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Series D. International Relations Activities. 1961-1992.

Box 66, Folder 2, Jewish - Polish relations, 1978-1983.

THE AMERICAN JEWISH COMMITTEE

*Sherwood Sandweiss
The Only Post on Pope-Busch
② RNS - Pope - Busch
return to NT*

date June 6, 1979
to Hyman Bookbinder
from Sherwood Sandweiss
subject Proposed Polish-Jewish Dialogue in Detroit

At your meeting this morning the suggestion of using St. Mary's College in Orchard Lake as a site for a high-level, non-public dialogue between national and local Polish and Jewish leaders, trying to keep the number between 12 and 18, was accepted by all.

Harold Gales, Chapter President, is pursuing this matter with Father Leonard Chrobot, president of St. Mary's College, who attended our Chapter dinner yesterday evening.

You suggested Rabbi Marc Tanenbaum and Irving Levine for AJC and Father Chrobot will have suggestions for the Polish community. We plan to get back to you on this with a tentative target date of Thursday, Sept. 13 or Friday, Sept. 14. We'll keep in touch.

I want you to know that our leadership people were extremely impressed with that breakfast meeting and your own clear tightly reasoned answers to all their queries. Some of your questions for AJC consideration were superbly fashioned for our September retreat, and you know that Harold Gales would like to arrange the retreat back to back with the Polish-Jewish dialogue.

The rest of your visit and successes we'll put in a separate memo. Warmest personal regards.

P.S. the date of the Chapter retreat is scheduled for Friday evening, September 14th through Saturday, September 15th.

SS/bm
cc: Rabbi Marc Tanenbaum
Irving Levine
Shula Bahat
Eugene DuBow
Harold Applebaum

JEWISH AMERICAN / POLISH AMERICAN NATIONAL DIALOG -- JOINT STATEMENT

In an effort to overcome misunderstandings and to promote mutual respect between members of the Polish American and Jewish American communities, a meeting was held today (Thursday, September 13, 1979) on Polish American and Jewish American relations at Saint Mary's College, Orchard Lake, Michigan.

Representatives of Polish American religious and national organizations and the American Jewish Committee engaged in a day-long frank and cordial examination of Polish-Jewish relations from historical, theological, and sociological perspectives. Co-Chairpersons of the consultation were the Rev. Leonard F. Chrobot, President of Saint Mary's College, and Harold Gales, President of the Detroit Chapter of the American Jewish Committee.

Among the major issues of common concern were:

Anti-Defamation Efforts Affecting the Polish and Jewish Communities:

Both groups expressed deep concern over the persistent manifestations in American society of anti-Polish and anti-Semitic slurs expressed in popular culture through negative, hostile, or invidious caricatures or stereotypes which are morally offensive to the dignity of the Polish and Jewish peoples and which do psychological damage especially to young people who are the victims of such defamation.

Both groups expressed their rejection of offensive "anti-Polish jokes" or "anti-Polish humor" frequently perpetrated by the media and particularly by insensitive comedians, and called on responsible media leaders to use better judgement in this regard. Similarly, both groups disapproved any anti-Semitic manifestations in the general culture, including some anti-Jewish manifestations following the recent resignation of Ambassador Andrew Young. The hope was expressed that tension between the Black and Jewish communities would be resolved quickly and that the spirit of cooperation be restored. The participants of the dialogue felt strongly that in our pluralistic society, any breakdown of

communication between any ethnic groups hurts all ethnic groups and the society as a whole.

Given the deep-seated and pernicious nature of historical libels against the Polish and Jewish peoples, the groups considered the launching of a serious scholarly study of the origins and cultural development of anti-Polish and anti-Jewish attitudes in some segments of American society. Once such studies are completed, the groups agreed to carry out a joint educational program whose purposes would be the elimination of anti-Polish and anti-Jewish bigotry from the educational systems, communications media, and popular culture of American society. A task force of respected Polish and Jewish scholars will be designated at an early date to implement this joint project, believed to be the first of its kind in intergroup relations in America.

Holocaust Studies and the History of Polish-Jewish Relations:

Both groups acknowledged that there has been considerable misunderstanding in both the Polish and Jewish communities in the United States and elsewhere over the situation of the Jewish people in Poland, climaxed by the ineffable tragedy of the Nazi holocaust.

It was candidly acknowledged that selective traditions of writing the history of Polish-Jewish relations have developed that have perpetrated misunderstanding and antagonisms, rather than increase understanding. Thus, some Polish spokesmen have tended to emphasize the "golden age" of Jews in Poland during the past 1,000 years, and have concentrated mainly on the saving of Jewish lives by Polish Christians during the Nazi period, while ignoring or minimizing the reality of the anti-Semitism that existed in Poland both before and during World War II.

Some Jewish spokesmen have tended to concentrate on the anti-Jewish attitudes and behavior of Christian Poles both prior to and during the Nazi occupation, while ignoring or minimizing the historic fact that thousands of Polish Christians risked their lives to save thousands of Jewish people from certain death at the

hands of the Nazis. Some Jewish authorities have also given inadequate attention or moral weight to the fact that Poland historically had been a haven at one time for the largest Jewish community in the world, which enjoyed considerable religious, cultural, and economic freedom.

Sharing the conviction that "history must not become a hitching post to the past, but rather a guiding post to a more humane future," the Polish and Jewish leaders agreed to organize a project of Polish and Jewish scholars who would seek to write and publish together an objective joint Polish-Jewish history and other cultural documents that would take into account the respective understandings and sensitivities of both communities in their common pursuit of objective truth.

It was hoped that such joint scholarly publications and conferences would eventually help both communities to modify polemical tendencies and contribute to a deeper and more empathetic relationship in the future, especially among young people, "the next generation" of American Polish and Jewish citizens.

Both groups also expressed the hope that such increased sensitivity and knowledge would be incorporated in Holocaust Studies in our nation's religious and public schools.

The Polish and Jewish leaders also discussed the condition of human rights in various parts of the world, and the need to join hands in standing together against the epidemic of dehumanization in the world, such as in Asia, Africa, Latin America, Eastern Europe, and elsewhere. In particular, both groups agreed to cooperate in studying and acting together to oppose denial of religious liberty, religious education, and freedom to emigrate in Poland, the Soviet Union, and other eastern European countries. A subsequent consultation of Polish and Jewish leaders was agreed upon in order to give more systematic consideration of these shared human rights concerns.

Finally, the Polish and Jewish leaders viewed the elevation of "the Polish Pope," His Holiness Pope John Paul II, as a development of unprecedented

symbolic and social significance to both communities and felt the need to seize this moment as an occasion to try to build a new, creative relationship between the Polish and Jewish peoples that would strengthen common solidarity and fraternal respect.

The Polish and Jewish leaders joined in expressing a warm welcome to Pope John Paul II on his forthcoming journey to the United States and expressed the prayer for God's richest blessing for the success of his visit, which hopefully will redound to the benefit of all the members of God's human family.

The participants in the consultation were:



JEWISH AMERICAN PARTICIPANTS

Robert Amberg, Vice-President
Detroit Chapter, American Jewish Committee
Chairman, Domestic Affairs Committee

Marge Alpern, Treasurer
Detroit Chapter, American Jewish Committee
Chairperson, Interreligious Affairs

Hyman Bookbinder
Washington Representative
American Jewish Committee

Harold Gales, Chairman
Detroit Chapter, American Jewish Committee
Meeting Co-Chairman

Miles Jaffe, Vice-President
American Jewish Committee

Irving Levine, Director
American Jewish Committee Institute on
Pluralism and Group Identity

David Roth
American Jewish Committee Institute on
Pluralism and Group Identity

Sherwood Sandweiss, Area Director
Michigan Chapter, American Jewish Committee
Meeting Recorder

George Szabad, Member
American Jewish Committee National Board
of Governors

Rabbi Marc Tanenbaum, Director
American Jewish Committee Interreligious
Affairs Department

POLISH AMERICAN PARTICIPANTS

Rev. Leonard F. Chrobot, President
Saint Mary's College
Meeting Co-Chairman

Andrew Ehrenkreutz
North American Center for Polish Studies
Ann Arbor, Michigan

John Gutowski, Dean
Saint Mary's College

John Kromkowski, President
National Center for Urban Ethnic Affairs
Washington, D.C.

Eugene Kusielewicz, President
Kosciuszko Foundation
New York City, New York

Rev. Ronald Modras, Professor
Saint Louis University
Saint Louis, Missouri

Leonard Walentynowicz, Executive Director
Polish American Congress
Washington, D.C.

INSTITUTE ON PLURALISM AND GROUP IDENTITY
of the
American Jewish Committee
165 East 56th Street
New York, N.Y. 10022
PL 1-4000

To Marc Tanenbaum.
From the desk of Gary Rubin

For Your Information

Remarks:

This is the letter of invitation
that went out to the lay
members of the Polish-Jewish
committee.

I hope, as agreed to see
you at this meeting.

Gary Rubin

The American Jewish Committee



Institute of Human Relations • 165 East 56 Street, New York, N.Y. 10022 • 212/751-4000 • Cable Wishcom, N.Y.

May 1, 1980

We would like to invite you to an important meeting on Jewish-Polish relations which will take place at the Annual Meeting of the American Jewish Committee in New York.

As you know, a good deal of activity has been taking place on Polish-Jewish relations in the past year on both the local and national levels. We are now moving to coordinate these efforts and to plan for the future. The enclosed memorandum contains a summary of the initial discussions we have had on this topic.

The meeting will take place on Wednesday, May 14, 1980 at 9 P.M. in the Barron South room on the fourth floor of the Waldorf-Astoria Hotel. We plan to set out our agenda for the year ahead and we hope that you will be able to attend.

Sincerely,

Harold Gates
Harold Gates

George M. Szabad
George M. Szabad

nk

80-695-16

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The American



Jewish Committee

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DATE: May 1, 1980

TO: Polish-Jewish Meeting Participants

FROM: Harold Gales and George M. Szabad

The following preliminary statement was worked out at a meeting between Harold Gales, Irving Levine and Marc Tanenbaum:

1. We approve of the idea of a joint staff/lay working group on Polish-Jewish relations.
2. We will attempt to convene this group at the forthcoming Annual Meeting in May.
3. We will develop an agenda that has the following components:
 - A. Jewish-Polish ethnic relations.
 - B. Jewish-Polish religious relations.
 - C. Joint enterprises where ethnic and religious purposes could be merged.
4. We will aim for a follow-up meeting to the Orchard Lake meeting to be held in Washington, D.C. in early November, 1980.
5. This meeting would be an all-day working session between the Orchard Lake participants and additional experts who would be called in on the specific subject matter of the jointly agreed upon agenda.
6. In addition to a working session, we will hold a public luncheon which would involve approximately 100 invitees jointly shared by the AJCommittee and the Polish American community which would include national Polish and Jewish leaders, Washington based communal leaders and political leaders from both communities. It would be the purpose of the Washington meeting to come up with a number of projects that can be carried out both nationally and locally and which would be assigned for administration to both IAD of the American Jewish Committee and to IPGI.

80-695-17

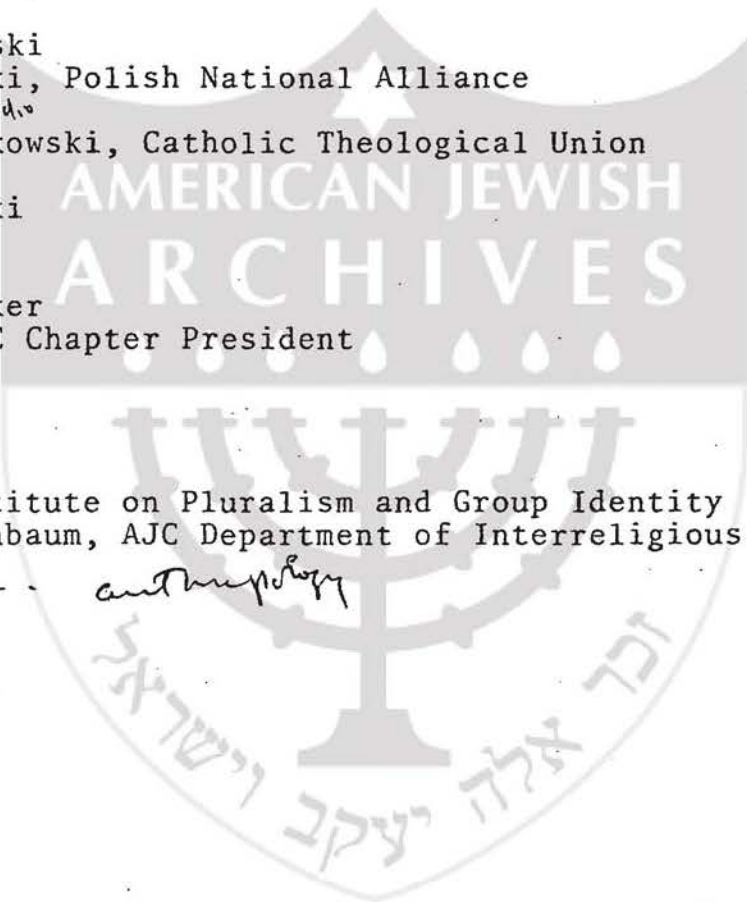
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MAYNARD I. WISNER, Chairman, Board of Governors ■ MORTON K. BLAUSTEIN, Chairman, National Executive Council ■ HOWARD I. FRIEDMAN, Chairman, Board of Trustees ■
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GEORGE M. SZABAD, Westchester; ELISE D. WATERMAN, New York ■

POLISH - JEWISH DIALOGUE

December 12, 1979

PARTICIPANTS

- Richard Adamiak - U of Chic -
Rev. Leonard Chrobot, Saint Mary's College
- Edwin Cudecki, Polish Museum of America - Div For Long - Chic P.S.
- Mary Gembicki - Columbia -
- Mathilda Jakubowski, Special Assistant to the Governor -
Ted Kowalski, Polish American Congress
- Robert Lewandowski - radio TV
Helena LoPata
Kazimierz Lukomski
Aloysius Mazewski, Polish National Alliance
- Lucyna Migala - radio
Rev. John Pawlikowski, Catholic Theological Union
- Anna Rychlinski
Patrica Witkowski
- Emily Alschuler
Rabbi Andrew Baker
Meta Berger, AJC Chapter President
Jerry Biederman
Eugene DuBow
Robert Jacobs
Walter Nathan
David Roth, Institute on Pluralism and Group Identity
Rabbi Marc Tanenbaum, AJC Department of Interreligious Affairs
Stan Neuman - author



cc: Morris Fine
Harold Applebaum
Eugene Du Bow

memorandum

THE AMERICAN JEWISH COMMITTEE

date November 9, 1978
to Rabbi Marc Tanenbaum
from Adam Simms
subject Jan Zaborowski

Fr. John Pawlikowski, of Catholic Theological Union in Chicago, invited me to have lunch with Jan Zaborowski on October 20, and to attend his lecture (see attached notice).

In view of Pope John Paul II's election a few days earlier, it was fascinating to hear Zaborowski's comments on the relationship between Church and State in Poland. His remarks were essentially an explication du texte of Cardinal Vishinski's (?--sp.) remarks during the celebration of the 100th anniversary of the Church in Poland, and he was quite careful to explain that the Church is not, and does not seek to be, a "shadow" government for the Polish Communist Party.

Conversation during lunch, however, was perhaps more fascinating. John and I both learned that Zaborowski is something of a scholar of/on church history during the Holocaust. During an earlier stop on his tour of the U.S., Zaborowski had spoken on precisely this topic at Temple University, and, I believe, met with Franklin Littel. John told me that Zaborowski has a rather devastating "critique" of the churches' reactions, although I was unable to learn myself of the details.

Zaborowski did, however, throw out some comments about Gerald Green's book, "Holocaust," based upon the t.v. series (he read the book, but hadn't seen the series). Essentially, he said, Green's choice of focus--German Jewry--distorts the nature of the event. Whereas the greater portion of German Jewry managed to survive, the greatest impact of destruction was experienced by Eastern European Jewry; i.e., in Poland, Lithuania, etc. In Zaborowski's view, "you can't understand the Holocaust and the question of resistance, or lack of it, unless you understand Hasidism." On this basis, he expressed great appreciation for Raoul Hilberg, and was highly critical of Hannah Arendt, and Gerald Green. (I asked him his opinion of Lucy Dawidowicz's, "The Was Against the Jews," but he hadn't read it.)

It might be worthwhile to do some background on Zaborowski, in the event that AJC wishes to get involved in sponsoring national or international symposia on the Holocaust. He might be the sort of fellow who could help bridge some of the yawning gulfs that exist in this field.

(By the way, and for what it's worth in gauging Zaborowski's role in Poland: He is evidently a figure of some note in Catholic-Orthodox ecumenical relations. He indicated that he had several private interviews with Nikodim, the late Russian Orthodox patriarch. It is Zaborowski's estimate that Catholic-Orthodox dialogue in Poland is nearly non-existent, and will remain so for some time because of visceral

Rabbi Marc Tanenbaum

November 1, 1978

Page 2

memories of Polish-Russian history dating back to tsarist times. However, he thought Nikodim's death was a blow, since the patriarch had privately expressed the opinion that the Orthodox Church had a lot to be forgiven it for its actions in the past.)

For the record, Zaborowski's address and telephone number in Warsaw:

00-422 Warszawa

Ul. Gwardzistow 10a m.17

phone: 29.73.33

Best regards.

AS:dv

Enclosure

cc: Morris Fine

Harold Applebaum

Eugene Du Bow





Department of Historical
and Doctrinal Studies

A PUBLIC LECTURE

"THE ROMAN CATHOLIC CHURCH IN
POLAND: CRITICAL COEXISTENCE"

JAN ZABOROWSKI

NOTED POLISH INTELLECTUAL
AND JOURNALIST.

FRIDAY, OCTOBER 20TH, 1 P.M.
FOUNDERS ROOM (MAIN FLOOR)
CATHOLIC THEOLOGICAL UNION

Mr. Zaborowski has been long interested in Christian-Marxist relations. He has been active in the Christian Peace Conference. His American lecture tour is being sponsored by Christians Associated for Relationships with Eastern Europe (CAREE), a related organization of the National Council of Churches.

