreciates the harsh conditions facing the Poles, and, for this reason does not jump to instant moralizing about Poles denouncing Jews for German rewards. (p. 178). Nor does he summarily judge Poles "greedy and anti-Semitic" for wanting to acquire post-Jewish properties. (p. 179). Instead, Winstone appreciates the degradation, demoralization, and brutalization caused by the German occupation. (p. 178). Rather than uncritically repeating accusations of the Polish Underground killing fugitive Jews, Martin Winstone realizes that mistaken identity is a factor, in that bandits often pretended to be Polish guerrilla forces. (p. 182).  

THE GREEDY PAID POLISH RESCUER MYTH  

The author exonerates Poles for taking payment from Jews they were hiding. He realizes that no payment could ever suffice for risking one's own life. (pp. 179-180). To explore this overall subject objectively, and in more detail, please click on, and read my detailed review, of Chodakiewicz, *Golden Harvest or Hearts of Gold? Studies on the Wartime Fate of Poles and Jews.*  

A GLIMMER OF CRITICISM OF THE STANDARD POLONOPHOBIC NARRATIVE ON JEDWABNE  

Although the author does not elaborate on Jedwabne, he does realize that, in his words, "the flawed Communist-era trial documents raise their own problems..." (p. 177). That's putting it mildly! Unfortunately, Winstone then lapses into a "where there is so much smoke, there must be fire" line of thinking. He suggests that reports of Polish misconduct are so numerous that they must be true. This is a non sequitur. There are also many reports, from different places and different times, accusing Jews of conducting ritual murder, but this does not, by itself, necessarily mean that these accusations are true!  

WHY THE GLARING DISCLAIMER? AN ALLUSION TO VEILED CENSORSHIP?  

The author is identified as the Education Officer for the Holocaust Educational Trust. What he says next speaks volumes about the reality of functional censorship in academia, especially on Holocaust-related matters and Poland. Winstone begins this work with the following statement, (quote) The views or opinions expressed in this book, and the context in which the images are used, do not necessarily reflect the views or policy of, nor imply approval or endorsement by, the United States Holocaust Memorial Museum. (unquote). (p. vii). This is unusual. I have read and reviewed many Holocaust-related books, and they never carry any disclaimer. Why is it
necessary here? Is it because Martin Winstone is juxtaposing the sufferings of Poles and Jews, under the Nazis, which is not to the liking of the Holocaust establishment? Or is it because Winstone softens the standard Pole-accusatory narrative on the occasional Polish negativism towards Jews—a softening that the Holocaust establishment also does not like?

The Holocaust in the East: Local Perpetrators and Soviet Responses

David-Fox, Michael 2014 Unreliability of Soviet Archival Information. Unreliability of the 1949 Lomza Trials on Jedwabne Massacre. Egregious Holocaust Supremacism. Invalid, Canned Zydokomuna Exculpations Most of this anthology is about the unfolding Holocaust in Nazi German occupied eastern Poland, western Soviet Union, and eastern Romania. I limit my review to general comments about the USSR and specific comments about Poland. This book is of variable quality (hence my 2-star rating), and much of it (especially Marci Shore's chapter on Jedwabne) rehashes old information while ignoring pertinent information. DUBIOUS ACCURACY OF COMMUNIST ARCHIVAL INFORMATION It is commonly supposed that archival information is inherently trustworthy because, after all, it is for internal use, and not for public relations or propaganda purposes. In actuality, archival information often lacks credibility, and Soviet archival information is especially notorious in this regard. Diana Dimitru, a professor of history at Ion Creanga State University at Moldova, comments, (quote) Scholars studying the Soviet Union were the first to point out the problems that Soviet documents pose as primary sources. They warned of various obstacles set up by an indoctrinated, centralized, secretive machine that produced immense but often confusing and misleading paperwork. The reliability of sources poses an enormous quandary for researchers of Soviet history, becoming most acute with materials produced during the Stalinist period. SCHOLARLY CONVENTION ADVISES THE REJECTION OF SOVIET POLICE INTERROGATION RECORDS AS TRUTHFUL SOURCES ON COMMITTED CRIMES. (unquote) (p. 143; Emphasis added). The foregoing has unmentioned implications for the post-WWII Stalinist Jedwabne trials (see below), as well as other issues. For instance, it reminds us that USSR archival sources (which affirm less than 400,000 Poles deported to the interior of the USSR in 1939-1941) should not
automatically be believed over other sources (which affirm 1.2-1.5 million Poles thus deported). 1949 LOMZA TRIALS, BLAMING POLES FOR JEDWABNE, ARE UNRELIABLE  Diana Dimitru's warning about Communist trials, earlier quoted in this review, is especially timely, and ironic, in view of Marci Shore's largely uncritical acceptance of the 1949 trials of the Polish Jedwabne defendants in Soviet-ruled Poland. (p. 7, 19).

Neither Shore nor any one of the quoted authors appreciate the horrors faced by the Poles. Tens of thousands of Poles were being arbitrarily murdered by the Soviet-imposed Communist puppet government, and hundreds of thousands of Poles were being arbitrarily arrested. Even had there been no direct Communist coercion of the Jedwabne defendants, how could credible trials possible take place in this atmosphere of unmitigated Communist terror? JEDWABNE: OMITTED ESSENTIAL FACTS  Author Marci Shore attempts an even-handed history of the Jedwabne debate. However, her analysis of the investigative IPN commission does not do justice to the ambiguity of the German role—an ambiguity that deprives the anti-Polish accusations of neo-Stalinist Jan T. Gross of credibility. [See my detailed English-language review of WOKOL JEDWABNEGO, the IPN Proceedings volumes.] In addition, Shore conspicuously omits an important historian's study of the Jedwabne massacre (JEDWABNE, by Marek Jan Chodakiewicz]. She also omits Jewish (never mind Polish) testimonies that point to the Germans, and not the Poles, as the main killers of Jedwabne's Jews. For instance, see THE WARRIORS, by Harold Zissman. FAILED, CANNED EXCULPATIONS FOR THE ZYDOKOMUNA  Marci Shore parrots Jan T. Gross and his exculpation about Jews turning to Communism because the Poles had not treated them well. (p. 13). The Judeocentric double standard is palpable. If Jews were free to turn against Poles because Poles were not behaving to the Jews' satisfaction, then why were Poles not free to act against Jews because Jews were not behaving to the Poles' satisfaction? In Hungary, Jews had unprecedented privileges, and there were no pogroms. Yet this did not prevent Jews turning to Communism when it became convenient for them. Remember the horrors of Bela Kun? Shore also excuses Jewish support for Communist because of Jewish poverty. (p. 21). However, many peoples (notably the Poles) also faced poverty and injustice, yet did not support Communism to any appreciable extent. Marci Shore acknowledges that Jews were over-represented in Communism, but points out that
relatively few Jews were Communists. (p. 26). Again, her double standard is showing. Poles who actively persecuted Jews were ALSO very few—a vanishing fraction of 1% of the Polish population—yet this does not stop the Jews' insistence that Poles "come to terms with the past" and assume collective responsibility for these acts. Finally, history does not reduce itself into a dialectic wherein Jews are victims and non-Jews are the victimizers. For an analysis of significant Jewish complicity in the massacres of unarmed Polish civilians (at Naliboki and Koniuchy), please see INTERMARIIUM, by Chodakiewicz. THE STANDARD NARRATIVE ON POLES AND JEWS. Egregious Holocaust Supremacism

In common with many other works on this general subject, this work exhibits an obvious Judeocentric bias. It tacitly treats the genocide of Jews as above that of other peoples. For instance, author Tarik Cyril Amar repeats the complaint that, while the Soviets acknowledged the Nazi mass murder of Jews, they failed to draw sufficient attention to the (presumed) special-ness of the Jewish experience at the hands of the Nazis. (p. 163). In addition, Amar complains that (what became known as) the Shoah had been submerged within a narrative of Nazi racism. (p. 163).

POLOKAUST DENIAL Finally, Amar endorses the implicit devaluation of the Nazi genocide of the Slavic peoples as he faults those Russian and Ukrainian authors who affirmed that the Nazi extermination of the Jews was but the first step in the eventual extermination of other peoples, notably the Slavs. (p. 178, 182). Amar is as prejudiced as he/she is ignorant. How about reading up a little on GENERALPLAN OST?

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**The Death Marches: The Final Phase of Nazi Genocide** Blatman, Daniel 2011 The Gardelegen Massacre (German Barn-Burning of 1,016 Mostly Non-Jewish Captives) Shows a MAXIMUM Hundreds (Not 1,600 or 3,200) Jedwabne Victims This work presents a wealth of information, and I focus on some particularly relevant items. THE GARDELEGEN MASSACRE CONSTRAINS THE NUMBER OF JEDWABNE VICTIMS The Germans murdered part of the inmate prisoner population of Mittelbau Dora and Hanover-Stocken camps at Gardelegen (some sources call it Gerdelegen) in April 1945, a day or so before the arrival of Allied troops. The victims were Russians, Poles, French, Hungarians, Dutch, Jews, etc. (p. 336). There are broader
implications of this heinous crime that I now discuss. Although author Daniel Blatman does not "connect the dots" that link Gardelegen to Jedwabne, I now do so. To begin with, the Gardelegen Massacre reinforces the fact that the mass burning of victims in a barn is a typically German technique of mass murder. It is not a feature of self-directed European pogroms! Despite the fact that the investigative IPN Commission had long ago established that the probable number of Jedwabne victims was not more than a few hundred, post-Stalinist Jan T. Gross, and part of the media following him, still go around saying that "the number of Jews killed by Poles" is "as much as" 1,600 or even 3,200. Then again, if it makes for a better Jewish-victimization Polish-villainy story, why not? Blatman specifies the Gardelegen barn, in which the Germans burned or shot 1,016 victims (p. 359), as 4 meters high, 25 meters long, and 8 meters wide. (p. 333). This means a 200 square meters floor area. For comparison, the Sleszynski barn, in which the Jews of Jedwabne were burned or shot, was 19 X 7.5 meters (142.5 square meters floor area), as noted by Chodakiewicz (THE MASSACRE IN JEDWABNE, p. 141). So the Gardelegen barn had a considerably greater floor area than the Sleszynski barn in Jedwabne. Scaling the 1,016 Gardelegen barn victims to the much-smaller Sleszynski barn means a maximum of hundreds of Jedwabne victims. Now more than ever, it is time for the media to stop repeating the canard of 1,600 or 3,200 Jedwabne victims! THE STANDARD JUDEOCENTRIC NARRATIVE, DESPITE A CONSIDERABLE FOCUS ON NON-JEWISH VICTIMS OF THE NAZIS Author Blatman presents a vast body of data on the Nazi German murders of the mostly-infir evaucues of concentration camps (p. 46) in the last few months of the European theater of WWII. Many if not most of the victims were non-Jews (p. 10), and were killed according to the whims of local commanders, and not because of any kind of higher-level Nazi order or any kind of overall plan. (p. 417). However, in doing so, Blatman retains the standard Holocaust supremacist victimhood hierarchy. This is obvious from his statements, "It is true that the murderous ideology at the heart of the Nazi WELTANSCHAUUNG was anti-Semitism, but it was compounded by racial stances that shaped genocidal activity marked by other characteristics, sometimes similar to and sometimes different from the extermination of the Jews--targeted against Gypsies, Poles, Soviet POWs, and other victims." (p. 417). In other words, despite Blatman's media-professed "inclusive"
approach in dealing with all the victims of the Nazis, the victimhood of the Jews remains central, and thus the significance of all the non-Jewish victims remains minimized. On another subject, Blatman (p. 409) repeats the standard meme of Polish guilt for Jedwabne. He also unfailingly drags in the teachings of the Church and (what else?) anti-Semitism into the mix of the canned accusations. Finally, Blatman completely sidesteps all the evidences for German responsibility for Jedwabne. He also ignores Jewish complicity in the Koniuchy massacre of Polish villagers.

SO DANIEL BLATMAN PROMOTES A "POLISH NARRATIVE"? NOT EXACTLY

Let us examine the implications of all this. Author Daniel Blatman has recently (late 2018) become the newly appointed chief historian of the 'Warsaw Ghetto Museum' in Poland. Ironic to his unambiguous endorsement of the standard Judeocentric narrative, as exhibited in this study, Blatman has been accused by some Jews of promoting the "Polish narrative", and, worse yet, of now being a "willing tool" of the Polish government! Yeah, right!

HOLOCAUST NOT EXCEPTIONAL: MURDERING JEWS WAS NOT CENTRAL TO EITHER NAZI GERMAN THINKING OR POLICIES

While supporting the standard Judeocentric narrative of the presumed special-ness of Jewish victimhood, Blatman ironically presents evidences that refute it. The remainder of my review examines some of them. Despite rumors among Jews of the time, no Nazi plan existed for killing all the remaining Jews in the latter stages of the war. (p. 4). If anything, it was almost the opposite. Several months before the defeat of the Third Reich (p. 210), Heinrich Himmler gave a directive to spare the remaining Jews and gather them together with the "privileged " Jews at Theresienstadt in order to serve as a potential bargaining chips with the Allies for "German interests". (p. 144: See also pp. 210-211, p. 239, pp. 411-412, p. 429). Now, we are often told that the Nazis insisted on the death of ALL Jews, and that the Nazi obsession with the destruction of Jews, unlike that of other targeted groups, was absolute and unalterable, and moreover to be achieved regardless of the political, economic, or military costs. This is supposed to make the Holocaust exceptional. Such is clearly not the case. "German interests" could actually accept the sparing of Jews instead of the killing of Jews. And, to Himmler at least, saving his skin before the Allies was more important than killing Jews. Clearly, something other than killing Jews was MORE important.

HOLOCAUST NOT EXCEPTIONAL: SLAVS HAD NO MORE
INHERENT LONG-TERM RIGHT TO LIVE THAN THE JEWS

Despite adhering to the standard Judeocentric narrative, Blatman tacitly acknowledges that the Nazis recognized neither the rights of non-Jews or Jews to long-term survival. He comments, "The SS's unceasing efforts to transfer more and more prisoners to the concentration camps in order to proceed apace with building and industrialization brought into the camps vast numbers of prisoners WHO WERE PERCEIVED FROM THE OUTSET as UNDESERVING OF LONG-TERM SURVIVAL: Jews, Poles, Russians, Ukrainians, French resistance fighters, and Yugoslav and Italian Communists. They made up the bulk of the prisoners who were incarcerated in concentration camps in the last 18 months of the war." (p. 46; Emphasis added). Note also that, unlike the resistance fighters and Communists, the Slavs as well as Jews were imprisoned not for what they did but for who they WERE.

HOLOCAUST NOT EXCEPTIONAL: IT WAS JUST AS "RATIONAL" AS ALL THE OTHER GENOCIDES

On another subject, Blatman inadvertently dispenses with the old argument that the Holocaust was exceptional because it was uniquely irrational in that it brought no tangible benefit to the perpetrator. As is the case with other genocides, it most certainly did. Blatman writes, "As we know, there were extensive utilitarian aspects to Nazi genocide; one of these was economic. The seizing of the assets of the victims, in particular the murdered Jews, directly affected the standard of living of all Germans. Looting the treasures of the occupied countries was a routine procedure." (p. 427).

HOLOCAUST NOT EXCEPTIONAL: MASS GASSING OF NON-JEWS AS WELL AS JEWS

The systematic gassings of victims conducted by the Nazis is usually associated, in the public mind, with the Jews sent to the death camps. However, the Germans also engaged in the mass gassing of "unproductive" inmates (non-Jews as well as Jews) in concentration camps. Thus, there were gas chambers in the concentration camps of Stutthof (p. 112), Ravensbruck (p. 128), Sachsenhausen and Dachau (p. 130), and Mauthausen (p. 131). This fact blurs the presumed distinction between the presumably "Jews only" extermination camps and the presumably-ordinary "Jews and non-Jews" concentration camps.

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The Katyn Wood Murders  Mackiewicz, Jozef  1951 Polish

Rejection of Blame for Jedwabne is in NO Sense Comparable to the
Soviet Rejection of Blame for Katyn. Can Katyn Be Equated With the Holocaust? Yes! Published 11 years after the Katyn genocidal crime (1940) and 8 years after it became public, this 1951 work is one of the first, if not the first, English-language book on this subject. It quickly shows that there is not a shadow of a reasonable doubt that the Soviets were responsible for this sordid long-suppressed crime. ENLISTING KATYN TO BLAME POLES FOR JEDWABNE Nowadays, some Jews have found the audacity to level the charge that Poles not admitting fault for Jedwabne is the same as the Soviets long not admitting fault for Katyn. There is not the faintest valid comparison between the two. As shown below, the circumstantial and forensic evidence implicating the Soviets for Katyn is, and always has been, overwhelming. On the other hand, Polish blame for Jedwabne is, at best, dubious. It is based on selective evidence, much of it not even from eyewitnesses, and from the likely-forced Communist 1949 Lomza Trials. Forensic evidence of German guilt has largely been ignored, and, worse yet, there are ongoing political pressures to prevent a detailed and unfettered forensic dig at Jedwabne. STALIN LIKE HITLER: BELIEVE IT OR NOT, KATYN CAN SERIOUSLY BE COMPARED WITH THE HOLOCAUST In the Foreword, Arthur Bliss Lane, the former U.S. Ambassador to early-postwar Poland, commented: "The Katyn Massacre of over four thousand [We now know of about 25,000 total] Polish Army officers was one of the most horrible crimes of World War II, equaling the barbarity of Hitler's wholesale extermination of members of the Jewish race in the gas chambers of Oswiecim [Auschwitz] and Majdanek." (p. v). Lane's perceptive statement is ironic (not to mention politically incorrect) in view of the modern tendency to elevate the Holocaust over that of non-Jewish victims of the Nazis, and the continuing policy of devaluing Communist crimes in favor of Nazi ones [whence the Red=Brown or Double Genocide bogeyman]. THE KATYN COVERUP QUICKLY BEGAN TO UNRAVEL There was never any serious doubt that the Soviets had committed this heinous crime. All correspondence of the incarcerated officers and their families came to an abrupt halt in the spring of 1940. (pp. 38-39). The International Commission formed by the Germans proved, by the state of incrustations inside the skulls, that the Katyn victims must have been murdered at least 3 years prior to spring 1943. (p. 116). The scale of the incriminatory documentary evidence itself is staggering: "About 3,300 letters and postcards were found on the bodies...
none of these postcards bore a stamp or a date later than April, 1940." (p. 148; see also p. 163). Later, the Soviets (e. g, the Burdenko Commission) claimed to have found documents on the bodies dated up to 1941. But they never presented any independent evidence that these documents, even if genuine, had originated from the bodies! (p. 224).  THE BODIES OF THE MURDERED POLISH OFFICERS COULD NOT HAVE BEEN DOCTORED WITHOUT GIVING IT AWAY  

Evidently aware of the unconvincing nature of their lies, the Soviets then tried instead to discredit the documentary evidence by making preposterous allegations of massive German doctoring of the bodies. Even if the Germans were to have attempted the Herculean task of disinterring thousands of bodies, removing all incriminating recent documents, and systematically planting thousands of old early-1940 documents (including thousands of convincingly-forged dated personal mementos) on them, this would have been impossible without leaving evidence of disturbance! The undisturbed nature of the bodies was proved by such things as the deformation of one body by its neighbor. (p. 117, 239). Mackiewicz, an invited Polish witness to the exhumations, himself saw: "Arms and legs entangled together, everything pressed down as by a roller...The pressed mass of bodies were squeezed together, glued with the cadaverous pulp as if soldered together..." (p. 147). The individual bodies were themselves cheat-proof, in terms of removing and planting documents, as described by eyewitness Mackiewicz: "As everything was soaked and glued with a most loathsome, stinking and gummy cadaverous liquid, it was impossible to unbutton the pockets or pull off the boots. It was therefore necessary to cut them with knives in order to find the personal belongings." (p. 143). THE COMMUNISTS DID NOT EVEN KNOW HOW TO LIE CONVINCINGLY  

Throughout the Katyn affair, the Soviet mendacity was not even internally consistent. Pointedly, the "Germans did it" accusation was an after-the-fact artifice in the wake of the spring 1943 German announcement of the massacre. Up to that time, Poles seeking the whereabouts of the missing Polish officers were NEVER told that the incarcerated officers had fallen into German hands. (p. 86, 93-94). Instead, they were given evasive and absurd brushoffs (e. g., "They must have all escaped to Manchuria."). Later, faced with the incriminating fact that the heavy coats on the Katyn victims are not worn in the Smolensk-area climate after April, and not until the ensuing winter, the Soviets changed their story. Instead of the Germans killing the Polish
officers in July-August (1941), soon after the start of Operation Barbarossa, as originally claimed, the Soviets now assured us that the German killings of the captured Polish POWs supposedly took place in September-December (1941). (pp. 220-222). CONCLUSION Although the Soviets finally admitted responsibility for Katyn in 1990, which was only 50 years after the crime, this book remains relevant. There are a few revisionist groups that are still denying Soviet responsibility to this day, and there are some Jewish individuals that are distorting the facts about Katyn for their own ends.

