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most radical accusations of crimes of "Polish anti-Semitism" towards the Jews, nay, they seek the apparent connection of these crimes to Polish Christian roots. In this manner Gross's position is the most typical, by so fanatically attacking Poland and the Catholic Church. Gross in his attempt to erase the truth about the role played by the Jewish communists in the UB, repeats this same but earlier invented concept that apparently if a Jew becomes a communist then he somehow automatically renounces Judaism, and he ceases to be a Jew (page 241), and then separate themselves from their Judaic self, and even feel disdain towards their Judaic heritage (page 242). This is an old gimmick, publicized by among others by Jan Józef Lipski, who back in 1981 came out with a similar attempt to excuse Jews from their responsibility in the role they played in the UB or in the overall building of a Jewish totalitarian base. In his address to the University of Warszawa in March 1968, Lipski stated that "communism means the departure from the Jewish religion and in the same way the separation from the Jewish nation." How very simplistic is this explanation! Therefore a Jew who was a member of the UB, executioner or tormentor was not a Jew, because to be a Jew is to be a Jew practicing the faith of Moses. This type of explanation was told by Jan Józef Lipski, a mason. This is total nonsense, and how contrary to the entrenched by thousands of years of practice of this exceptional to Jews national Jewish identity, that other nations can envy them. It is worthwhile to mention if only in this context, a statement of one of the famous Jewish thinkers of the 20th century, Lord Isaiah Berlin: "I am a Jew simply because you cannot stop being a Jew" (an interview by A. Michnik with sir I. Berlin, *Gazeta Wyborcza* 12-13 August 1995).

Polish writers of Jewish descent, Feliks Mantel, Leopold Tyrmand, Stanisław Krajewski, Andrzej Wróblewski, and Oswald Rufeisen and Stanisław Aronson from Israel have written, that in spite of many grotesque whitewashings of Jews torturing Poles in prisons or condemning others to death, Jewish communists never ceased to be Jewish chauvinists, or to harass Poles because of some extreme national hatred towards Poles.

The testimony by Feliks Mantel was very eloquently written regarding the lies of Jews in the UB as being non-Jews. He simply writes that the Jewish factor of Jewish revenge was concentrated in the UB. Mantel was one of the most impartial of the Jewish writers when writing about the Polish-Jewish relations because he himself observed the birth of the communist government in Poland and therefore a very valuable witness. He was the State Undersecretary of the PKWN (Polish Committee of National Liberation) in the Provisional Government and also in the Government of National Unity, and later he was an official representative of the so called "Peoples Poland" and plenipotentiary minister of Poland in Vienna. He very early in his career recognized the criminal drive of the communist system and did not have any desire to develop his career in this system. In 1948 he chose freedom and remained in the West.

In his book about the relations of Poles and Jews Mantel writes most negatively exactly about this influential group of Jews, who "think in Jewish concepts, in spite of admitting affiliation to Polish communism. They have not found a balance between being Polish and their Jewish origins. They are the revenge seeking people, congregating mainly in the Security Departments, who want to exploit the communist doctrine to uproot and eliminate the active anti-Semitism." (F. Mantel, "Polish-Jewish Relations", Paris 1986, page 13). Therefore they are not some sort of communists who shed their Jewishness as was suggested by Lipski or Gross, but rather "revenge seekers", whose Jewish nationalistic feelings helped them to intensify their brutal chauvinistic actions towards Poles whom they imprisoned. I will quote some definite examples of this criminal revenge towards Poles by the leading Jewish communists who were responsible for the Administration of

Security Departments in enslaved Poland.

One of the most prominent Jewish chauvinistic extremists, and a sleuth of "Polish nationalism and anti-Semitism" and one most responsible for Stalin's crimes in Poland was Jakub Berman, (responsible for an estimated 6,000 deaths and imprisonment of 500,000 Polish Nationals and clergy) who combined his responsibilities for Security in the Political Bureau of Central Committee of the Polish Workers' Party, and later Central Committee of the Polish United Workers' Party with his truly immense influence over the ideological and cultural spheres of life in Poland. (Berman, Bierut and Hilary Minc were Stalin's triumvirate that ruled Poland.) He pursued a very consistent and unyielding fight against many aspects of Polish national heritage. He did all this according to his own rule, that "any flirtation with Polish nationalistic feelings" will lead to "the release of bad Polish ghosts" including anti-Semitism (ref. book by a philosopher Andrzej Walicki, who in other instances was very friendly with our book titled "Imprisoned mind of years ago" Warszawa 1993, page 329). It was Berman who was the first (in 1944) to publicly accuse the AK (Home Army) of alleged cooperation with the Gestapo and called members of the AK, "bandits." He coordinated the preparation of hundreds of political trials, persecution of many thousands from the Home Army rank and file, Peasants Battalions, National Armed Forces, and a relentless systematic fight against the Church. He frequently admonished the directors of the departments in the Ministry of Public Security, that they do not appreciate "the role of the clergy in the sabotage against our Party." He was known for his ruthlessness and cruelty towards political prisoners. Well remembered is Berman's saying to the pardoned prisoners, who later apparently perished due to a death by "suicide" (This statement-death by suicide is a cynical way of explaining the "murders" committed by UB which were publicized as "suicide"). "Comrade Bierut has pardoned you, but I will not pardon you" ("Victims Remembrance", *Solidarity Weekly*, March 14, 2003). Berman with great commitment opposed all attempts to introduce policies that would take into account national values in the policies of PPR (Polish Workers' Party), and he very definitely opposed these type of tendencies in the activities of Władysław Gomułka. He was part of the group that carried on a trail of Gomułka's policies, attacking them as "a dangerous sway towards the national right" in Poland. He led a very intensive policy of Sovietization and Russification of Polish culture, and he strived to totally exterminate the "Polish National Catholic" way of thinking.