December 12, 1979

Polish - Jewish Dialogue

A G E N D A

1. Welcome: Meta Berger, American Jewish Committee
Ted Kowalski, Polish American Congress
Father John Pawlikowski, Catholic Theological Union
2. Discussion Direction:
David Roth, Institute on Pluralism and Group Identity
3. Remarks on the Orchard Lake Conference:
Father Leonard Chrobot, President, St. Mary's College
Rabbi Marc Tanenbaum, Director, American Jewish Committee Interreligious Affairs Department

POLISH - JEWISH DIALOGUE

December 12, 1979

PARTICIPANTS

Richard Adamiak

Rev. Leonard Chrobot, Saint Mary's College

Edwin Cudecki, Polish Museum of America

Mary Gembicki

Mathilda Jakubowski, Special Assistant to the Governor

Ted Kowalski, Polish American Congress

Robert Lewandowski

Helena LoPata

Kazimierz Lukomski

Aloysius Mazewski, Polish National Alliance

Lucyna Migala

Rev. John Pawlikowski, Catholic Theological Union

Anna Rychlinski

Patrica Witkowski

Emily Alschuler

Rabbi Andrew Baker

Meta Berger, AJC Chapter President

Jerry Biederman

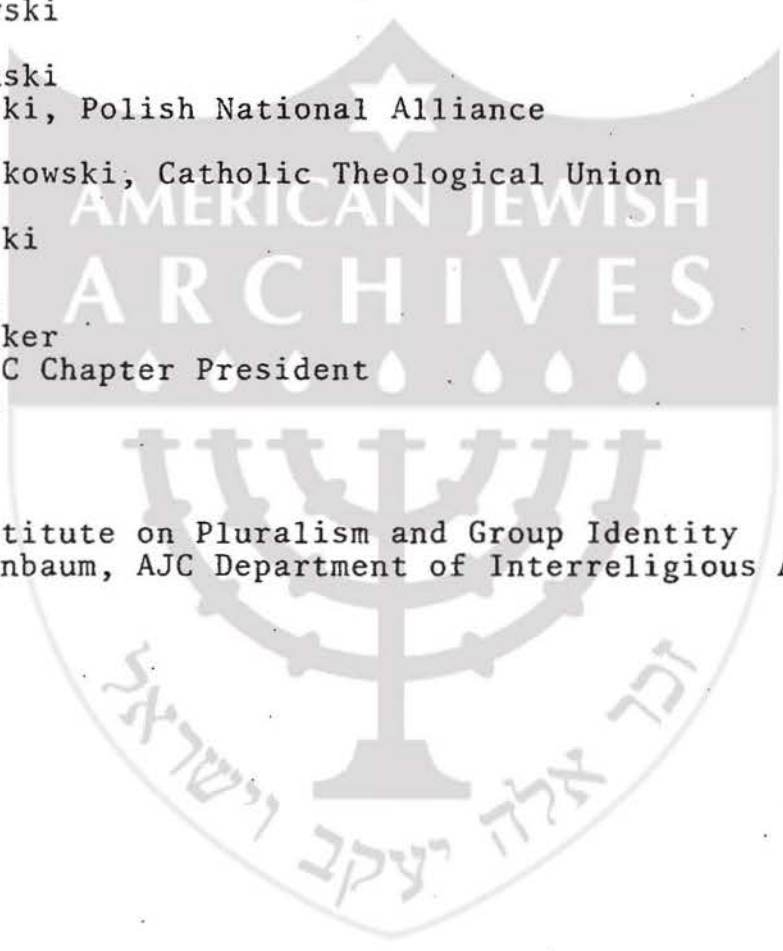
Eugene DuBow

Robert Jacobs

Walter Nathan

David Roth, Institute on Pluralism and Group Identity

Rabbi Marc Tanenbaum, AJC Department of Interreligious Affairs



Yale University *New Haven, Connecticut 06520*

May 29, 1979

DEPARTMENT OF RELIGIOUS STUDIES
Telephone: (203) 436-3536

Rabbi Marc Tannenbaum
American Jewish Committee
165 East 56th Street
New York, New York

Dear Rabbi Tannenbaum:

I am sorry that we did not have more of a chance to speak during my recent visit to the Committee. I believe that Ira Silverstein related to you my concern about the new Polish Catholic Encyclopedia which is being published by the Catholic University of Lublin. In addition to the Polish edition, it is likely to be published in French, German and English and perhaps Spanish. The possible influence of this work for decades to come is altogether obvious. It is therefore with great shock that I report to you that beyond a few totally inadequate articles on such subjects as Martin Buber and Kabbalah and anti-Semitism filled with anecdotes, there is no treatment planned of Jews and Judaism beyond the Intertestamental period. When I questioned the editors on this matter, beyond arguing that what they were including was adequate on this subject, they pointed out that they do not have access to scholars in Poland to deal with these subjects and do not have the hard currency to pay scholars from abroad. Yet when I called their bluff on this matter offering perhaps to recruit scholars who might even forego payment in Zloti, there were no takers. The new and unexpected limelight in which Polish Catholicism finds itself might make it more susceptible to pressure from without. I believe that this is a matter that should be approached with utmost seriousness.

I might inform you that I have brought this matter to the attention of Rabbi Henry Siegman of the American Jewish Congress as well. I am also sending to him a copy of the enclosed memorandum. I do not know what action he plans but please be advised that I have made him privy to the matter and you might therefore want to coordinate your strategies.

Cordially,



Hillel Levine
Associate Professor of Sociology
and Religious Studies

encl.
HL/11

Material on Jews and Judaism in the New Polish Catholic Encyclopedia

Encyclopedias generally summarize the ethos of a cultural epoch as much as they may have influence on successive ones. An encyclopedia of religion published by a church in which the boundaries between the normative and descriptive are not once and for all firmly established may be all the more influential on the attitude of believers.

These influences may be all the more amplified in the New Catholic Encyclopedia which is being compiled at the present time in Poland. This monumental work, the only one of its kind to be edited and published in an East European country, is likely to become a basic source book of information for Catholics in Eastern Europe. With current plans and resources to translate this work into German, French, English, and possibly Spanish, the Polish Catholic Encyclopedia will become a basic reference for untold millions.

For these reasons alone it would be of great concern to the Jewish community that there be detailed and accurate coverage of events and developments in Jewish history. But beyond the influence of the Catholic Polish Encyclopedia, there is additional sensitivity in regard to this issue. Following over a millennium of close, intense, and ambivalent relations between Jews and Christians in Poland ending only with the tragic events of World War II, the histories of these people are inextricably linked. It is therefore with no small measure of concern that Jews will observe the scholarly quality and extent of treatment of topics relating to Jews and Judaism in this Encyclopedia not only in the Intertestamental period but in all periods. If the first published volume is any indication of what is to come, serious readers of the Encyclopedia will be misled by omission. The principal article of the Encyclopedia on antisemitism, to cite merely one example, occupies no more than a page and a quarter. This tragic chapter in Jewish-Christian relations is treated anecdotally. The social and cultural foundations of attitudes which created great tensions between Jews and Christians and in more recent years, provided a receptivity to movements perpetrating the murder of millions of Jewish men, women, and children are not surveyed. This evasiveness stands in contrast to current and important trends in Jewish-Christian relations developing in the West as exemplified in Vatican Councils of the last two decades, which establish greater candor. However this first volume and reports of what is projected for subsequent volumes, fail to treat the sublime as well as the tragic aspects of Jewish-Christian relations. The whole matter is shrouded in silence. The inference of this silence can be as insidious as misinformation.

It is for this reason that the editors and publishers of this Encyclopedia are called upon to reassess the treatment of Jews and Judaism independently as well as in reference to Christians and Christianity. The Jewish community, in wishing success to the producers of this great work offers whatever scholarly guidance that may be of use to the editors in improving this aspect of the Encyclopedia.

June 21, 1979

Mr. Jan Nowak
3815 Forest Grove Drive
Annandale, Va. 22003

Dear Mr. Nowak:

I am very grateful to you for sending me a copy of your statement before the Holocaust Commission on June 7. I was terribly moved when I heard your eloquent words at the time, and was again so moved when I read them this morning. We do indeed are in basic agreement on the issue.

I will be sharing this statement with my colleague (and Commission Advisor) Rabbi Marc Tannenbaum and other New York associates

There is need for closer cooperation between the Polish and Jewish communities, and I hope that we may be able to meet soon and discuss this question. Meanwhile, my best wishes to you and to Mr. Mazewski.

Sincerely,

Hyman Bookbinder
Washington Representative

HB:cw

cc: Rabbi Tannenbaum
Bertram Gold
Irving Levine

JUN 19 1979

Mr. Hyman Bookbinder
Washington Representative
The American Jewish Committee
818 18th Street N.W. Suite 740
Washington, D.C. 20006

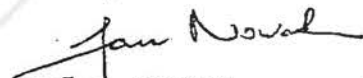
18th June, 1979

Dear Mr. Bookbinder:

Enclosed, please find a copy of my statement before the Holocaust Commission. I read with great interest your letters to Mr. Elie Wiesel of April 26th and to Mr. B. Meed of May 22nd. I can see that we share common concern.

In case you would wish to get in touch with me, please note my address and telephone number.

Sincerely,


Jan NOWAK

1encl.:

3815 Forest Grove Drive
Annandale, VA 22003
/tel. 354 0747/

Statement by Jan Nowak
Representative of the Polish-American Congress
Before Presidential Commission on the Holocaust
June 7, 1979

Mr. Chairman:

I am very happy to be here as a representative of Mr. Mazewski, the President of the Polish-American Congress who was unfortunately unable to participate in this meeting.

The Polish-American Congress fully supports President Carter's initiative and his idea to commemorate 6 million Jewish victims of the Holocaust as well as 5 million non-Jews who were murdered for no other reason than their nationality or race.

We also fully recognize that unspeakable tragedy and sufferings of the Jewish people in the last war were of a magnitude without precedence in the history of mankind.

I saw it with my own eyes and what I saw will remain in my memory to the end of my life. I witnessed not only the Holocaust but also indifference of the Western World. I was the first emissary of the Polish Underground Army who reached London after the Warsaw Ghetto Rising with microfilms of documents, eye-witness accounts of survivors and the last report of ZOB -- Jewish Fighters Organization. I shall always remember a despair of Ignacy Szwarzbart and other leaders of the Polish Jewry in London when the Free World, including their own brothers, refused to believe and to act.

I was asked, however, to express not only support of the Polish ethnic group but also its deep concern and anxiety. I was relieved to hear reassurance in the opening remarks of Chairman Ellie Weisel that this noble venture will not convey a wrong notion that only death and martyrdom of Jews should be remembered while the genocide of remaining 5 millions of other nationalities could be forgotten. Slave nations as "inferior races" were also ear-marked for extermination, and the process was well advanced.

Two million and eight hundred ^{thousand} Poles shared the fate of the Jews and perished in the same camps of Auschwitz, Majdanek, Belsen, not because they resisted the Nazis but because they were born as Poles. Only 600,000 people of Polish nationality were killed in combat as soldiers or members of resistance. Jews, Poles, Gypsies, Ukrainians, Soviet prisoners of war of many nationalities were all human beings. The monstrosity of the genocide was equal regardless of race, religion or nationality of victims.

We deeply regret, therefore, that Americans who have their ancestral roots in Poland and other East European nations that shared the terrible tragedy of the Holocaust with the Jews, were not invited to participate in this Commission and were unable to make their own contribution. We hope and we expect that we shall have an opportunity to take part in the implementation of your resolution.

No other people suffered more through discrimination, prejudice and hatred than the Jews. We share the goal of this distinguished Commission to do all in our power to prevent recurrence of the Holocaust in the future.

It is therefore of vital interest to all of us -- as Chairman Weisel pointed out so rightly a moment ago -- that this monument should not divide, but unite, that it should not be allowed to generate controversy and sense of injustice.

It should not be looked upon in one dimension only as a Jewish undertaking, but should embrace the full spectrum of the American people.

We understand your concern that the Jewish tragedy and its unique place in the Holocaust, if only in terms of sheer numerical weight as well as design of the enemy, should not be diluted.

We do not suggest, therefore, that 6 million Jewish victims should be lost in anonymity of 11 million human beings. In this memorial-museum the first and most honored place should be reserved for the Jewish martyrs who deserve it so sadly. But the Commission should also find place to honor, to identify and to immortalize the tragedy and death of people belonging to other nations and professing other faith.

It is right and proper that not only the victims but also the perpetrators of this monstrous crime and their henchmen, whatever their nationality, should be remembered forever.

Let me however quote the Reverend John C. Damsforth who said in his sermon that "we Christians are expressly forbidden to judge or condemn other people." I believe that no ethnic or religious group can claim exclusive right to judge and condemn the others. Generalization and wrong notion of collective guilt led to anti-semitism and ultimately to Holocaust in the past.

All of us who went through Nazi tyranny, particularly those who were trying to save the lives of their neighbors at the risk of losing their own, have the right to participate in this judgement. Only in this way you can make sure that it will be not only just, but also lasting.

At this very moment Pope Paul John II is in Auschwitz as a pilgrim. He pays tribute and prays for all those who suffered martyrdom and death there.

Let me finish by quoting words from a moving address by the distinguished Chairman of this Commission, Mr. Ellie Weisel:

"The Holocaust was possible because the enemy of the Jewish people and of mankind succeeded in dividing, in separating, in splitting the human society; nation against nation, Christian against Jew, young against old...We must not submit to such temptation now. We must see to it that the memory of the Holocaust draws us all closer together."



PONTIFF PRAISES AMITY EFFORTS
OF JEWS AND POLISH-AMERICANS

CATH-Jews ADL
By Pamela Mendels
Religious News Service Correspondent (7-6-79)

ROME (RNS) -- Pope John Paul II has warmly endorsed the work of a committee set up to foster greater understanding between Polish-American Catholics and American Jews, a spokesman for the committee said here.

Fourteen members of the joint American-Jewish and Polish-American Catholic Committee met privately with the Polish pope at the Vatican.

The committee includes delegates from the North American Studium for Polish Affairs, the Polish-American Congress, the American Council of Polish Cultural Clubs, and the New York-based Anti-Defamation League of B'nai B'rith.

According to Theodore Freedman, an ADL official and a member of the committee, the pope expressed his "special interest and support" for the work of the group.

The committee, he said, also received the pope's endorsement of its first major project -- the establishment of an international literary award in honor of the memory of Januz Korczak, a Polish Jewish humanitarian who died in the Nazi concentration camp of Treblinka.

Mr. Korczak, who would have been 100 years old this year, was a writer, physician, and radio broadcaster well known throughout his native Warsaw as "the old doctor."

He established the city's first Jewish orphanage and later collaborated in the founding of a non-Jewish home for orphans.

His real name was Henryk Goldschmidt, but he adopted the name Januz Korczak as his pen name for his poetry and other literary writings.

In August 1942, though he was offered refuge with friends, he insisted on being deported with the children of his orphanage who had been ordered to Treblinka. He died there in a Nazi gas chamber.

In his talk to the committee, Pope John Paul praised Mr. Korczak as a "rare human being," a "worthy symbol of the work of brotherhood you are undertaking."

"Korczak is an ideal symbol of morality and religion," the pontiff added. "And you have my admiration, my devotion, and my blessing in his important work."

Committee members explained that though Polish-American and Jewish groups have been meeting together for some time, the election of a Polish-born pope in October greatly accelerated cooperation between the two groups.

The committee chose the promotion of the Korczak prize as its first major project, because it was felt that a cultural activity was an appropriate way to reach the Jewish and Polish-American communities.

The history of Polish Catholic and Jewish relations "has not always been happy," Mr. Freedman, the ADL official, noted.

Through the commemoration of a man who was both deeply Polish and deeply Jewish, the committee hopes "to open up channels of communication between two important groups," Mr. Freedman explained.

The Korczak prize will go to two works each year. In 1979 -- the United Nations-sponsored International Year of the Child -- the prize will be awarded to the children's book that best exemplifies the ideals Korczak stood for, and to the best book about children written for parents or for those working with youngsters.



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April 30, 1979

6 MILLION POLISH VICTIMS OF NAZI GENOCIDE DENIED REPRESENTATION ON PRESIDENT'S COMMISSION ON THE HOLOCAUST

On November 1, 1978 President Jimmy Carter established, by executive order, the Commission on the Holocaust, whose purpose is to make recommendations on establishing an appropriate memorial to over 10 million victims of Nazi genocide during World War II.

Regrettably, of the 24 persons named to serve on the Commission, all but four are American Jews. No representatives of the 6 million Polish victims (of which some 3 million were Jews, the other 3 million were Christian Poles) and of at least 1 million other European Christians who died in the Holocaust were included. Thus the Commission, as it is presently constituted, appears to reflect the concern over only the Jewish victims, to the exclusion of all others.

Polish American Congress President A. Mazewski's request to President Carter to appoint at least one American of Polish descent was denied. Mr. Edward Sanders, Senior Advisor to the President, wrote that the President is "unable to add new members" and advised that the Polish American Congress "send in their views on how the Commission can best commemorate the Holocaust."

On April 12, 1979 President Mazewski reiterated his request for representation on the Commission of other than Jewish victims of the Holocaust. "I reiterate again that in order for this Commission to have full credibility and acceptance by all Americans, and particularly by the descendants of the victims, it should include a Christian American Pole and other Christian East Europeans", he wrote to Mr. Sanders.

President Mazewski also wrote to Mr. Irving Greenberg, Director of the Commission, further elaborating the concerns of the Polish-American community. "The Commission falls short of being a truly ecumenical Commission on the Holocaust with wide and effective appeal to all segments of the American Society, and there is no reason why the commission does not have members whose ancestral roots are in Poland and other East European countries which shared the terrible tragedy of the Holocaust with the Jews."

He stressed that this interpretation is supported by the fact that the "Days of Remembrance of Victims of the Holocaust" were established on April 28th and 29th, which dates relate to the Warsaw Ghetto Uprising.

" In fact - wrote President Mazewski - over 10,000,000 people perished in the Holocaust. In round numbers:

Polish Jews	3,100,000
Christian Poles	2,900,000
Other European Jews	2,900,000
Other Nationalities	<u>1,100,000</u>
	10,000,000

" While I do not dispute the heroism of the Warsaw Ghetto fighters, it is Oswiecim, Majdanek, Treblinka, Buchenwald, Dachau, and other mass murder camps that document the mind boggling monstrosity of the genocide perpetrated by Germans during W.W.II. It is in these camps primarily that the overwhelming majority of Jews, Poles and others perished. Identification of the remembrance of the Holocaust victims with the Warsaw Ghetto Uprising, I believe, reduces the full impact of the tragedy."

" Our concern is greatly heightened because of strong and, what I believe, unjustified anti-Polish views of at least one member of the Commission, Dr. Lucy Dawidowicz", Mr. Mazewski emphasized.

He was referring to Dr. Dawidowicz book The War Against the Jews: 1933-1945, in which she wrote: " The Republic of Poland had come into being in 1919, after its representatives had signed a treaty with Allied powers, promising to guarantee the civic and political equality of its minorities, to safeguard their rights as citizens, and in addition, to extend to all minorities the right to establish their own educational, religious, charitable, and social institutions. From the start these guarantees were never fully implemented, and in 1934, they were completely renounced. Pogroms marked the inauguration of Poland's independence and were a recurring phenomenon in the twenty years of independent Poland!"

Sweeping accusations such as quoted above reflect prejudiced views based on distortions of fact, contends in an article published recently PAC Vice-President Kazimierz Lukomski (copy attached). "Of necessity the almost 1,000 years of Polish-Jewish history encompass periods of calm and neighborly relations, intertwined with turbulence and, yes, violence and bloodshed", he wrote. "In evaluating the centuries of Jewish domicile in Poland one has to try to balance the ugly, but sporadic manifestations of anti-Semitism with the prevailing climate, which over the years helped create a substantial, distinct Jewish culture emanating far beyond the borders of Poland!"

In conclusion President Mazewski's letter to Mr. Greenberg offered some recommendations with respect to the establishment of an appropriate memorial to the victims of the Holocaust:

1. Publication under the auspices of the Commission of an all-inclusive, documented history of the Holocaust - the crime of Genocide.