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Transformative Justice: Israeli Identity on Trial Bilsky, Leora Y. 2004 Politicized Trials (Implications for Jedwabne). The Suppressed Kufr Qassem Massacre (Israeli Forces Murdered Arab Civilians) This work features the trials of Kasztner, Eichmann, and Israeli murderers at Kufr Qassem, and Yigal Amir (the assassin of Prime Minister Yitzhak Rabin). I focus on several items of broad-based interest. This work has unmentioned implications. The 1949 Lomza trial (in an atmosphere of rampant Communist terror), which "established" Polish guilt for Jedwabne, had arguably not been a show trial. Even if so, it does not matter! The political agenda of the Communists was behind it anyway. Pointedly, author Leora Bilsky, a Professor of Law at Tel Aviv University, quoted below, and, while not mentioning Jedwabne, dispenses with the myth of the necessity of show trials. [The following, except for the ALL-CAPS titles, are direct quotes. The first quote is from Richard J. Bernstein, and the remainder are from Bilsky POLITICALLY-MOTIVATED TRIALS: INADVERTENT IMPLICATIONS FOR JEDWABNE Normally, we think of "political trials" in a negative manner, as "show trials" in which legal procedures are a mere facade concealing the cynical use of brute power. But one of the most provocative features of Bilsky's study is its defense of the legitimacy and importance of political trials. Political trials need NOT be show trials, because ... Its purpose is to foster a transformation in the collective consciousness of a people. (p. vi; Emphasis added). THE MASS MURDER OF ARAB CIVILIANS AT KUFR QASSEM The events leading to this extraordinary trial took place on 29 October 1956 on the eve of the Sinai war. A battalion of the Israeli Border Police was ordered to enforce an unusually early curfew that had been imposed on the Arab
villages of the so-called little triangle near the border with Jordan...In one of the villages, Kufr Qassem, a massacre occurred. Upon their return home, in the hour between 5:00 P.M. and 6:00 P.M., forty-nine villagers, including men, women, elderly people, and children, were killed in cold blood. (p. 169). The military forces first tried to cover up the incident. But when news of the massacre reached Prime Minister and Minister of Defense Ben-Gurion, he ordered an internal inquiry. On 12 December 1956, Ben-Gurion addressed the Knesset, condemning the massacre as a "dreadful atrocity," and the ban on publication was lifted. (p. 180). His [Judge Col. Benjamin Halevi's] narrative broke down a massacre that lasted about an hour into small episodes, which were described minutely in chronological order. The plot advanced from random shooting at vehicles to the removal of the victims from the vehicles, the act of lining them up and executing them by firing squad, and finally the individual shooting of the injured to "assure" that they were dead. (p. 188). REFLECTIONS ON THE KUFR QASSEM MASSACRE This was the first time that the Arab victims of brutal violence at the hands of Israeli soldiers were heard on a public stage, forcing the Israeli public to confront the collapse of the moral code as revealed in the massacre. (p. 15). ...the way in which human beings could be reduced to statistical numbers and murdered in cold blood ([Maj. Shmuel] Melinki reported "4 down", "15 down," and "many down"). (p. 189). Against the inhuman order of Colonel Shadmi to "kill without sentiments" the judge posited the "human heart" as the moral guide that could tell the soldier where to draw the line beyond which obedience should not be given absolute priority. (p. 190). The issue of refusal to obey and illegal order in this case never reached the court. (p. 313). Until the 1990’s the Kufr Qassem massacre was not taught in Israeli schools but only in military courses during discussions on the limitations of obeying an illegal order. (p. 196). -------End of direct quotes--------------

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To Whom Should the Jews Apologize? Nowak, Jerzy Robert 2003
The Perpetual Jedwabne Apology Game, With Almost-Complete Silence on Jewish Crimes This book, written by noted historian Jerzy Robert Nowak, although written almost 20 years ago, remains as relevant as ever. The truth about Jedwabne is being suppressed by the refusal to do a proper forensic exhumation at the site. The blaming of the Poles has
become political orthodoxy, and the calls for Poles to apologize are never-ending. It is the classic PEDAGOGIKA WSTYDU (politics of shame) in action. Historian Nowak writes, "All of Poland, the entire nation, is being blamed for a murder perpetrated by German instigation, under German command, under German command, at a time when the area was under German occupation and when no Polish structure of government existed." (p. 3). He adds that, "The fact is, contrary to the falsehoods perpetrated by western media, Jews have a considerable number of reasons to apologize to the many nations for the behavior of their unworthy representatives." (p. 4). Historian Jerzy Robert Nowak packs a punch in this small book as he catalogues, with profuse documentation, some of the Jewish crimes against Poles, Russians, Czechs, Hungarians, Arabs, and Americans.

Zatruwanie Pamieci  Zebrowski, Leszek  2014  A Survey of Common Falsifications of History Regarding Poles, Jews, and WWII. The Jedwabne Coverup

THE POISONING OF MEMORY: JEDWABNE, NALIBOKI, KONIUCHY (1941). THE POLITICIZATION OF HISTORY IN THE THIRD (POLISH) REPUBLIC is the title of this Polish-language work. Historian Leszek Zebrowski points out the broad-based tendency to rewrite history in order to cast Poles as villains. Consider the way that WWII is portrayed in the "Polish" media. Polish sufferings are ignored. The Nazis are de-Germanized. And so on...The purpose of all this is to indoctrinate Poles into thinking that they have no worthiness, and that they need to subordinate their goals to that of non-Poles and foreign influences. This is the classic PEDAGOGIKA WSTYDU (Pedagogy of Shame).

THE COVERUP AT JEDWABNE

Leszek Zebrowski recounts the falsehoods of neo-Stalinist Jan T. Gross relative to NEIGHBORS and FEAR. The author stresses the fact that we do not know how many Germans were actively involved (and NOT merely as spectators and photographers) in the Jedwabne massacre. (e. g, p. 36). He takes umbrage at the fact that the exhumations at Jedwabne were stopped just when the evidence began to show the mendacity of Jan T. Gross' accusations, especially in view of the fact that in no nation has a forensic exhumation stopped just because some religious leaders object to it! (p. 28).

SUPPRESSED FACTS ON SOVIET CRIMES AND THEIR PERPETRATORS

The author touches on various aspects of Jewish-
Soviet collaboration during and after WWII. Few readers realize that Soviet-Communist-inspired Jewish bands murdered over 10,000 Poles (mainly teachers, clergy, etc.) during the Soviet invasion of eastern Poland (Kresy) in 1939. (p. 71, 93-95, etc.). Zebrowski examines the massacre of Polish civilians, by Jews serving the Soviets, at Naliboki and Koniuchy. He finds convincing evidence that the Bielski units were directly complicit in this heinous crime.

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Jedwabne w Oczach Swiadków
Marciniak, Eugeniusz
2001


JEDWABNE AS SEEN BY EYEWITNESSES is the title of this Polish-language book, whose author is a Polish priest. When the Soviets invaded the area in 1939 as part of the German-Soviet conquest of Poland, eyewitness Janina Biedrzycka reports seeing many of Jedwabne's Jews collaborating with the Soviets in the identification and mass arrests of Poles. (p. 14). Eyewitness Genowefa Malczynska recounts how her home had been approached, at night, by two NKVD men and two Jews working for them. (p. 55). More on this later.

JEDWABNE SENSATIONAL NUMBERS MAKE FOR A BETTER JEWISH-VICTIMIZATION STORY

A number of the authors debunk the Grossly-exaggerated (pardon the pun) 1,600 Jedwabne Jews. For instance, eyewitness Czesław Magierski recalls conducting a one-time survey of the town, which identified 46 Jewish households. (p. 79). This points to a Jewish population of a few hundred, a figure later confirmed by the exhumation of the mass grave. [Yet here, in 2019, we still hear, in the media, about the 1,600. So long as it serves an anti-Polish agenda, why not?]

SO GERMANS WOULD TOLERATE POLISH DISORDER. LAUGH...

Ironic to Jan T. Gross and his tale of July 1941 Poles conducting a self-directed massive pogrom of Jews, eyewitness Jadwiga Wasowski-Kordas points out that the entering Germans had the entire Polish population too terrorized and under control to do much of anything, and, besides that, the Germans would have summarily shot anyone engaged in any kind of disorder. (p. 44). Later, the Germans ordered the Poles to round up the Jews, all the while giving commands at gunpoint, and discreetly filming the Poles for propaganda purposes. (p. 50, 64). Also, ironic to the charge that the Poles were greedily seeking the acquisition of
Jewish property (a notion further embellished in Gross' FEAR), it was the Germans who, no sooner having displaced the Soviets, began mass confiscations of the most valuable Polish properties. (p. 53). POLISH INVOLVEMENT WAS UNDER DURESS Eyewitness Ryszard Malczynski knows of a Pole, Zejer Stanislaw, to whom the Germans had come with the order to help round up the Jews. When he started to walk away, the Germans pulled out a pistol to make him obey. Despite the obvious duress, the NKVD later gave him a 12 year prison sentence, from which he never returned. (pp. 71-72). Malczynski also reported how Father Keblinski had told him of approaching the Germans with the plea to spare at least some of the Jews, and the Germans responded with a "You can join the fate of the Jews!" statement if he did not shut up and get lost. (p. 63). THE INESCAPABLE PRIMARY GERMAN ROLE IN THE JEDWABNE MASSACRE Eyewitness Czeslaw Magierski (p. 77) recounts how his mother had been approached by two Jewish women who wanted to be hidden. Mother replied that there were too many Germans in town for that to succeed (they could all end up in the burning barn), and that the Jewesses should flee to the forest. They did. Magierski also reports that the local Poles knew that Jews were hiding in the forest, but would not report that to the Germans. The book ends with an interview with Fr. Orlowski. The author, Fr. Eugeniusz Marciniak, reports on what eyewitness Fr. Jozef Keblinski had told Fr. Orlowski about the events at Jedwabne. Fr. Keblinski described the massive scale of Jewish-Soviet collaboration, which included Jews making lists of important Poles for the Soviets to deport to Siberia, patrolling the deportation wagons set to head for nearby Lomza, and refusing the tearful pleas of Poles to be released. (p. 89, 98-99). Fr. Jozef Keblinski confirms the fact that the Germans, not Poles, were responsible for the massacre of Jews at Jedwabne (p. 94), although the willing participation of a few Poles seeking revenge cannot be ruled out. (p. 91). Karolak, the German-appointed VOLKSDEUTSCHE Mayor of Jedwabne, was not from Jedwabne and was not known to the locals. He transmitted the Germans' orders for Poles to take action against the Jews. (p. 96). Finally, Fr. Keblinski, who had spoken fluent German, confirms having attempted to intervene with the Germans on behalf of the Jews, only to be arrogantly rebuffed. (p. 90). CORROBORATION FROM CERTAIN JEWISH SOURCES Some Jewish sources confirm the fact that Germans, not Poles, were the main killers of Jews at Jedwabne. For
example: “Refugees from Jedwabne and Radzilow arrived, who were coincidentally saved from death, and who saw with their own eyes and felt the hell on their flesh. With the help of local farmers, the Germans gathered the Jews of these places, with the rabbi and leaders of the community at the front, in the market square. At first, they beat them cruelly and forced them to wrap themselves in their tallitot, to jump and dance, accompanied by singing. All this was done under an unceasing flood of lashes from cudgels and rubber whips. At the end, they pushed all the Jews, while beating and kicking them, into a long threshing house and set it on fire with them inside. This was the end of Jedwabne and Radzilow.” (pp. 38-39) [Michael Maik, *Deliverance: The Diary of Michael Maik. A True Story*. (Kedumim, Israel: Keterpress Enterprises, 2004)]. Addionally, "Later on, some Jews who had fled Jedwabno [Jedwabne] for Derechin told us when the Germans first entered their town, they had herded all the Jews into a barn and set it ablaze. Anyone who tried to get out was cut down by machine-gun fire. Now, standing in lines in the church courtyard, we heard a German tell us in perfect Russian that anyone trying to escape would be shot." (p. 42) [Harold Zissman *Warriors*, 2005].

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**Jedwabne** Baginski, Marian 2014 *Ignored and Censored Facts About the Jedwabne Massacre, Including the Research of Andrzej Kola* The author's father lived in Jedwabne. (p. 149). This book assembles a great deal of information about this subject. Owing to the fact that much has been already written about it, I focus on new and little-known information instead of repeating previously-discussed well-known information. The anti-Polish version of the events at Jedwabne has gotten an inordinate amount of attention in the western media. For instance, Baginski shows that there are many more internet reference to the Jedwabne massacre than the Katyn massacre. (pp. 96-97). **PRECEDENTS TO THE JEDWABNE MASSACRE: JEWISH POGROMS OF POLES** Before Jedwabne, there was Brzostowica Mala. In this village, located about fifty kilometers east of Bialystok, a Jewish-led band of pro-Communist Jews and Byelorussians murdered as many as fifty defenseless Polish civilians. This took place on September 20, 1939, which was BEFORE the entry of the Red Army. (p. 71). Baginski documents the significant collaboration of Jedwabne's Jews, with the
Soviet invaders, in 1939-1941 (pp. 68-69; pp. 139-141), which, of course, provoked Polish anger. The Jews even constructed a statue to Lenin.

THE JEDWABNE MASSACRE ITSELF The Germans suddenly and unexpectedly turned against their erstwhile Soviet allies. According to neo-Stalinist Jan T. Gross, the Poles of Jedwabne, using simple tools, massacred the Jews. One of the main tools was supposed to be the ORCZYK (singletree), which is part of the horse-drawn wagon. Baginski has examined this claim, and found that the ORCZYK is awkward to handle, and would have been an inadequate weapon to use to club someone to death. (pp. 123-124; For a photo of an ORCZYK, see p. 220). The author reviews the investigative IPN investigative commission, which was heralded in the press for "proving Jan T. Gross right". It did no such thing. The German role was reckoned inconclusive, and the IPN investigation omitted much pertinent information. Author Marian Baginski stresses a number of themes. One of these is the common mistake of conflating of the events of June 25, 1941 with the actual Jedwabne massacre of July 10, 1941. Another is the fact that the dig at Jedwabne was an archeological survey, NOT an exhumation, and that it was stopped prematurely. Still another is the role of SS Obersturmfuhrer Hermann Schaper who, according to eyewitnesses and recently-cited documents, was present in the Jedwabne area near and on the date of the massacre. (pp. 107-113).

THE SUPPRESSED GAME-CHANGING RESEARCH OF ANDRZEJ KOLA The author includes an interview with Andrzej Kola of Torun University. Kola was the archeologist in charge of the archeological survey at Jedwabne. He disagrees with those who do not link the bullet remains found at the site with the July 1941 massacre. Kola points to the implausibly large number of shells found at the site, as well as the fact that some of them were stamped "1939". (p. 217; See also p. 226).

JEDWABNE AFTER THE JULY 1941 MASSACRE For all the attention given to the Jews killed at Jedwabne, one must move beyond the standard Judeocentric narrative and remember the slain Poles. Baginski (p. 150) estimates that the Nazi Germans murdered 220 Christian Poles, of Jedwabne and environs, in 1941-1945. The Nazi German occupation was replaced by the Soviet Communist occupation. The suppression of Polish commerce, by centuries of Jewish economic dominance, became especially evident by the Nazi-German made Holocaust. Baginski comments, "By murdering the Jews the Nazis forced a
great and rapid expansion of the Polish merchant and artisan strata of the society. The Communists initially accepted the arrangement. It was to the benefit of both the locals and the proxy regime which, in its propaganda at least, supported a swift economic reconstruction." (pp. 166-167).

Baginski discusses the anti-Communist guerrillas, the ZOLNIERZE WYKLECI (Cursed Soldiers). He also elaborates on the atmosphere of terror created by the Communist repression. It is easy for the reader to see how foolish is the notion that the 1949 Jedwabne trials, upon which Polish "guilt" is largely based, can in any sense pass for fair trials. DISSENT TO JEDWABNE ORTHODOXY: NOW A HATE CRIME? In a trial that began in August 2011, a group of men were accused, by a Bialystok court, of "an incitement to hatred based on national and religious convictions", merely for shouting, "I do not apologize for Jedwabne!" (pp. 223-225). This is especially ironic in view of the fact that, in a March 2011 poll, 60% of respondents disagreed with President Kwasniewski's apology for Jedwabne. (p. 50).

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The Massacre in Jedwabne, July 10, 1941: Before, During, After
Chodakiewicz, Marek Jan 2005 Noted Historian Takes on the Media Narrative of Solitary Polish Guilt for Jedwabne In recent years, post-Stalinist Jan T. Gross' books, especially NEIGHBORS, FEAR, and GOLDEN HARVEST, have been widely publicized and quoted as fact by media and historians despite their very shoddy character. In fact, the media didn't rush to judgment on Poland; it stampeded. To top it all off, the media has actually spun the results of a subsequent investigative IPN Polish commission as a confirmation of Gross--when it is almost the exact opposite! A SOLID WORK: TAKING ALL EVIDENCE INTO ACCOUNT

This long-overdue book, by historian Marek Jan Chodakiewicz, is a painstaking analysis of the Jedwabne tragedy. It exposes the falsehood of the thesis that Poles murdered defenseless local Jews while the Germans only observed and photographed the act. Ironically, Gross' thesis had already been considered and discarded by Jewish and Polish scholars decades ago (p. 7, 124)! Also: "Aware neither of most available primary sources nor the work of Datner or any other scholars, Gross considered a very limited pool of evidence through the prism of a single survivor
testimony." (p. 9). HISTORICAL BACKGROUND Chodakiewicz begins by focusing on the good relations between the Poles and Jews before the war. He shows that, after the Soviet invasion, Jewish-Communist collaboration against Poles was very real and substantive. Later on, it is interesting that Germans referred to Poles as "superfluous" (p. 91), something supposed to be said only of the Jews. There are surprising details about various Polish guerrilla actions, including reprisal raids against German villages in East Prussia (p. 93), as well as continued resistance for many years after the imposition of the Soviet puppet state.

JEDWABNE: IN NO SENSE A SPONTANEOUS VILLAGE POGROM

The Jedwabne massacre bears all the hallmarks of known German atrocities elsewhere. As a start, the torching of a building into which victims had been herded is a characteristically German technique of mass murder. Forensic evidence alone practically refutes solitary Polish guilt in the massacre. The killing had clearly been preplanned and organized, occurring in two stages. This is utterly foreign to spontaneous pogroms, as are the facts that there were virtually no broken bones in the victims and their personal valuables had not been stolen. (So much for Gross' furor on Polish greed against their Jewish neighbors!) There were around 300 Jewish victims, not 1,600. THE PREPONDERANCE OF TESTIMONIES, OF BOTH POLES AND JEWS, POINT TO THE GERMANS AS PERPETRATORS In contrast to Jan T. Gross, Chodakiewicz has studied all known witnesses. The available testimonies do NOT reduce to a Poles'-word vs. Jews'-word situation. To the contrary, and to summarize: "As we have seen, some Jewish accounts square with the majority of the Polish recollections which blame the Germans. A few testimonies blame the Poles alone for the massacre. Most suggest that the Germans carried out the crime with some Polish assistance."(p. 138). Aside from some VOLKSDEUTSCHE (Polish-speaking Germans) and known prewar Polish criminals, it is unclear to what extent Poles "freely" collaborated with the Germans. It has been argued that the Polish participation must have been voluntary because there was no cordon of German troops around the village. How naive! Chodakiewicz (pp. 78-81) presents repeated examples of how easy it was for the Germans to terrorize both Poles and Jews into submission through the use of purely verbal threats and through remote supervision. Finally, the Germans were not looking for volunteers. They forced the Poles out of their homes and
enforced obedience by threatening them and by employing kicks and whips (pp. 134-135). Right then and there (p. 135), and many times elsewhere, the Germans threatened Poles with death for the slightest assistance to Jews. 

DEALING WITH GROSS' GROSS EXAGGERATIONS (PARDON THE PUN) The number of Poles involved with the Germans at Jedwabne was several tens (not hundreds; nowhere near "half the town"), and even this reduced number held only during the initial roundup of Jews in the market place (where Jews were humiliated through the mock funeral of Lenin's bust, but without any indication of impending death). How many Poles, if any, remained involved, "consensually" or not, in the later torching of the Jew-filled barn, is not indicated by credible evidence (p. 164, 169). Chodakiewicz evaluates ALL Polish conduct. After the massacre, and in the German apprehensions of Jews for extermination in later years, the Poles very commonly aided fugitive Jews, but also sometimes betrayed them. While not elaborated by Chodakiewicz, the fact of near-starvation conditions in the countryside (p. 90), caused by the draconian German requisitions of feedstuffs, helps the reader understand why some Poles, fearing Jewish thefts of food, went as far as betraying them. 

JAN T. GROSS MANIPULATES EVIDENCE The ease by which Jan T. Gross dismisses evidence not to his liking is positively breathtaking. He disregards testimonies (that demonstrate widespread Jewish-Communist collaboration), from the Hoover Institution archives, because in Gross' self-serving opinion, they are anti-Semitic. (pp. 201-202).

It gets even better. Gross explains away the obviously-false Jewish claim that Poles alone killed the Jews of nearby Wizna as just a false "perception" (p. 129). Gross egregiously rejects no less than 20 Jewish and Polish postwar testimonies (none of which were coerced, and one which even came from Palestine), all of which identify the murderers of Jedwabne's Jews as Germans (pp. 131-132), on the whimsical notion that they merely adhered to some sort of template of blaming Germans (p. 243).

How convenient! Following Gross, it would be even easier to dismiss the few mostly-hearsay Pole-blaming testimonies in existence by fingering the Polonophobic motives, leitmotifs, and false perceptions of the accusers. Historian Marek Jan Chodakiewicz stresses the need for further research into seldom-explored topics. As an example, he cites the well-documented massacres of Poles in the villages of Naliboki and Koniuchy. (p. 159).