A very notorious deputy director of the Interrogation Department of the Ministry of Public Security, Józef Światło (Fleischfarb) personally tortured a number of Polish patriots, and was especially cruel during the interrogations of activists from the defunct National Party. He used to say, while torturing his victims until they fainted: "Now you will remember what it means to be anti-Semitic." It was a well known fact that one of the victims that was interrogated said: "With us our anti-Semitism did not apply torture as does your anti-Polonism" (ref. C. Lechocki, "Political Prisoners in Poland" in 1945-1956, underground publication, *Gdańsk* 1981, page 15).

Roman Romkowski (Natan Grunspan-Kikiel), Światło's superior, in his testimony given on October 10, 1954 stated, that Światło in various situations displayed ever so stronger tendencies to react in a nationalistic-Jewish manner to some personal challenges (ref. S. Marat, J. Snopkiewicz, "People of the Security", Warszawa 1990, page 15).

Another from the select group of conductors of the UB terror, director of the Interrogation Department, Anatol Fejgin, son of Moses, well known for numerous denunciations on "Polish Nationals" even as early as during the Lwów era of 1939-1941 he was known to frequently say in the company of his party colleagues, "We must kill this Polish pride, and shoot down their patriotism" (according to texts by

M. Wyrwich, "Murder in the Church", *Solidarity Weekly* 27 September 2002). Authors of secret underground texts about political prisoners in Poland in the years 1945-1956 C. Leopold and K. Lechicki wrote: "Proof of this felling of hate by the bureaucrats of Jewish descent in the UB towards Polish Nationals was a statement by a major of the UB Wiktor Herrer, section chief in the Ministry of State Security, that he delivered with great passion: 'Our goal is to not only to destroy you physically, but we also must destroy you morally'" (ref. C. Leopold, K. Lechicki, work cited, page 8). This anti-Polish attitude of "the red prosecutor" Helena Wolińska (Fajga Mindela-Danielak - now alive and well in Oxford U.K.) was well described by a court recorder Zygmunt Maczyński in a broadcast program of TVP (Polish T.V.): "Lena Wolińska was especially brutal towards the members of AK, she hated Poles more than she hated Germans" (Special investigation "Procurator in a red skirt" presented TVP I, January 11, 1999). In this context it should be referred to a little known letter of a well known doctor of Jewish descent Ludwik Hirsfeld (Polish microbiologist/serologist co-discoverer of "inheritance of ABO blood type" converted to Catholicism) to Jerzy Borejsza, dated 27 of October 1947. In this letter he deplored that: "the Jewish nationalists hate Poles more than they hate Germans and knowingly or not, they advance towards a pro German belief just as I predicted in my book. I do not stress these observations publicly because I do not want to hurt Jews and spread the abyss that the Jewish nationals are creating between Jews and Poles" (cited from B. Fijałkowska, Borejsza and Rożański. "Causes of the Stalinist rule in Poland", Olsztyn 1996, page 139). One other example... Colonel Mateusz Frydman insulted a prisoner that he was beating with these words: "By what right do you Poles strive for an independent Poland?" (ref: "Three documents detailing the mechanics of the violence and coercion in the years 1945-1947" Parisian Historical Notebooks 1984, No. 47, page 55).