2. Establishment of a national day of observance of this tragic event in mankind's history. " I believe that it is of utmost importance to ensure its truly universal impact - Mr. Mazewski wrote. " Its solemn observance should effectively cut across the religious, racial, national and political spectrum - becoming at the same time a day of national unity, compassion and not withstanding all that we would be commemorating that day - the faith in the ultimate goodness of man!"
3. Erection of monument at a prominent site in Washington, D.C. It should "symbolise both elements outlined above -- remembrance of the victims of the most hideous crime ever committed by man, and of faith in the future. As a wise man observed: true love and compassion are born out the fire of suffering!"



One-sided Recriminations Perpetuate Prejudice.

Kazimierz Lukomski

It appears fashionable among the large and vocal segments of Jewish-American writers to denounce Poland as THE anti-Semitic nation in the world. "Traditional endemic anti-Semitism of Poles"; Polish anti-Semitism "so deep, so constant and so enduring that Nazism by contrast seems an aberration"; "Polish extermination camps" in reference to Oświęcim (Auschwitz), Majdanek and other mass murder camps established in Poland by the Germans; "butcher's helpers"; or claims that the German "final solution" of the Jewish problem was actually welcomed by the Poles—are just a few quotations, chosen at random, to illustrate the point.

Regrettably, prominent Jewish American organizations embrace, and indeed promote these prejudiced, and based on distortion of facts, views concerning one of the most tragic periods of mankind's history.

Thus—

The National Jewish Monthly, published by the B'nai B'rith reprinted under the title "The Resistance" excerpts from Michael Elkins' book *Forged in Fury* (Ballantine Books, 1971). "In Poland," relates Mr. Elkins, "the partisan commanders Lemishevski and Czarni mobilized three brigades of the "People's Guard" to slaughter nearly 700 Jewish fighters who came out of the ghettos of Lublin, Krasnik, Lukow and Wlodawa"; and further he describes as the "unarmed Jews and those who could not fight were driven out to be killed in open fields by the Polish peasants who sucked in anti-Semitism with their mothers' milk."

Sounds dramatic, like some medieval witchcraft. Moreover, if Mr. Elkins was a historian, which obviously he is not, he would know that the "People's Guard" was a communist organization, directed and staffed by Russian trained agents; and he would know that Poles cannot be held responsible for its actions any more than for the actions of the German SS.

Mr. Elkins had more "historical" revelations in store for his readers. All in the same vein. "All over Poland . . . pogroms broke out in almost every town with Jewish inhabitants from the very first day of the invasion," raves Mr. Elkins, referring to the German invasion of Poland in September, 1939. "Polish soldiers who had thrown down their rifles picked up clubs and joined their erstwhile conquerors in beating the brains out of nearly 3,000 of their Jewish fellow citizens within the first three days of the war's beginning," he continues.

Mr. Elkins' book is labeled "non-fiction." I submit that it verges on fantasy.

Summing up Polonia's reactions to NBC-TV's *Holocaust*, an editorial in the *New Horizon*, a Polish-American review published in New York, lists three aspects of the film open to serious criticism:

The first is that "NBC placed the whole Jewish drama within the narrow concept of the Hitlerite attempt to annihilate the Jews. We agree with the opinion that

'Holocaust,' prepared with tremendous effort and expense, would have played a more important role in condemning genocide if it registered even to a small degree, Hitler's crimes against the Poles, Russians, Yugoslavs, Czechs and other Slavic people who were also persecuted and were to be 'next' on the list."

"A second aspect is the attitude of the directors toward the Poles. They showed them only in fragmentary fashion, and from a negative side. The wife of the principal hero of the drama, Dr. Weiss, a Polish citizen, does not want to escape from Berlin to Poland, because 'things are not much better there.' An obvious historical falsification. In Poland before 1939, as throughout Europe, the wave of antisemitism was on the rise, mainly under the influence of Hitlerism.

There might have been excesses here and there, but Poland protected its Jewish citizens. There were no Nuremberg Laws or 'Kristall Nacht' in Poland, or seizure of Jewish property . . . The 'Holocaust' began at the moment when the Polish nation was overcome in an uneven struggle.

But the Poles did not take part in the extermination of Jews. The scene of the execution of Jewish women in the Ghetto by a platoon of soldiers in Polish uniforms is historically false."

This falsification is not rectified by the fact that in the last part of the serial it is said about this unit dressed up in theatrical uniforms that they are 'Lithuanians.' The average viewer did not catch this, but could only see the glitter of Polish eagles on the ludicrously enlarged four-cornered cap. Let us say that the execution scene in the film is anonymous. But in Green's book there is no doubt. He writes: "The Jewish police refused to perform the execution, so some Poles from outside were ordered to do it."

Green's whole book is filled with such falsifications. He did not notice . . . that the Home Army supplied arms to the Ghetto, although it had very little of them in the underground struggle. He did not write that a unit of the Home Army fought alongside the Jews in the Ghetto, and

does not mention how many thousands of Jews were saved from death by Poles, who thus risked their own lives at the hands of the Nazis, since the punishment for helping Jews was death. Naturally, as in every war, there were human hyenas preying on the tragedy of the Jews. But how many Jews survived the dreadful drama precisely because of the help of the Poles? Neither Green's book nor the NBC serial took any note of this!"

"And now for the final aspect. Neither Green's book nor the NBC show paid the slightest attention to the Poles' struggle against the Germans. There is a fragment about the Yugoslav underground army, the Jewish, the Russian; there is a charming portrayal of a Czech-Jewish woman, there is a noble German woman, the unyielding wife of a Jew, Inga. . . . The fighting and suffering of Poland is absent, as if it had not existed. But it was a common tragedy. Two million Poles died alongside the Jews in the struggle against the Germans in Hitler's extermination camps."

"Holocaust" made a deep impression in American public opinion. That is why falsifications, omissions and distortions by the authors and film directors are evoking a negative reaction among the Polish-American group," concludes *New Horizon*.

Even more recently, the American Jewish Committee distributed a statement Pope John Paul II and the Jews, by Rabbi Marc H. Tanenbaum, its national interreligious affairs director. Quoting Maciej Jakubowicz, president of the Jewish religious communities in Poland, who told Rabbi Tanenbaum that "we know of no case where Cardinal Wojtyla or the Krakow Church was associated with any instances of anti-semitic or other prejudicial statements or actions regarding the Jewish people" and other sources, Rabbi Tanenbaum gives Pope John Paul II tentative approval.

Then he goes on to say: "Granted that this data is skimpy and impressionistic, it should nevertheless serve to allay some of the widespread anxieties that clearly exist in the Jewish community about "a Polish Pope." Those anxieties are based on the nightmarish experience with anti-Semitism in Poland that Dr. Lucy Dawidowicz summarizes in her landmark study, *The War Against the Jews 1933-1945*, in these words:

"The Republic of Poland had come into being in 1919, after its representatives had signed a treaty with Allied powers, promising to guarantee the civic

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and political equality of its minorities, to safeguard their rights as citizens, and in addition, to extend to all minorities the right to establish their own educational, religious, charitable, and social institutions. From the start these guarantees were never fully implemented, and in 1934, they were completely renounced. Pogroms marked the inauguration of Poland's independence and were a recurring phenomenon in the twenty years of independent Poland."

Rabbi Tanenbaum then continues: "Before the outbreak of World War II, about 3.3 million Jews lived in Poland, constituting the second largest community in the world. Today, there are about 5,000 Jewish survivors in Poland, most of them aged and infirm, a tragic remnant of the Nazi havoc and anti-Semitic pogroms they suffered in the country in which Jews had lived for nearly a thousand years."

Thus, Rabbi Tanenbaum equates Nazi holocaust with Polish anti-Semitism, as seen by Lucy Dawidowicz. The American Jewish Committee obviously agrees.

* * *

Of necessity the almost 1,000 years of Polish-Jewish history encompass periods of calm and neighborly relations, intertwined with turbulence and, yes, violence and bloodshed. Generally, the periods of calm coincided with the years of stability and cultural and economic development of the Polish kingdom, while the rise of anti-Semitic feelings may be associated with the times of divisiveness, wars and internal stresses.

In evaluating the centuries of Jewish domicile in Poland one has to try to balance the ugly, but sporadic manifestations of anti-Semitism with the prevailing climate, which over the years helped create a substantial, distinct Jewish culture emanating far beyond the borders of Poland.

"Not only did Poland offer a physical setting whereby the Jew was able to save life and limb as an individual," wrote Rabbi Mordecai Simon, Executive Director of the Chicago Council of Rabbis, "it also afforded a setting whereby the Jew was able to maintain his identification in his distinctive traditions and way of life."

Thus, since the Statute of Wislica granted Jews equal protection in law in 1347, scores of thousands of Jews persecuted in Western Europe sought and obtained refuge in Poland. As late as 1918-20 Poland opened its borders to some 100,000 Jews fleeing the terror of the Bolshevik revolution, and again in the 1930's admitted several thousand Jewish refugees from Nazi persecution.

Since 1530 Jewish publishers were active in Krakow, where a series of important Jewish books appeared, such as an imitation of Maimonides and a Hebrew edition of the Pentateuch. Internationally known Jewish academies existed in Brody, Lwow,

Lublin and Krakow. Many distinguished rabbis in Europe of that time were natives of Poland. Hasidism and modern Yiddish evolved in the 18th century Poland. The Yiddish Scientific Institute was first established in Wilno in 1925.

* * *

Prior to World War II the Jewish community in Poland numbered 3,300,000, 12% of Poland's population. Jewish intellectuals, businessmen and professional people played a significant role in the affairs of the nation. Indeed, it was estimated that the Jews shared some 30% of Poland's national income. By 1937 some 250 periodicals and over 700 books were being published annually by Poland's Jewish community.

All of this in spite of the fact that the 1930's did witness a rise of anti-Semitism in Poland. It manifested itself in student efforts to enforce segregation, at some universities, economic boycotts in efforts to reduce Jewish preponderance in commerce and sporadic violence, limited loss of life and destruction of some Jewish property. On the whole, hardly a picture of a persecuted and intimidated minority.

And so we come to the holocaust of World War II. Again there is a significant record of assistance which the Poles rendered to the Jews. In face of the death penalty imposed by the Germans (in Poland only) on anyone who as much as offered a Jew a piece of bread, thousands of Jews were being hidden and fed in an effort to save them from their Nazi henchmen—not as an act of heroism, but of simple, human compassion.

Further (unique in the whole of occupied Europe), an underground Council for Aid to Jews, financed by the Polish Government in Exile, had some 20,000 Jews under its care. Simultaneously, the Polish Government repeatedly warned the free world of the impending disaster and appealed for Allied action to avert it. But the free world, including some influential Jewish leaders, wouldn't listen.

* * *

It is estimated that between 50,000 and 100,000 Jews survived the German genocide in Poland. Of this total, comparatively few were liberated from concentration camps. The rest owe their lives to the assistance given them by Poles.

Anyone familiar with life in German-occupied Poland knows that to provide shelter, food or medical aid to one person under conditions of total secrecy required cooperation of several people. It is then reasonable to estimate that at least a quarter million Poles were actively involved in efforts to assist the Jews to survive, risking immediate execution.

The Jewish Historical Institute in Warsaw has identified (through 1968) 343 Poles executed by the Nazis for aiding Jews. No one really knows the exact number.

Further, according to the Institute's records over 300 Poles and whole families were decorated with Yad Vashem Memorial Institute's "righteous among nations" medal honoring people who helped Jews during the Holocaust. During last spring's ceremonies commemorating the Ghetto Uprising 19 more Poles were decorated with this medal. Certainly, the number of Poles who helped the Jews exceeded by far those who indulged in Jew killing and denunciation. And it is of significance that several of the latter were executed as traitors on orders of the Polish Underground authorities.

Then there is the question of arms supplies to the Ghetto. It is a fact that the Polish Home Army supplied only a limited number of weapons to the Jewish Fighting Organization. But how much equipment did the Home Army actually have?

It is estimated that at the outbreak of the Warsaw Uprising on August 1, 1944, over one year later, only approximately 10% of the Home Army membership of about 40,000 carried some weapon: a carbine, revolver or a hand grenade. How many could have been spared? And even if twice, or three times more were supplied, would it have effectively helped, or just prolonged, the heroic struggle of Jewish fighters?

Finally, it must be noted here, that Polish Home Army undertook several armed actions designed to help the Ghetto fighters, suffering at least eight dead and several wounded.

* * *

Thus, the crucial question "Did the Poles do all they could to help the Jews?"

But then, how do you help people who are themselves resigned to passively accept their fate? In describing the heroic efforts of the handful of Jewish fighters, Mr. Elkins depicts the passive, resigned attitude of the Judenrat-led Jewish Ghettos.

"And there was Warsaw," he relates. "Above all there was Warsaw. Here there were eight hundred Jewish fighters, and it took three times that many SS troops and a hundred demolition experts, a battery of field artillery, and four tanks to pull the ghetto down. It took them thirty-three days to do it." True. And heroes they were—all eight hundred of them. But what about the remaining thousands of Jews in the Warsaw ghetto who never had the will to resist?

Yes, I suppose that Poles could have done more and many more lives could have been saved, especially if the Jews of Poland were determined to fight for their lives and if the free world, including some Jewish leadership, did all they could to help. But it was not so.

As it was, the Poles (themselves locked in a deadly battle for their national survival) did a lot.

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But apparently the American Jews are not interested in objective analysis. It is significant, for instance, that two books documenting help given Jews by Poles (HE WHO SAVES ONE LIFE, Crown Publishers and THE SAMARITANS: HEROES OF THE HOLOCAUST, Twayne Publishers) did not merit review in many of the major American Jewish publications. Instead, they seem to prefer to vent their frustrations in sweeping accusations like those quoted at the beginning.

And finally, the 1968 purge of Jews from the Communist hierarchy in Poland which produced a new wave of anti-Polish outcry on the part of the Jews of America.

It is a fact that, though the list of the 1968 purge victims contained several Polish Communist leaders, the majority of them were Jews.

However, it must be pointed out that Jews played a very prominent role in the Communist Party of Poland: Hilary Minc, virtual dictator of Poland's economy; Jakub Berman, confidant of Stalin and until 1956 Vice Premier with overall responsibility for the Ministry of National Security (no less notorious for its terrorist activities than the Gestapo or the Soviet NKVD); Berman's top lieutenants Rozanski and Fejgin; Adam Schaff, chief party theoretician; Jerzy Borejsza, czar of the publishing field; Skrzyszewski and Modzelewski, both former ministers of foreign affairs.

These were some of the top Jewish leaders of Polish Communism, Moscow-trained members of the policy-making party's central committee, who were thus responsible for the establishment of Communism in Poland.

• • •

The Moscow oriented and Moscow directed Communism is anti-Jewish and anti-Israel. Shouldn't then these Jews, dedicated Communists, who used their talents and energy in the service of Communism, be criticized and condemned rather than defended? In the same way any good Pole condemns people like Bierut, Gomulka, Moczar or Gierek. And in all seriousness, why should this typical Communist inter-party strife be proclaimed as a "traditional Polish anti-Semitism?"

Indeed, the sympathy and admiration of the Polish people for the people of Israel, which manifested itself very strongly during and after the Six-Day war, represented the spontaneous and true feelings of Poles, causing considerable embarrassment to the Polish Communists who in conformity with the Soviet policy denounced and broke off diplomatic relations with Israel.

Such, in a very brief outline, are the two sides of the coin. As a Pole, I feel a sense of accomplishment over the record of almost ten centuries of Polish-Jewish relations; a feeling muted only by the realization that it came to an abrupt end



in so tragic and devastating circumstances.

As an American, I regret that continuous recriminations and one-sided accusations tend to perpetuate prejudice and divisiveness—so very harmful to the fabric of today's society.

° Note: The British Broadcasting Corporation eliminated this episode. Replying to a memorandum from the Polish Veterans of WW II Assoc. (SPK), Sir Michael Swann, BBC's Chairman of the Board of Governors wrote: "We were aware that scenes in the film showing people in Polish Army uniforms helping the Germans in various ways (notably in the execution in the Warsaw Ghetto) were historically inaccurate and they were, therefore, edited out before the film was shown by the BBC."

Hebrew -> Asc - Jewish-Polish M-8
9/1/73

August 9, 1979

Sherwood Sandweiss

Marc H. Tanenbaum

Thanks for your memo on the Jewish-Polish dialogue.

I would suggest that we extend an invitation to Bob Jacobs, chairman of our IAC.

In particular, I would suggest that we invite George Szabad, who was born in Poland. George has been collaborating with me in laying plans for organizing a national conference of Polish Catholics and Jews examining the interaction of both communities from historical, theological, and sociological perspectives.

If these suggestions are acceptable to you, I would be glad to talk to Bob and George directly.

Best wishes,

MHT:RPR

cc: Hyman Bookbinder
Irving Levine

Harold Gales
cc: Harold Applebaum
Eugene DuBow
Ira Silverman
Seymour Samet
David Roth
Will Katz
Shula Bahat

THE AMERICAN JEWISH COMMITTEE

date August 2, 1979

to Rabbi Marc Tanenbaum, Hyman Bookbinder, Irving Levine

from Sherwood Sandweiss

subject Jewish-Polish Dialogue at Orchard Lake College
Thursday, September 13, 1979

Chapter president Harold Gales has informed me of his discussion with Dr. Gutowski at Orchard Lake College, that he had arranged for the following people to be present with the three of you on Thursday, September 13, beginning at 10:00 am, Orchard Lake College campus, just outside Detroit:

Rev. Dr. Leonard Chrobot, president, St. Mary's Orchard Lake College

Dr. John Kromkowski, president, National Center for Urban Ethnic Affairs

Dr. Eugene Kusielewicz, president, Kosciuszko Foundation, New York, N.Y.

Mr. Aloysius Mazewski, president, Polish American Congress &
president, Polish National Alliance, Chicago

Rev. Dr. Ronald Modras, professor of Theology, St. Louis University

Dr. John Gutowski, Dean of St. Mary's Orchard Lake College

You will recall that we asked you earlier if you planned to invite the respective chairpersons of your national committees, e.g. Emily Sunstein, IPGI, Robert Jacobs, chairman of Interreligious Affairs (Miles Jaffe), past chairman Interreligious Affairs and vice-president of AJC).

For Detroit we assume that chapter president Harold Gales and local staff would be present.

As Harold Gales pointed out earlier, the Polish leaders have indicated a concern with defamation of Polish people, the holocaust project in America, and other issues of common concern.

Please respond at your earliest convenience indicating whether you have any reservations on the program people mentioned for either the Polish community or our own AJC.

Finally, are there any things we should be doing in preparation, e.g. hotel reservations-dates, etc.

Regards.

Woody

memorandum

Richard Adamiak
1545 East 60th St.
Chicago, Ill. 60637

12/5/79

Norman Podhoretz
Editor, Commentary
New York, New York

Dear Mr. Podhoretz:

I am submitting the enclosed manuscript to you for publication on recommendation of my friend and faculty advisor Professor Edward Shils. He suggested that I also send copies to Arnaldo Momigliano and Saul Bellow.

I am also sending a copy to Professor Paul Meier of this university; he has read a draft of the eighty page monograph "Polish-Jewish Relations in Jewish Holocaust Historiography," from which this essay is taken.

The essay is substantially complete although it is in need of some stylistic improvement. I have tried to keep it to the shortest length consistent with accuracy; it could easily be expanded if required.