Professor Chodakiewicz has written an invaluable work. Would that the
media grant even 1% of the coverage to Chodakiewicz that it gives to neo-Stalinist Jan T. Gross and his minions! Instead, the persistent adulatory coverage given to Jan T. Gross, for all his demonstrably false claims and clearly invalid thesis, cannot be dignified as mere Judeocentric bias. It is nothing less than a shocking lack of integrity in the media.

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**The Neighbors Respond: The Controversy over the Jedwabne Massacre in Poland**  
Polonsky, Antony  
2003  
*Examine the Facts: The Investigative IPN Commission Did Not "Prove Jan T. Gross Right" on Jedwabne. Nor Did It Prove That Germans Had Nothing To Do With the Burning of Jews Alive in a Barn*  
Much of this work is the standard Judeocentric blame it all on Poles narrative (e.g., Anna Bikont)---one which has become a mainstay in the two decades since the Jedwabne "revelation". My review centers on *WOKOL JEDWABNEGO*, which is extensively summarized, in the English language, in this volume. *WOKOL JEDWABNEGO* is the 2-volume Proceedings of the IPN (Institytut Pamięci Narodowej), which had investigated the claims of Jan T. Gross in his *NEIGHBORS*. Instead of quoting from the extract of *WOKOL JEDWABNEGO* in this Michlic and Polonsky volume, I quote directly to the full-length primary source, *WOKOL JEDWABNEGO*, described below. IN THE NEIGHBORHOOD OF JEDWABNE is the English-language translation of *WOKOL JEDWABNEGO*. I review these two volumes because the results of Poland's IPN (Institute of National Remembrance) investigation have been widely misrepresented and iconized by the media, and are not fully analyzed in this Michlic and Polonsky book. Owing to the breadth of the content of these volumes, I focus specifically on the barn burning of Jews, and on questions regarding the credibility of the outcomes of court cases early in Communist rule over Poland. Because so much has already been written about Jedwabne, I strive to draw my own conclusions instead of repeating those of others. **WHAT JAN T. GROSS CLAIMED** In his *NEIGHBORS*, neo-Stalinist Jan T. Gross had asserted that Poles, acting freely and alone, and with the Germans present only as spectators and photographers, herded the Jews of Jedwabne into a barn and burned them alive. (This is crucial. Gross has tried to weasel out of his original statements.) **WHAT THE IPN INVESTIGATION ACTUALLY FOUND** The fact that the IPN did NOT "prove Gross correct" is evident from
the following English-language summary statement by investigator Pawel Machcewicz, (quote) Another controversy surrounds the role of the Germans who were present at Jedwabne on July 10, 1941. The available sources show that there was a total of between ten and twenty German (gendarmes and Gestapo) functionaries. Violence may have been used against the Polish residents, but at the same time, many of the sources suggest it was relatively easy to avoid the role that was being forced on them. The testimonies varied and none of the participants or witnesses could have included all of what had occurred. AS A RESULT, IT IS IMPOSSIBLE TO DETERMINE CONCLUSIVELY JUST WHAT THE GERMAN ROLE ACTUALLY WAS IN THAT LAST, MOST TRAGIC PHASE--THE BURNING ALIVE OF JEDWABNE'S JEWISH RESIDENTS IN THE BARN. The sources present contradictory and imprecise descriptions of the Germans' behavior, and historians' assessments also vary greatly. (unquote). (Volume 1, p. 491; emphasis added. For elaboration, see also Vol. 1, pp. 48-49). Let us analyze the quoted statement just as it stands. The fact that the German role during the burning of the Jews in the barn "is impossible to determine conclusively" should alone suffice as an acquittal of the Poles! IS POLAND GUILTY UNLESS PROVEN INNOCENT? EVIDENTLY, YES Now consider the fact, acknowledged by Machcewicz (Volume 1, p. 489), that historians have much more freedom to draw conclusions on events than do prosecutors in criminal proceedings. However, we are not here dealing with a matter of abstract academic discourse. Owing to the fact that Poland has been savaged in the media, and Jedwabne is being used against Poland, she is, for all practical purposes, essentially a criminal defendant. According to American law, the defendant does not have to prove innocence: The prosecutor has to prove guilt beyond a reasonable doubt. Very clearly then, based on the inconclusive responsibility for the barn-burning of Jews, which is obvious from the Machcewicz quote above--and furthermore all based on this IPN study which the media has elevated to EX CATHEDRA--Poland's critics have most certainly NOT proved her guilt anywhere nearly beyond a reasonable doubt. Therefore, Poland is NOT GUILTY. WHO LIED? PROVE IT! In attempting to assess the degree of German coercion of Poles, Machcewicz (Vol. 1, p. 50) contends that the Polish defendants may have lied about German threats in order to reduce their culpability. This is pure speculation. To begin with, the fact that none
of the Polish defendants mentions any Germans taking part in the torching of the barn (Vol. 1, p. 50) argues against the Polish defendants inventing German involvement as a means of escaping guilt. On the other hand, if those Poles saying that the Germans threatened them are lying, then why should the investigator believe anything else they say? In any case, insinuations about the defendants lying about German threats cannot merely be stated. They must be proved, and they have not been. Therefore, the statements about German threats stand, and add to the reasonable doubt about Polish guilt.

WHAT POLISH CONSENT?

Incredibly, Machcewicz (Volume 1, p. 50) actually argues that the defendant's statements about successfully fleeing and hiding from the Germans proved the ease of avoiding the killing of Jews. This is an egregious non sequitur. Common sense tells us that, if one is free to act, or at least perceives oneself to be free to act, then one does not run away! If one senses no adverse consequences from one's actions, one does not hide! A successful evasion is not synonymous with freedom to refuse! The mere fact that a girl or woman escapes or fights off an attempted sexual assault does not prove that she was in a position to give consent.

WHAT KIND OF POLISH FREEDOM TO ACT COULD EVEN EXIST UNDER THE BRUTAL NAZI GERMAN OCCUPANT? The whole notion that Poles were in a position of choice regarding the killing of Jews is very dubious, even in the event of complete absence of force, or threat of force, by the Germans. The German-Polish relationship was anything but that of colleagues or equals. The German-Polish relationship was unmistakably that of conqueror and conquered, powerful and powerless, UBERMENSCHEN and UNTERMENSCHEN, order-giver and order-fulfiller, etc. THE GERMAN--NOT POLISH--LEADERSHIP IN JEDWABNE ITSELF Machcewicz cites certain defendants who attribute their role in the barn burning to direct orders from Karol Bardon. (Vol. 1, p. 50-51). He was a Volksdeutsche (Polish-speaking German), not native to Jedwabne, who had been appointed town mayor by the Germans. An updated, and English-language, account of the Jedwabne Polish defendants can be found by going to, and reading, see: Facing the Catastrophe: Jews and Non-Jews in Europe during World War II (Occupation in Europe). NO ARCHIVAL SUPPORT FOR THE POLE-ACCUSATORY LINE ON JEDWABNE What about the German-eye view of events? Nothing has been found in the archives that has direct bearing on the murderous events
at Jedwabne. (Edmund Dmitrow, Vol. 2, p. 987). Jan T. Gross has argued that this points to solitary Polish guilt. It does no such thing. Gross is engaging in an argument from silence with a vengeance!

RAMPANT STALINIST TERROR: HOW COULD THE 1949 TRIALS POSSIBLY HAVE BEEN FAIR?

Andrzej Rzeplinski attempts to assess the degree of Communist coercion in the 1949 Jedwabne trial. He notes that defendants claimed to be beaten—a claim he considers unproved, but well within the character of common U. B. (Bezpieka) conduct. (Vol. 1, p. 405). Andrzej Zbikowski (Vol. 1, p. 163) also recognizes the fact that the defendants were coerced and beaten, but would have us believe that this does not matter! Really. Rzeplinski cites several technicalities by which the Jedwabne trials do not constitute Stalinist show trials. However, he admits that the political climate did influence the trial. (Vol. 1, p. 457, 499). What an understatement! How could there have been a semblance of a fair trial in the light of the following: The faked elections that had officially brought the Communists to power, the frequent "disappearances", tens of thousands of murders, and very frequent arrests and imprisonments?

SCOPE OF THE 1941 "POGROMS" UNDER GERMAN OCCUPATION

How many Poles were actively involved, consensually or non-consensually, in the killing of Jews at Jedwabne? Jan T. Gross had claimed "half the town". Prosecutor Radoslaw Ignatiew suggested "at least 40." Based on an analysis of the prosecution, historian Tomasz Strzembsz cited 23. (Machcewicz, Vol. 1, p. 56). Evidently, a molehill has been made into a mountain. "OTHER JEDWABNES?" What about other pogroms in the Lomza District? The media-promoted notion that this IPN investigation has demonstrated Polish pogrom conduct at "many places" is shattered by Machcewicz, who comments, "The events in Jedwabne and Radzilow are unusual in the context of other anti-Jewish excesses in the region—not only because of their scale and methods, but also because Poles played an active role there. In most places where such events took place, the Germans' participation is indisputable, and clearly more important than their role in both those towns." (Volume 1, p. 491). [Were Jedwabne and Radzilow unusual because the German role was small, or were they unusual only because, of these two locations out of many, the Poles were successfully framed and the Germans thus escaped blame?]
This Investigative IPN Polish Commission Report Did NOT Exculpate the Germans or Inculpate the Poles For Burning the Jews in a Barn at Jedwabne

A Forensic Dig Was Prematurely Terminated Because of Jewish Pressure Here is a direct quote from the English-language abstract: "The testimonies varied and none of the participants or witnesses could have included all of what had occurred. AS A RESULT, IT IS IMPOSSIBLE TO DETERMINE CONCLUSIVELY JUST WHAT THE GERMAN ROLE ACTUALLY WAS IN THAT LAST, MOST TRAGIC PHASE--THE BURNING ALIVE OF JEDWABNE'S JEWISH RESIDENTS IN THE BARN. The sources present contradictory and imprecise descriptions of the Germans' behavior, and historians' assessments also vary greatly." (WOKOL JEDWABNEGO, Volume 1, p. 491; emphasis added.) Polish guilt has not been proved, and German innocence has not been proved either. What could be clearer?

THE PREMATURELY-TERMINATED AND SUPPRESSED FORENSIC INVESTIGATION

There was a partial exhumation at Jedwabne, and it was prematurely terminated, in accordance with demonstrably-bogus Jewish religious pretexts, when bullets began to be found at the site. Now here we are nearly 20 years later, and the Polish government, evidently bowing to Jewish political pressures, still refuses to conduct a proper forensic investigation at Jedwabne.

Thou Shalt Not Kill: Poles on Jedwabne

Gross, Jan T. 2001

Jedwabne a Tool of Polish Left (LEWAKS) For Pushing Polish Self-Flagellation. Selective Indignation on Boycotts. Manipulated Evidence Serves Anti-Polish Agendas

One lasting value of this anthology is its inadvertent expose of the eager willingness of many Polish liberals (LEWACTWO) to uncritically join the rush to judgment on Poland, as over Jedwabne. In fact, most entries in this book are translations of exclusively Pole-accusatory articles originally published in such leftist and Judeocentric papers as the GAZETA WYBORCZA. The contents of this book map onto cultural Marxism, the PEDAGOGIKA WSTYDU, the politics of shame, and ethnomasochism. Information about the massacre itself, in
this book, is very outdated. An excellent, detailed and current English-language book on the Jedwabne massacre is: Chodakiewicz. 2005. **JEDWABNE...** I recommend it highly. The anthology does contain some valuable information, some of which I discuss. IF JEWS ARE HARMED, IT IS TERRIBLE; IF POLES ARE HARMED, IT IS NO BIG DEAL  In pre-WWII Jedwabne: "The majority of the Polish traders had gone bankrupt in the face of Jewish competition." (Wroniszewski and Wroniszewski, p. 18). Obviously, this was not quite an auspicious start to Polish-Jewish relations. And the blame, as for Endek-led boycotts of Jews, is—surprise—always laid on the Poles. Who cares if Poles suffered because they have no other way of"cracking the nut" of Jewish economic hegemony?  

**THE MYTH OF THE ZYDOKOMUNA**  

What about the Zydokomuna as a provocation of the Jedwabne massacre? K. Jasiewicz, in showing that most Communists were gentiles, cites Soviet figures of 38% of the NKVD of the early 1930’s being Jewish (p. 128). But this also means that Jews were over ten times more common in this dreaded secret police than in the general Soviet population. Historians Strzembosz (pp. 168-171) and Musial (pp. 196-197) soundly refute the claim that later Jewish-Soviet collaboration, especially against Poles, had been a marginal phenomenon. Strzembosz comments on the 1939 Soviet conquest of eastern Poland: "But what troubles me is not triumphal arches, but the fact that in 16 places in so-called Western Belorussia, the Jews opened fire on the Poles." (p. 275). Historian Tomasz Strzembosz rejects any proposed symmetry between the Jews welcoming the Soviet invaders in 1939, and Poles welcoming the German displacers of the Soviets in 1941. He first presents evidence that the Jews did NOT fear the Germans in 1939 (p. 166), and then says: "Indeed, Jews may not have had things too good in pre-war Poland...However, Jews were not deported to Siberia, they were not shot or sent to concentration camps, they were not killed through starvation and hard labor. If they did not regard Poland as their homeland, they did not have to treat it as an occupation regime and join its mortal enemy in killing Polish soldiers and murdering Polish civilians fleeing to the east. They also did not have to take part in fingering their neighbors for deportations..." (p. 173).  

**POLISH COLLABORATION IN PERSPECTIVE**  

On another topic, Skaradzinski touches on the *Policja Granatowa*: "I had the opportunity to observe the Jewish Holocaust at close range, since I was near the Warsaw ghetto. And I remember how, shortly before the
elimination of the ghetto, the Germans removed the Polish police (the `blue police') and replaced them with Lithuanians, Ukrainians, Latvians...No one liked the `blue police', yet nevertheless they were Poles, and this vote of no confidence, as it were, by the occupation regime was well received by public opinion." (p. 187).

POLE-ACCUSERS ENGAGE IN PICKING AND CHOOSING EVIDENCE TO THEIR LIKING  
Neo-Stalinist Jan Tomasz Gross displays his usual creativity in attempting to discredit evidence that doesn't fit his anti-Polish agenda. His attack on recently filed testimonies (pp. 263-264; ones that tend to implicate the Germans) is especially ironic. In the US, eyewitness recollections given decades after the events have stood up in court as a major ground for the conviction of long-incognito Nazi war criminals.

THE REAL ISSUE: BLAMING POLES, FOR JEWISH ADVANTAGE, NO MATTER THE FACTS

Some authors (e. g., Yisrael Gutman, p. 9) contend that Jedwabne now makes the Poles participants in the Holocaust. This is ridiculous. Those Poles consensually involved in the massacre (if any) could not possibly have known that their one-time vindictive act would become part of a chain of events that would eventuate in the Germans' murder of 5-6 million Jews! In contrast, the Ukrainian and Baltic collaborators knowingly and repeatedly participated in the ongoing and large-scale killings of Jews. Also, Macierewicz comments: "The involvement of Poles [at Jedwabne], although shocking, is definitely not equivalent to the involvement of Jewish police who murdered their fellow Jews in the ghettos, delivered them into the hands of their executioners, and drove them into the Umshlagplatz."

\[(p. 215)\]

[In recent years (2019) the drumbeat mendacity of "Polish complicity in the Holocaust" has only grown louder.] Polish guilt at Jedwabne, whatever its degree, should not be overgeneralized. The Wroniszewskis cite Antoni Ch., a local Jewish survivor: "The peasants staged a fictitious man-hunt so as not to fall foul of the Germans, but they did not want to have any part in the atrocity. Earlier, the peasants had slept in the fields or gone into hiding in order to avoid being picked to lend a hand in the burning of the Jews in Radzilow." (p. 27).

A FIG LEAF  
A thoughtful comment was made by Rabbi Schudrich: "Accusing the Poles of participation in the Holocaust is a sin...The time has come at which we Jews, if we want the Poles to feel and understand our pain, must understand and feel the pain of the Poles." (Inside front cover page). Sounds good, but it is far from reality.

A RIGHTEOUS GERMAN KNOCKED OFF THE PEDESTAL
Archbishop Zycinski (pp. 252-253) debunks the myth of German soldier Otto Schimek, who had been praised for facing court-martial and execution for refusing to obey an order to shoot unarmed Polish civilians. German documents show that Schimek's offense was nothing more than simple roguery.

Facing the Catastrophe: Jews and Non-Jews in Europe during World War II Kosmala, Beate 2008 "Many Jedwabnes" Unproven. Evidences of Extensive German Responsibility for Jedwabne This book covers topics as diverse as Holocaust denial, Nazi-occupied France and Poland, Lithuania, the Netherlands, etc. Owing to its breadth, my review is necessarily limited to a few topics. As usual, there is the demonization of Polish nationalism and blame it all on Poles, for anti-Semitism (e. g., Zbikowski, p. 68; Blatman and Poznanski, p. 183) without any serious considerations of Jewish conduct that tended to provoke, or at least facilitate, Jew-unfriendly attitudes. There is the customary one-sided discussion of Church teachings on Jews and the Crucifixion of Christ, but nothing on equally hostile Jewish teachings against goys--the latter of which may well have provoked more antagonism against Jews than the former. NON-POLISH RESCUERS OF JEWS HAD IT EASY COMPARED WITH POLISH RESCUERS, YET POLES NEVER DID "ENOUGH" FOR THE JEWS. GO FIGURE Unlike Polish rescuers facing the German-imposed death penalty, their counterparts in the Netherlands could be sent to a concentration camp, but "...this kind of punishment was not often meted out to people who only sheltered Jews." (Verbeeck and Kosmala, p. 8). In fact, Dutch rescuers caught hiding Jews often went unpunished. (Croes and Kosmala, p. 129). Caught German rescuers of Jews were briefly imprisoned, fined, warned, or sometimes faced no punishment at all. (Croes and Kosmala, p. 123). MEDIA SHOULD STOP PROCLAIMING, AS FACT, THAT THERE WERE MANY JEDWABNES While focusing on the 1941 massacre of Jews at Radzilow (near Jedwabne), Andrzej Zbikowski provides a useful summary of the IPN study that was touted by the media as "proving Jan T. Gross right". It is manifestly incorrect to say that a series of Jedwabne-style massacres took place in the Lomza district. Zbikowski notes: "There were many incidents of a varied nature...In certain places, a relatively small
number of 'activists' indulged in violence and repressions; in others, wide circles from local society were involved...From the testimonies, it is not clear exactly how many victims there were, nor how many people participated in a pogrom. Nevertheless, the common characteristic of Jewish testimonies is that local Poles participated in such events on a mass scale. Confirmation of this can also be found in certain Polish testimonies." (pp. 42-43). The accounts were not exactly independent: "Often testimonies were provided by people who knew each other." (p. 43). The main Jewish source of Zbikowski's information on the events of Radzilow is the memoir of Czaja Finkelstein (also quoted by Jan T. Gross) and written years later--after her departure to Palestine in 1946. Zbikowski seems to be innocent of the problems with this memoir, not to mention the tendency of pogrom accounts written by Jews to fabricate or, more likely, greatly exaggerate things (e.g., a handful of Polish killers and Jews killed each become hundreds). This is exemplified by such things as the internationally-examined 1918-1920 fancied pogroms, and the Polonophobic tall tales of Jerzy Kosinski (Lewinkopf).

**JEDWABNE 1949 TRIALS LACK CREDIBILITY** The main Poles quoted were all defendants, and, not surprisingly, had an incentive to lie about other defendants (and even about Polish bystanders) in order to escape blame themselves. The postwar trials, even if not formally staged per se, occurred in an atmosphere of rampant Communist terror. The defendants consisted of Leon, Antoni, and Ludwik Kosmaczewski, Zygmunt Skrodzki, Jozef Ekstowicz, Feliks Godlewski, Henryk Dziekonski, and Henryk Statkiewicz. Interestingly, Jozef Ekstowicz, sought by the U. B. (Communist security police), was arrested in September 1947, thanks to a tip-off by a neighbor. (p. 50). This reminds us that some Poles denounced fellow Poles, and not only Jews. Statkiewicz is cited for having signed the Volksliste. (p. 59). How many other "Polish killers of Jews", for example, Bardon at Jedwabne, were actually Volksdeutsche (Polish-speaking Germans)? Henryk Przyborowski, a Communist, testified that he saw "with his own eyes" how hundreds of Jews of Radzilow were murdered. Interestingly, he said that Poles who had collaborated with the Soviets were also killed. (p. 54). He adds: "I did not see Germans with them at the time, but I cannot deny it, they might have been there." (p. 54). However, he claimed that he saw Germans shortly after the killings. (p. 56). His testimony reminds us that an apparent absence of Germans does not equal their actual absence! The
"Gross was proved right" media spin about the IPN investigation of Jedwabne hinges on the premise that the Poles acted alone and the Germans only watched. If only one of the testimonies cited in the next paragraphs is true, then Gross' premise falls apart. Defendant Dziekonski (p. 55) said that armed Germans were there, while the Poles had no arms, and ordered that no Jews be left alive or the same fate awaited them. (p. 58). Eyewitness Antoni Pachucki testified that the Germans arrived in two taxis, helped the Poles round the Jews up into the barn at Radzilow, and that the Poles acted voluntarily. Pointedly, he said that he heard the German commander say to the Polish police: "If you don't destroy them, we will come and burn you." (p. 56). Poles acted voluntarily indeed! Furthermore, Communist Przyborowski asserts that a German told him that "we'll burn you as well, old man." (p. 56). Defendant Ekstowicz said that the Gestapo had originally come to Radzilow, asked about the Jews, and ordered the Poles to "bring them to order", or the same would be done to them. (p. 51). Eyewitness Piotr Przestrzelski at least corroborated the fact that the Gestapo had earlier come to Radzilow and commanded the identification of the Jews. (p. 51). There are other testimonies that point, at very least, to significant active German involvement at Radzilow. (p. 53). Defendant Ekstowicz claimed that he had climbed the roof of the Jew-filled barn, and poured 30 liters of petrol [From where did he get that much?] on it, under duress. (p. 51). Defendant Dziekonski (p. 57) denied that Ekstowicz was acting under duress. Is one of them lying, or do different people experience duress, or lack of it, differently? Even Chaja Finkelsztejn, a decidedly hostile witness, writes that the Gestapo was in Radzilow three times before the massacre, and that it was the Gestapo that had given orders for Poles to round the Jews up. (p. 64).