Another aim of these especially hateful attacks by the Jewish UB and Political Bureau members was their fight with the Catholic Church because of their atheistic animosity towards the last and the only barricade defending Polish Nationalism. Stuck forever in my mind is this example of a symptomatic and dreary fight, as told in the collection of memorials "Poles in Russia" by Józef Brancewicz from Białystok. In his entry dated January 16, 1945 he wrote that he was arrested for belonging to the AK and in a town of Świra he was handed over to the local militia which was comprised of at least 50% Jews. There came about this rather sickening incident. Józef Brancewicz recalls: "I recognized in this militia unit a friend from elementary school. He approached me, and hit me few times in the face, and tore off my neck a chain with the medallion of Our Lady of Ostrobrama and stepped on it." There were other more drastic incidents - numerous displays of unhindered terror against Catholic thought and the Catholic clergy: Instances of Clergymen sentenced to death, defamation and imprisonment of bishops and even the Primate of the Millennium. (Cardinal Stefan Wyszyński was imprisoned 25 September, 1953 in Grudziąć, and later in a monastery at Prudnik until October 26, 1956. Wyszyński was called the Primate of the Millennium because during his reign as Primate, Poland in 1966 observed 1000 years of Christianity.) All of this was under the leadership of the most ferocious enemy of the Church in the Ministry of Public Security - the famous Luna Brystygier, director of Department "V" of the MBP (Ministry of Public Security). In light of these facts, how valid are these different opinions of Gross? As if the Jewishness of various bureaucrats in the UB and their great numbers had no influence at all. If the Jews were not there the Poles would do exactly the same as the Jews have done. (ref. "Fear", page 230-236).

Here Gross totally avoids this very important meaning of the impact of anti-Polonism by leading Jews in Security. This Jewish anti-Polonism was Stalin's very efficient tool in his war against Polish

patriotism, the Catholic Church, national heritage, and Polishness. These hundreds of UB members of Jewish descent who were devoid of any scruples in destroying Polishness and Catholicism became more valuable for the Soviets.

Testimonies against Gross's lies

The exceptional gall with which Gross attempts - even in spite of historical truths - to minimize the very significant role of Jews in the UB as well as in the total makeup of public life in the so called "Peoples Poland", forces us to gather a much greater number of testimonies from a larger number of authors. Testimonies on the same subject about which Gross writes... but so much different, with very contrasting opinions.

First let's refer to the very eloquent evaluation of an émigré from 1968, former officer in the Polish Army Intelligence, Michał Checiński of Jewish descent. This author, with expert hands-on knowledge of the situation in Poland after 1944, writes explicitly about the exploitation of Jewish communists by the Soviets in the drive to subdue Poland. In the beginning of his book Checiński turns our attention to a very specific condition that favored the promotion of Jewish communists from the members of Poland's schools during the years 1942-1944: "KGB officers, engaged in the instruction and indoctrination of Polish students, very frequently favored Jews, considering them as being less liable to succumb to being swayed by Polish national or anti-Russian feelings" (M. Checiński, "Poland, Communism, Nationalism, Anti-Semitism". New York 1982, page 11).

Further on in the book (page 63) Checiński stressed: "National minorities such as Jews, Ukrainians and Byelorussians in Poland played a very pronounced role in the brutal action by the Polish Secret Police to quash the native Poles. Jews, especially those with Jewish names or with pronounced Jewish features, would be placed in the most controversial offices (for example, offices responsible for Church affairs or a campaign against the political underground) enabling them to alter the Polish anti-regime feelings into anti-Semitic feelings. Such political maneuvering was applied in all of Eastern Europe where the new governments ruled. Thanks to the backing of the Soviet army they were considered as puppets by the subjugated people." Checiński again stresses this in (cited work, page 64), that the Jews in the UB appeared to: "less likely to succumb to the enticement of Polish nationalism, from which it seemed even the most unimpeachable Polish communists were not free". In this context it is now apparent that it was not by chance that Stalin chose to bet on Jewish communists in Poland against Gomułka in 1948. Checiński in his writing (work cited, page 64) pointed out that Jews returning to Poland were stripped of their belongings and lost their families: "Their loyalty would be to the people, who not only gave them valuable material privileges and gains, but also an opportunity to have revenge on every one, whom they suspected that was co-responsible for the catastrophes, that befell their families".

Here let us also quote some valuable statements from another author of Jewish descent, Stanisław Krajewski, one of the leading representatives of the Jewish minority in today's Poland, and co-chair of the Christian and Jews Council. In his text published under his pen name Abel Kainer in the KOR (Workers' Defense Committee) underground publication *Krytyka*, Krajewski among others wrote: The "majority of Jews remaining in Poland accepted the 'building of socialism'. Majority of non-Jews did not agree with it. However great is this disproportion, it is mainly because, the Jewish community had a particular characteristic: those who were "anti-communists did not stay with it. They emigrated (...)" (ref text A. Kainer: "Jews and Communists", from *Krytyka* 1983, nr. 15, page 194). Let's compare these observations made by Kainer (Krajewski) with the impudent lies of Gross (page 221), as if the pro communist sympathizers among the Jews in Poland "were very few". A. Kainer goes on to say: "... In practice, the reality of reforms was reborn as

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