All suggestions would be most welcome.

Many thanks and best wishes,

Sincerely,

Richard Adamiak
Richard Adamiak

Lucy Dawidowicz's War Against the Poles

Richard Adamiak

This is an analysis of the portrayal of wartime Polish-Jewish relations in The War Against the Jews by Lucy Dawidowicz, a work which is regarded as authoritative and which has had a very wide distribution. First published in 1975, it went to three printings in clothbound format and has gone to at least four printings in paperbound. It met with laudatory reviews in all quarters and was selected by four bookclubs: Book-of-the-Month Club, History Book Club, Commentary Library, Jewish Publication Society of America. It is listed prominently in the bibliography of "A Viewer's Guide to Holocaust" and was thus used to substantiate the accuracy of the movie "Holocaust". The author is a member of the President's Commission on the Holocaust.

Notwithstanding its other merits, the work's account of Polish-Jewish relatives is highly inaccurate. This is the first thesis of this essay. The second thesis is that its inaccuracies are attributable to the willful and systematic suppression of important evidence by the author. This is a serious allegation. To remove any trace of ambiguity: the claim is not that the author overlooked available sources, but rather that she suppressed evidence in sources known to her, referred to by her, and listed in her bibliography.

In her preface the author disavows any intention to make "moral judgments" since "the Jews during the Holocaust were, alas, merely human, saints and sinners, imperfect earthlings". Since the historian "can never quite know men from the inside" the author will not judge, not even "the handful of Jewish leaders who have been changed by survivors and scholars with criminal behavior." In short, she "tried to present what actually happened."¹ Not an Actonian position, but surely a defensible one if implemented systematically. But it is not; the Poles are judged, and the evidence in their favor is suppressed.

For example, it is well known to students of the subject that the official Polish underground Home Army supplied few arms to the Jewish fighters of the 1943 Warsaw Ghetto Revolt. The question is its motivation. Dawidowicz writes that when the Jews applied to the Home Army for arms few were provided and "the question was not just military, but political, and it was exacerbated by pandemic Polish anti-Semitism".² No military motive is given by Dawidowicz, although she knew from at least one of her sources that there was a real military motive. According to Vladka Meed's On Both Sides of the Wall, the Home Army "feared that the planned insurrection in the ghetto would spread to the Poles before the time and conditions were propitious".³ According to another of her

¹Lucy Dawidowicz, The War Against the Jews: 1933-1945, (New York: Holt, 1975), xvii.

²Ibid, p. 319.

³Vladka Meed, On Both Sides of the Wall, trans. by S. Meed (New York: 1979), p. 133.

3

sources, Ber Mark, the aim of Anielewicz was not to die in the ghetto, but to spread the fight into the city proper: "he and the others hoped that all Warsaw would respond to the shots in the ghetto, and revolt would spread throughout the city".¹ Thus the author knew what the military motive was but she failed to state it, giving the impression that "pandemic Polish anti-Semitism" was the major factor. She provides somewhat more information regarding the political motive: the Home Army agreed "to provide some arms if the resistance organizations would take a loyalty oath that in the event of war between Poland and the Soviet Union, they would not use those arms on the side of the Red Army."² By itself this seems a preposterous demand, but the author knew that the demand had some basis in experience. According to another of her sources, Emmanuel Ringelblum, there was a dramatic diminution of Polish anti-Semitism on the eve of the war, which continued after the outbreak of hostilities: "The feeling of harmony and cooperation in defence of the country spread throughout all classes and strata of the country."³ For criminal elements among the Poles it was "business as usual" even during this period. Also, the Germans

¹ Ber Mark, Uprising in the Warsaw Ghetto, trans. by G. Freidlin, (New York: 1975), pp. 17, 94-95; translation from the 1963 Yiddish edition used by Dawidowicz.

² War Against the Jews, p. 319.

³ Emmanuel Ringelblum, Polish-Jewish Relations During the Second World War, ed. by J. Kermish and S. Krakowski, trans. by D. Allon and D. Dabrowska and D. Keren (New York: 1976), p. 25.

4
began an intensive anti-Semitic campaign and "the anti-Semitic campaign" and "the anti-Semitic feelings were intensified after the return of thousands of Poles from the territories that were first occupied by the Soviets and later by the Germans, with their stories of atrocities committed by the N.K.V.D. (itself described as Jewish, of course); atrocities like Katyn, in spite of the many Jewish names on the list of the victims...Mass pillage of Jewish shops and homes began".¹ And this was known to the author, as well as the fact that many Jews in Eastern Poland greeted the Soviets very enthusiastically.²

By suppressing evidence known to her "pandemic Polish anti-Semitism" stands forth as the motive sweeping all else before it. Here is the reconstruction of Isaiah Trunk, based on the same evidence known to Dawidowicz:

"The military leadership in the occupied country (i.e., the Home Army) held firmly to his policy of not aiding the Jewish underground with arms, ignoring the specific instructions of General Wladyslaw Sikorski's staff in London... One of the reasons for this policy was the general position of the official leadership of the Polish underground during this period, which was to avoid mass armed encounters with the German occupier at any price, its motto being "Wait with your gun at your side." It was afraid that an organized Jewish uprising in the ghetto would spread and involve the urban Polish population. Secondly, the ghetto had the reputation in these circles of being a nest of Communist infiltration, and it was feared that arming the ghetto would be tantamount to arming Communist groups...Systematic of the intensity of the Polish hatred of the Germans was the virtual disappearance of surface anti-Semitic feelings during the first embattled month of the war....But this buried anti-Semitism soon surfaced again. The resurgence of open anti-Semitism came about mainly because of exaggerated and tendentious reports about the behavior of Jews in the eastern

¹Ibid., pp. 39-40.

²Chaim Kaplan, Scroll of Agony (New York, 1965), pp. 49-50, 71, 77, 89-90.

part of Poland occupied by the Soviets. At the time of the Soviet annexation, some Jewish Communists had behaved in a tactless and even treacherous manner, indulging in triumphant greetings, infiltration into the Soviet occupation apparatus and informing to the NKVD on regional Polish and Jewish bourgeois and Socialist leaders. In addition, the Jewish population generally welcomed the Soviet occupation, which temporarily saved it from the danger of falling under Nazi rule. These facts were portrayed to the Polish population by returning refugees and by the anti-Semitic, pro-Nazi, and right wing underground press as proof of the old anti-Semitic slogan about Zydo-Komuna ("Jewish Bolsheviks")... There was also a third reason: the growing influence of reactionary and anti-Semitic circles in the Polish underground movement as the German-Soviet front began to move into Polish territory. This strengthened anti-Soviet attitude was clearly expressed after the Germans raised charges in 1943 of the Katyn Forest massacre, and the breaking-off of Soviet-Polish, diplomatic relations in the summer of 1943. 1

This same clear and accurate account could have been rendered by Dawidowicz on the basis of evidence known to her. In addition, she knew that several Polish resistance groups, including elements of the Home Army, undertook various actions to aid the Jewish fighters. Many of these are recorded by Mark, who is one of her major sources; for example:

The Polish groups of Major Iwanski provided it (The Jewish Military Organization) with much weaponry and ammunition — especially grenades and machine guns. Such aid was also received through another source: a Polish democratic underground organization called Arpad,"... On April 27, "the heaviest fighting of the day took place on Muranowski Square...Significantly, there Poles fought side by side with Jews...Twenty-four Jewish fighters were killed, among the Poles, Iwanski's brother, Waclaw was killed, and his son wounded." 2

¹ Isaiah Trunk, Jewish Responses to Nazi Persecution (New York, 1979), pp. 45,48.

² Mark, Uprising, pp. 10, 58-59; for other examples of Polish assistance: pp. 6-8, 11-12, 33, 49, 61, 73-5, 86, 93-95, 105-06, 111-112.

This, and much more, was known to the author, but she suppressed it all.

This pattern of suppression is systematic. For example, she devotes over 100 pages, about one quarter of her book, to life in the ghetto. For this one of her major sources is Ringelblum's Notes from the Warsaw Ghetto. About thirty of its entries bear directly on Polish-Jewish relations during the ghetto period; most of them portray the Poles favorably, in whole or in part:

"Nowodoski and other anti-Semitic lawyers are in prison because of the Jews. They were called in and asked what their attitude was toward the Jews. Replied that the question was no longer a current issue." 1

"Heard that, when Posen was taken and the Jews evicted, the Polish populace accompanied them, particularly the old folks, with tears in their eyes. In Lodz on the other hand, there was no evidence of any sympathy from the Polish populace when the Jews were being driven into the Ghetto." 2

"Many Jews give their things to Christians to hide for them, but frequently the people they have given them to don't wish to return them". 3

"Heard a number of instances of Polish customers sending packages with means of substance to the Jewish merchants they used to deal with... The packages are in payment of the debts they owe to the merchants. Heard moving stories in this connection". 4

"Saw this scene today: Students from Konarski's high school are beating Jews on the street. A few Christians stand up against them and a crowd gathers. These are very frequent occurrences, where Christians take the sides of Jews against attacks by hoodlums. That wasn't so before the war." 5

¹Notes from the Warsaw Ghetto (New York: 1974), p. 36.

²Ibid., p. 45; ³Ibid., p. 52; ⁴Ibid., p. 67.

⁵Ibid., p. 68;

7
"The righteous Gentile cursed out the Polish police chief of Grochow for putting the Malutzim in prison; made him personally responsible if a hair of their heads was touched. Bought a Dutch cow for them. Has great feeling for the Jews who work on the land." 1

"On the first day after the Ghetto was closed, many Christians bought bread for their Jewish acquaintances and friends. This was a mass phenomenon." 2

"Heard that here have been demonstrations in the last few days in Polish cities, the demonstrator's slogan: 'No Jews in Warsaw.' But heard at the same time that sermons have been preached in all the churches urging Christians to forget their misunderstandings with the Jews. On the contrary, the Jews are to be pitied because they are immured behind walls." 3

"Heard from a Jew in Glownow, that the peasants hid the local Jews for the whole winter; there wasn't a single case of a Jew coming into a village and leaving without a sack of potatoes." 4

"Mr. Isaac estimates the percentage of saintly Gentiles in Starograd at 95 percent." 5

This is a representative sample, and the reader may easily verify it. Not even one of these was included by Dawidowicz in her lengthy portrait of ghetto life; all are systematically suppressed in favor of "pandemic Polish anti-Semitism". She also knew from Vladka Meed that Ringelblum himself was later rescued from Trawniki by one Pole and hidden by another Pole who was also hiding thirty other Jews.⁶ She knew from the same source, and from others, that "Decrees were issued several times on the Aryan side threatening the Poles with heavy prison

¹Ibid., p. 76; ²Ibid., p. 86;

³Ibid., p. 117; ⁴Ibid., p. 137

⁵Ibid., p. 170.

⁶Both Sides of the Wall, pp. 209-210.

8

sentences or capital punishment for hiding Jews voluntarily, facilitating their escape, or affording them aid of any kind."¹ Surely this measure is curious in a land of "pandemic anti-Semitism". She also knew that the death penalty had been inflicted on Poles for aiding Jews. She knew all this from several of her sources yet suppressed all.

She also had at her disposal, and used, Righteous Among Nations, edited by W. Bartoszewski and Z. Lewin (London, 1969). The former was a member of the Council for Aid to the Jews and was awarded the "Righteous Among the Nations of the World" medal by Yad Vashem. Lewin was one of the Jews saved.

In his valuable introduction to Ringelblum's Polish-Jewish Relations, Joseph Kermish describes this work: Righteous Among Nations"constitutes the first serious, documented attempt in Polish historical literature to present to the reader the effort made by part of the Polish public to extend aid to the Jewish population...the editors had recourse, first and foremost, to the testimony, memoirs and accounts of Jews who were helped, in one fashion or another, by Poles. 2

Dawidowicz not only did not present even a shred of the evidence contained in this compilation, but disparaged the work in a footnote as "a complacently tendentious and self-serving work".³

There are ~~a few~~ representative samples, from the 800 page work:

¹Ibid., p.152.

²Ringelblum, Polish-Jewish Relations, p. xxxi.

³Dawidowicz, War Against the Jews, p. 435.

"Monsignor Godlewski...once a militant anti-Semitic, a priest professing anti-Semitism in sermons and in writing, but when fate made him an eyewitness to the abysmal depths of Jewish oppression and squalor he cast away his former attitude and dedicated the whole ardor of his priestly heart to the Jewish cause." 1

"The death penalty for hiding or helping a Jew took effect in 1942...people found guilty of sheltering or helping a Jew were usually executed on the spot, without a trial, beaten to death in Jail, or hanged publicly." 2

"When everybody was on the train, they closed and sealed the wagons and put guards around them. The wretched people in the wagons, crowding and frying in the heat of the sun, implored the merciless guards to bring them water. But these could not be moved by human suffering. On one occasion a man came out of a group of Poles watching a scene; he was holding a receptacle of water in his hand and was coming up to the wretched, penned up people in the wagons. An SSman noticed him, pointed his gun at him and fired. This man, unable to watch people suffering from extreme thirst, wanted to help them, but he was killed." 3

"Michael Klus, a policeman functioning in Cracow and, at the same time, member of the Home Army's counter-intelligence, was arrested and killed by the Nazis for procuring forged documents for hiding Jews." 4

All of the above are from Jewish accounts. The author's suppression of evidence extend to even isolated details. She states:

"At the time the ZZK was being formed, Jan Karski, the liason officer between the underground in Poland and the Polish government-in-exile, met with Leon Feiner, Bund leader on the "Aryan" side, and with an unidentified Zionist leader. Karski wanted to get information about the fate of the Jews which he would bring to the Polish and Allied governments." 5

¹Righteous Among Nations, p. 333

²Ibid., p. 601. ³Ibid., p. 595; ⁴Ibid., p. 603.

⁵Dawidowicz, War Against the Jews, pp. 317-18.

Her source is Karski's Story of a Secret State (1944). She suppresses the fact that he visited, at grave risk, the ghetto and death camp at Belzec, to be able to give a first-hand account and thus be better prepared to arouse support. She also omits ^{his} meeting in London with Bundist Arthur Zygelboim, although she records the latter's suicide.

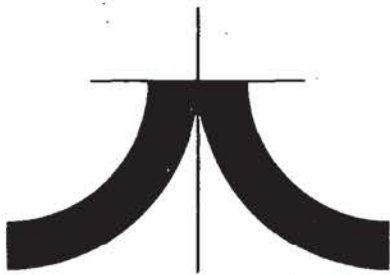
'Another clear example:

"About 30,000 Jews lived as 'Aryans' in the cities — half in Warsaw — disguised, on fake papers, exposed to denunciations and extortions by Polish blackmailers." 1

But she suppresses the fact that most of these were being hidden by Poles, also subject to blackmail and denunciation.

Dawidowicz refuses to judge the Jews who were accused by their own of criminal behavior. But she has no compunction about judging the Poles, finding them guilty of "pandemic Polish anti-Semitism", while systematically suppressing all evidence which would prove that charge false. It remains a mystery that she would run the risk of destroying her reputation by such unscrupulous methods. Inadvertent omissions of evidence occur in all research, but the systematic suppression of evidence is a rare event, and a parlous one, especially so in this case because of the edifying character of the evidence suppressed.

lp. 340.



st. mary's college

ORCHARD LAKE, MICHIGAN 48033 • 313-682-1885 • 313-963-8075

Office of the President

Jewish American/Polish American National Meeting -- September 13, 1979, 10:00 AM

Co-Sponsored by the American Jewish Committee and Saint Mary's College

Agenda:

9:45 A.M. Reception, Coffee and Doughnuts

10:00 A.M. Call to Order

Co-Chairmen: Rev. Leonard F. Chrobot, President
Saint Mary's College
Harold Gales, President, Detroit Chapter
American Jewish Committee

Introduction of Participants

Discussion Items:

1. Anti-Defamation Efforts;
2. Holocaust Issues, Observances, and Studies;
3. Promotion of World-Wide Human Rights.

11:50 A.M. Lunch -- Faculty Dining Room

12:30 P.M. Brief Tour of Campus

1:00 P.M. Resumption of Meeting

3:00 P.M. Adjournment

3:15 P.M. Campus Tour

4:00 P.M. Cocktail Reception

6:00 P.M. Dinner -- Faculty Dining Room

8:00 P.M. Ognisko Studenckie (Student Campfire)

**ORCHARD
LAKE SCHOOLS**
Orchard Lake, MI 48034

SAINT MARY'S COLLEGE

Office of the Dean

August 1, 1979

Mr. Harold Gale
President, Detroit Chapter, American Jewish Committee
163 Madison Avenue
Detroit, Michigan 48226

Dear Mr. Gale,

With reference to our previous discussions and plans for a national level of Jewish-Polish dialogue, the following arrangements have been made:

1. The meeting will be held on September 13, 1979 at St. Mary's College, Orchard Lake, in the Walnut Room of the Castle. The initial meeting will begin at 10:00 A.M., followed by lunch at 12:00 in the campus Dining Hall. After lunch we will return to the Castle for further discussion which may occupy most of the afternoon.
2. Invitations have been extended to and accepted by the following Polish American leaders:

Reverend Dr. Leonard Chrobot
President, St. Mary's College
Orchard Lake, Michigan

Dr. John Kromkowski
President, National Center for Urban Ethnic Affairs
Washington, D.C.

Dr. Eugene Kusielewicz
President, The Kościuszko Foundation
New York, New York

Mr. Aloysius Mazewski
President, Polish-American Congress
President, Polish National Alliance
Chicago, Illinois

Mr. Leonard Wolentznowicz, Exec. Dir.
Polish-American Congress
Washington, D.C.

Reverend Dr. Ronald Modras
Professor of Theology
St. Louis University
St. Louis, Missouri

Dr. Andrew Ehrenkreutz
North American Center of Polish Studies
University of Michigan



3. Agenda items will include:

- A. Holocaust Issues
- B. Anti Defamation Activity
- C. Human Rights Issues

We are making good progress in this vital area of mutual group concern. I look forward to further cooperation with you and pray that our meeting will bear its intended fruits.

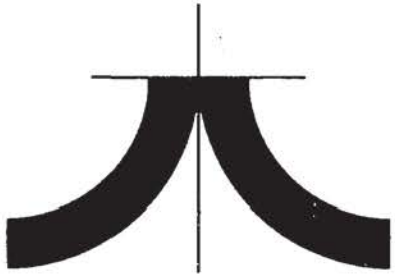
Sincerely yours,



Dr. John A. Gutowski
Dean of the College

JAG:mbk





st. mary's college

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JEWISH AMERICAN PARTICIPANTS

- ✓ Robert Amberg, Vice-President
Detroit Chapter, American Jewish Committee
Chairman, Domestic Affairs Committee
- ✓ Marge Alpern, Treasurer
Detroit Chapter, American Jewish Committee
Chairperson, Interreligious Affairs
- ✓ Hyman Bookbinder
Washington Representative
American Jewish Committee
- ✓ Harold Gales, Chairman
Detroit Chapter, American Jewish Committee
Meeting Co-Chairman
- ✓ Miles Jaffe, Vice-President
American Jewish Committee
- ✓ Irving Levine, Director
American Jewish Committee Institute on
Pluralism and Group Identity
- ✓ David Roth
American Jewish Committee Institute on
Pluralism and Group Identity
- ✓ Sherwood Sandweiss, Area Director
Michigan Chapter, American Jewish Committee
Meeting Recorder
- ✓ George Szabad, Member
American Jewish Committee National Board
of Governors
- ✓ Rabbi Marc Tanenbaum, Director
American Jewish Committee Interreligious
Affairs Department

POLISH AMERICAN PARTICIPANTS

- ✓ Rev. Leonard F. Chrobot, President
Saint Mary's College
Meeting Co-Chairman
- ✓ Andrew Ehrenkreutz
North American Center for Polish Studies
Ann Arbor, Michigan
- ✓ John Gutowski, Dean
Saint Mary's College
- ✓ John Kromkowski, President
National Center for Urban Ethnic Affairs
Washington, D.C.
- ✓ Eugene Kusielewicz, President
Kosciuszko Foundation
New York City, New York
- ✓ Rev. Ronald Modras, Professor
Saint Louis University
Saint Louis, Missouri
- ✓ Leonard Walentynowicz, Executive Director
Polish American Congress
Washington, D.C.