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Neighbors: The Destruction of the Jewish Community in Jedwabne, Poland Gross, Jan T. 2000 Relies Primarily on One Source: Consider the Source! Ignored Jewish Sources (Quoted Below) Finger the Germans, and Not the Poles, as the Main Killers of Jews at Jedwabne It is never wise to construct an account largely on one source, but that is what Jan T. Gross has done in his account of Poles killing the Jews of Jedwabne. And what a source: Shmul Wasersztajn (Wasserstein). Wasersztajn was a Pole-hating Jewish Communist, and was
not even an eyewitness. Then again, so long as it serves a Jewish-victimization, anti-Polish agenda, what does it matter? THE SHOE ON THE OTHER FOOT Then how about some equal time for Jewish crime: The mass murder of Polish villagers by Jews at Koniuchy. See INTERMARIIUM, by Chodakiewicz.

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**Pogrom: Kishinev and the Tilt of History** Zipperstein, Steven J. 2018

**Jedwabne Pole-Blaming Narrative Inadvertently Discredited By Kishinev Pogrom Jewish Self-Defense** This most interesting part of this book deals with the way that Jews defended themselves when attacked at Kishinev. (p. 68, 86-91, 132). Some Jewish defenders used common objects (clubs, poles, etc.), while others used firearms. Other Jews fled. At the pogrom at Gomel, the Jewish self-defense rendered more pogromists dead than Jews. (p. 86). The facts are clear. At no time did Kishinev's Jews obediently submit to the pogromchiks, as they were supposed to later have later done at Jedwabne! JEWS DEFENDED THEMSELVES AT KISHINEV, SO WHY NOT AT JEDWABNE? The myth of the violence-averse, helpless Jew has implications for the 1941 Jedwabne massacre, although not mentioned by Zipperstein. Writing in his NEIGHBORS, the media-acclaimed Jan T. Gross had us believe that, other than Germans taking photographs, Poles acted alone. This would mean that the Jews massively and dutifully obeyed their unarmed, tool-wielding Polish assailants, and astonishingly cooperated in the procession into the barn to be burned alive. Moreover, from the forensic evidence, this would also mean that the Jews freely allowed themselves to be sorted into groups, and that, during the entire pogrom process, not a single Jew resisted and got a skeletal injury! Although probably not intended as such, Steven J. Zipperstein's analysis of the Kishinev pogrom in tsarist Russia further exposes the absurdity of Jan T. Gross and his Polonophobic tale. The circumstantial evidence thus alone points to the Germans as the main killers at Jedwabne. They were armed, and alone able to cow the Jews to not fight back, and to force all the Jews to line up and proceed to the barn where they were burned alive.
100 Klamstw J. T. Grossa o Zydowskich Sasiadach i Jedwabnem
Nowak, Jerzy Robert 2001 An Eye-Opening Expose of Jan
T. Gross and the Agenda behind Him Early German Guilt Diffusion
for the Shoah This Polish-language book is titled: 100 FALSEHOODS
OF J. T. GROSS ON JEDWABNE AND THE JEWISH NEIGHBORS. It is
nothing less than a mini-encyclopedia of prewar Polish-Jewish relations,
and it's a shame that this work hasn't been translated into English. The
objective reader, whether or not in agreement with Jerzy Robert Nowak,
will have to recognize that Nowak has written a much more scholarly book
than any of the Polonophobic screeds of Jan Gross. GERMAN GUILT
DIFFUSION FOR THE HOLOCAUST Historian Jerzy Robert Nowak
gives the reader considerable historical context (p. 10, 14). The words of
two Polish Jews saved by Poles have proved prophetic in this regard (p.
268). Soon after the war, famous Polish Jewish scientist Ludwik Hirszfeld
warned that one day the Jews will attempt to whitewash the Germans when
they think it in their interest to do so. Already by 1960, Joseph Lichten had
detected an anti-Polish tendentiousness among American Jews, as well as
the false insinuation that Poles had something to do with the establishment
of the German Nazi death camps on Polish soil. Lichten asserted that this
was a blame-Poles-for-German-crimes agenda, driven by German
reparrations money paid to the Jews. An endless stream of Polonophobic
Holocaust materials and mendacious references in the press to "Polish
death camps" have followed since. (So has the conspicuous de-
Germanization of the Nazis in Holocaust films). Gross' books are just the
latest and ugliest in this whole process. The defamation of Poland is an
integral part in the extortion of money from her, as part of what has become
known as the Holocaust Industry. ANTI-CHRISTIAN AND ANTI-POLISH
MEMES DECONSTRUCTED No modern Holocaust material would be
complete without Christian-bashing and the blaming for the Holocaust of
Christianity instead of German barbarity, and Gross doesn't disappoint us
in this regard. He would have us believe that Catholic clergy encouraged
hatred and persecution of the Jews. In actuality, Catholic clergy, named by
Nowak, were instrumental in locally averting the tsarist-era pogroms of
1881 and 1905, and the 1931 robbery-pogrom of Jews in Lwow (Lwow, Lviv)
(p. 51). Gross' one-sided overgeneralization of Polish peasants hating Jews is just that. Jewish historian Graetz and Polish writer Boleslaw Prus have pointed out the long history of the exploitation of Polish peasants by Jews (p. 31, 43-44). Nevertheless, Jerzy Robert Nowak points out that, according to Jewish testimonies, prewar Polish-Jewish relations had been good in several-named eastern Polish towns (pp. 46-47). Gross blames numerous pogroms on Poles that were actually almost entirely the acts of Lithuanians, Byelorussians, and Ukrainians (pp. 247-250). Gross would have us believe that "only a tiny handful of Poles ever helped Jews" during the Holocaust itself. Nowak, in contrast, cites Marek Edelman's estimate (p. 124) that 1 in 7 Warsaw Poles were involved in helping Jews in some way. One in seven is a minority, but it is hardly a tiny handful, especially 1 out of 7 of a large urban population. Jerzy Robert Nowak presents evidence against Gross' contention that Jewish-Soviet collaboration had been rare events. He discusses murders of Poles by Jews in 17 named cities and towns in Soviet-occupied eastern Poland in 1939 alone (p. 82). He also cites a recent work by Eugeniusz Rozenblat, a Byelorussian Jewish historian, who doesn't mince words on the vast scale of Jewish-Soviet collaboration (pp. 77-78). Gross frequently engages in selective historical amnesia. He cites Jan Karski's condemnation of Polish anti-Semitism, but overlooks Karski's condemnation of Jewish-Soviet collaboration against Poles (p. 83). Gross cites Klukowski on Polish peasants helping the Germans uncover Jews in hiding, but conveniently ignores mention of Klukowski's statement that Jews were simultaneously involved in these dastardly activities (pp. 130-131). In fact, the Jewish collaborators proved more valuable to the Germans in the unmasking of these hideouts than the Polish ones! Gross also cites Klukowski on Polish bandits taking from Jews while omitting mention of the Jewish bandits, discussed by Klukowski, doing the same. [For more recent examples of Gross' self-serving selective citation of sources, see my review of FEAR]. JAN T. GROSS IS NOT EVEN INTERNALLY CONSISTENT Jerzy Robert Nowak points out that "a liar has to have a good memory." Gross does not. He makes statements in NEIGHBORS that flatly contradict what he had written earlier (e.g., pp. 167-176). Also, in his early books, Gross wrote candidly on the extensive scale of Jewish-Communist collaboration (the Zydokomuna). The more recent Gross, engaging in obvious "auto-revisionism" (my term), would now have us belief that this collaboration was rare (pp. 73-76, 84-
So which Jan Tomasz Gross should the reader believe? The mendacity of Jan Thomas Gross sometimes takes on humorous proportions. For example, the accusation of Poles at Jedwabne's square throwing stones at Jews near the barn would mean that the throwers were super-men who could hurl rocks 350 meters! (pp. 253-254). Gross makes much of the fact (even more in his recent FEAR), that "those greedy Poles" acquired post-Jewish properties. But property acquisition was a many-way street. For instance, Nowak points out that Germans acquired Polish properties at the time of Bismarck and Hitler. The massive expropriation of Polish properties after the imposition of the Communist puppet state was conducted by none other than Hilary Minc. Both Minc and most of his staff were Jewish (p. 285).

I do not focus on Nowak's analysis of the Jedwabne massacre itself because it has been updated by more recent works. An excellent, detailed and current English-language book on the Jedwabne massacre is: Chodakiewicz. 2005. JEDWABNE...

CONCLUSION

Jerzy Robert Nowak does not pretend that his book is exhaustive. It could easily be 200 Falsehoods of J. T. Gross (p. 11), and this doesn't include Gross' post-2001 lies. Without a doubt, Jan Tomasz Gross is a consummate fraud. Agendas aside, it is a wonder that he retains any credibility in the eyes of either the Polish or non-Polish press. On second thought, it is no wonder, as the events of 2019 (e.g, Act S.447) have shown once again.

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Przemilczane zbrodnie. Zydzi i Polacy na Kresach w latach 1939-1941

Nowak, Jerzy Robert 1999 The Other Side of the Coin: Large-Scale Jewish Crimes against Poles

This Polish-language book has the title: HUSHED-UP CRIMES: JEWS AND POLES IN THE EASTERN BORDERLANDS IN THE YEARS 1939-1941. Much press attention has been devoted to Polish crimes against Jews, such as the massacre at Jedwabne and the so-called Kielce Pogrom. Why no mention of the other side of the coin? Jerzy Robert Nowak believes that it owes to political correctness, in which the sensibilities of Jews are respected owing to their losses in the Holocaust (pp. 65-66). But Nowak points out that there is no such respect for Polish sensibilities despite Poles having experienced their own Polokaust (at least 3 million ethnic Poles murdered by the Germans alone), least of all (in Nowak's opinion) from Jews. THE VASTNESS OF THE ZYDOKOMUNA (JUDEO-BOLSHEVISM)
Anyone who follows Jan Tomasz Gross (Jan T. Gross) in believing in the insignificance of Jewish-Communist collaboration is in for a rude awakening upon reading this book. According to cited Jewish scholars, Jews frequently constituted 75%-90% of the Soviet-serving administration in Soviet-conquered eastern Poland (p. 246, 223). In fact, no sooner had the Red Army invaded eastern Poland than her Jews began to engage in large-scale, aggressive anti-Polish actions. Jews helped disarm Polish soldiers, and humiliated them by tearing off their insignia (p. 239). Ironic to the scene in Steven Spielberg's SCHINDLER'S LIST, in which Poles throw mud at the Jews, and a Polish girl cheers the deportation of the Jews by the Germans (Goodbye Jews!), a mob of Jews threw mud and stones at defenseless Polish prisoners (p. 89). Jews helped the Russians round up Poles on many occasions (p. 9, 61) and played an instrumental role in identifying Poles for imprisonment or deportation to horrible deaths in Siberia (p. 112). Jews helped destroy monuments of Polish heroes (p. 148), frequently desecrated Christian churches (p. 161-on), and even produced a mock atheistic parade in which a horse was dressed up in the vestments of a Catholic priest. Nowak elaborates on the known murders of Poles by Jews in 17 named cities and towns in Soviet-occupied eastern Poland in 1939 alone (pp. 47-on). Jews were also involved in the murder of Poles (and Ukrainians) imprisoned by the Soviets while the latter were beating a hasty retreat ahead of the unexpected German invasion of June 1941 (p. 62-on). WIDESPREAD RECOGNITION OF THE FACT AND MAGNITUDE OF THE ZYDOKOMINA The fact of extensive Jewish-Communist collaboration is attested to by not only anti-Semitic Poles, but also philo-Semitic ones such as Jan Karski (p. 237) and Stanislaw Kot (p. 240). And to show that this is no Polish imagination, Jerzy Robert Nowak discusses (p. 33-on, pp. 82-83, 105, 115, 142, 220, 225) numerous Jewish authors who don't mince words about the large scale of Jewish-Soviet collaboration, including Harvey Sarner, Ben-Cion Pinchuk, Alexander Smolar, Hugon Steinhaus, Dov Levin, Abraham Sterzer, Arnold Zable, Charles Gelman, Alexander Wat, Henryk Reiss, Mark Verstandig, Yitzhak Arad, Pawel Szapiro, and Henryk Erlich. Smolar was especially candid about the murders of Poles by Jews (p. 48). CANNED EXCULPATIONS OF THE ZYDOKOMUNA--ALL FOUND WANTING Many rationalizations have been offered for the widespread Jewish-Communist collaboration (the Zydokomuna). Nowak examines these and
finds them all wanting. (In a sense, it doesn't matter. Regardless of exact motives, whenever Jews choose to become Poland's enemies, they also make a deliberate choice to receive Polish enmity in return, and thereby forfeit the right to complain about such things as Polish anti-Semitism). The most common rationalization is the one about Jews clinging to Soviets out of fear of extermination by the Nazis. In actuality, Hitler's diatribes were not taken seriously by most Polish Jews in 1939 (p. 210), who saw the Germans as a cultured people (p. 212), and for whom Nazi anti-Semitism was either unimportant (p. 211) or transient. It is a little-known fact that Polish Jews sometimes welcomed the invading Nazis (p. 213-on), and even attempted to cross from the Soviet-occupied zone of Poland to the German-occupied one (p. 210, 212). Finally, the mass shootings and mass gassings of Jews by Germans were not to begin for nearly two more years! The Jewish collaborators were not, as sometimes claimed, just radicalized youth and the very poor (p. 223). Furthermore, they also included many big-name Jews (p. 166-on). Nowak also rebuts Krystyna Kersten (pp. 206-208), who would have us believe that Jews showed proportionate anti-Soviet as well as pro-Soviet behavior. In fact, records show that few Jews were arrested for anti-Soviet actions (pp. 224-225) and relatively few Jews were deported to Siberia (and then primarily for attempting to cross into the German-occupied zone)(p. 225-226). (In any case, it makes no difference. Jews had turned against other Jews in various other contexts). Against the view that Jews were merely retaliating against Poles for past anti-Semitism, Nowak points out that Jewish-Soviet collaboration against Poles also took place in several towns where, according to local Jewish opinion, prewar Jewish-Polish relations had been good (pp. 218-219). (One may also ask when the Jews ever retaliated against Russian anti-Semitism, which historically had been much more severe than its Polish counterpart. And, of course, the victims of Jewish-Communist collaboration included Polish children and other Poles who could not possibly have ever wronged any Jews. Those who complain about the collective scope of the Polish reprisal against the Jews of Jedwabne must remember the earlier collective anti-Polish scope of the Jewish-Soviet collaboration). Nowak believes that Jewish-Soviet collaboration against Poles had been driven by the fact that many eastern Polish Jews were recent descendants of Russian Jews (the Litvaks or Litwaks) who felt no loyalty to Poland (pp. 230-231). Against the view that the Litvaks were never made to feel welcome, Nowak provides
contrary examples, including Pilsudski's favorable treatment of them. (In any case, in a non-pluralistic society such as Poland, one expects the minority to conform to the majority, not the other way around. When in Rome, do as the Romans do). THOSE GREEDY NEIGHBORS THAT HANKERED AFTER VICTIMS' LOST BELONGINGS Jan T. Gross had written FEAR, in which he obsesses about Polish acquisitions of post-Jewish properties. But long before Poles did this, Jews were already expropriating Polish properties under Soviet rule (pp. 132-135). In fact, Jews sometimes knew which Poles were about to be deported to Siberia, and cajoled these Poles into selling them their properties for almost nothing.

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Nowe Klamstwa Grossa  Nowak, Jerzy Robert  2006  Contra FEAR: A Valuable Unmasking of the Frauds of Jan T. Gross THE NEW LIES OF [JAN T.] GROSS is the title of this Polish-language book. As always, Jan T. Gross tells untruths and half-truths, plays fast and loose with the facts, and even repeats decades-old guttural Communist propaganda. Yet, writing to a German audience, Adam Michnik vel Szechter [Readers: Get your air-sickness bags] glorifies Gross to the point of comparing him to eminent Polish writers such as Mickiewicz. (p. 12). THE MEME OF CATHOLIC CHURCH INDIFFERENCE TO JEWS Gross grossly (pardon the pun) mischaracterizes Catholic clergy, notably Cardinal Sapieha, as coolly indifferent to the fate of Jews. (pp. 24-25). As one of the correctives, which shows exactly the opposite, Nowak cites ZAGLADA ZYDOW W KRAKOWIE, by Jewish author Aleksander Bieberstein. As usual, Gross belittles the WWII Polish rescuers of Jews. Nowak cites historian Jan Zaryn and his estimate of 1 million Poles assisting Jews in some way. (p. 13). This comes out to 3.6% of ethnic Poles--hardly a trivial figure. JAN T. GROSS MISCHARACTERIZES THE SOURCES HE CITEST Nowak (pp. 70-71) takes Gross to task for misrepresenting Zygmunt Klukowski's DIARY FROM THE YEARS OF OCCUPATION 1939-44. All along, while gratuitously bashing Poles, Gross ignores the main source of help for the Germans in their destruction of Poland's Jews. It was the Judenrat and Jewish ghetto police, which Nowak details profusely. JAN T. GROSS REPEATS LONG-DISCREDITED, FANTASTIC NUMBERS Incredibly, Gross repeats the refuted figure of 1,600 Jedwabne dead
even though a forensic dig has proved the actual toll as about 300--only five times smaller. (p. 16). Gross misquotes the IPN Jedwabne Commission as calling attention to "many Jedwabnes" in the Podlasie region, in which Poles murdered a total of many thousands of Jews. Actually, the Commission writes of Jedwabne and Radzilow with each a "few hundred" Jewish dead, along with other places in which a few to about 15 Jews perished. (p. 47). [Gross makes his argument in the context of supposed "massive Polish-German collaboration". Is Gross thereby tacitly backing off his original premise that Poles acted alone in killing Jedwabne's Jews, while the Germans only watched and took photographs?

KIELCE POGROM HORROR STORIES Gross tells us that "one-quarter" of Kielce participated in the pogrom (that is, over 12,000 Poles) when actually the crowd (mostly onlookers) never exceeded 500. (p. 35). He calls Kielce the bloodiest pogrom in peacetime 20th century European history, even though, costing 37 Jewish and 3 Polish lives, it was dwarfed by the Russian pogroms at Odessa (1905, over 400 Jews killed), Kishinev (1903, 45 Jews killed and 600 wounded) and the German Kristallnacht (1938; 91 Jews killed).(pp. 34-35). He repeats the lie about anti-Communist Polish Scouts participating in the pogrom even though they had been framed: Their "admission" of guilt had been extracted by torture of the teenagers. (p. 39).

POLES (AND JEWS) ENJOYED THEMSELVES WHILE JEWS (AND POLES) SUFFERED One oft-repeated Polonophobic tall tale is the one, based on Czeslaw Milosz' CAMPO DI FIORI, of Poles, while riding on a carousel, enjoying themselves at the same time that the Jews were getting burned in the Warsaw Ghetto Uprising. Gross does not disappoint. Nowak points out that the carousel was not even operating at the time. (p. 35). But even it was, it means nothing. It was completely normal for those going through a war to enjoy themselves, and otherwise attempt a semblance of normal living, whenever possible, notwithstanding all the suffering and carnage going on around them!

WHY DID POLISH RESCUERS OF JEWS TEND TO KEEP IT COVERT (IF THEY DID)? Another myth is the one about Polish rescuers of Jews being afraid of postwar mentions of their actions for fear of popular anti-Semitic disapproval. Some of the instances cited by Gross are bogus. (p. 65). Otherwise, there was a disinclination to admit Jew rescue because some neighbors may not react positively upon learning that their lives had been endangered. The Communists caused
most of the fears of acknowledging Jew rescue. They arrested people known to have aided Jews, reasoning that such people are potentially dangerous in that they, having successfully deceived the Germans, have good conspiratorial skills, are likely to have ties to the Polish Underground etc. (pp. 58-61). [Also, being of a clearly activist mindset, such people are dangerous: They may now turn any anti-Communism they feel into practical action.].

POLES PORTRAYED AS GREEDY EXPLOITERS OF JEWS Throughout the German occupation, it was the Germans who were the heavy-handed despoilers of not only Jewish but also Polish properties. (p. 16). Gross conveniently forgets this as he tries to demonize Poles as greedy thieves of Jewish property. JAN T. GROSS (AND TOO MANY OTHER JEWS) MISREPRESENT POLISH ENMITY TOWARDS HOLOCAUST-SURVIVING JEWS AS THE NORM Jan T. Gross focuses on a few instances of Poles being hostile to Holocaust-surviving Jews coming back to reclaim their properties, and tries to pass this off as something that often happened. It did not. Nowak cites several authoritative sources that make it clear that, in the vast majority of instances, Jewish property reacquisition occurred without incident. (pp. 72-75). Nowak reminds us that Poles also lost properties, and that tardiness in return of property was caused by the Communist government's antipathy to private ownership of property. (p. 75). In addition, the shoe is on the other foot. Hilary Minc, one of the many Jewish Communists in the Soviet-imposed puppet government, had a heavy hand in expropriating Poles of their properties. (p. 76).

THE ZYDOKOMUNA: AN INCONVENIENT TRUTH Gross tries to deny or downplay the Zydokomuna (Judeo-Bolshevism) through various canned exculpations and non sequiturs--such as "Jews were victims of Communism". (p. 120). Even if true, since when does one prevent the other? [In addition, Gross' reasoning assumes that Jews in positions of power necessarily cared about the lot of Jewish commoners.] Ironically, the more true Communist anti-Semitism was, the more untrue was the argument that Jews welcomed Communism as a haven from anti-Semitism. Jan T. Gross would have us believe that "very few" Jews supported Communism. Nowak rebuts this by citing Hersh Smolar, who stated the exact opposite. (pp. 272-273). We also hear the silly line that Jewish Communists were no longer Jews. Nowak shows how Jewish Communists identified with at least the revenge aspects of Judaism (pp. 191-196). Jewish Communists were granted burials in Jewish
cemeteries, and Israel welcomed and protected various named justice-fleeing Jewish Communists. (pp. 134-135). Predictably, Gross also tries to confuse the issue by bringing up Feliks Dzierzynski [Dzerzhinsky]. The essential difference is this: Whereas Poles are well aware of, and are ashamed of, "Bloody Felek", Jews don't seem to feel the same about his many murderous Jewish counterparts, such as M. S. Uricki, J. Unszlicht, I. Jakir, B. Kun, G. Jagoda, N. A. Frenkel, M. Berman, and L. Rajchman. (p. 134). [In addition, Dzierzynski, if anything, is the exception that proves the rule. Dzierzynski had been a highly-Judaized Pole. His colleagues, lovers, and eventual wife were all Jewish Communists. See my review of CHEKA, by Legget.] To counter Gross' intellectual dishonesty about the Zydokomuna, Nowak presents a great deal of evidence of the massive scale of Jewish-Communist collaboration in the USSR and, not only Poland, but also other satellite nations. For instance, he quotes Jewish historian Walter Laqueur on the fact that 76%-91% of high-level Soviet functionaries in the 1920's were Jews (p. 123), who were ~2% of USSR's population. As for the abundance of Jews in not only the Polish security forces (U. B., or Bezpieka), but also among various Communist institutions, Nowak mentions Polish patriots such as General Emil Fieldorf "Nil" and Witold Pilecki, who were tried and murdered by Jews. (pp. 178-on). [For more on this, see BESTIE, by Pluzanski.] 

Far from being an anti-Semite, as he is (surprise) sometimes accused, Nowak honors Jews who rescued Poles during Stalinist times. (pp. 276-277). He also has a list of Polonophile Jews (p. 294), and he wishes that these were the ones, instead of Polonophobes such as Jan Gross, that are honored at Polish universities. Would that ever happen!

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Falsze i Przemilczenia Grossa  Nowak, Jerzy Robert  2011  A Detailed Refutation of Jan T. Gross and His Polonophobic Screed, ZLOTE ZNIWA (GOLDEN HARVESTS)  This book packs quite a punch. THE FALSEHOODS AND OMISSIONS OF [JAN T.] GROSS is the title of this Polish-language book. It is a natural sequel to Nowak's NOWE KLAMSTWA GROSSA (THE NEW LIES OF [JAN T.] GROSS). THE SORDID PASTS OF MANY OF TODAY'S POLE-BASHERS  Historian Jerzy Robert Nowak presents a Who's Who of Holocaust-related Gross-imitating Pole bashers (pp. 10-12), quite a few of whom are Jews and non-
Jews with a long pedigree of enmity towards Poland. They include self-appointed "moralist" Andrzej Szczypiorski, a decades-long informer for the Bezpieka [U. B., the Communist security forces], and Feliks Tych, son-in-law of super Stalinist Jakub Berman, both of whom personally assured the Germans that Poles are co-responsible for the Holocaust. Then there is Aleksandra Jasinska-Kania, daughter of head Stalin-puppet President Boleslaw Bierut, and Zygmunt Bauman, onetime Stalin-admirer and Bezpieka Major. Other Gross-clones or Gross-lites include Jan Grabowski, Alina Skibinska, Alina Cala, and, to a lesser extent, Barbara Engelking.

WIDESPREAD REJECTION OF JAN T. GROSS Gross' critics are hardly limited to "Polish nationalists". So egregious have Gross' calumnies been that otherwise-sympathetic listeners have distanced themselves from him. Władysław Teofil Bartoszewski has called Gross on his distortion of facts. (p. 21). Piotr Cywinski, the Director of the Auschwitz Museum, called Gross racist for his characterization of Polish peasants. (p. 43). Marcin Zaremba, a publisher in the left-wing GAZETA WYBORCZA, which has been funded by George Soros, has nevertheless repudiated Gross' contention that Polish rescuers of Jews did it to profit financially. (p. 78).

GREEDY PAID RESCUERS OF JEWS? Gross, accusing Poles of exploitive greed, asserts that Polish rescuers of Jews did it only for the money. Nowak cites the scholar Teresa Prerekowa, who showed that only a minority of Polish rescuers of Jews required payment. (p. 70). Risking one's life to make a little money makes no sense. (The reader should realize the elementary fact that Poles, living in near-starvation conditions under the German occupation, could not readily feed fugitive Jews for nothing!)

VOODOO NUMBERS--SINCE QUOTED BY THE MEDIA AS FACT Outright fabrications of Jan T. Gross include absurd accusations against the Polish Church--conveniently published, for non-Polish consumption, only in the English-language edition of FEAR (p. 27), the assumed origin of the GOLDEN HARVESTS cover photo, and the made-up figure of 100,000-200,000 fugitive Jews killed by Poles. (p. 29). These numbers have no basis in scholarship, yet have been parroted by Jan Grabowski in his recent JUDENJAGD, and have since become the latest media fake news about Poland. Neither Gross nor Nowak seem to realize that Gross' figures are self-refuting, even taken the most unfavorable assumptions relative to Poles. Accepting 200,000 Pole-denounced Jews, and the lowest-plausible number of Pole-rescued Jews
(50,000), along with a ridiculously low 2 Poles involved per rescued Jew and 2 Jews denounced per Polish denouncer, means only an equal number of Polish rescuers and denouncers (100,000) each. Taking more plausible figures (5 Poles to rescue 1 Jew, and one average Polish denouncer denouncing 5 Jews) means that Polish rescuers outnumbered denouncers 6-fold. Fewer denounced Jews (100,000) and more rescued Jews (as many as 120,000) increases the Polish rescuer/denouncer ratio to as much as 30:1. Emmanuel Ringelblum's extraordinary claim of the Polish Blue Police killing "tens of thousands of Jews" is uncritically repeated by Gross even though Ringelblum, in hiding, could not possibly evaluate the veracity of information coming into his bunker. (p. 57). Gross' superficial generalizations about the Blue Police are also unwarranted.

THE MYTH OF THE RARE POLISH BENEFACCTOR OF JEWS    Jan T. Gross successively attacks Catholic clergy, Polish peasants, railwaymen, firemen, Blue Police (POLICJA GRANATOWA), and Underground members, making sweeping accusations of them being grossly indifferent to, if not murdering fugitive Jews. Nowak refutes all this, showing how these classes of people often helped Jews, while suffering under the German occupation. It is NOT a matter of Gross' selective anecdotes against Gross-critics' selective anecdotes. Gross' critics, including Nowak, cite many more anecdotes to support their position than does Gross for his position. For instance, against Gross' argument that Catholic clergy who helped Jews were "just exceptions", Nowak cites 769 known cases (of course, not an exhaustive list), of Polish clergy who aided Jews. (p. 36). Quite a few exceptions! Likewise, Gross' attempt to again belittle the death penalty for Poles caught aiding Jews, this time by citing a few anecdotes of it not being applied, in no way nullifies the overwhelming majority of cases where the Germans did impose it upon Polish benefactors of Jews. (p. 79). Gross, though caught in this lie in FEAR, repeats in GOLDEN HARVESTS the accusation of Cardinal Sapieha doing nothing for Jews. Actually, Sapieha repeatedly (but unsuccessfully) intervened with Hans Frank on behalf of Jews. Nor was this a selectively chosen anecdote. At least 20 named Polish bishops are known to have aided Jews. (p. 38-42). Heroism, by its very nature, must be exceptional. Against Gross' contention that Polish rescuers were extremely rare and atypical of Poles in general, Nowak quotes from ~20 rescued Jews. These expressed appreciation for the Polish rescuers, and saw the heroes' actions as an embodiment of the
Polish spirit. (pp. 98-97). THE POLISH CATHOLIC CHURCH IS OFTEN UNDISCERNING Throughout his work, Nowak marvels at how ZNAK, a professed Catholic publisher, was willing to publish ZŁOTE ZNIWA with all its patently false, hate-filled attacks on Catholicism. Since Gross' book is a shoddy one of a racist, propagandistic nature, a number of Polish professors had signed a petition asking ZNAK not to be the one to publish ZŁOTE ZNIWA. The signees are: Wieslaw Wysocki, Jan Zaryn, Janusz Zbudniewek, Boguslaw Wolniewicz, Jerzy Robert Nowak, Zbigniew Zmigrodzki, Rajmund A. Dybczynski, Jan Wawrzynczyk, Zacharjasz Jablonski, Tadeusz Marczak, and Dominik Sankowski. (p. 192). NO DIALECTIC BETWEEN POLES AND JEWS: BOTH COULD DO ILL

If only to show that Poles have no monopoly for misdeeds, Nowak then shifts the attention, of the latter part of his book, to Jewish crimes during the war. He once again documents the large scale of the 1939-1941 Jewish-Soviet collaboration against Poles, an outgrowth of the Zydokomuna (Bolshevized Judaism). (pp. 98-134). After the sudden attack of Nazi Germany against its erstwhile Soviet ally in June 1941, the Soviet Communists, very disproportionately Jewish, murdered at least 20,000-30,000 Poles (and, to a lesser extent, Ukrainians) before beating their hasty retreat. (p. 113). At Czortkow, local Jews assisted the NKVD in the murder of over a dozen Dominican priests. (pp. 110-112). Jews are also documented, by name, to have been complicit in the murder of imprisoned Poles at Tarnopol. (pp. 115-116). Nowak reminds the reader of the crimes of the Judenrat and Jewish ghetto police against fellow Jews. (p. 135-on). Jews also frequently robbed other Jews. (p. 150-on). Finally, Jews served as spies for the Germans on a large scale. (pp. 156-160).

Reconstructing Memory: The Holocaust in Polish Public Debates
Forecki, Piotr 2013 Magnificent Justice On Display! Poland is Guilty of Jedwabne Unless Proved Innocent. Really

This book is almost entirely a rehash of things written many times before. I give it two stars because of its comprehensiveness and its relatively objective portrayal of the doubts about what actually happened at Jedwabne, as well as the implications of the Holocaust Industry. (See below). IS POLISH PATRIOTISM SOME KIND OF DISEASE? Author Piotr Forecki seems to harp on the nonsensical argument that Poles are unwilling to recognize
"dark chapters" in their history, imbued as they are with the "heroic narrative" of combat against the Nazis. As every informed reader knows, Polish WWII narratives, including the most nationalistic ones, are full of admissions of Polish-German collaboration and other forms of ignoble Polish conduct. The real problem is the unmistakable propaganda style of common recent accusations, as well as their service for transparently anti-Polish agendas. Throughout this work, Piotr Forecki repeatedly complains about Poles who speak out on the anti-Polish tone of accusations related to the Holocaust. Does he suppose that Poles are just supposed to embrace the one-sided innuendo, falsehoods, and defamation directed against them? PROPERTY-RESTITUTION CLAIMS HAVE GROWN EGREGIOUS The author presents a fairly objective picture of the Holocaust Industry. (pp. 185-on). He realizes that this consideration goes far beyond the book by Norman Finkelstein. Various Poles with no inclination towards any form of belief in the existence of the Holocaust Industry recognize the fact that the current climate, created by the tone of existing Holocaust-related discourse, itself facilitates the proliferation of property-restitution claims. POLISH GUILT, GUILT, GUILT The PEDAGOGIKA WSTYDU is very much in action. The author heavily promotes the oft-repeated theme that, until 1989, there had been a Polish amnesia, moreover a deliberate one, about the murdered Jews. To embellish this some more, he repeats the contention (also stated by neo-Stalinist Jan T. Gross) that this presumed amnesia had been largely motivated by Polish guilt over having acquired post-Jewish property. [Are the Poles also supposed to feel guilty over having acquired post-German property in the recovered territories? For that matter, are the Ukrainians, Russians, etc., supposed to feel guilty over having acquired post-Polish property in the former Kresy?] The entire amnesia-about-Jews theme is very dubious. [I have reviewed numerous books from the Communist era, and these sources do NOT simply lump all the victims together as "Polish citizens" and "victims of fascism". They unambiguously identify Jewish victims as Jews, as well as the fact that the Nazis had targeted them as Jews. In addition, I had visited Poland in 1973, and had found numerous young and old adults fully cognizant of the fact that the vast majority of the victims of the death camps had been Jews.] As a corollary, Piotr Forecki repeats the myth that the 4 million Auschwitz victim figure had been a falsification in order to hide or downplay the Jewish deaths. (p. 11, 61). It
was not. The inflated figure originated from Jewish sonderkommando survivors. Please go to *Auschwitz Nazi Death Camp*, and read the Peczkis review.

**JEDWABNE: NOW POLAND GUILTY UNLESS PROVED INNOCENT!**  The author is somewhat fair in presenting both sides of the issue. He gives a hearing to various scholars, including Tomasz Szarota, Tomasz Strzembosz, Piotr Gontarczyk, Marek Jan Chodakiewicz, Bogdan Musial, Leszek Zebrowski, Marek Wierzbicki, Adam Cyra, Slawomir Radon, and Krzysztof Jasiewicz. (e. g, p. 153). However, his analysis of historian Marek Jan Chodakiewicz, relative to his *After the Holocaust: Polish-Jewish Conflict in the Wake of World War II* (East European Monograph), is very biased. (pp. 225-on). Unfortunately, Forecki misrepresents the investigative IPN commission as having proved Gross essentially correct because, according to Forecki, it could not be proved that the Germans had committed the crime or forced the Poles to murder the Jews. (p. 211). Excuse me! The burden of proof is on the accuser (Jan T. Gross), not the defendant (Poland). Since the German role is ambiguous, therefore Gross' thesis that the Germans played no role in the massacre and only took photographs (p. 141), is what is unproved. The facts are clear: Polish killing of Jews, in the absence of German commands, cannot be proved. Therefore Poland is NOT GUILTY!

**THE MYSTIFICATION OF THE HOLOCAUST--YET AGAIN**  The author recounts the soul-searching following the publication of Blonski's article, as if only Jewish deaths took place, or only Jewish deaths mattered. Why were Poles supposed to find the Nazi murder of Jews so morally profound when millions of Poles were also being murdered by the Nazis? This is Judeocentrism with a vengeance. Forecki creates a contrived ambiguity about the motives behind Claude Lanzmann and his *SHOAH*. In actuality, based on Lanzmann's statements to the press, he is an unreconstructed Polonophobe.  

**ARE POLES THE PROBLEM? OR ARE JEWS THE PROBLEM? WHICH IS IT?**  In summary, every single theme raised by Piotr Forecki can be turned around. Thus: Was the majority of Poles indifferent to the fate of Jews, or was the traumatization of Poles at the hands of the German terror the problem? Do Poles truly lack appreciation for Jewish suffering at the hands of the Germans (Nazis), or is this much truer of Jews relative to Polish suffering under the Nazis? Considering the mountains upon mountains of strongly Judeocentric Holocaust educational materials and media in existence in the West, is the problem one of Poles
insufficiently emphasizing the (presumed) specialness of Jews' genocide, or is this much truer of Jews relative to the genocide of Poles (the Polokaust)? Is the problem one of Poles unwilling to consider ideas that disturb national myths, or is this much truer of Jews and their Holocaust/Israel-rebirth myths? Do Poles really have problems seeing themselves as victimizers as well as victims, or is this much truer of Jews? Are the Poles in denial about their past wrongs against Jews, or is it much truer of Jews being in denial about their past wrongs towards Poles? If Poles are to assume collective responsibility for Jedwabne (pp. 142-143), why should the Jews be exempt from assuming collective responsibility for the Zydokomuna? GERMAN PUBLISHER, ANTI-POLISH CONTENT. GERMAN GUILT DIFFUSION? Finally, I could not help but notice that the publisher of this book (Peter Lang GMBH) is German. Is this coincidental, or is it because Germans like books that tend to relativize German guilt for the Holocaust?

Old Pogroms Smears Against General Jozef Haller

Odyseja Polskiej Armii Blekitnej Trawinski, Witold H. 1989
At Last. The Truth About General Haller's Army and the Jews
THE ODYSSEY OF THE POLISH BLUE ARMY is the title of this Polish-language work. The author, Witold Hilary Trawinski (1894-1976) was one of the combatants, and later was a journalist in the USA.

INTRODUCTION General Haller's army has been subject to a century of Polonophobic narratives. It has been portrayed as an army of (what else?) horrible anti-Semites out to cut the beards of Jews, if not to kill them in pogroms. Ironic to this calumny, there were Jews openly serving in Haller's Army. This is not to say that there was no hostility towards Jews in Haller's Army. Actions have consequences, as candidly reported in this book, and now described.

JEWS AND HALLER'S ARMY: THE FACTS

While the Haller's Army was in France, some French Jews joined it. (pp. 179-180). Trawinski (p. 184) stated that he had absolutely no objection to Polish-speaking Polish Jews in his unit, but that he objected to the abundance of French Jews (actually, onetime Polish Jews, some of whom retained some vestigial Polish habits: p. 177). These French Jews had no
ties to Poland, created a non-Polish atmosphere, and bred discontent among the men. (p. 184). These French Jews had transferred from the French Army, and numerically dwarfed the Polish Jews in his unit. They tended to keep to themselves and to form a privileged caste. (p. 177). They openly bragged about their cleverness--how they had evaded frontline duty in the French Army by joining Haller's Army, then still in the rear, and how they had assumed positions in the administration of the same. (pp. 177-178).

THE OTHER SIDE OF THE COIN: JEWS WHO VALUED POLAND

There certainly were Polish Jews who were Polish patriots, and who served in Haller's Army. Trawinski was on especially friendly terms with one of them. (p. 208).

GERMAN IMPERIALISTIC CHAUVINISM LONG PRECEDED THE NAZIS

This work features many biographical footnotes. For instance, one learns that the WWI German general, Ludendorff (1863-1937), later cooperated with Hitler up to 1925. (p. 196). One also learns that the infamous chauvinistic German song, DEUTSCHLAND UBER ALLES (Germany Above All), did not begin with the Nazis. Its use went back to at least 1922, based on 19th-century antecedents. (p. 88).

THE POLISH ORGANIZATIONAL DRIVE THAT CULMINATED IN HALLER'S BLUE ARMY

In the Introduction, Wlodzimierz Suleja (p. 6) credits the physical-education Sokol organization for essentially being the embryo of Haller's eventual army. It functioned in all three Partitioned Polish sectors, though it was illegal in the Russian-ruled one. In 1887, the Polish Sokol transferred to the United States. In time, physical exercises were supplemented with military training. Trawinski (e. g, p. 63) recounted his experiences in Sokol. Author Trawinski elaborates on his experiences with various recruitment centers and training camps in the USA and Canada. He mentions a major Polish manifestation before the statue of Kosciuszko in Chicago, following a Mass at St. Stanislaw Kostka Church. (p. 128). The men in Haller's Army were motivated by "To Arms!" slogans that invoked vengeance for the centuries-old German injustices against Poles and Poland. (p. 135). They also promoted the fact that there could be no Polish State without the reacquisition of German-occupied territories such as Poznan, Gniezno, Gdansk, etc. (p. 139). This memoir provides relatively little detail on combat operations by the Blue Army, and then in France, against the Germans. It stops just as the Army was about to be transferred into the newly-resurrected Polish state. In the Introduction, Wlodzimierz Suleja estimates
that there were nearly 11,000 men in the Blue Army, while in France, as of Spring 1918. According to Trawinski, by no later than the time to leave France for Poland, the Blue Army had expanded to 120,000 fully-armed men. (p. 295).

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**Jozef Haller Pamietniki**  
**Haller, Jozef**  
**1964**  
**Jozef Haller Refutes Jewish Accusations of Pogroms and Beard-Cutting By His Men. He is Beset By Confrontational Jewish Groups, and Gives Them a Sound Rebuff**  
MEMOIRS WITH A SELECTION OF DOCUMENTS AND PHOTOGRAPHS is the title of this Polish-language book. To this day, General Haller gets a bad rap from Jewish and Jewish-inspired authors. For instance, see *ANTI-JEWISH VIOLENCE IN POLAND 1914-1920*, by William W. Hagen. For this reason alone, Haller's little-known memoir is relevant. Far from being some kind of anti-minority demon that he is made out to be, General Haller had handled minority issues with great tact and forbearance. For instance, upon hearing news, related to the 1918-1919 Polish-Ukrainian War, that Ukrainians intended to slaughter Polish civilians [which became all too real during the later WWII OUN-UPA genocide of Poles], Haller repudiated calls for revenge. Instead, he said that "Revenge belongs to God", and called for peaceful relations between Poles and Ukrainians. (p. 142).