To: RABBI MARC TANENBAUM

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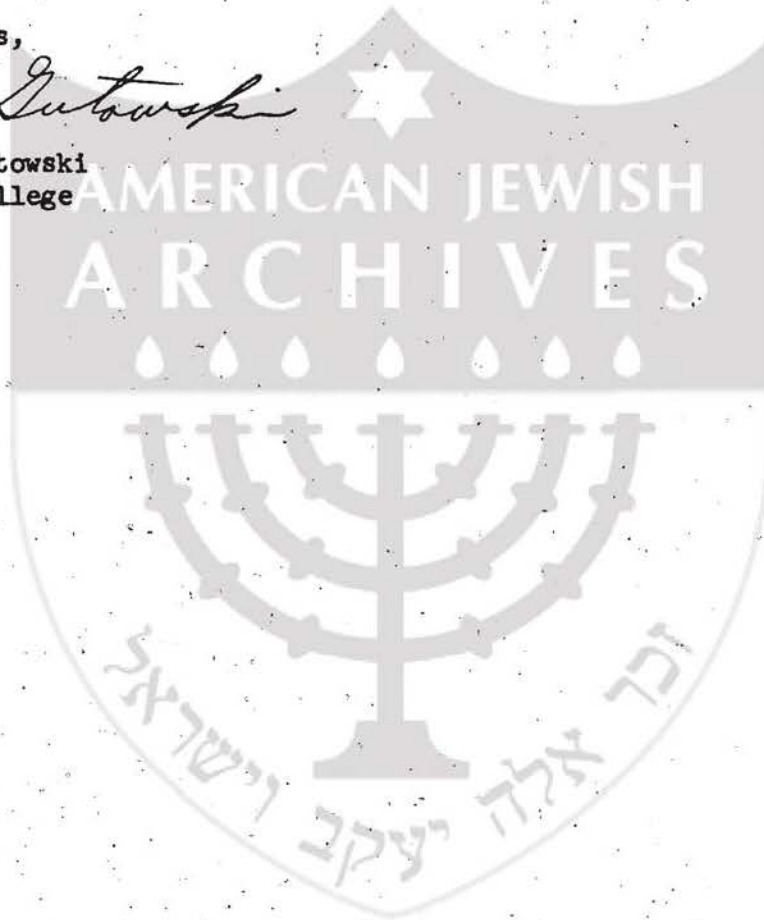
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Sincerely yours,

John Gutowski

Dr. John A. Gutowski
Dean of the College

JAG:mbk





POLISH AMERICAN CONGRESS, Inc.

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SOPHIE WOJCIK
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April 21, 1978

Mr. Julian E. Kulas, Chairman
The Helsinki Monitoring Committee of Chicago
c/o American Jewish Committee
55 East Jackson Blvd., Suite 1870
Chicago, Illinois 60604

Dear Mr. Kulas:

Dr. Morelewski told me of your interest in the legislation to establish an Institute for Human Rights and Freedom. Enclosed please find copy of the English translation of my article on the subject, as well as of my letter to Congressman Dante Fascell, expressing my concern over the apparent exclusion of nationality organizations in this country from close cooperation in the implementation of this legislation.

At least two of them : P.A.C. and the Czechoslovak National Council of America requested an opportunity to testify in support of this legislation, to no avail.

Congratulations on becoming permanent Chairman of the Committee. I hope that it develops into an effective instrument in our endeavors.

Best regards,

Kazimierz Lukomski
Vice President



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Wilkes-Barre, Pa.

April 20, 1978

Hon. Dante B. Fascell, Chairman
Subcommittee on International Operations
Committee on International Relations
House of Representatives
Washington, D.C. 20515

Dear Mr. Fascell:

Enclosed please find English translation of my article discussing legislation to establish an Institute for Human Rights and Freedom, which was published in the Polish language press in this country early in April. I will appreciate it if you will include it in the hearing record on H.R. 11326.

I regret, that the Polish American Congress, as well as other organizations representing nationality groups in this country, did not have an opportunity to testify in support of this important legislation.

As provided in the Bill, the Institute's objective will be to "provide assistance to non-governmental organizations and individuals that promote human rights and fundamental freedoms in foreign countries." It is my understanding then, that the Institute's major efforts will be directed towards countries of Eastern Europe. I believe that it would be counter-productive if close liaison and cooperation with representative organizations long active in supporting human rights movements in these countries is not established.

Sincerely,

Kazimierz Lukomski
Vice President

NEW DEVELOPMENT IN THE STRUGGLE FOR HUMAN RIGHTS

U.S. Congress Initiates Establishment of the Institute for Human Rights
and Freedom

/Translation of an article written by P.A.C. vice - president } Zgodna (Chicago)
K. Lukomski published in the Polish language press/ } 3 4. 3. 78

A bill to establish an Institute for Human Rights and Freedom "to promote respect for and observance of human rights and fundamental freedoms in foreign countries" has been recently introduced in the U.S. Congress. It is sponsored by Congressman Dante Fascell, Chairman of the congressional Commission on Security and Cooperation in Europe. As is well known, the Commission performed a valuable task during the preparatory work prior to the Belgrade Conference, assembling materials and documentation concerning violations of human rights and civil liberties by Russia and the satellite countries of Eastern Europe. Polish American Congress, which supported establishment of the Commission, later submitted extensive documentation relative to developments in Poland at a special meeting of the Commission last May.

According to the proposal, the Institute's objective would be to "provide assistance to nongovernmental organizations and individuals that promote human rights and fundamental freedoms in foreign countries by means consistent with the United Nations Charter and other national obligations of the United States." The Institute would be authorized to "sponsor, conduct and provide assistance for conferences, seminars, and other meetings on human rights and fundamental freedoms in foreign countries"; "provide assistance for the publication and dissemination in foreign countries of books and other written work, and for display ... of artistic works, which have been suppressed for political reasons"; "provide assistance to nongovernmental organizations which support victims /and families of victims/ of political persecution by foreign governments"; "provide financial support for nongovernmental organizations in the United States that furnish assistance for legal defence of human rights and fundamental freedoms in foreign countries"; etc.

The bill provides, that any assistance must be provided openly, consistent with laws of particular foreign countries, and with the consent of the recipient. Management of the Institute would be vested in a board of directors consisting of seven members appointed by the President with the advice and consent of the U.S. Senate. Proposed annual budget of the Institute would be 5 million dollars.

Establishment of the Institute would manifest long - term commitment of this country in the cause of human rights and fundamental freedoms.

" The pursuit of this cause is not an ideological luxury cruise with no practical port of call ", stated Deputy Secretary of State Warren Christopher in a speech before the American Bar Association. " Our idealism and our self - interest coincide. Widening the circle of countries which share our human rights values is at the very core of our security interests. Such nations make strong allies. Their commitment to human rights gives them an inner strength and stability which causes them to stand steadfastly with us on the most difficult issues of our time ."

The vital significance of human rights in the context of search for lasting peace was aptly stated at the Belgrade Conference by a member of the U.S. delegation, prof. Joyce Hughes. " If basic human rights of every citizen of every nation are not observed, there can be no lasting peace; there can be no permanent security; there can be no real cooperation among nations ", she said.

The struggle for basic rights and freedoms is being waged incessantly in countries ruled by communist dictatorships and dominated by Russia. According to well informed American diplomat, the forces of freedom in these countries are gaining in significance. In Poland, he observed, independent movements like the Social Self - Defence Committee - KOR and the Committee for the Defence of Human and Civil Rights /ROPCIO/ enjoy an ever broader measure of popular support. In addition, independent movements are being formed at Polish universities.

Recognizing the vital importance of these movements, which in the countries ruled by communist dictatorships represent voices of democratic opposition, the proposal aims to provide them with critically needed assistance. There is little doubt that American Polonia will support this proposal.

The initiative to create the Institute coincides with the conclusion of the infamous Belgrade Conference. It should have been obvious, of course, that Belgrade will constitute only the beginning of the long and tortuous struggle leading to eventual establishment of universal recognition and respect for human rights. There is no doubt that Ambassador Goldberg's forthright denunciation of their flagrant violations by Russia and her satellite regimes in Eastern Europe played an important role in mobilizing American people in their cause. This in itself represents a significant achievement. Establishment of the Institute will represent the next, important development in the continuing struggle.

Nowy Etap Walki o Prawa Ludzkie

Kongres Stanów Zjedn. Inicjuje Powołanie Instytutu Praw Ludzkich

W Kongresie Stanów Zjednoczonych wniesiony został projekt ustawy o powołaniu Instytutu Praw Ludzkich i Wolności (Institute for Human Rights and Freedom), którego celem będzie "Popieranie poszanowania i stosowania praw ludzkich i podstawowych wolności w krajach zagranicznych". Projekt został złożony przez kongr. Dante Fascell, przewodniczącego kongresowej Komisji dla Spraw Bezpieczeństwa i Współpracy Europejskiej. Jak wiadomo, Komisja ta odegrała dużą rolę w przygotowaniach do konferencji belgradzkiej gromadząc materiały i dokumentację na temat gwałcenia praw ludzkich i swobód obywatelskich w Rosji i krajach satelickich Europy Wschodniej. Między innymi, Kongres Polonii Amerykańskiej, który wydatnie przyczynił się do utworzenia Komisji, przedstawił jej obszernie materiały dotyczące sytuacji w Polsce na specjalnej sesji w Waszyngtonie w maju ub.r.

Według projektu obecnie przedstawionego w Kongresie zadaniem Instytutu będzie "udzielanie pomocy organizacjom pozarządowym i osobom indywidualnym w krajach zagranicznych, które popierają prawa ludzkie i podstawowe wolności". Pomoc ta wyrażałaby się m. innymi przez sponsorowanie i organizowanie konferencji i zebrań poświęconych zagadnieniom praw ludzkich w krajach zagranicznych; pomoc w zakresie wydawania i dystrybucji w krajach zagranicznych książek i innych pism, oraz przestawiania dzieł sztuki, które są zakazane ze względów politycznych; pomocy organizacjom społecznym opiekującym się w krajach zagranicznych ofiarami prześladowań i ich rodzinami; oraz pomocy finansowej dla organizacji społecznych w Stanach Zjednoczonych, które prowadzą akcję pomocy prawnej w obronie praw ludzkich i podstawowych wolności w krajach zagranicznych.

Projekt ustawy słusznie postanawia, że wszelka pomoc udzielana w krajach zagranicznych będzie udzielana jawnie, zgodnie z prawami danego kraju i tylko za zgodą organizacji lub osób z niej korzystających. Zarząd Instytutem spoczywać ma w rękach Dyrekcji składającej się z siedmiu członków mianowanych za zgodą Senatu przez Prezydenta Stanów Zjednoczonych. Projekt ustawy przewiduje roczny budżet Instytutu w sumie 5 milionów dolarów.

* * *

Utworzenie Instytutu będzie ważnym posunięciem świadczącym o długofalowym i rzeczowym zaangażowaniu się Stanów Zjednoczonych w zagadnienia praw ludzkich i swobód obywatelskich. "Popieranie tego zagadnienia nie jest luksusem ideologicznym bez praktycznego znaczenia", oświadczył w niedawnym przemówieniu na konwencji Amerykańskiego Stowarzyszenia Prawników (America Bar Association) Warren Christopher, zastępca Sekretarza Stanu. "Nasz idealizm jest zbieżny z naszymi interesami. Poszerzający się zespół krajów, które podzielają nasze wartościowanie praw ludzkich stanowi podstawę naszego bezpieczeństwa. Takie kraje są silnymi sojusznikami".

Rolę praw ludzkich w odniesieniu do zagadnień trwałego pokoju uwypukliła doskonale delegatka Stanów Zjednoczonych na konferencję w Belgradzie, prof. Joyce Hughes, stwierdzając w przemówieniu na sesji plenarnej konferencji, że "jak długo prawa ludzkie każdego człowieka, w każdym kraju nie są przestrzegane, nie może być długotrwałego pokoju; nie może być trwałego bezpieczeństwa; nie może być rzeczywistej współpracy pomiędzy narodami".

Zasadnicza walka o podstawowe prawa i wolności rozgrywa się dziś w krajach poddanych dyktaturze komunistycznej i hegemonii Rosji. Jak to ocenia jeden z dobrze poinformowanych dyplomatów amerykańskich, środowiska wolnościowe w tych krajach wzmagają swoje znaczenie. W odniesieniu do Polski twierdzi on, że środowiska niezależne, takie jak Samoopomoc Społeczna — KOR i Ruch Obrony Praw Ludzkich i Obywatelskich (ROPCiO), zyskują coraz szersze wpływy i poparcie ze strony społeczeństwa. W dodatku, na wszystkich niemal uczelniach powstają niezależne ugrupowania młodzieży akademickiej, oraz mnoży się prasa nie podlegająca cenzurze.

Projekt ustawy o powołaniu Instytutu Praw Ludzkich i Wolności wychodzi więc ze słusznego założenia, że te właśnie środowiska, reprezentujące demokratyczną opozycję w krajach dyktatury komunistycznej, wymagają z naszej strony poparcie i współdziałania. Nie ulega wątpliwości, że polonia masowo poprze tę inicjatywę widząc w niej instrument pomocy dla środowisk wolnościowych w Polsce.

Inicjatywa powołania Instytutu zbiega się z niesławnym zakończeniem konferencji w Belgradzie. Od początku było jednak oczywiste, że Belgrad stanowić będzie tylko pośredni etap na długiej drodze prowadzącej do powszechnego poszanowania praw i godności człowieka. Nie ulega wątpliwości, że zwłaszcza w pierwszej fazie, mocne stanowisko delegacji amerykańskiej, której przewodził amb. Goldberg, uwypukliło dramatycznie wobec opinii krajów zachodnich jaskrawe gwałcenie tych praw przez dyktatury bloku sowieckiego. Stanowiło to niewątpliwie osiągnięcie. Utworzenie Instytutu będzie dalszym, ważnym krokiem, na tej długiej drodze.

Od Redakcji: Listy popierające projekt ustawy należy wysyłać do kongresmanów: Hon. (imię i nazwisko), M.C., House of Representatives, Washington, D.C. 20015; oraz do senatorów: Hon. (imię i nazwisko), United States Senator, Senate Office Building, Washington, D.C. 20010.



The Kosciuszko Foundation

The American Center for Polish Culture

15 East 65th Street
New York, N.Y. 10021
(212) 734-2130

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May 9, 1979

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Rabbi Marc Tanenbaum
Director, Interreligious Affairs
American Jewish Committee
165 East 56 Street
New York, N. Y. 10021

Dear Rabbi Tanenbaum:

I was pleased to learn that the leaders of the American Jewish community have met with His Holiness, Pope John Paul II, a close friend of our Foundation. This type of initiative is extremely important if we are to improve relations between Christians and Jews.

I was somewhat taken aback, however, by your reference to anti-Semitism which existed in Poland since the 17th century. During the 17th century, there was an uprising against the Poles, led by Bogdan Chmielnicki. During that uprising, many Jews were killed, largely because they remained loyal to Poland. More Poles were killed in that uprising than Jews. It is unfair to claim that the Poles were the authors of that uprising. Yet, publication after publication that appears in the Jewish community refers to that fact. One of the most recent studies published by a Jew at Harvard University, points to the actual nature of that event. Sometimes stereotypes secure such wide circulation that we begin believing them. This is not to say that there was a great deal of friction between the Polish Christian and the Polish Jewish community. Unfortunately, this is emphasized, and the positive side of that experience is ignored. I refer particularly to Polish assistance provided to Jews during World War II. We helped to publish one such book by Wladyslaw Bartoszewski, The Samaritans: Heroes of the Holocaust, several years ago. Its author, Wladyslaw Bartoszewski is a hero of the Yad Vashim. He has a tree planted in recognition of his services. Strange, but only one Jewish publication in the United States bothered to review his book. The rest ignored it completely. Another such work is Colonel Iranek Osmecki's: He Who Saves One Life, the introduction to which was written by Dr. Joseph Lichten, a national officer of B'nai B'rith. Not one Jewish publication in the United States reviewed this work, not even the official publications of B'nai B'rith.

ARE YOU A MEMBER OF THE KOSCIUSZKO FOUNDATION?

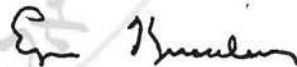
Rabbi Marc Tanenbaum
Page two
May 9, 1979

Is it an oversight that the positive is almost completely excluded in Jewish publications, with only the negative being presented? Is it no wonder for Polish Americans to react with hostility to members of the Jewish community when Congressman Rosenthal of Queens launches into a tirade against Clement Zablocki, prior to the man's appointment to head the House Committee on Foreign Affairs, virtually accusing him of anti-Semitism, despite a distinguished record in trying to promote better relations between Poles and Jews? And what of Senator Weicker's comments on Zbigniew Brzezinski, accusing him of being an anti-Semite, simply because he disagreed with the official Israeli position on the Arab-Israeli talks?

I do hope that somehow we can find ways of pointing to the positive, as well as the negative. Neither one nor the other should be forgotten, because both are part of our common heritage. When one presents only one side, one distorts. We have seen what happens when this is the case, nowhere more clearly than in Europe in the period prior to and during World War II.

With every best wish, I remain

Cordially yours,



Eugene Kusielewicz
President

THE AMERICAN JEWISH COMMITTEE

date June 21, 1979

to Rabbi Marc Tanenbaum, Hyman Bookbinder, Irving Levine
from Harold Gales, President, Detroit Chapter

subject Preliminary Planning for Meeting with Polish-
American Community National Leadership.

I have been in touch with Father Leonard Chrobot, president of St. Mary's College at Orchard Lake, Michigan, which is a national center for Polish Studies. September 13th and 14th are the dates that have been set aside for the meeting. Either one of these days, depending upon participants' schedules, can be chosen. Father Chrobot feels that the St. Mary's setting is the most appropriate place.

Father Chrobot and I, in discussing a tentative agenda, agreed that two items would be important: 1) a discussion of Polish-American involvement in Holocaust observances and studies, and 2) anti-defamation efforts on the part of both the Polish-American community to dispel anti-Semitic perceptions and on the part of the American Jewish Committee to dispel anti-Polish perceptions.