**JEWISH AGITATORS STIR UP HYSTERIA ABOUT "POLISH POGROMS"**  
While on combat duty, General Haller had been awakened by desperate mobs of Jews that had been stirred up, by agitators, about impending Polish pogroms. Haller calmed them down. (p. 33).

**HYGIENIC NECESSITIES GET DISTORTED INTO ANTI-SEMITIC INCIDENTS**  
There was problem with hygiene in Haller’s Blue Army, and both the Polish Red Cross and the American YMCA got involved to solve the problem. So men were shaved for hygienic reasons. (p. 201). This became a manufactured anti-Semitic act for the American Jewish press. (p. 201). It was repeated in the Chelm region, where military sanitation had especially been a problem, even growing into an epidemic. The beards of men were cut only in severely-infected areas. (p. 247). The Polonophobic tall tales grew with each retelling, and the canned accusations of (what else?) anti-Semitism eventually became bogus pogroms such as the one in Warsaw in January 1919. (p. 246).

**BEARD-CUTTING ACCUSATIONS WERE SO FRIVOLOUS THAT**
THEY BECAME A TOTAL JOKE  Accusations of beard-cutting humiliations of Orthodox Jews, done by Haller's men, were debunked by the elementary fact that they purportedly took place in locations where Haller's Army was not even stationed! (p. 246). Even so, Haller ordered that military police be placed on the trains between Warsaw and Lublin in order to prevent such alleged incidents. In one of them, a bearded Polish man handed the military policeman a pair of scissors, and jocularly requested a cutting of his beard. The whole train laughed. (p. 246).

INTRODUCTION TO THE DEMANDS OF THE SO-CALLED MINORITIES TREATY  All along, Poland's Jews had enjoyed full religious, cultural, and political rights. The new demands were something else entirely--group rights for Jews. Around 1918, there was a big international push for the newly-resurrected Polish state, via the so-called Minorities Treaty, to grant the Jews unprecedented special separate-nation rights. These demands included a quota of Jewish-designated seats in the Polish parliament, government-funded separatist-oriented Yiddish schools, a Jewish-only court system (secularized kahals) parallel to and independent of the Polish court system, etc. The media then (and history books today) raised a big stink when Poland refused to bow to these onerous demands. No such separatist rights were presented, let alone demanded, by the Jews of London, Paris, or New York. This fact was brought up by separatist-opposing Polish Jews. And--surprise--all this time, no such separatist rights were even imagined, let alone become the object of international fuss, regarding the Polish minority in Germany.

GENERAL HALLER IS CONFRONTED BY ANGRY AMERICAN JEWS DEMANDING ALL KINDS OF SPECIAL JEWISH RIGHTS IN POLAND  While in the USA, accusing Jews were all over Haller, and he told them off. He reminded them that, just as there was one class of citizen in the USA, so also there is but one class of citizen in Poland. (p. 309). When the complaint was raised that there are no special government-funded Jewish-only schools in Poland, Haller retorted by asking if Jews in America get such special government-funded schools. (p. 310). Rabbi Bernstein came away concluding that the Jewish demands were high-handed and unwarranted, and that the Poles were right. (p. 310). Finally, the American Jews asked Haller what guarantees he was giving the Jews of Poland. He replied that their only guarantee comes from their loyalty to Poland and a joint Polish-Jewish fight against Germany. (p. 309).
Haller's Polish Army in France Valasek, Paul S. 2006 WWI-Era Emerging Poland, the 1920 Polish-Soviet War, and the Media-Mythologized So-Called Pogroms. Polish Nobility Clarified

This work informs the reader of many aspects of Haller's Army. It includes statistics, testimonies, descriptions of battles, reprints of 1920s-era reports, and much more. It follows combat operations in France as well as Poland, including the Polish-Ukrainian War (1918-1919) and the Polish-Bolshevik War of 1920. The author's grandfather had fought in the ranks of Haller.

RECRUITMENT OF MEN FOR HALLER'S BLUE ARMY

When Haller's Army was initially being formed, the United States was neutral, and the training of the Polish men had to be disguised as Leadership Training and "Physical Development Courses". (p. 29). Polish clergy played a major role in the recruitment drive. (pp. 40-41). During the window of American recruitment--from October 1917 through February 15, 1919, approximately 38,000 volunteers joined Haller's Army. (p. 47). In Europe, according to an anonymous 1922 YMCA report, more men joined, and Haller's Army grew to about 75,000. (p. 347). From a map of the United States and Canada (p. 399), one learns that Poles were recruited not only from intuitively obvious Polish centers such as Chicago, Detroit, and Pittsburg, but also, on a smaller scale, from places such as Winnipeg, Duluth, Steven's Point, Saginaw, Omaha, Kansas City, and St. Louis. A table (pp. 399-400) lists 47 cities of North American recruitment along with the approximate number of recruits per city. One photo (p. 121) shows a large group of recruits standing, with Ignace Jan Paderewski, on the steps of Holy Trinity Church in Chicago. (p. 121). Another set of photos (p. 142) show General Haller before his men in France, and Roman Dmowski with the Polish Riflemen.

JEWS AND HALLER'S ARMY

This book includes many lists of enlistees by name. These lists (e. g, pp. 224-225) contain a sprinkling of Jewish-sounding names, consistent with the fact that some Jews served in Haller's Army. Jewish conduct varied. Major Stefan Wyczolkowski, in 1928, reported (p. 169) Haller's Army being greeted formally by Polish, Ukrainian, and Jewish delegations, at Pohrebszcze, on May 3, 1920. Captain Stanislaw I. Nastal, in 1922, reported and on the combat against the Communist Budionny's forces, which included many Jewish commissars. He wrote, "The innumerable columns of bandits went proudly, wreaking
havoc and conflagration as they went. Their Jewish commissars encouraged them to march with vodka, future plunder, and music. 'To Warsaw, comrades!' went the cry." (p. 283). He also states that, "Rowne was taken on 19 September 1920. The soldier of the 13th Division demolished with his bayonet the freshly adorned gates set up by the Jews for Trotsky's drive." (p. 289).

REFUTING JEWISH CALUMNIES ABOUT GENERAL HALLER’S MEN

This work includes an interesting 1920 interview with Walter S. Schutz of the YMCA. He saw the events in Poland firsthand, notably the situation in Krakow that had provoked Polish anger against Jews. Alluding, in addition, to the plethora of mostly-bogus pogrom accounts, Schutz comments, (quote) The Jewish question is one that I don't want to go into. I will say for my own observation, the great majority of these stories of persecution are absolutely deliberate exaggerations or misrepresentations. I think the figures show that some 233 Jews were killed during these trials, during this condition; but at that time certainly more Christians were killed. There was rioting. So far as my observation goes, the Jew has no loyalty for Poland, he wanted to be a Jew. He wanted to be an international, and he didn't want Poland to be established. In fact, they were caught red-handed dealing and trafficking with the Ukrainians and Bolshevists. I was in Cracow the day there was quite a riot there. These troops found that the Jews were extorting awful prices from the Polish women, and went into the chief square and rough-housed some of the Jewish stores. There was only one person killed, and it was purely accidental. I spoke of it to General Haller, and he said: 'You know that all of these stories are absolutely false.'" (unquote)(pp. 369-370).

INTERESTING FACTS

This work has a variety of seldom-discussed facts. For instance, Janet Carnochan, in 1923, provided the lyrics, in Polish and English, of one of the songs sung
by Haller's men, BOZE COS POLSKE (Oh God, Protector of Poland). (pp. 326-327). On another subject, eyewitness Walter S. Schutz, in 1920, reported women taking up arms to fight against the Ukrainian separatists in 1918 over Lwow (Lviv). (p. 367). FACTS AND MYTHS ABOUT THE MUCH-MISUNDERSTOOD POLISH NOBILITY On another subject, Poland has long been attacked and awfulized (even to this day) as a nation with a onetime horrible feudalist system. Ignace Jan Paderewski, in 1918, refuted this as follows, (quote) Poland's enemies have had much to say about the excesses committed by our nobility. There is no need to discuss this at any length, but I may say that with the exception of a few almost feudal families, the Polish nobility was not an aristocratic class, but simply a privileged democracy. The Polish nobility was a vast body of men enjoying all civic and political rights, even some rather mediaeval privileges won by their ancestors or by themselves on battlefields or in other public service. They were electors, voters. Everyone who distinguished himself in war, in statesmanship, in science, or even in art could become a nobleman, a voter. How democratically this was applied some facts and figures will attest: In 1847, in France, at the time of Louis Philippe, out of a nation of twenty-eight millions, there were but 150,000 voters; whereas two hundred years before that, in 1647, Poland had nearly 300,000 voters in a nation of less than eleven millions. In England, before the famous Reform Bill of 1832, only 2 percent only of the population enjoyed all political rights, while in 1732, 12 percent of the Polish population was in complete possession of those rights. And it may be said further to the credit of our nobility that in the middle of the Eighteenth Century, our landowners of their own initiative began the emancipation of peasants from the conditions of serfdom. (unquote)(pp. 384-385).

“Massive Pogroms” in the New Poland (1918): Horror Propaganda

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Lewinski-Corwin covers a lot of Polish history and, owing to the breadth and depth of the material, I only focus on a few issues. His work is especially useful in understanding the course of the anti-Russian November 1830 Insurrection (pp. 426-on) and the January 1863 Insurrection (pp. 471-on). His treatment of the late 19th century Prussian exploitation of Poland, and how the Poles thwarted and outdid the Germans [e.g., the activism of Father Piotr Wawrzyniak], is recounted in considerable detail. (pp. 521-527).

MOST JEWS IN POLAND WERE NOT POLES IN THE NATIONAL SENSE OF THE TERM Lewinski-Corwin (Jewish himself?) displays especial insights into Polish-Jewish relations in the decades leading up to the resurrection of Poland (1918). He tacitly recognizes the fact that most Polish Jews were not one with the Polish nation, as he writes, (quote) In relation to their Gentile neighbors, on the whole the Jews entertain no ill feeling but do not identify themselves with the Polish nation, although there is a natural strong sentiment for Polish life and traditions. (unquote)(p. 560). Unlike those who portray Poles as inveterate anti-Semites, Lewinski-Corwin does not, as he remarks, "The attitude of the Poles to the Jews has seldom been marked by any deep-rooted hatred. The Jews have often been made the butt of humor, but have seldom been the scapegoat in a serious outbreak of animosity." (p. 561). In fact, before the Endeks and their publications, there was only one anti-Semitic periodical in Warsaw, published by an apostate Jew, and it eventually died from lack of support. (p. 561).

JEWISH SEPARATISM PROVOKED ENDEK ANTISEMITISM, NOT THE OTHER WAY AROUND There is no doubt about the fact that Endek hostility to Jews came AFTER the Russian and Jewish hostility towards Poland. The author describes the tsarist Russian policy that used erstwhile Polish Jews, now self-Russified, as a weapon against Poles, and how this provoked the eventual Endeks. He writes: (quote) By a policy of pogroms, persecutions, and restrictions the government forced hundreds of thousands of Russian and Lithuanian Jews, known as Litwaks [Litvaks], to migrate to Poland [that is, Russian-occupied Warsaw-area Poland], where they were given special protection against the Poles. The Litwaks, because of a keener cunning and because of their intimate knowledge of Russian ways and Russian markets, became dangerous competitors of the native Jews in Poland...the Russian Jews in Poland were unconscious, and sometimes conscious, tools of Russification as in their jargon they spoke...
Russian and either could not, or would not, employ the use of the Polish language. This was naturally resented by the Poles who looked with apprehension upon the enormous influx of a nationally and economically undesirable element... Poland, without a government of its own, could do nothing to prevent this unwelcome addition to its densely populated country... The infiltration of the Russian Jews helped to sweep out of the country the native Jews, whose places were then taken by the former, a people foreign in race as well as in national sympathy. It became a problem of great concern to the Poles. The National Democrats decided to take advantage of the general uneasiness engendered by this policy of the Russian government and to exploit it in the interest of their party... (unquote) (pp. 562-563). [Were Endeks exploiting it, or sincerely, even if misguidedly, trying to solve it?]

NOW BOTH ENDEKS AND JEWS SHARE BLAME

Despite being consistently antagonistic to Endeks, Lewinski-Corwin finds their Jewish counterparts equally responsible for Polish-Jewish polarization. While not using the term Judeopolonia, he alludes to it as he comments: (quote) The misdirected efforts of certain Jews in fostering nationalistic feelings and in agitating for the creation of a sort of Jewish state in Poland must meet with the most severe condemnation on the part of Poles, as they would on the part of any other nation. The Jewish nationalists have done as much to impede the proper solution of the Jewish problem in Poland as have the Polish National Democrats. (unquote). (p. 566). FAKE NEWS OF THE WORST KIND: THE MEDIA PROPAGANDA ABOUT MASSIVE POGROMS IN POLAND

Evidently anticipating the later Morgenthau Commission, Lewinski-Corwin condemns the bogus WWI-era accounts of massive Polish pogroms: (quote) The spread of false information in Europe and America about the alleged Polish atrocities committed upon the Jews in the opening months of the war has done great harm to Poland, and has helped only to embitter the Polish nation, in the hour when it is undergoing hard trials and is making a supreme effort to regain its independent national existence. It has not served the cause of Polish Jews. Many prominent men among the Jews like Dr. Joseph Sare, the Vice-President of the City of Cracow, Mr. Bernard Lauer, a manufacturer of Warsaw, Mr. Herman Feldstein, a banker of Lemberg [Lwow, Lviv], and others have raised their protest not only against the dissemination of fabricated slanderous tales but also against the presumption of certain misguided foreign Jews to speak in the name of
the Polish Jewry and to advise with reference to Polish-Jewish affairs.
(unquote) [references provided](p. 566).   ANTI-POLISH UKRAINIAN
NATIONALISM WAS A RECENT DEVELOPMENT   The reader
learns a great deal about Polish-Ukrainian relations. When considering the
events leading up to the Cossack revolts, one must realize that peasants
were oppressed all over Europe, and not only in the Ukraine by Polish
landlords. (p. 227). Lewinski-Corwin affirms the fact that the Ukrainian
national awakening in Eastern Galicia, in terms of desiring a sovereign
state, was a recent development, beginning in the 1860's and gaining force
in the 1880's. (p. 543). Providing details to support his points (pp. 543-544),
Lewinski-Corwin rejects Ukrainian accusations of Poles trying to repress
the Ukrainian movement in Austrian-ruled Galicia: (quote) All sorts of
preposterous charges have been made by Ruthenian political leaders
against the Poles and yet upon a close analysis any unbiased scrutiny will
reveal no real discrimination on the part of the Poles against the

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Conflicts Across The Atlantic: Essays On Polish Jewish Relations In
The United States During World War I And In The Interwar Years
Kapiszewski, Andrzej   2004   Nowadays-Called Fake
News of 30,000 Jews Killed By Poles (1918). [Like 200,000 Fugitive
Jews Killed By Poles Fake News in 2018]   The informed reader of this
scholarly work may be struck by the similarities that exist between post-
WWII attacks on Poland, which center on Polish conduct during the
Holocaust, and similar attacks around the time of WWI. They are amazing.
FORGET THE DIALECTIC: TWO SIDES TO POLISH-JEWISH
CONFLICTS   Since time immemorial, a profound disconnect has
existed between the two communities, both in Poland and the USA.
Kapiszewski cites a 1906 study by Beatrice Baskerville, who wrote: "Which
side was the more to blame at the beginning...it is difficult to say...there has
been a good deal to forgive on both sides, and today, at any rate, Jews are
as anti-Polish as the Poles are anti-Semitic. Jews do not want to assimilate,
they do not want to blend their interests with the interests of the rest of the
community. They are striving to assert their national individually, to live
their own lives and attain their own ends, all three of which, are as far
removed from Slavonic ideals as the twilight from dawn, as night from
day." (p. 25). GREUELPROPAGANDA (HORROR PROPAGANDA) IN THE MEDIA: DEFAMING AND DELEGITIMIZING THE NEWLY-RESURRECTED POLISH STATE

Around the time of Poland's re-acquisition of independence (1918), there was a *causus bellus* between Poles and Jews, resulting from tales of massive Polish pogroms, in which each side attempted to sway American opinion, and in which both sides engaged in massive street demonstrations. (p. 62, 103). There were acts of violence between American Poles and Jews. (p. 176). Some influential Jews went into a Polonophobic frenzy. For instance, George Morris Brandes (p. 36) and Aaron Levy (p. 181) proclaimed that Poland did not deserve independence! And you wonder why there is Polish anti-Semitism. The press uncritically trumpeted fantastic pogrom death tolls in what nowadays is called fake news. In one town alone, 14,000 Jews were reportedly murdered. (p. 128). Newspaper accounts even spoke of Polish extermination of Jews (e. g., facing page 64). Two decades later, the "crying wolf" about extermination of Jews helped undermine the credibility of reports about the very real Nazi exterminatory actions. Around 1918, Judge Felix Frankfurter vehemently accused Poles of exterminating Jews, but in an ironic later about-face, Frankfurter refused to believe Polish eyewitness Jan Karski on the unfolding German Nazi extermination of Jews. (p. 122).

MASSIVE POLISH POGROMS DEBUNKED--BUT THE DAMAGE, AS INTENDED, HAD BEEN DONE

Polish-Americans welcomed outside investigation of pogrom allegations. (p. 89). Furthermore, "The Polish authorities gave the Morgenthau Commission a free hand and made no efforts to restrict its access to Jewish representatives and witnesses." (p. 94). Jewish-Americans did not want the pogroms investigated. (p. 90). In fact, "According to Morgenthau himself, some Jewish leaders opposed him because they were `afraid of the truth' and only wanted to establish a case, not to determine the facts." (pp. 90-91). [If so, the perceptive reader can see how history later repeated itself. The forensic dig at Jedwabne was stopped by a suddenly-discovered respect for the dead just as it began uncovering evidence refuting the Pole-accusing claims of Jan T. Gross.] The author discusses the findings of the investigative reports. [See also the Peczkis review of *The Jews in Poland: Official reports of the American and British investigating commissions*, and follow the links in the review to the Morgenthau and Goodhart reports]. However, Kapiszewski goes far beyond the reports, quoting the apparently
previously-unpublished papers of the likes of investigators Hugh Gibson and Henry Morgenthau, some of which I cite. POLISH POGROMS: A MOUNTAIN MADE OF A MOLEHILL There were 280 Jewish deaths in all of Poland (p. 97), not thousands or tens of thousands, and certainly no extermination of Jews. Even then, an unknown fraction of the 280 owed to wartime events, not necessarily animated by anti-Semitism. For instance, the Pinsk "pogrom" was actually a shooting of 35 Jewish Communists, who had been exposed by Jewish informers, and caught plotting an anti-Polish, pro-Soviet uprising. (p. 67). Pogrom accusations always had employed An Orwellian double standard: "According to Gibson, when a Jew was injured it was always called a pogrom, but 'when a Christian was mobbed, it was called a food riot.'" (p. 71).

JEWISH PEER PRESSURE DIRECTED AGAINST THOSE JEWS WHO STRAY FROM THE PARTY LINE The investigative reports were almost completely ignored by the Jewish press (p. 99), which otherwise called Morgenthau a traitor to the Jewish cause. (p. 95). Gibson was attacked as an anti-Semite or Jew-baiter (p. 84), with allegations that his WASP (white Anglo-Saxon Protestant) background animated his prejudices. (p. 110). [Ironic to this, one could just as easily suspect a WASP of prejudice against Slavs as against Jews.]. Gibson responded: "'I find that most of these people are over wrought and have reached that stage where they unconsciously want to believe every exaggerated yarn about excesses against the Jews. They take it as prejudice if you question any story no matter whether they know where it comes from or not, as long as it makes out a case against the Poles and shows that the Jews are suffering...'" (p. 85). All this time, Gibson never absolved Poles for occasionally killing Jews. (p. 76). He concluded that Polish-Jewish problems can only be solved by goodwill from both sides, including American Jews "'who could face facts honestly.'" (p. 71). Spreading mendacious fake news about Poland is not one of them!

GENERAL JOZEF HALLER AND THE PERENNIAL ACCUSATIONS AGAINST HIM Investigator Gibson quoted General Haller as attempting to stop anti-Jewish excesses among his troops. American volunteers, unfamiliar with Orthodox Jewish men, saw them as freaks and objects for sport. They also reacted with "frontier justice" (my term) to peasants' complaints of Jewish profiteering. (p. 78). However, Kapiszewski does not mention the fact that many accusations against Haller's men proved to be, if nothing else, geographically
impossible, and that beard-cutting tales had been so overused that they
had become jocular. (See the Peczkis review of *Pamietniki z Wyborem
Dokumentow i Zdjec.* )

**THE AGENDAS BEHIND THE POGROM**

**HORROR STORIES**

Gibson suggested that pogrom tales were a tool of
Zionists designed to scare Jews into supporting Zionism. (p. 84).

Some American Jews, including a onetime Polish Jew veteran of the 1863
Insurrection, came out in strong defense of Poland. (pp. 128-129). They
concurred with Gibson (p. 68) that the WWI-era pogrom accounts were
products of Prussian and Soviet propaganda, designed to weaken western
support for an independent Poland. [If so, the astute reader can again
realize how history later repeated itself in the possibly Soviet-staged 1946
Kielce Pogrom, intended as it was to weaken western support for a free,
non-Communist Poland. It also vividly repeated itself in 2018, with media
tales of "Polish complicity in the Holocaust".]

**UNDENOMIZING DMOWSKI. SOME LEADING JEWS AGREED WITH HIM**

Throughout this work, there is a negative portrayal of Dmowski and the Endeks.
Interestingly, however, some influential Jews (Isaac Gruenbaum, Leo
Glassman, members of the United Palestine Drive, and [not mentioned]
Vladimir Jabotinsky) agreed that the only long-term solution to the Jewish
problem in Poland was mass Jewish emigration. (pp. 141-142).

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**Herbert Hoover and Poland: A Documentary History of a Friendship**


**Bogus 1918 Pogroms Unmasked. Insights into Capitalists Supporting Communists. Yalta Alternative History?**

This work details some of the deeds Herbert Hoover did for Poland. The reader soon realizes that
they included both charitable and political acts, and were part of a long-
term Poland-Hoover friendship. FANTASTIC MEDIA HORROR STORIES
OF POLISH POGROMS

Around 1918-1920, Poles were accused of
conducting massive pogroms against Jews. Hoover was the one who
prompted Paderewski to contact President Wilson about appointing a
commission to travel to Poland and investigate the matter. The
commissions found that the attacks on Jews were unorganized acts of
individuals, acting in an environment of poverty and war, with about 280
Jewish fatalities [not tens of thousands]. Lerski comments: "The two other
commissioners, in their conclusions of October 31, blamed both sides:
'Some representatives of the Jewish national movement who have been conspicuously active refuse to subordinate the Jewish question to the general need of the Polish state.' (p. 16).

HERBERT HOOVER SUPPORTS HIS WORDS WITH ACTIONS

During the interwar era, Hoover played a major role in organizing charitable aid to Poland. This included the combatting of typhus outbreaks in Poland. Hoover was especially touched by the letters of gratitude from Polish children, and some of them reciprocated Hoover's charity by sending aid to the 1927 victims of Mississippi River floods.

POLAND SHOWS HER GRATITUDE

When in Poland, Hoover was honored: "Hoover received numerous accolades from the Polish people. Honorary doctorates were given to him by the University of Krakow (medicine) in 1919, the University of Warsaw (law) in 1921, and University of Lwow (law) in 1922." (p. 28).

HERBERT HOOVER EARLY RECOGNIZED SOVIET INTENTIONS AGAINST POLAND

Although an isolationist at the beginning of WWII, Hoover was neither a pacifist nor defeatist. Long before Yalta, Hoover sensed FDR's sycophant attitude towards the USSR and condemned it. Lerski writes: "Ever since his initial opposition to the recognition of Communist Russia, Hoover had been consistently anti-Soviet and was particularly annoyed with Stalin's duplicity in the case of Poland, Finland, and the Baltic States. In an article, 'Russian Misadventure', originally published in the April 27, 1940 issue of COLLIER'S, Hoover directly attacked President Roosevelt's policy toward the USSR and the cupidity of American businessmen in their indiscriminate sales to the Communist aggressor country (Document 34)." (p. 47). [The latter is interesting because we often hear about the capitalists who supported the Nazis but very rarely about the capitalists who supported the Communists.]

ALTERNATIVE HISTORY: IMAGINE IF THE SELLOUT OF POLAND AT TEHERAN (1943) AND YALTA (1945) HAD NEVER HAPPENED

Poland had a true friend in Herbert Hoover. Would there have been more western politicians like him! How would Poland's history have been different had President Herbert Hoover, and not FDR, been the one dealing with Stalin over Poland's postwar fate?

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**All In A Life-Time**  
Morgenthau, Henry, Sir  
1922  
1918-Era "Massive Pogroms in Poland" Fake News Debunked by Wilson-
Administration Investigator Morgenthau. Pogrom an Orwellian Term. Both Sides Blamed for Polish-Jewish Antagonisms

This review is limited to Jewish-American Morgenthau's 1919 mission to Poland (pp. 348-384) and his report on the same (pp. 407-437). It is reprinted in this 1922 book. As for a contextualization of the events, Morgenthau points out that Poland had, up to that time, been at war for 5 years. There was widespread destitution, disease, hunger, and even starvation (p. 418).

Because this book was now written a century ago, I include some UPDATE comments, in my review, that relate the Morgenthau-raised issues to their astonishingly-similar counterparts that go on today. POGROM: AN AMORPHOUS, ALL-PURPOSE ORWELLIAN TERM Morgenthau cautions: "The mission has purposely avoided the use of the term 'pogrom', as the word is applied to everything from petty outrages to premeditated and carefully organized massacres. No fixed definition is generally understood." (p. 409). Pilsudski (p. 371) restricted the term to government-sponsored violence against Jews (as in tsarist Russia). UPDATE: Note that the term pogrom, apart from its vagueness, is Orwellian on its face. It is a term that makes a riot against Jews a special event! No such special terminology exists for any non-Jewish victims of civil disturbances. How can it not imply that Jews are special? (In my reviews, I use the term pogrom solely as a concession to modern usage).

GROTESQUE MEDIA FAKE NEWS OF AS MANY AS 30,000 JEWISH VICTIMS OF POLES

The facts are very different from the reality. Morgenthau comments, "These excesses were apparently not premeditated, for if they had been part of a preconceived plan, the number of victims would have run into the thousands instead of amounting to about 280." (p. 415). Here we are a century later, and the same fantastic lies about Poland, in modernized form, are still being told. For instance, the media has quoted, as fact, the totally unsupported claims of 200,000 fugitive Jews killed by Poles during WWII--based on the speculations of Jan Grabowski vel Abrahamer and his JUDENJAGD (Hunt for the Jews).

IMPOSING COLLECTIVE GUILT ON THE POLES: THEN AND NOW Morgenthau's conclusion on what he prefers to call excesses is as follows: "Just as the Jews would resent being condemned as a race for the action of a few of their undesirable coreligionists, so it would be correspondingly unfair to condemn the Polish nation as a whole for the violence committed by uncontrolled troops or local mobs." (p. 415). UPDATE: Here we are a
century later, and nothing has changed. Poles are still being saddled with collective guilt—if only with a more subtle kind. There is an elaborate Holocaustspeak terminology in use against non-Jews, such as "engaging in moral reckoning", "coming to terms with the past", "facing up to dark chapters in one's history", etc. Poles are told to constantly apologize for Kielce and Jedwabne, and it is never enough. There are recurrent complaints that Poles have a "heroic narrative" and "Jesus Christ of Nations" mindset that prevents them from being sufficiently apologetic to the Jews.

THE LWOw POGROM

Apart from the commonly-noted triangular enmity between Jews, Poles, and Ukrainians, a major ingredient in the bloody November 1918 pogrom (64 Jewish deaths) in Lwow (Lviv, Lvov, Lemberg), had been the following: "The situation was further complicated by the presence of some 15,000 uniformed deserters and numerous criminals released by the Ukrainians from local jails, who were ready to join in any disorder, particularly if, as in the case of wholesale pillage, they might profit thereby." (p. 410).

THE MINSK POGROM

After the Minsk pogrom, Jewish witnesses reported to Morgenthau that the retreating Soviet forces had deliberately shot at Polish troops from within Jewish homes so that the local Jews would be blamed and reprisal pogroms would be provoked (p. 361).

INSUFFICIENT MILITARY DISCIPLINE AMONGST THE NEW POLISH ARMY

An overall factor in all, or nearly all, of the pogroms had been the state and the control of the Polish armed forces: "The responsibility for these excesses is borne for the most part by the undisciplined and ill-equipped Polish recruits, who, uncontrolled by their inexperienced and oftentimes timid officers, sought to profit at the expense of that portion of the population which they regarded as alien and hostile to Polish nationality and aspirations. It is recognized that the enforcement of discipline in a new and untrained army is a matter of extreme difficulty...On the other hand...an unflinching determination to restore order and a firm application of repressive measures can prevent, or at least limit, such excesses." (p. 415).

JEWISH NATIONALISM CLashes WITH POLISH NATIONAL ASPIRATIONS

Bearing in mind the huge size of the Jewish population (14% of Poland's total), consider Morgenthau's opinion of Polish attitudes towards Jews: "In considering the causes for the anti-Semitic feeling which has brought about the manifestations described above, it must be remembered that ever since the partitions of 1795 the Poles have striven to be reunited as a nation and
to regain their freedom. This continual effort to keep alive their national aspirations has caused them to look with hatred upon anything which might interfere with their aims. This has led to a conflict with the nationalist declarations of the Jewish organizations which desire to establish cultural autonomy financially supported by the State..." (p. 417).

Finally, Morgenthau recognized the fact that Jewish demands had, using modern parlance, crossed into the realm of special rights and, again using modern parlance, implied a balkanization of Poland: "We found that, among the Jews, there was a thoughtful, ambitious minority, who, sincere in their original motives, intensified the trouble by believing that its solution lay only in official recognition of the Jew as a separate nationality...they aimed at nothing short of an autonomous government and a place in the family of nations. Meanwhile, they wanted to join the Polish nation in a federation having a joint parliament where both Yiddish and Polish should be spoken...their advocacy of a state-within-the-state was naturally resented by all." (pp. 383-384). Morgenthau continues, "Moreover, Polish national feeling is irritated by what is regarded as the 'alien' character of the great mass of the Jewish population. This is constantly brought home to the Poles by the fact that the majority of the Jews affect a distinctive dress, observe the Sabbath on Saturday, conduct business on Sunday, have separate dietary laws, wear long beards, and speak a language of their own. The basis of this language is a German dialect, and the fact that Germany was, and still is, looked upon by the Poles as an enemy country renders this vernacular especially unpopular. The concentration of the Jews in separate districts or quarters in Polish cities also emphasizes the line of demarcation separating them from other citizens." (p. 417).

Another factor was the Jewish domination of commerce: "The cessation of commerce is particularly felt by the Jewish population, which are almost entirely dependent upon it. Owing to the condition described [the wars], prices have doubled and tripled, and the population has become irritated against the Jewish traders, whom it blames for the abnormal increase thus occasioned." (p. 418). Pilsudski remarked: "Our trouble isn't religious; It is economic. Our petty dealers are Jews. Many
have been war-profiteers..." (p. 371). Morgenthau (pp. 416-417) rejects the claim that the elimination of the middleman is ipso facto an anti-Semitic act.

SO JEWS ARE SUPPOSED TO BE EXEMPT FROM CRITICISM

Morgenthau has been accused, by many Jews, of whitewashing the Poles, perhaps because he faulted both sides: "There was no question whatever but that the Jews had suffered...Yet there was also no question but that some of the Jewish leaders had exaggerated these evils. There, too, were malevolent, self-seeking mischief-makers both in the Jewish and Polish press and among politicians of all stripes. Jews and non-Jews alike started out with the presumption that there could be no reconciliation." (pp. 382-383).

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America and the New Poland Fisher, H.H. 1928 1918 Massive Pogrom Falsehoods Harmed Poland (as Intended). Consequences of Jewish Separatism. Poles Thwart Prussian Designs This book devotes considerable detail to the history of the Polish nation since the early part of the 20th century. [Review based on original 1928 edition]. Owing to its breadth, I focus on only a few topics. One notable feature of this book is an exceptionally extensive bibliography of books, articles, and government documents on Poland. This is a boon to the researcher.

MASSIVE POGROM CALUMNIES: A LIE CAN TRAVEL HALFWAY AROUND THE WORLD WHILE THE TRUTH IS PUTTING ON ITS SHOES (PRECISELY AS INTENDED BY THE ANTI-POLISH PROPAGANDISTS)

Fantastic, lurid newspaper accounts of massive Polish pogroms, circa 1918, later entirely debunked by the likes of the Morgenthau Commission, had the desired effect: "The atrocity charges did great damage to Polish prestige in world opinion and at the Peace Conference, and rival claimants to disputed territories did not fail to make use of the implication that the Poles were a barbarous and undisciplined race, unfitted to administer the border lands which contained other races as well as the Jews." (p. 156).

LIKE THEN (1918) LIKE NOW (2018): RECYCLED MASSIVE-POGROM ACCUSATIONS Here we are, 100 years later, and we have exactly the same massive-pogrom thing! The media-promoted Jan Grabowski, in his JUDENJAGD (Hunt for the Jews), has been promulgating the baseless claim of 200,000 fugitive Jews killed by Poles. This time, the Polonophobic falsehoods serve the Holocaust Industry, the cultural
Marxists, the Eurocrats, and the globalists. DOES NOT BLAME EVERYTHING ON THE POLES FOR THE NEGATIVE ASPECTS OF POLISH-JEWISH RELATIONS Fisher recognizes the alienating nature of Jewish separatism in Poland: "This Jewish nationalist formula was supported by the Zionists, and the right and left Jewish Socialists. The orthodox Jews advocated merely emancipation and equality of rights. The conflict, therefore, was not with `Poles of the Jewish faith,' but with 'Polish citizens of the Jewish nation.'" (p. 159). Despite the later (1925) efforts of Stanislas [Stanislaw] Grabski, Count Skrzynski, and several Jewish members of the SEJM, the problem persisted: "These measures did not, of course, put an end to anti-Semitism in Poland or to hostility to the Polish state among certain Jewish groups, but it was a step in the right direction, a hopeful indication of a less intransigent spirit in Polish-Jewish relations." (p. 331).

SO-CALLED MINORITIES TREATY WAS ABOUT SPECIAL RIGHTS FOR JEWS The author also recognizes the objectionable and hypocritical nature of the circa-1918 Minorities Treaty, unilaterally imposed on the newly resurrected Polish state: "Poland had to assume obligations respecting Germans and her territories, but Germany was required to make no similar undertaking respecting Poles, and none of the Principal Allied Powers made any treaties whatever covering the treatment of their minorities." (p. 159). Well said!

THE PRUSSIAN BOOT STOMPS ON POLAND: POLES GET UP, AND PUSH BACK Fisher provides much information about Prussian rule over Poland, especially the heavy-handed policies of Bismarck and his 1900 successor, von Buelow. Bismarck relaxed the anti-Catholic policies of his KULTURKAMPF as directed against German Catholics, but not those against Polish Catholics. The HAKATA became active. In response to the Prussian measures, notably the attempts to suppress the Polish language, the Polish peasants became more nationalistic than the gentry, which heretofore had been regarded as the bearer of the identity of Polish-ness. (p. 36). In order to resist Prussian efforts to expropriate their lands, Poles formed their Land Bank and Land Association, as well as cooperative and credit societies. In just the 15 years prior to Poland's independence, the Prussian authorities had expropriated about 600 square miles of farmland, replacing Poles with Germans. Fisher adds: "The existence of these German colonies was used in 1919 as an argument against restoring these districts to Poland." (p. 34). In other words, so farcical were German demands for territory, based on
plebiscites, etc., that the Germans actually had the audacity to lay territorial claims against Poland based on recently settled Germans! [Other shenanigans occurred during the so-called plebiscites themselves.]

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The First Holocaust: Jewish Fund Raising Campaigns with Holocaust Claims During and After World War I  
Heddesheimer, Don 2003

*Forget Holocaust Denial. Easily-Verifiable Proof That Jews Have Often Greatly Exaggerated Pogrom Death Tolls. Implications for Old and New Accusations Against Poland*

The author presents an impressive set of WWI-era newspaper accounts (e.g., the NEW YORK TIMES), some reproduced in the back of the book in their entirety, that wrote of millions of eastern European Jews on the verge of starvation, or of victims of pogroms. Some of them actually use the figure of 6 million impending Jewish deaths, and even use the term holocaust.

FANTASTIC TALES, IN THE NEW YORK TIMES, OF MASSIVE JEWISH POGROM DEATHS  
Because Heddesheimer is, or is reputed to be, a Holocaust denier, some readers may question his credibility. For this reason, I have checked this NYT citation, and found it accurate. The author irrefutably shows that Jewish accounts of persecution are often exaggerated, untruthful, or even fantastic. For example, consider the January 9, 1922 (p. 19) issue of the NEW YORK TIMES (The entire article is on p. 117 of this book). The Very Rev. Joseph H. Hertz, Chief Rabbi of the British Empire, declared that 1,000,000 Jews had been slaughtered in the Ukraine. Accounts of extreme Jewish victim-hood, of course, did not end around WWI. In 1937, at a conference in New York's Waldorf-Astoria Hotel, Samuel Untermeyer declared that at least 2 million of Poland's 3 million Jews are virtually starving, and that the entire population of 3 million Polish Jews is threatened with what Untermeyer calls annihilation. (p. 62). This information was taken from the December 6, 1937 issue of the NEW YORK TIMES. [I checked the NYT citation and found it accurate. It is on page 18, and the total of Polish Jews is given as 3,150,000, not 3,000,000.] The reader should consider the implications of the statements of Rabbi Hertz and of Samuel Untermeyer. These were not Jewish cranks or extremists. They were very respected Jews. In addition, the publication was not some tabloid. It was the NEW YORK TIMES, at that time one of the most prestigious of all newspapers.  

UNSTATED IMPLICATIONS FOR
POLAND AS THE TARGET OF MENDACIOUS JEWISH ACCUSATIONS

One shortcoming of this book is that author Heddesheimer fails to mention the alleged 1918-era pogroms in Poland. Various accounts had written of as many as 30,000 Jews killed by Poles. A commission, headed by Henry Morgenthau, a high-ranking Jew in the Wilson administration, found that they were 99% bogus. Now let us examine some supplementary information: Long after WWII, there was a widely read book, THE PAINTED BIRD, authored by Polish Jew Jerzy Kosinski-Lewinkopf. He alleged that Polish peasants, under the Nazi occupation, acted in a sadistic manner to fugitive Polish Jews. Later investigation showed that these accounts were all bogus. See THE BLACK BIRD MONSTROSITY. LIKE 1918 LIKE 2018: LURID TALES OF POLISH JEW-KILLERS There has been, in recent years, a new round of WWII-era pogrom tales about Poland, this time propounded by neo-Stalinists such as Jan T. Gross and Jan Grabowski. This includes the media fake news about 200,000 fugitive Jews killed by Poles during WWII. The long history of untruthfulness of such accounts should behoove the reader not to believe such accounts unless they are independently corroborated.

The (Ukrainian) Khmelnitsky Pogrom (1648) Greatly Exaggerated

Polin: Studies in Polish Jewry Volume 26: Jews and Ukrainians
Petrovsky-Shtern, Yohanan 2013 Zydokomuna: Large-Scale Jewish Complicity in the HOLODOMOR. Khmelnitsky Pogrom Has Been Greatly Exaggerated. 1918 Polish-Ukrainian War and the Jews. Warsaw Ghetto Carousel Myth This book spans ancient times to the present, and focuses on historical, social, political, and literary events. Owing to the profligacy of the topics presented, I focus on only a few salient topics. There are quite a few misconceptions and oversimplifications stated by the various authors, and I mention only a few of them. Unexpectedly, this book goes beyond its stated purview of Jewish-Ukrainian relations, and has a few chapters on purely Polish-Jewish matters. I discuss one of them.

THE JEWS AND THE KHMELNITSKY UPRISING (1648) The number of Jews slaughtered by Khmelnitsky's hordes has been greatly exaggerated--to the tune of 100,000 or more. Yohanan Petrovsky-Shtern
and Antony Polonsky cite a corrected death toll of 14,000 (out of about 40,000 Jews who lived in Ukraine at the time). (p. 8).

JEWISH-UKRAINIAN COOPERATION IN THE 1918-1919 POLISH-UKRAINIAN WAR

A fascinating account of the combat, notably in Lwow (Lviv), is provided by Yaroslav Tynchenko. (pp. 197-on). This article was translated from the Russian by Maria D. Olnyk. (p. 212). Tynchenko describes various Jewish combat units fighting on the side of the Ukrainians, and doing so throughout eastern Galicia. Even after Polish forces gained control of Lwow (Lviv), the Jewish militia continued firing upon Polish troops. (pp. 201-202). [This, in part, led to the 1918 Lwow pogrom.]