I feel very strongly that it would be wise to have AJC lay leadership involved. The possibilities that I can think of are Maynard Wishner, Robert Jacobs, Emily Sunstein, and of course, if he would be willing, Richard Maass.

Please let me have your reactions as soon as possible.

H. G.

HG/bm

cc: Shula Bahat
Selma Hirsh
Seymour Samet



THE AMERICAN JEWISH COMMITTEE

DETROIT CHAPTER • 163 Madison Avenue • Detroit, Michigan 48226 • (313) 965-3353

September 7, 1979

TO: AJC Participants in our Dialogue with Polish-American Leaders

FROM: Harold Gales, President, Detroit Chapter

To recap: Our meeting is scheduled on Thursday, September 13, at St. Mary's College, Orchard Lake, Michigan. We will begin at 10:00 am.

The participants from the Polish-American community will be:

Rev. Dr. Leonard Chrobot, president, St. Mary's Orchard Lake College; Dr. John Kromkowski, president, National Center for Urban Ethnic Affairs; Dr. Eugene Kusielewicz, president, Kosciuszko Foundation, N.Y.; Mr. Aloysius Mazewski, president, Polish-American Congress and president, Polish National Alliance, Chicago; Rev. Dr. Ronald Modras, professor of Theology, St. Louis University; Dr. John Gutowski, Dean of St. Mary's Orchard Lake College.

The final list of AJC participants will be:

Robert Amberg, vice-president, Detroit Chapter, chairman, Domestic Affairs Committee; Marge Alpern, Treasurer, Detroit Chapter, chairperson, Chapter Interreligious Affairs Committee; Hyman Bookbinder, AJC Washington Representative; Miles Jaffe, immediate past chairman, Interreligious Affairs Commission of AJC, currently national AJC vice-president; Irving Levine, Director, AJC Institute on Pluralism and Group Identity; George Szabad, member, AJC National Board of Governors; Rabbi Marc Tanenbaum, Director, AJC Interreligious Affairs Department.

The agenda will be:

1. Anti-Defamation Efforts
2. Holocaust Observances and Studies
3. Promotion of World-Wide Human Rights

Irving Levine suggests, "There exist other issues of interest to the Polish community not listed on the agenda of the Orchard Lake meeting, but which should be brought up for discussion because Jews and Poles can work together on them. Both Jews and Poles have a direct stake in the current debate over affirmative action quotas; they should cooperate on this problem. Both have strong views to express on matters affecting their homelands which should lead them to unite to endorse the legitimacy of ethnic lobbying.

"Further, both Jews and Poles should support movements to make welfare and mental health facilities more responsive to the unique social patterns of various ethnic groups. In short, there exist many issues on which Jews and Poles can work together and these should receive attention at the meeting."

Father Chrobot and I will co-chair; Sherwood Sandweiss, Michigan Area Director of AJC will record.

Looking forward to seeing you all there.

H.G.



Sept 13

RECEIVED
SEP 13 1979

THE AMERICAN JEWISH COMMITTEE

date August 23, 1979

to Irving Levine

from Gary Rubin

subject September 13 Meeting with Polish Community

The agenda set for the September 13 meeting with the American Polish community has the potential for either sharp dissension and conflict or mutual accommodation and respect based on a frank and tough airing of each group's views. It is essential that the AJC go into the meeting fully aware of Polish-American goals and prepared to deal with matters that will almost certainly be brought up for discussion. This memo aims to outline some of the concerns that Poles have in dealing with Jews. It is based on interviews I did for the ethnic survey with Dr. Eugene Kusielewicz, President, Kosciuszko Foundation (who will be at the Orchard Lake meeting); Prof. Thaddeus Gromada, Secretary-General, Polish Institute of Arts and Sciences; Bolislav Wierzbiansky, Editor, Polish Daily News; and Zbigniew Konikowski, Adjunct-General, Polish Army Veterans Association of America. The following topics are likely to emerge during the meeting:

1. Poles are very concerned with Jewish analyses of the Holocaust. They charge that Jewish historians distort the course of extermination during World War II in Eastern Europe and indict the Poles as a people for actively encouraging and participating in the machinery of mass murder. They are especially upset by the critical acclaim accorded to Lucy Dawidowicz's The War Against the Jews which reports in detail Polish collaboration in the killings. Poles hold that contrary to being the oppressors of Jews they were fellow victims of the Nazis who invaded their land and killed their countrymen. Prof. Gromada, for example, states that during the war Poland lost 20% of her citizens, or six million people, three million of them Jewish and three million Christian. To forget the Polish victims would be, to him, to underestimate the dimension of the Nazi crimes against humanity. Moreover, Poles claim that many Polish people hid Jews at great risk to their own lives and that contemporary Jews rarely acknowledge this. In short, the Polish community accuses the Jews of unjustly slandering them by false or exaggerated accusations of participation in genocide.

It will be difficult for Jews to reach accord with Poles in this issue. Some minor points of agreement can be delineated, however. It is possible, for example, for Jews to admit that others died at the hands of the Nazis. It is also surely true that some Poles hid Jews at great personal risk. Yet, objective and respected historians such as Dawidowicz have concluded that Poles in general were collaborators in the Holocaust. To deny this would violate both the canons of objective scholarship and the facts of Jewish history. Jews reacting to the Holocaust must above all carefully compile an accurate record of the events and such a process will not allow them to adopt the Polish position.

Jewish reactions to Polish activity during the Holocaust receive reinforcement from the behavior of elements of the Polish population after the war. Following the defeat of the Nazis, thousands of Poles, led by members of reactionary organizations, viciously attacked Jews and often killed them. A pogrom in the town of Kielce in 1946, for example, resulted in 42 Jewish deaths and 50 injuries. The Encyclopedia Judaica asserts that in 1945 alone 353 Jews were reported murdered. This wanton violence to a community already devastated by Nazi attacks added to Jewish negative evaluations of Polish behavior during the war. For contemporary Jews to ignore these events would be a gross denial of the real suffering of a large segment of their people.

This is an issue of major importance to both communities. It has the potential for undermining all cooperation between them if the meeting focuses only on this matter. A better strategy would be to delineate the points concerning World War II on which the two sides concur and to agree to disagree about the others and go on to discuss other topics. Jews will have to recognize that allegations of genocide are deemed by Poles as major factors in the defamation their community considers as their major problem. Poles will have to realize that Jews see fidelity to actual facts of the destruction of their community as a sacred task. Once each community acknowledges the depth of feeling of the other, it may agree to hold this topic in abeyance for the foreseeable future and go on to discuss other matters on which they can agree.

2. Other Polish complaints regarding anti-Semitism can be handled more easily. Poles correctly complain that many Jewish texts refer to the seventeenth century pogroms perpetrated by Bogdan Chmielnicki as the "Polish" attacks when in fact Chmielnicki was a Ukrainian and murdered thousands of Poles as well as Jews. In addition, Poles object to the quick identification by many Jews of their community as uniformly anti-Semitic; they deny the veracity of this charge. On issues such as these, Jews should be able to respond affirmatively to Polish complaints and to work out a common strategy for action.
3. On other types of anti-defamation issues, Jews will have no problem in supporting Polish goals. Negative images of Poles in the media and the continuation of "Polish jokes" disturb this community greatly; combating this stereotyping has become a major Polish agenda item. Jews will certainly back this effort vigorously.
4. Jews will also find themselves in substantial agreement with Poles on the third agenda item listed for the Orchard Lake meeting, human rights issues. Chicago's experience with the Helsinki Monitoring Group demonstrates the potential for fruitful cooperation on this topic. The only problem that could arise in this regard might be attempts to subsume Soviet Jewry completely under this rubric. Jews will stress the human rights aspects of the struggle of Russian Jews, but for the purpose of emigration, as David Geller has argued, they will want to retain the option of emphasizing family reunification since this principle is more acceptable to the Soviet regime which controls Jewish exit rates. On most other human rights issues, Jews can probably endorse Polish goals.

5. There exist other issues of interest to the Polish community not listed on the agenda of the Orchard Lake meeting but which should be brought up for discussion because Jews and Poles can work together on them. Both Jews and Poles have a direct stake in the current debate over affirmative action quotas; they should cooperate on this problem. Both have strong views to express on matters affecting their homelands which should lead them to unite to endorse the legitimacy of ethnic lobbying. Further, both Jews and Poles should support movements to make welfare and mental health facilities more responsive to the unique social patterns of various ethnic groups. In short, there exist many issues on which Jews and Poles can work together and these should receive attention at the meeting.



August 28, 1979

Dr. Lucjan Dobroszycki
YIVO Institute for Jewish Research
1048 Fifth Avenue
New York, N. Y.

Dear Lucjan:

We just got back from Montreal and you might be interested in the enclosed articles from the CANADIAN JEWISH NEWS. Also, through our friend and sort of adopted son, Dr. Yákov Rabkin, originally from Leningrad, we met Dr. Danuta Plenska who was in Montreal on an exchange program and going back to Warsaw in about a month. The reason that I mention her is that she and her sister, born in 1940-42 and are among the few Jewish survivors of Minsk Mazowiecki, were brought up entirely by a Christian woman friend of their mother and, after the war, given a chance of going back to Jewish religion and certainly retaining their Jewish identity. While this is unique, it is an example of a kind of sensitivity (admittedly rare) that many bitter and simplistic students of the Holocaust tend to ignore.

(both simple people, not intellectual)

On the other subject, nothing new at our end. What about yours?

Shirley joins in sending our warmest regards.

cc Marc
Taubenbaum



SECRETARIAT OF STATE

FROM THE VATICAN. 18 August 1979

Dear Dr. Dibner,

His Holiness Pope John Paul II has asked me to thank you for the gift that you offered for his acceptance some time ago. He is very appreciative of your thoughtful gesture and of the kind sentiments that it manifests.

His Holiness invokes upon you the grace and peace of God our Father and of our Lord Jesus Christ.

Sincerely yours,

+E. Martínez
Substitute

Dr. Bern Dibner
Director, Burndy Library
Electra Square
Norwalk, Connecticut 06856

cc Marc
Tanenbaum
from Geo Saba

"Lutherans continue to have reservations about the wisdom of expressing the faith and confidence we share in terms of infallibility," Father Hotchkin went on. "Equally, Catholics have not relinquished the term and the hope it indicates is theirs. However, the way now seems clear at the deepest levels of our understanding for further positive developments to occur," he said.

PICK UP original third paragraph beginning, Members of the...

11-9-28-78

SISTER HUBER RESIGNS AS PRESIDENT OF ST. CATHERINE'S (130)

ST. PAUL, Minn. (NC) — Sister Alberta Huber, president of the College of St. Catherine for the past 15 years, has decided to resign the post "to let someone else take over."

The resignation of Sister Huber, a member of the Sisters of St. Joseph of Carondelet, is effective July 1, 1979. She will work as a special consultant on development programs under the new president, who is expected to be selected by the college's board of trustees by February.

A 1939 graduate of St. Catherine's, Sister Huber joined the college faculty in 1940. During her tenure as president, the college's enrollment increased to 2,100 during the 1977-78 school year, making it the second largest women's college in the country and the largest Catholic women's college.

12-9-28-78

AUSTRALIAN BISHOPS' COMMISSION CONDEMNS 'ASSIMILATION' OF ABORIGINES (210)

SYDNEY, Australia (NC) — The Australian Catholic Commission for Justice and Peace has issued a strong statement condemning the treatment of Aborigines and supporting their call for land rights.

In the 22-page statement, distributed to Australia's 1,400 parish churches and all Catholic secondary schools, the commission said that although the federal and state governments have officially abandoned the policy of assimilation, the Queensland state government has not. In addition, the statement said, assimilationist attitudes continue in many government institutions and are "virtually universal" among white Australians.

"As a result," it said, "in many areas and in many institutions, Aborigines find themselves confronted by a very real wall of prejudice and discrimination on the basis of race, the extent and impact of which is largely unrecognized by the white Australian community."

In giving unequivocal backing to aboriginal claims for land rights, the commission compared the violent expropriation of the native Australians' land to Nazi war crimes and said the aboriginal reserves could be more accurately described as "dumping grounds or prison camps."

"History cannot be reversed," the statement said, "but the Australian community which enjoys the fruits of economic development founded on the misappropriation of land cannot remain impervious to shame, nor uncommitted to the just demands for restitution and compensation."

13-9-28-78

PITTSBURGH PRIEST NAMED TO POST AT UNITED NATIONS (260 — with NC photo)

NEW YORK (NC) — Father Bernard Hrico of Pittsburgh has been named executive director of the International Catholic Organizations Center at the United Nations.

Father Hrico, who is pastor of St. Winifred Church, Mt. Lebanon, Pa., and general manager of the weekly newspaper, the Pittsburgh Catholic, succeeds Franciscan Father Hugh Morley, who died last March.

(MORE)

At his new post, Father Hrico will direct the center in collecting information on the United Nations and disseminating it to representatives of international Catholic organizations.

The appointment was made by the center's board of directors and the Conference of International Organizations in Brussels. James A. Doyle, president of the corporation which oversees the New York center, announced the appointment.

"It will take a very special and talented person to take over the work of Father Morley," Doyle said. "We are convinced that Father Hrico is the man. His credentials for this work are excellent. His dedication to the work is already clear. We intend to make this center effective and important in the life of the international Catholic organizations and the church at the United Nations. Father Hrico will be a vital force in achieving these goals."

Father Hrico was a member of the Holy See's delegation to the United Nations from 1969 to 1976.

A native of Ambridge, Pa., he was ordained in 1951 and has done graduate study at Notre Dame and Duquesne universities. He is a lifetime member of the American Catholic Historical Society and holds memberships in the Catholic Press Association, the Western Pennsylvania Historical Society and the American Institute of Conservation.

14-9-28-78

EXHIBIT SHOWS POLES DIED TO AID JEWS IN WORLD WAR II (580)

By Nancy Frazier

WASHINGTON (NC) — The claim that Polish Christians cooperated with the Nazis in the destruction of Poland's Jews is "absolute nonsense," says Wacław Zajaczkowski.

In fact, he says, members of his family were among the 250,000 Poles he estimates aided the Jews in defiance of the Germans during World War II.

Zajaczkowski, a former Jesuit who has worked at the Catholic University of America in Washington and edited the Catholic Periodical Index, has organized an exhibit to prove his point that more than 2,200 Polish Christians died for aiding the Jews.

The exhibit, titled "Polish Jewry: Tragedy and Promise," includes grim photographs from the German-made ghetto of Warsaw and 600 recently discovered photos by Polish underground photographer Jerzy Tomaszewski. On display at Catholic University's Mullen Library during September, it is also available to schools, libraries, churches and synagogues.

"It is not fair to us Polish Christians, who suffered just as much under the Nazis, to give the impression that no one befriended the Jews in their terrible hour of need," says Zajaczkowski. "We certainly did."

In some ways, Zajaczkowski himself was a victim of the Holocaust, since it led to his resignation from the Jesuit priesthood. Working as liaison between the head of the Jesuit order and the primate of Poland, Cardinal August Hlond, in 1940, Zajaczkowski found evidence of the Nazi persecution of the Jews in Poland and felt he should speak out strongly about the situation.

He was sent to the United States to tell Americans about the impending tragedy, but he was ignored and termed "a warmonger" by those who wanted the United States to stay out of the war, he says. When his Jesuit superior began receiving complaints about his activities, he was forbidden to speak about the situation.

For three months, Father Zajaczkowski remained silent. "But then I thought, 'How can I remain a Jesuit, playing golf, when my brothers in Warsaw are being murdered?'" He asked to leave the Jesuits temporarily, so that he could speak out on the issue, and was refused. Then he asked to be freed from his vows, but could find no U.S. bishop who would accept him as a priest of his diocese. In 1951, after working in various jobs as a layman, he requested a reduction to lay status, eventually receiving it in 1960.

(MORE)

DAVID GELLER

*Thought
you'd like to
see this*

man
4, Tarentum



1. The Anniversary of the Warsaw Ghetto Uprising Commemorated

From April 9 to 22 there were worldwide commemorations of the 40th anniversary of the heroic struggle of the inhabitants of the Warsaw Ghetto against the overwhelming German war machine during the Second World War. The uprising continued against all odds for more than a month (from 19 April to 16 May 1943), ending with the extermination of nearly all of its 70,000 participants, who were either killed or deported to Nazi death camps, and with the subsequent razing to the ground of the entire ghetto compound. The principal anniversary ceremonies were staged in Warsaw with wide international participation.

The fact that the Jaruzelski regime decided to give surprisingly heavy emphasis and extensive coverage to the event may appear unusual for more than one reason. For one, the anniversary had not been observed in Poland for 15 years now, more precisely since Poland broke off diplomatic relations with Israel following the Six-Day War in June 1967; reviving the memories now, and with such strong official support, is viewed with understandable distrust by many, and interpreted as an attempt by the authorities to break out of the international isolation in which they have found themselves since the declaration of martial law sixteen months ago, and to win a modicum of acknowledgment and legitimacy. For that reason, a number of prospective participants -- both organizations and individuals -- chose to boycott the official events and either to stay away altogether or to stage alternative ceremonies independently. On the other hand, important Jewish organizations -- Israeli as well as international -- decided to send their representatives to Warsaw because they felt that the defense of the ghetto was an essential part of Jewish history and its memory should be preserved for future generations of Jews.

Prewar Poland was the home of 3,500,000 Jews, the greatest single such community in Europe; this partly explains the fact that more than half the Hitlerite extermination camps were situated in that country. Nearly 3,000,000 Polish Jews were victims of the Holocaust, out of a total of more than 6,000,000 Polish citizens who died during World War II. From the initial postwar 250,000, following the successive emigration waves in the late 1940s and late 1960s, the Jewish population plummeted to a present estimated 15,000 (there are no official figures about ethnic minorities in Poland); about half of them belong to the Mosaic Religious Union (presided over by Mojzesz Finkelstein), which has at its disposal 24 houses of prayer in 16 congregations. Since at least 1969, however, there has been no resident rabbi to cater to their spiritual needs; a short-lived attempt to invite one from the USA to settle in Poland in February 1979 apparently misfired, so the union had to opt for a provisional solution to have a Romanian rabbi to perform occasionally in Poland, at least on the most important religious occasions. Other Jewish institutions in present-day Poland include the Jewish Historical Institute in Warsaw, directed by Zygmunt Hoffman, and the Jewish National Theater under Szymon Szurmiej.

Official Events. An elaborate official program was announced on April 11 by Professor Czeslaw Pilichowski of the Institute for the Investigation of Nazi Crimes in Poland (1) and was to include the following events.

A three-day session (April 14 to 16) on "Hitlerite Genocide in Poland and in Europe, 1939-1945," an international event organized jointly by the Polish Academy of Sciences, the Main Council for the Investigation of Nazi Crimes in Poland, and the Jewish Historical Institute. Among the 400 scholars participating, 120 were expected to arrive from 25 foreign countries. Following the conference, a number of visits were planned to various "places of remembrance" in Warsaw, related movie shows, concerts, and performances at the Jewish Theater.

Exhibitions devoted to the "Martyrdom of Jews" and to the "Relics of Jewish Culture in Polish Art Collections," both to be opened at the National Museum on April 17.

The Rededication of the Warsaw Synagogue (after its recent renovation) on April 18, with such distinguished speakers as Finkelstein, Professor Adam Lopatka (head of the Government Office for Religious Denominations), Moshe Rosen (Grand Rabbi of Romania), Juliusz Berman (President, Council of Jewish Organizations in the US), Henry Taub (President, American Joint Distribution Committee), Rabbi Icchak Frenkel (on behalf of the World Federation of Polish Jews), Bishop Kazimierz Majdanski of the Polish Catholic Church, and Bishop Janusz Narzynski of the Ecumenical Council. Following the ceremonies there was to be a performance at the Jewish Theater.

Wreath-Laying Ceremonies at the Monument to the Ghetto Heroes, and prayers with the participation of a cantor on April 19 (the day of the outbreak of the uprising). An official reception at the Grand Theater featuring speeches by Wlodzimierz Sokorski, Chairman of the Polish War Veterans' Union (acronym: ZBoWiD), which actually sponsored the official ceremonies, and a number of representatives of various Jewish organizations such as the World Jewish Congress, the World Federation of Jewish War Veterans, and the Social-Cultural Society of Jews in Poland. The ensuing concert by the National Philharmonic Orchestra included works by Krzysztof Penderecki ("Dies Irae") and Arnold Schoenberg ("Rescued From Warsaw").

Visits to the Nazi Extermination Camp in Treblinka were scheduled for April 20, along with more wreath-laying ceremonies and theater performances, while a visit to Auschwitz followed by an antiwar demonstration was to take place on the following day.

(1) PAP, 11 April 1983.

The Presentation of Medals to the "Just Among the World's Nations," awarded by the Israeli Yad Vashem National Remembrance Institute to 170 Polish citizens, and religious ceremonies at the synagogue on the last day of the official celebrations, April 22.

All these ceremonies were regarded as forming part of the "National Remembrance Month" dedicated to war victims in Poland each April.

Protest; Alternative Observances. The regime's efforts to win the cooperation of outstanding public figures for the official ceremonies met with adamant refusal on the part of people connected with the democratic opposition and the free trade unions, who dissociated themselves from the authorities' endeavors for political reasons. One outstanding example was the case of Dr. Marek Edelman, the last surviving leader of the Ghetto Uprising (Edelman was the chief aide to Mordechaj Anielewicz, the commander-in-chief of the revolt), who had been approached by the authorities earlier this year to join the official organizing committee for the anniversary. Edelman declined the offer, and expounded his reasons in an open letter to General Jaruzelski. (2) In his view, to celebrate the anniversary in martial-law Poland, "where enslavement and humiliation were the lot of the entire society," would betray the spirit of the ghetto insurgents, who had fought not only to survive but to "live in dignity and freedom." Flatly refusing to be party to such an act, Edelman also declared that he would not condone the participation of others, "regardless of where they come from and whatever their credentials."

Edelman's statement triggered a worldwide debate among Jews over whether to join the controversial Warsaw Commemoration. In Poland a number of Edelman's Solidarity friends (he had been a presidium member of Solidarity's regional committee in Lodz where he now works as a cardiologist) supported his appeal and helped establish a committee to stage alternative commemorations of the event. In a leaflet distributed in Warsaw on April 9 and 10, the organization appealed to the public to boycott the official events and to join instead a Solidarity-sponsored demonstration scheduled for April 17 in Warsaw, and to deposit flowers "individually" at the ghetto memorial. (3)

Another telling illustration of an independent, unofficial approach to the ghetto anniversary was a solemn commemorative Mass celebrated on April 10 by Poland's Catholic Primate Jozef Cardinal Glemp in St. Augustine's Church, situated on the site of the former ghetto compound. The occasion, which reportedly drew thousands of Varsovians (Christians and Jews alike, including Finkelstein and Szurmiej), culminated in a sermon delivered by Glemp in honor of those who had died during the uprising. Paying tribute to their unparalleled courage and determination to "die in dignity, their weapons in their hands," the cardinal recalled the assistance extended during the Nazi occupation to Jewish families by the Christian population, despite the severe punishment incurred if they were caught (20 Catholic priests are known to have paid for it with their lives, as did many laymen).

(2) Carried in full by the unofficial Solidarity information bulletin, Informacja Solidarnosci, 22 February 1983.

(3) AFP (Warsaw), 10 April 1982.

Speaking of Polish help to the persecuted Jews -- a problem by no means shunned by the official contributors -- one should note the selective if not entirely biased approach of the organizers to some people and institutions with a particularly honorable record of activity in this field. It would appear to be a true feat to speak of the problems without ever mentioning the name of Professor Wladyslaw Bartoszewski, an internationally celebrated expert on that matter and author of a number of related studies. Professor Bartoszewski was involved in virtually all the wartime activities in this connection of the Polish Government in Exile's Warsaw Delegation, and he produced the first known eye-witness account of the Treblinka camp, for which he was sent to Auschwitz. Upon his release from the camp Bartoszewski joined the "Zegota" organization, set up in the fall of 1942 by the noncommunist Polish resistance movement; the organization was responsible not only for helping the fugitive Jews to hide in Polish homes and monasteries or to flee abroad, but also for shipments of food, medicine, and weapons to the ghettos and concentration camps. One of its chief achievements was the transfer of information on the extermination of Jews in Poland to the free world. Bartoszewski's merits, well remembered by Jews, were never properly acknowledged in Poland. Always suspect because of his noncommunist views (he had been closely connected with the Home Army during the war, and later with the independent Catholic circles, KOR, and the underground Academic Courses Society in the late 1970s), Bartoszewski was first imprisoned in 1946 but later rehabilitated and even awarded the Polonia Restituta order, one of Poland's highest state distinctions. On the proscribed list again by 1970, he was repeatedly denied visas for Western lecture tours and heavily fined in 1979 for his "Flying University" activities. Interned with many other opposition figures in December 1981, he was detained for four months; released in April 1982, chiefly due to support from Western scholars, Bartoszewski is now in the West, lecturing at various institutes of learning (in Poland, he was Professor of History at the Catholic University in Lublin). The total absence of his name among those honored now borders on an affront.

Another absentee from the official lists was the Social Committee for the Protection of Jewish Cemeteries and Monuments in Poland. The committee, set up in mid-1981, included a number of outstanding opposition figures, such as Edelman, Bartoszewski, Professors Aleksander Gieysztor of the Academy of Sciences and Henryk Samsonowicz (then Rector of Warsaw University), film director Andrzej Wajda, and editor-in-chief of the independent Catholic weekly, Tygodnik Powszechny, Jerzy Turowicz. Probably suspended in December 1981, the committee never resurfaced in the media again, despite the fact that it was widely regarded as a most respected proponent of Polish-Jewish friendship and cooperation. (4) Whether its absence from the official ceremonies was due to a refusal to join in the celebrations or simply to it being in a state of limbo as an organization is not clear.

Eva Celt

(4) Tygodnik Powszechny, 30 August 1981.

The American



Jewish Committee

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POLISH-JEWISH DIALOGUE MEETING

WEDNESDAY, MAY 14, 1980 AT 9:00 PM

BARRON SOUTH ROOM, WALDORF-ASTORIA HOTEL ORCHARD LAKE

1. Reports

- a. Opening remarks - George Szabad
- b. Detroit dialogue - Harold Gales
- c. Chicago dialogue -

① Holocaust-
Pres. Comm.

② anti-defamation

③ Joint Hist. Studies

- political figures

CHICAGO

- demography

2. Structure of Coordination

- a. Role of the task force
- b. National and local coordination
- c. National consultation

- multi-ethnic studies

- Joint legislation

- future

- TRIP
- Good Samaritan

i. Purpose -

ii. Location -

iii. Participants -

iv. Overall sponsorship -

v. Management

vi. Content

1- SOCIOLOGY OF 2 COMMUNITIES

2- COMMUNAL CONCERNS

3- HISTORICAL PERSPECTIVES

4- RELIGIOUS PERSPECTIVES

5- FUTURE AGENDA

3. Provision for Consultants

4. Provision for Coordination with Other Groups

80-695-22

THE PRESIDENT'S COMMISSION ON THE HOLOCAUST IN POLAND AND THE SOVIET UNION

By Benjamin Meed

I arrived in Warsaw on 27 July 1979, three days before the other members of the President's Commission on the Holocaust, so as to be able to check up and confirm arrangements and schedules for the Commission's visit in Poland. Very soon I was confronted with the problem which mirrors the basic disagreement concerning the remembrance of the Holocaust that exists between ourselves and the various Eastern European governments.

When I contacted our prospective hosts, an introductory meeting was called with several representatives of the Foreign Ministry. There I was supplied with a fully prepared and printed schedule of activities. To my dismay, I found that the schedule provided for our going immediately from the airport to a large, official wreath-laying at the Monument of the Heroes of Warsaw (honoring the Polish resistance movement), and later, to a smaller gathering at the Ghetto Monument. Furthermore, no provision was made for visiting the area of the former Warsaw Ghetto, the Warsaw Jewish Cemetery, the Jewish Historical Institute (in terms of inspecting its archives), or for that matter, for visiting the former Treblinka death camp. Meetings with local Jewish institutions, such as they were, were telescoped into one superficial session that appeared more ceremonial than informational.

I raised a strong objection for two reasons. First, that we expected to visit the Ghetto Monument before we would proceed to any other places; and second, that we wanted more meaningful encounters with specifically Jewish places of interest. In addition, by cramming our schedule so full of meetings and ceremonies, there was almost no time left over for meaningful discussion or work. Our primary objective, I tried to explain, was to honor the *Jewish* victims of the Holocaust.

There followed a prolonged discussion, during which it became evident that the Polish representatives knew exactly what they wanted to accomplish. They made an effort to be polite, but they were also very firm. They were willing to make one concession, that is, to try to fit in the Jewish places of interest mentioned above, but not to cancel any of the other scheduled meetings and visits, and not to change the sequence of appearances. Thus, aside from any other considerations, our program became even more crowded.

When the Commission landed at the Warsaw Airport, I immediately approached Elie Wiesel and briefly explained the problem. He agreed, stating that he could not possibly lead the group anywhere before first paying tribute to the ghetto fighters. The Polish officials were quite displeased by our determined stand, but eventually relented, and we proceeded from the airport directly to the Ghetto Monument. At the monument, in addition to our delegation, were Ambassador William E. Schaufele and his staff, Polish and foreign press correspondents, a small group from local Jewish organizations, and very few others. There was no sense that the rest of the population of Warsaw had the slightest interest or awareness in what was transpiring there. It was as if the teeming Jewish life that had once filled the surrounding streets had never existed. And I felt at once the irony and the tragedy of reliving once again, the awful isolation from the rest of the world, and particularly from the rest of Polish life, that we had felt in the ghetto.

As one of the survivors of the Warsaw Ghetto, I spoke at the Monument. *El Mole Rachamin* was recited by Cantor Isaac Goodfriend, a member of the Commission. We then walked to Mila 18, the site of the bunker of the Jewish Fighting Organization. At both monuments we placed flowers, lighted candles, and for a long while stood in silence — each with his own thoughts.

Afterwards we proceeded to the Monument of the Heroes of Warsaw. There, in stark contrast to the silence and isolation of the scene at the Ghetto Monument, we were attended with full pomp and splendor, with a military band and a military honor guard in attendance, with army men assisting us in laying the wreath.

The next day, all Polish daily newspapers printed an official account of the Commission's first day in Warsaw, distributed by PAP, the Government's news agency. This report stated that we visited "the Monument of the Heroes of Warsaw and then the Monument of the Ghetto Fighters". As far as readers of the Polish press were concerned, that was what happened. Thus, we had our way, but they had theirs, too.

This incident, and its outcome, of course was not merely a matter of protocol. It reflects a problem of emphasis with regard to the presentation of the history of the Holocaust. We Jews, we the survivors, wish to stress the unfortunately unique position of the Jewish victims of Nazi crimes. Others, however, especially in Eastern European countries which were occupied by Nazi Germany, for both internal and external reasons wish to make sure that the victims are not remembered as Jews.

These differences were further illustrated by the several official meetings to which we were invited in Warsaw, including conferences at the Ministry of Justice and in the Office for Combatants' Affairs. In each case we were received by high government officials, in elegantly appointed offices, with lavish displays of food, drink, and flowers. The meeting usually would begin with a longish address by the Minister, in Polish, immediately followed by a translation in English. Then one or two other officials would speak. Long periods of time were taken up by this procedure. The Polish representatives time and again would convey the message to the effect that the victims of Nazi persecutions were all citizens of Poland, whatever their religion or ethnic origin, and that Poland as a whole suffered as a result of German crimes. After so much time was used up there would remain little opportunity or inclination to respond on the

part of Commission members. However, Elie Wiesel was always able to reply briefly in a skillful and diplomatic manner, pointing out to the task of the Commission and to its principal purpose of honoring the Jewish victims of the Holocaust.

The Polish Minister of Justice Jerzy Bafia (who is in charge of Holocaust research), and his office, made a particularly strong effort to welcome us and to provide us with worthwhile information. (His wife was herself a prisoner in a German concentration camp where experiments were being made on the bodies of the inmates.) He arranged to have us visit a large exhibition hall containing original German documents pertaining to the persecution of Jews and others at the hands of the Nazis in Poland. Many of the documents were familiar to us from photos and reproductions. But seeing the originals, the same pieces of paper I had once seen on the ghetto walls, was a terrible, moving experience.

But two items left the deepest impression on me. One was a small handbook, designed in simple language and with graphic illustrations, that the Germans had prepared for distribution to the soldiers, teaching them how to go about rounding up Jews and killing them quickly. The other was a family album which was the property of a German officer. It included all the photographs of his family from his early childhood, through church ceremonials, weddings, etc. The second part of the album contained pictures related to his military activities, that is, executions, shooting of Jews, walking among corpses of his victims, all carefully and proudly arranged to show the story of his life.

To someone who remembers Jewish Warsaw and Jewish Poland from before World War II, a visit to different places in Poland today is a source of a deep feelings of loneliness and pain. The former Jewish towns and resorts around Warsaw show not a trace of their former character. It is almost a "relief" to visit the Warsaw Jewish Cemetery, where I went in the company of Marek Edelman, a former Warsaw Commander of the Ghetto fighters, who still lived in Warsaw. We stood for awhile together at the graves of the young Jews who had fallen in the Warsaw Ghetto Uprising of 1943. It felt good in some ways to stand there, because this was nearly the only place left in Warsaw that still retained its Jewish identity. But even there it was heartbreaking to see what extent the cemetery is devastated, with broken tombstones, and many areas so overgrown that they are impossible to enter. Only a few of the principal "alejask" are passable. At the end of the main walkway there is an open field, without any markers, where more than 100,000 people were buried during the "peaceful" days of the ghetto. They died of starvation and disease, and their names are not even recorded.

We walked over to the adjoining Powazki Roman Catholic cemetery. Only a fence divides one cemetery from the other, but what a difference! Here everything is kept clean and in order. I felt ashamed for all humanity that even the dead Jews were not afforded an equally decent place of eternal rest.

Although a trip to the former death camp in Treblinka was not on our officially prepared itinerary, the entire group travelled there on the next morning of our visit in Poland. On the way to Treblinka and back we passed towns and villages with familiar names — Radzymin, Wyszkiw, Lochow, Malkinia, Ostrow Mazowiecka, and other — which before the war had teemed with Jews and Jewish life. There is not a trace of the Jewish population. All throughout this trip we never encountered a single Jew.

The site of Treblinka towards the end of the war was ploughed up by the Germans to remove any traces of their crimes. But the site nevertheless could not be eradicated, and today it leaves on the visitor an unforgettable and shocking impression.

The Treblinka memorial is perhaps the most eloquent of all. The scattered rocks create a feeling of a large Jewish cemetery. What is even more penetrating is the feeling of loneliness in this place. There are few visitors; mostly Jews from abroad. Our group spent a long while walking and looking at these grounds of martyrdom, but while we did so we remained silent. We could not utter a word to each other.

In the center of the former camp rises a monument which is the only rock bearing a sign: a broken menorah. On the side there is an inscription in several languages: Never Again. I must say that at Treblinka the memory of our *kedoshim* is honored in a dignified manner, like a Jewish cemetery, the most unique "cemetery" in the world, the place which I and the other members of the delegation will never forget.

Among the members of the President's Commission there were five survivors of the Auschwitz concentration camp, in southern Poland, where we travelled the following day after Treblinka. What is generally referred to as "Auschwitz" actually consisted of two adjoining compounds, Oswiecim and Brzezinka (in German, Birkenau), and it was in the latter place that the death factory was operating on a large scale. The nearly one hundred chimneys of the burned out barracks in Brzezinka still stand out against the landscape, as if protesting silently the world which permitted the unspeakable horrors to take place there. According to official data, four million people were killed in Brzezinka, and 2,700,000 Jews were among them.

But, if one does not specifically visit the recently opened "Jewish pavillion" in Auschwitz, one would never know about the Jewish victims who were the overwhelming majority of those who were murdered there. Nowhere in either of the two Auschwitz compounds is to be felt the sense of the unique tragedy of the Jewish people who were tortured and gassed for one reason alone: that they were Jews.

Over the years, after the war, Auschwitz has been transformed into a tourist mecca, with souvenir stands, shops, refreshment stands, parking lots for excursion buses, and vendors walking among the crowds selling postcards and snacks. The sense of tragedy and of the gas chambers is at least partly obliterated. In many ways it was more tolerable to visit the site of Treblinka precisely because that camp has not been turned into a tourist haven. At least in Treblinka the memory of the victims has not been trivialized.

Each day during the Commission's visit in Poland local newspapers printed an official report about the day's activities. In all of these reports Jews were never mentioned as such, with one significant exception. Also the background of the members of the delegation, consisting of prominent educators, writers, clergymen, and people active in Jewish life in U.S.A. was not explained. Elie Wiesel was identified as "Professor" but his literary contribution and his significance as chairman of the Commission was not mentioned.

What was the one exception? One of the official reports described a joint meeting with the Principal Commission for Research on Hitlerite Crimes in Poland, held on 30 July 1979. Here is an excerpt from a report presented by Czeslaw Pilichowski, Director of the Commission:

*"During this meeting mention was made of the tragic fate of the Jewish population during the occupation, which fate constitutes an integral part of the history of occupied Poland, of Polish martyrology and of the Polish struggle against Hitlerism. The Hitlerite criminals murdered 2,700,000 Polish Jews. Between 100 and 120,000 Jews were rescued due to assistance extended by Poles under the threat of death, and often with the resulting sacrifice of their own lives."***

"About 3 million Poles participated in, or were connected with, direct action of assistance to Jews during 1939-1945. This represented a posture of the highest heroism and humanitarianism."

In the course of one of these discussions we inquired how was it calculated that three million Poles participated in rescuing Jews. We were told that on the average it took the combined efforts of 6 persons to succeed in saving one Jew. However, even this claim for whatever it is worth, does not add up arithmetically — At least a half million Jews would have been helped to survive by the Poles, which unfortunately did not happen in reality.

Our experiences in the Soviet Union were quite different than in Poland. Whatever their motivation may have been, the Polish authorities were deeply interested and involved in the visit of the President's Commission. The Soviet authorities were not nearly so interested or involved. One had the feeling of being a visitor in a huge and powerful empire which goes its own way and cares little for what happens in the outside world, or for its opinions.