THE HOLODOMOR, AND JEWS LEADING THE NKVD

Attention is now focused on the USSR in the 1930's. It was a time of continued consolidation of Communist rule, and the brutally-forced collectivization of agriculture. Myroslav Shkandrij, identified as a professor of Slavic Studies at the University of Manitoba (p. 557), has a chapter on the HOLODOMOR. He cites a recent figure for the death toll in Ukraine and the Northern Kuban region as 3-5 million. (pp. 259-260). [This number is situated in the middle of the low-end and high-end estimates of the number of fatalities from the Soviet-sponsored famine-genocide.] Let us focus on what sometimes is called the Zydokomuna, specifically the dreaded NKVD--the Soviet secret police--and the very instrument of raw Communist terror. Shkandrij cites Ukrainian archival information to provide a breakdown of the NKVD leadership by nationality, (quote). Of the 125 leading figures in the Ukrainian GPU-NKVD in the years 1936-8, Jews constituted 43.2 per cent, Russians 33.6 per cent, Ukrainians 13.6 per cent, and Latvians, Belorussians, Armenians, Moldovans, and others made up the rest. The low number of Ukrainians among the leading cadres of the republic's secret police, comments Vadym Zolotaryov, "to our mind can be explained only by the hidden anti-Ukrainian politics of the Soviet leadership at the time. Although there was many Ukrainians in the NKVD of the Ukrainian SSR, they occupied in the main low-ranking positions." These figures, it should be noted, already reflect the cadre purges that had been conducted by Genrikh Yagoda, the head of Stalin's secret police from 1934 to 1936, and then by [Nikolay] Ezhov [Yezhov] himself. In 1935-6, of the top ninety figures Jews constituted 66.7 per cent, Russians 15.5 per cent, Ukrainians 6.7 per cent. The changes brought about by Ezhov in 1936-8 were therefore an attempt to alter this make-up. (unquote). (p. 263). WHY SO MANY LEADING
COMMUNISTS WERE JEWS  It is obvious that Jews, even when they were not an absolute majority of the leadership of the NKVD, were massively overrepresented in its leadership. Shkandrij repeats the canned exculpation that this overrepresentation owed to the high urbanization rate of the Jews, and their desire for employment. This is a non-sequitur. To begin with, Jews were more strongly overrepresented in leadership positions of the NKVD than they were in urban areas. Second, if careerism is a valid excuse for Jews assuming positions of leadership in the NKVD, and committing crimes therein, then why should appropriately-qualified Germans not be excused for assuming leadership positions in the SS and Gestapo, and committing crimes therein? Finally, shouldn't urbanized and educated people, if anything, be MORE discerning of the hollowness of Communism, and the gravity of its many crimes, than the presumably-simple country folk? There are more fundamental questions, not considered by Myroslav Shkandrij, that are raised by his Jews-are-urban exculpation. Shouldn't Jews, likely having a cultural tendency to shrewdness and skepticism, actually be the LEAST prone to being captivated by the revolutionary slogans and utopian promises of Communism? Moreover, considering the traditional Jewish abhorrence of violence, and the Jews' own victim-hood of the past, shouldn't Jews, of all people, actually turn out to be the LEAST likely to support movements that demonize and target entire identifiable groups (the bourgeoisie in this case) for persecution if not annihilation? Finally, considering the commonly-voiced professed commitment, by both religious and atheistic Jews, to high standards of ethics, shouldn't Jews be massively UNDER-represented in devious and murderous movements such as Communism? The author avoids the real reason for the massive Jewish over-representation in Communism. It stemmed from a Jewish cultural elitism having replaced the earlier Jewish religious-based elitism. For more on this, see: Jewish Radicals and Radical Jews.

THE IMPENDING NAZI GERMAN GENOCIDE OF POLES AND UKRAINIANS  The reader must remember that the Nazis acted according to priorities, including in terms of genocide. The Polish intelligentsia came first. Then came the Jews and Gypsies (Sinti and Roma). Then would come the bulk of the Slavs--had Nazi Germany won the war.  THE OUN (ORGANIZATION OF UKRAINIAN NATIONALISTS)  There are two chapters on the OUN in Poland before and during WWII--one by Taras Kurylo (pp. 233-on) and the other
one by Alexander J. Motyl. (pp. 275-on). Kurylo is much more candid about the fascist ideology of the OUN than Motyl, who tends to portray the fascism as a more-or-less passing fad in the OUN. In addition, Motyl accepts the professed 1943 self-transformation, of the OUN, from fascism into a democratic political philosophy, at face value. He does not even consider the possibility that it was a tactical move caused by the Nazi German defeat at Stalingrad and the impending defeat of Germany and discrediting of fascism. As for Jews as victims of the OUN-UPA, this volume has a major omission. While it mentions the OUN and the initial massacres of Jews at the start of Operation Barbarossa in 1941, and the German-spurned attempts by the OUN to set up a Nazi-collaborating puppet government in 1941, it has very little information on the role of the OUN in ongoing Ukrainian-Nazi collaboration and the extermination of the Jews of Ukraine in subsequent years. The genocidal program of the OUN-UPA was latent in its ideology well before WWII. Kurylo elaborates on the 1930's works of Stsiborsky. One of them called for the expulsion of "alien ethnic elements" (i.e., Poles, Jews, and Russians) from large Ukrainian cities by the "most resolute administrative methods." (p. 240). The OUN's genocidal ideology culminated in the extermination of over 130,000 mostly-defenseless Polish civilians, in regions of mixed Polish-Ukrainian population, during WWII. This genocide is glossed over by Kurylo and Motyl, and is minimized and distorted by Petrovsky-Shtern and Polonsky. (p. 50).

THE MUCH-MYTHOLOGIZED CAROUSEL AND THE WARSAW Ghetto UPRISING

The reader may do a double take. Here is a decidedly non-Ukrainian topic in this volume: Tomasz Szarota updates and translates his earlier Polish-language work on the much-repeated tale that had perhaps first been mentioned in Czeslaw Milosz's poem, CAMPO DI FIORI. This supposed incident has since become part of Polonophobic Holocaust lore--an indictment of the cruelty of Poles enjoying themselves, within sight of the burning ghetto, while Jews were dying. [Actually, it was common, during WWII, for people to try to preserve a semblance of normal life by enjoying themselves, even within sight of the suffering and the dying. Such behavior was natural, and did not, at least by itself, imply contempt or cold-heartedness to the victims and their experiences.] What actually happened in the first place? It is hard to tell. Tomasz Szarota focuses on the multiple layers of contradictory accounts by professed eyewitnesses. These include whether the ride was even
functional at the time of the Warsaw Ghetto Uprising (1943), and whether people did endanger themselves from stray bullets by riding on it, even if the carousel was operative. Assuming that Poles did ride, there are also contradictory accounts as to whether Poles were enjoying themselves on the ride. (p. 509). To complicate matters even further, there were two carousels, one not near the Ghetto, which have become conflated in various accounts. For more on all this, see: Okupowanej Warszawy dzień powszedni (Polska wersja językowa).

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History of the Jews, Vol. V (in Six Volumes): From the Chmielnicki Persecution of the Jews in Poland (1648 C.E.) to the Period of Emancipation

Graetz, Heinrich

2009

The Truth About Jews and the Khmelnitsky Uprising (1648-1657). Jews Partly at Fault

The author, Heinrich Graetz (1817-1891), was a German Jewish historian. My review is based on the 1940 English-language edition, and is limited to the first chapter of Volume V, which deals with events in the Polish-Lithuanian Commonwealth. THE CENTRAL ISSUES

The following scenario of the 17th-century Khmelnitsky (Chmielnicki) revolt is commonly presented in Ukrainian-Jewish dialogue: The Polish nobility and Jesuits oppressed the Cossacks. Jews were pawns of the nobility. The Jews merely transmitted the order of the Polish overlords, and then became the innocent victims of displaced and misguided Cossack anger over the Polish policies. The truth is rather different, and told by Heinrich Graetz. While this historian does not deny the acts of the Polish nobility and the Jesuits, he makes it clear that the Jews played a major role in inciting hatred against themselves and the Poles, and that they did so freely. Far from being mere order-fulfillers of the Polish nobility, the Jews had considerable autonomy, and even advised the Poles on how to more effectively exploit the Cossacks. In addition, there were features of the Talmudism and messianism of the time that facilitated Jewish exploitative conduct. Finally, Khmelnitsky had been personally wronged by the Jews, and acted on his grudge. All of the foregoing matters are elaborated in the quotes below.

TALMUDIC BACKGROUND TO JEWS AND THE COSSACKS

Graetz begins, “The study of the Talmud was a greater necessity in Poland than in the rest of Europe. The rabbis, as has been already said, had jurisdiction of their own, and decided according to
Talmudical and Rabbinical laws. The great number of Jews in Poland, and their fondness for litigation, gave occasion to intricate law cases.” (p. 4). The author continues, “A love of twisting, distorting, ingenious quibbling, and a foregone antipathy to what did not lie within their field of vision, constituted the character of the Polish Jews. Pride in their knowledge of the Talmud and a spirit of dogmatism attached even to the best rabbis, and undermined their moral sense. The Polish Jews of course were extraordinarily pious, but even their piety rested on Sophistry and boastfulness. Each wished to surpass the other in knowledge of what the Code prescribed for one case or another. Thus religion sank, not merely, as among Jews of other countries, to a mechanical, unintelligent ceremonial, but to the subtle art of interpretation. To know better was everything to them; but to act according to acknowledged principles of religious purity, and to exemplify them in a moral life, occurred to but few. Integrity and right-mindedness they had lost as completely as simplicity and the sense of truth. The vulgar acquired the quibbling method of the schools, and employed it to outwit the less cunning. They found pleasure and a sort of triumphant delight in deception and cheating. Against members of their own race cunning could not well be employed, because they were sharp-witted; but the non-Jewish world in which they came into contact experienced to its disadvantage the superiority of the Talmudical spirit of the Polish Jews. The Polish sons of the Talmud paid little attention to the fact that the Talmud and the great teachers of Judaism object even more strongly to taking advantage of members of a different faith than those of their own race. The corruption of the Polish Jews was avenged upon them in a terrible way, and the result was, that the rest of the Jews in Europe were for a time infected with it.” (pp. 5-6). FACTS IN THE EXPLOITATION OF THE COSSACKS Graetz writes, (quote) The magnates wished to make profitable serfs of the Cossacks, the Jesuits hoped to convert the Greek heretics into Roman Catholics, the Jews settled in the district expected to enrich themselves and play the lord over these pariahs. They advised the possessors of the Cossack colonies how most completely to humiliate, oppress, torment, and ill-use them; they usurped the office of judges over them, and vexed them in their ecclesiastical affairs. No wonder that the enslaved Cossacks hated the Jews... (unquote). (p. 6). JEWISH MESSIANISM PROVOKES THE REVOLT The author comments, (quote) In the year 1648, fixed by that lying book, the
Zohar, they expected the coming of the Messiah and the time of redemption, when they would be in power, and, therefore, they were more reckless and careless than was their custom at other times. Bloody retribution was not long delayed, and struck the innocent with the guilty, perhaps the former more severely than the latter. (unquote). (pp. 6-7).

KHMELNITSKY’S GRUDGES Graetz informs us that, (quote) Chmielnicki...had been vexed by Jews, when he held the subordinate position of camp secretary (Pisar) of the Cossacks subject to the house of Koniecpolski. A Jew, Zachariah Sabilenki, had played him a trick, by which he was robbed of his wife and property. Another had betrayed him when he had come to an understanding with the Tatars. Besides injuries which his race had sustained from Jewish tax farmers in the Ukraine, he, therefore, had personal wrongs to avenge. His remarks to the Cossacks, "The Poles have delivered us as slaves to the cursed breed of Jews", was enough to excite them. (unquote). (p. 7).

Even Crusader Pogroms Partly Discredited

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Religious Violence Between Christians and Jews: Medieval Roots, Modern Perspectives Abulafia, Anna Sapir 2001 Jewish Self-Defense in Russian Pogroms Discredits Jan T. Gross’ Tale of Poles Responsible For Jedwabne. Crusader Pogroms Against Jews Partly Bogus This book is essentially two books. The first one is primarily about the medieval period, and the second is about the last century and half. The title of the book is a little misleading, as it is solely about Christian violence against Jews. For a study of the reverse, please read my review of: Reckless Rites: Purim and the Legacy of Jewish Violence (Jews, Christians, and Muslims from the Ancient to the Modern World). DEICIDE IRONY: JEWS THEMSELVES CLAIM CREDIT FOR THE DEATH OF CHRIST! Christians nowadays are perpetually blamed for once blaming the Crucifixion of Christ on the Jews. Ironically, Jews, at one time, did not deny the essential validity of the charge against them! Rather, they justified it in terms of their theology, “The hatred that had fueled the massacre of 1096 was explicitly justified by the long-established Christian conviction that Jews did not believe in Christ and had killed him; a
conviction that had a hard core of truth. In fact, not only had some Jews been involved in the death of Jesus, but since then, the Jews as a group, including those killed in 1096, denied that he was divine, believed that he had been properly condemned to death, and said derogatory things about him.” (Gavin I. Langmuir, pp. 149-150).

THE SCALE OF CRUSADER POGROMS

Christian violence against Jews must be kept in perspective. There was little Christian violence against Jews during 500-1096 AD. (Gavin I. Langmuir, p. 152). The Crusader pogroms, in this work, come across as sporadic acts rather than a systematic Christian persecution of Jews. A few units of Crusaders, under specifically-named commanders, account for a disproportionate share of the Crusader-murdered Jews. Some of the widely quoted massacres of Jews by Crusaders turn out to be of dubious validity. Thus, according to Riley-Smith, "...the evidence for a massacre of Jews in Jerusalem in 1099 has largely evaporated, even in relation to the Muslims the estimates of the dead have now fallen drastically." (p. 4). Pointedly, Christian conduct towards Jews was complex and variegated rather than unilaterally hostile. Augustine of Hippo, and his dictum against persecuting of Jews and interfering in the practice of their religion, had widely been applied for a long time. (Jeremy Cohen, p. 45, 53). One striking fact in this work is the citation, by the various authors, of many different popes, bishops, secular leaders, etc., variously forbidding groundless accusations against, violence against, and forced conversions of, Jews (e. g, p. 25, 29, 37, 58, 149). Thus, the sad events occurred in spite of, and not because of, the statements of the Christian leaders. In fact, religious and secular Christian leaders opposed the Crusader pogroms against the Jews. Riley-Smith writes about, (quote) ...the belief that it was part of the divine plan that Jews should survive in a servile condition as providential witnesses made it impossible for church leaders to tolerate the use of force against them...Peter the Venerable, who in the course of a diatribe against Jews in a letter to the king of France in 1146, wrote that in spite of everything God did not want Jews killed; on the other hand, they should be punished for their wickedness in a suitable manner, by having their profits confiscated, and the proceeds should be used to help finance the crusade being prepared by the king...One is faced by a curious situation in which leading churchmen were consistently expressing their abhorrence of Judaism, often in emotive terms, while at the same time "ring-fencing" its adherents.
They regarded the Jews as deviants from the truth, but, unlike other deviants such as heretics, rather ungraciously forbade steps being taken against them. (unquote)(Jonathan Riley-Smith, pp. 10-11). Various authors take the "ideas have consequences" attitude, wherein untoward acts towards Jews, though not sanctioned by the Church, nevertheless inevitably occurred because of the very nature of Christian teachings. However, why stop there? Could not any strongly-held teachings, derived from ANY religion or secular philosophy, become a motive for untoward acts towards others?

MUSLIM AND POLISH TOLERANCE OF JEWS

Author Mark R. Cohen suggests that, in general, Jews had it significantly better in Islamic lands than in Christian ones. This owed partly to the fact that the religious conflicts between Judaism and Islam were much less than those between Judaism and Christianity. However, Cohen realizes that the experiences of Jews varied a great deal from nation to nation, and time to time, and that they were governed partly by economic factors. Interestingly, he finds parallels between many Islamic countries, and Christian Poland, in terms of their treatment of Jews. He comments, (quote) Medieval Poland also exhibits the applicability of the paradigm...In Poland, Jews found expansive economic opportunities during the period of religious settlement that liberated them from exclusive reliance on moneylending and its untoward consequences in Christian animosity...Economic diversification...made Jews less "other" and further helped attenuate anti-Jewish violence. The Polish Commonwealth, especially in its geographically expanded form, represented a large, multi-ethnic kingdom of Lithuanians, Poles, Armenians, Ukrainians (Orthodox Christians in distinction to Catholic Poles), Tatars and Jews. Pluralism, as the paradigm asserts, constituted an advantage for the Jews, as it did elsewhere in the Middle Ages. (unquote)(p. 128). I now move past medieval times into much more recent events.

RELIGIOUS VIOLENCE DWARFED BY SECULARIST VIOLENCE

Author Christopher Andrews alludes to the fact that violence by militant atheistic systems has greatly exceeded that of past religious-inspired events. He comments, (quote) Despite their hostility to religion, however, the tyrannical one-party states of the twentieth century provide some insight into the roots of religious violence. All claimed both to represent absolute truth and to have the right to impose it on others. Religions, like states, are most prone to violence when they make such absolutist claims. In imposing Stalinism
on the states of the Soviet Bloc after the Second World War, Stalin was implementing--probably without realizing it--the sixteenth century principle, CUIUS REGIO EIUS RELIGIO ("as country so religion"). (unquote)(p. 173).

OVERCROWDING OF JEWS IN THE SHTETL  

The Jews in tsarist Russia underwent a population explosion. Their population more than quintupled, from approximately 1 million in 1800 to over 5 million in 1900. [No wonder that Roman Dmowski thought that “the Jews are taking over”, even in a demographic sense.] The Jewish population explosion gave rise to Jewish poverty, as the Russian economy could not grow fast enough to absorb this extra population. (John D. Klier, p. 169). It also intensified the competition between Jews and non-Jews for the same resources. [Poland, of course, inherited this problem when she was resurrected as a nation in 1918, and the problem persisted right up to the time of the German-made Nazi Holocaust.]

EVERYDAY MARKETPLACE HOSTILITY AND VIOLENCE  

Even when it did not reach the level of pogroms, the antagonism between Jews and Russians [and additionally between Jews and Poles] was always simmering in the background, (quote) The marketplace was the quintessential meeting place for Jews and non-Jews, and it was an environment where the Jews felt confident and at home. Like markets around the world, it was also a center for disagreements, insults and fights. Jewish stallholders felt no compunction against trading insults with Christian competitors, importuning potential buyers, manhandling troublesome customers or boxing the ears of the street urchins who filled the marketplace. Tavern-keepers, whose livelihood depended on catering to human weakness, had even less respect for many of their customers, especially those who asked for credit or became drunk and disorderly. Such patrons were unceremoniously shown the door. In short, the meek and mild Jew, cringing before the Gentiles, is very much a fictional creation. (unquote). (John D. Klier, p. 163).

POGROMS: JEWISH SELF-DEFENSE MAKES JAN T. GROSS NOT CREDIBLE ON JEDWABNE  

Klier continues, (quote) From what has been said above, it was not an uncommon event for Christians and Jews to engage in fisticuffs. Indeed, the Jews were not the passive victims of pogrom mythology. Far from running away, the Jews of Elisavetgrad initially defended their shops with crowbars and axes until overwhelmed by superior numbers. Throughout 1881, Jewish communities organized self-defense units, sometimes with the approval of the
In other words, Jewish resistance was a familiar part of pogroms. (unquote). (pp. 164-165). The myth of the violence-averse, helpless Jew has implications for the 1941 Jedwabne massacre, although not mentioned by Klier. Writing in his *NEIGHBORS*, neo-Stalinist Jan T. Gross would have us believe that, other than Germans taking photographs, Poles acted alone. This would mean that the Jews massively and dutifully obeyed their unarmed, tool-wielding Polish assailants, and astonishingly cooperated in the procession into the barn to be burned alive. Moreover, from the forensic evidence, this would also mean that the Jews freely allowed themselves to be sorted into groups, and that, during the entire pogrom process, not a single Jew resisted and got a skeletal injury! Although probably not intended as such, John Doyle Klier's analysis of pogroms in tsarist Russia further exposes the absurdity of Jan T. Gross and his Polonophobic tale. The circumstantial evidence thus alone points to the Germans as the main killers. They were armed, and thus able to induce the Jews to not fight back, and to line up and proceed to the barn where they were burned alive.

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**History and Jewish Historians**  
Baron, Salo Wittmayer  
1964

*Beyond the Cult of the Perpetual Jewish Victim: Jewish-Christian Relations Usually Harmonious. Polish Pogroms Way Overblown*  
Jewish historian Salo Baron has much to say about such things as the definitions of a Jew, the Bible, medieval Judaism, Jewish-Muslim relations, Jewish-Christian relations, and the leading Jewish personages throughout history.  

**JEWISH PASSIVITY--A VALID QUESTION**  
The issue of "Jewish passivity" in the face of Nazi persecution has at times been viewed as an anti-Semitic construct. Baron, in contrast, sees this as a legitimate matter: "Knowing well enough that their end had come, why did they not kill in the process some of their barbarian assailants? These questions are so universally repeated and so basically underlie much of the literature relating to the Jewish tragedy of the Nazi era that all sorts of explanations have been offered for this passive submission." (p. 96).  

**EARLY VERSIONS OF HOLOCAUST SUPREMACISM REPUDIATED. DEBUNKED POLISH POGROMS DRAW "KILL THE MESSENGER" JEWISH IRE**  
When Baron discusses the Nazis' extermination of the Jews, he never uses the terms Holocaust or
Shoah, and never treats this event as a defining moment in either world history or Jewish history. In fact, he frowns upon what may be called the cult of Jews-as-victims whose perpetual-victim status existed even before the Nazi era. It's gotten to the point that pogroms have become dogmas. Referring to himself, he writes: "Time and time again he has also had the perhaps tragic-comic experience of finding the Jewish public sort of enamored with the tales of ancient and modern persecutions. Denying, for example, that any large-scale pogroms had taken place in the territories of ethnographic Poland before 1936 evoked an instantaneous storm of protests not against the alleged perpetrators of such massacres, but against himself for venturing to deny them. Quite evidently, this lachrymose view of Jewish history has served as an eminent means of social control from the days of the ancient rabbis, and its repudiation might help further to weaken the authority of Jewish communal leadership." (p. 88).

**RECIPROCAL JEWISH-CHRISTIAN RELIGIOUS ANTAGONISMS:**

**CHRISTIANS WERE IDOLATERS**

Much has been said about how Christians viewed Jews as the "wrong" religion, whose members might contaminate the faithful, and whose only merit was their potential for conversion. Baron points out that Jews thought exactly the same of Christians, as exemplified by the statements of Maimonides: "On account of their Trinitarian doctrine the Christians are legally in the category of heathens with whom one must not have any dealings on Sunday or, in Palestine, even during the preceding three days. Evidently, living in a Muslim environment, Maimuni could only indulge in the luxury of prohibiting commercial intercourse with the Christian minority during one to four days a week. On the other hand, in view of their qualified approval of the Jewish Scripture, they may be given instruction in its Jewish interpretation, in the hope that they may realize their error and join the ranks for full-fledged Jews." (p. 142).