When we landed in Kiev, there was no one waiting to greet us at the airport except a couple of Intourist girls (At the Warsaw airport there had been a large official delegation standing patiently in a downpour). Similarly at the Moscow airport there was no reception committee.

The Soviet authorities saw to it that we were properly isolated. The Kiev hotel, with several hundred rooms, was empty on our arrival. We were the only guests except for a couple of Japanese tourists. It so happened that I had stayed in the same hotel on my previous visit in Kiev, and I remember that it was then full of people and bustling with activities.

Furthermore, on checking in at the hotel we were informed that all banks were already closed for the day and, therefore, we could not change any money and, therefore, we could not go out to eat or for any other purpose except to stay for dinner at the hotel. When later we decided to go for a simple walk on the main street of the city, we were surrounded by a substantial number of plainclothes agents.

The next morning in Kiev we were transported by buses to the Babi Yar Monument. But we did not go directly to our destination. First there was a routine two-hour tour of the city, which we had not requested. The last stop of this particular tour, before we actually proceeded to Babi Yar, was at the monument of none other than Bohdan Chmielnicki, the Ukrainian national hero, who, incidentally, distinguished himself by organizing pogroms of Polish and Ukrainian Jews. It did not even occur to anyone at the Intourist management that this might not be an appropriate visit. When we finally did arrive at the Babi Yar Monument, we wanted somehow to mark this event in our own way. Our cantor recited the *El Mole Rachamin*, and Elie Wiesel spoke in an impressive manner, pointing out once again that the monument does not indicate in any way that mostly Jews perished there. (It pays tribute to "Soviet citizens"). Bayard Rustin sang a spiritual. Everyone became emotional and tense, and the mood could be felt all around.

While descending the steps of the Babi Yar Monument, the group spontaneously began singing the Hymn of the Partisans, in Yiddish. Our Soviet guides could not quite understand what was going on and became alarmed by this unusual behavior of the foreign visitors. They did not want any demonstrations. Suddenly all the guides began urging us to return to the buses immediately, as time was getting short. However, we did not hurry, and slowly circled the monument before returning to the buses.

Following the Babi Yar visit, which was a traumatic experience, we were driven to a restaurant on the outskirts of the city. Again, the restaurant was empty. Only the waiters were there and, of all things, an orchestra playing gay Russian tunes for us at lunch. After lunch, we were once again hustled aboard the buses, and rushed directly to the airport. Just as on arrival in Kiev, the airport waiting rooms and other facilities were bypassed, and we were taken straight to the stairs of the aircraft.

In Moscow it became clear that our visit in the Soviet Union had been downgraded to a sort of a necessary nuisance. Furthermore, unlike in Poland, we had no freedom of choice. Our guides followed a prepared program, without discussion, and we followed the guides. It somehow was inconceivable to do anything else. The only exception occurred when our Intourist guide announced that we would be privileged to visit the Lenin Mausoleum without having to wait several hours on line. Bayard Rustin rose from his seat on the bus to say that he did not come to the Soviet Union to visit Lenin or "any other god." The rest of the delegation also refused. The Soviet guides were stunned, and returned us quickly to the hotel. However, as noted, this was an exception to the rule.

part of Commission members. However, Elie Wiesel was always able to reply briefly in a skillful and diplomatic manner, pointing out to the task of the Commission and to its principal purpose of honoring the Jewish victims of the Holocaust.

The Polish Minister of Justice Jerzy Bafia (who is in charge of Holocaust research), and his office, made a particularly strong effort to welcome us and to provide us with worthwhile information. (His wife was herself a prisoner in a German concentration camp where experiments were being made on the bodies of the inmates.) He arranged to have us visit a large exhibition hall containing original German documents pertaining to the persecution of Jews and others at the hands of the Nazis in Poland. Many of the documents were familiar to us from photos and reproductions. But seeing the originals, the same pieces of paper I had once seen on the ghetto walls, was a terrible, moving experience.

But two items left the deepest impression on me. One was a small handbook, designed in simple language and with graphic illustrations, that the Germans had prepared for distribution to the soldiers, teaching them how to go about rounding up Jews and killing them quickly. The other was a family album which was the property of a German officer. It included all the photographs of his family from his early childhood, through church ceremonials, weddings, etc. The second part of the album contained pictures related to his military activities, that is, executions, shooting of Jews, walking among corpses of his victims, all carefully and proudly arranged to show the story of his life.

To someone who remembers Jewish Warsaw and Jewish Poland from before World War II, a visit to different places in Poland today is a source of a deep feelings of loneliness and pain. The former Jewish towns and resorts around Warsaw show not a trace of their former character. It is almost a "relief" to visit the Warsaw Jewish Cemetery, where I went in the company of Marek Edelman, a former Warsaw Commander of the Ghetto fighters, who still lived in Warsaw. We stood for awhile together at the graves of the young Jews who had fallen in the Warsaw Ghetto Uprising of 1943. It felt good in some ways to stand there, because this was nearly the only place left in Warsaw that still retained its Jewish identity. But even there it was heartbreaking to see what extent the cemetery is devastated, with broken tombstones, and many areas so overgrown that they are impossible to enter. Only a few of the principal "alejask" are passable. At the end of the main walkway there is an open field, without any markers, where more than 100,000 people were buried during the "peaceful" days of the ghetto. They died of starvation and disease, and their names are not even recorded.

We walked over to the adjoining Powazki Roman Catholic cemetery. Only a fence divides one cemetery from the other, but what a difference! Here everything is kept clean and in order. I felt ashamed for all humanity that even the dead Jews were not afforded an equally decent place of eternal rest.

Although a trip to the former death camp in Treblinka was not on our officially prepared itinerary, the entire group travelled there on the next morning of our visit in Poland. On the way to Treblinka and back we passed towns and villages with familiar names — Radzymin, Wyszkiw, Lochow, Malkinia, Ostrow Mazowiecka, and other — which before the war had teemed with Jews and Jewish life. There is not a trace of the Jewish population. All throughout this trip we never encountered a single Jew.

The site of Treblinka towards the end of the war was ploughed up by the Germans to remove any traces of their crimes. But the site nevertheless could not be eradicated, and today it leaves on the visitor an unforgettable and shocking impression.

The Treblinka memorial is perhaps the most eloquent of all. The scattered rocks create a feeling of a large Jewish cemetery. What is even more penetrating is the feeling of loneliness in this place. There are few visitors; mostly Jews from abroad. Our group spent a long while walking and looking at these grounds of martyrdom, but while we did so we remained silent. We could not utter a word to each other.

In the center of the former camp rises a monument which is the only rock bearing a sign: a broken menorah. On the side there is an inscription in several languages: Never Again. I must say that at Treblinka the memory of our *kedoshim* is honored in a dignified manner, like a Jewish cemetery, the most unique "cemetery" in the world, the place which I and the other members of the delegation will never forget.

Among the members of the President's Commission there were five survivors of the Auschwitz concentration camp, in southern Poland, where we travelled the following day after Treblinka. What is generally referred to as "Auschwitz" actually consisted of two adjoining compounds, Oswiecim and Brzezinka (in German, Birkenau), and it was in the latter place that the death factory was operating on a large scale. The nearly one hundred chimneys of the burned out barracks in Brzezinka still stand out against the landscape, as if protesting silently the world which permitted the unspeakable horrors to take place there. According to official data, four million people were killed in Brzezinka, and 2,700,000 Jews were among them.

But, if one does not specifically visit the recently opened "Jewish pavillion" in Auschwitz, one would never know about the Jewish victims who were the overwhelming majority of those who were murdered there. Nowhere in either of the two Auschwitz compounds is to be felt the sense of the unique tragedy of the Jewish people who were tortured and gassed for one reason alone: that they were Jews.

Over the years, after the war, Auschwitz has been transformed into a tourist mecca, with souvenir stands, shops, refreshment stands, parking lots for excursion buses, and vendors walking among the crowds selling postcards and snacks. The sense of tragedy and of the gas chambers is at least partly obliterated. In many ways it was more tolerable to visit the site of Treblinka precisely because that camp has not been turned into a tourist haven. At least in Treblinka the memory of the victims has not been trivialized.

On Saturday morning, when we visited the Moscow Great Synagogue, we were received very warmly. The people in the synagogue seemed to know who we were, although no public announcement had been made in the Soviet press or other media. Among others, we were approached by a man whose sincerity was beyond any doubt; he bitterly criticized the Soviet system and stated that he was not afraid to do so. He had just been released after five years in jail, and what were they going to do to him? They could only send him back to jail.

We held the scheduled meetings with representatives of the Soviet authorities in charge of investigation of Nazi crimes, including the Attorney General Roman Rudenko and high-ranking Soviet military commanders who had liberated some of the Nazi concentration camps. They all demonstrated a thorough familiarity with the history of the Nazi crimes.

In general, however, my impression of these meetings and experiences in the Soviet Union is the following:

They are not very moved by the number of six million Jews who perished from the hands of the Nazis. They point out to the twenty million Soviet citizens killed by Nazi Germany. They make it clear that, in their opinion, they suffered just as much if not more. Furthermore, today they represent a mighty state and an international power. The Russians are specialists in building giant memorials, but for their own purposes. They don't care very much about what the President's Commission may or may not do.

Throughout our visit in the Soviet Union, as far as I know, Soviet newspapers, radio and television made no mention of the arrival of the President's Commission or its program of activities. Although some people heard of us because they listened to the Voice of America, they did not know where they could meet us or what our schedule was going to be. Consequently our contacts with Soviet Jews at large were extremely limited.

From Russia we proceeded to Denmark and Israel. Although we carried official passports and were personally not in danger, when the aircraft lifted off the Moscow Airport all passengers started clapping. We had a feeling of a newly regained freedom, and spontaneously began singing God Bless America.

In conclusion, of the unique experience of this tour I would say that the President's Commission on the Holocaust and its Advisory Board, through its activities both in this country and abroad, has advanced the cause of a national remembrance center further than ever before. The need for a permanent memorial institution has been brought to the attention of the highest representatives of the United States Government and of the country in general. For this I am grateful, and I hope and pray that the work performed to date indeed will produce results. Today, more than ever, we need a remembrance center, for ourselves, for our children, and for our fellow citizens at large.

There is an additional point that I would like to make. When we visited the many places of the Holocaust events we knew in advance, of course, how terrible was the suffering and the destruction of six million Jewish men, women, and children. What we did not know, however, was the extent to which their memory has been wiped out! I returned home so very distressed because I realized that even the evidence of our Holocaust is being destroyed.

The cities and towns of Eastern Europe have been rebuilt and renovated, and they are indeed very impressive, but the only reminders of the prior life of the millions of Jewish people are the gravestones in the cemeteries. One thousand years of Jewish history is being obliterated. Although we visited many highly remarkable memorials and monuments, there is hardly any visible indication that they were dedicated to the lost Jewish lives. Furthermore, those infrequent memorials which do carry some Jewish identification are for the most part neglected or ignored by the powers that be.

In addition to these physical changes, the history of the Holocaust itself is being obscured and rewritten. The victims, the Jews of Poland, the Soviet Union, and of other countries of Europe, who lived as Jews and died as Jews because they were Jews, today are being referred to as "citizens" of this or another country. The countries which before World War II refused to consider them as Poles or Russians or Hungarians — and indeed they did not even wish to be so considered — now deliberately claim these Jewish victims as part of the millions of "citizens" who perished there from the hands of the Nazis.

We know, of course, that from a distance there is not much we can do about the conduct of governments of other countries. However, we must register our objection whenever possible. We must also see to it that in our own country, here in the United States, the victims of the Holocaust are honored and remembered in a manner which is due to them — and to us.

One additional remark about what this memorable trip achieved. Many of the group of 57 participants on this tour, while very knowledgeable from an academic point of view, had never truly experienced the Holocaust. Yet, it is my feeling that in coming into direct contact with the many sites of the Holocaust together with actual survivors, they saw how difficult it is for a non-survivor to comprehend the pain and trauma of the survivors.

However, I fear that we the survivors, who have so little time remaining to tell the world our story, shall never be able to convey the enormity of the tragedy to those who were not there.

*Polish-Jewish May
debat*

September 25, 1979

Dr. Lucjan Dobroszycki
YIVO Institute for Jewish Research
1048 Fifth Avenue
New York, N. Y.

Dear Lucjan:

Enclosed is a copy of a release of our Detroit meeting.

Warmly,

George M. Szabad

GMS:mmp

Enclosure

cc: Rabbi Marc Tannenbaum
The American Jewish Committee

September 25, 1979

The Right Reverend Msgr. Jorge Mejia
Executive Secretary
Vatican Secretariat on Catholic-Jewish Relations
1 Via della Erbe
Vatican City, Italy

Dear Monsignor Mejia:

Enclosed is a release concerning a meeting held in Detroit on the subject which we discussed. Since it was initiated locally, we do not believe that it conflicts with any other efforts in this area, but if you have any ideas or comments, they would be most welcome.

Shirley, my wife, joins in sending our warmest regards.

Sincerely yours,

George M. Szabad

GMS:mmp

Enclosure

cc: Rabbi Marc Tannenbaum ✓
The American Jewish Committee

NEWS

FROM THE

COMMITTEE

THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

FOR IMMEDIATE RELEASE

New York, Sept. 21....Following an interethnic dialogue that was stimulated by the forthcoming visit of Pope John Paul II to the United States, leaders from the Polish-American and Jewish communities have announced plans for a joint study of the origins of anti-Polish and anti-Jewish attitudes in some segments of American society.

In a statement issued following a day-long consultation last week at St. Mary's College at Orchard Lake, Michigan, both groups expressed deep concern over the persistent manifestations in American society of anti-Polish and anti-Semitic slurs expressed in popular culture. The dialogue participants asserted that these slurs do psychological damage, especially to young people, who are the victims of such defamation.

The dialogue was organized by Rev. Leonard F. Chrobot, Polish-American religious and ethnic leader who is President of St. Mary's College, and Harold Gales, President of the American Jewish Committee's Detroit Chapter.

Participants included representatives from key national Polish-American organizations and academic life and prominent staff and lay leaders of the American Jewish Committee.

Among those in the American Jewish Committee delegation were Rabbi Marc Tanenbaum, national director of interreligious affairs; Hyman Bookbinder, AJC Washington representative; Irving M. Levine, director of AJC's Institute on Pluralism and Group Identity; and George Szabad, a former mayor of Scarsdale, New York, and a member of the National Board of Governors. From the Polish-American community were Leonard Walentynowicz, executive director of the Polish-American Congress; Eugene Kusielewicz, President of the Kosciuszko Foundation; Andrew Ehrenkreutz of the North American Center for Polish Studies, and Rev. Ronald Modras, a professor at Saint Louis University.

-more-

Richard Maass, President; Maynard I. Wishner, Chairman, Board of Governors; Morton K. Blaustein, Chairman, National Executive Council; Howard I. Friedman, Chairman, Board of Trustees
Bertram H. Gold, Executive Vice President

Washington Office, 818 18th St., N.W., Washington, D.C. 20006 • Europe hq.: 41 rue Paul Doumer, 75016, Paris, France • Israel hq.: 9 Ethiopia St., Jerusalem, 95149, Israel
Mexico-Central America hq.: Av. E. National 533, Mexico 5, D.F.

The "Orchard Lake Statement" strongly rejected offensive "anti-Polish jokes" perpetrated by the media, particularly by comedians. The participants called for better judgement on behalf of responsible media leaders in this regard.

Similarly, both groups disapproved of any anti-Semitic manifestations in the general culture, including some anti-Jewish manifestations heard following the recent resignation of Ambassador Andrew Young. The hope was expressed that tension between the Black and Jewish communities would be resolved quickly and that the spirit of cooperation be restored. The participants said, "In our pluralistic society, any breakdown of communication between any ethnic groups hurts all ethnic groups and the society as a whole."

Both groups acknowledged that there has been considerable misunderstanding in both the Polish and Jewish communities in the United States and elsewhere over the situation of the Jewish people in Poland, climaxed by the tragedy of the Nazi holocaust.

They declared that they shared the conviction that "history must not become a hitching post to the past, but rather a guiding post to a more humane future."

The Polish and Jewish leaders agreed to organize a project of Polish and Jewish scholars who would seek to write and publish together an objective joint Polish-Jewish history, and other cultural documents, which would take into account the respective understandings and sensitivities of both communities in their common pursuit of objective truth.

It was hoped that such joint scholarly publications and conferences would eventually help both communities to modify polemical tendencies and contribute to a deeper and more empathetic relationship in the future, especially among young people, "the next generation" of American Polish and Jewish citizens.

Both groups also expressed the hope that such increased sensitivity and knowledge would be incorporated in Holocaust studies in our nation's religious and public schools.

The Polish and Jewish leaders also discussed the condition of human rights in various parts of the world, and the need to join hands in standing together against the epidemic of dehumanization in the world, such as in Asia, Africa, Latin America, Eastern Europe, and elsewhere.

In particular, both groups agreed to cooperate in studying and acting together to oppose denial of religious liberty, religious education, and freedom to emigrate from Poland, the Soviet Union, and other eastern European countries. A subsequent consultation of Polish and Jewish leaders was agreed upon in order to give more systematic consideration of these shared human rights concerns.

The Polish and Jewish leaders also agreed to arrange in the coming months for a high-level delegation of Polish and Jewish religious and ethnic leaders to visit Poland and Israel in order to promote deepened understanding of "spiritual homelands" in both communities.

Finally, the Polish and Jewish leaders viewed the elevation of "the Polish Pope," Pope John Paul II, as a development of unprecedented symbolic and social significance to both communities. They said, "There is a need to seize this moment as an occasion to try to build a new, creative relationship between the Polish and Jewish peoples that would strengthen common solidarity and fraternal respect."

The Polish and Jewish leaders joined in wishing a warm welcome to Pope John Paul II on his coming journey to the United States, and expressed the prayer for God's richest blessing for the success of his visit, which they hopefully felt will redound to the benefit of all the members of God's human family.

79-960-157

9/20/79

A, EJP, ETH, REL, CP, PP

13-7-9-79

POPE ENCOURAGES AMERICAN POLISH-JEWISH INTERFAITH PROJECT (330)

By Jerry Filteau

VATICAN CITY (NC) — Pope John Paul II encouraged a new American Polish-Jewish interfaith project for children.

He held a special private audience July 6 with leaders of the newly formed American Jewish and Polish-American Catholic Committee.

During the 45-minute audience he wished them well and blessed their project — annual international literary awards for the best book for children and the best book about children.

The two awards are being named after Dr. Januz Korczak, a Polish-Jewish physician, poet and educator who chose death in the Nazi concentration camp of Treblinka rather than abandon a group of Polish orphans in his charge.

Pope John Paul told the group that Korczak was a "rare human being and worthy symbol of the work of brotherhood you are undertaking."

At a press conference in Rome afterwards, representatives of the committee described the meeting and explained the project.

They said an international group of scholars, writers and specialists will be established shortly to judge the books for the awards. Announcement of the first awards is tentatively planned for November.

The interfaith project was conceived over a year ago, before the election of the world's first Polish pope, they said, and it was "certainly accelerated" by his election.

Nathan Perlmutter, national director of the Anti-Defamation League (ADL) of B'nai B'rith, called the papal audience a "historic" occasion.

"The history of Polish and Jewish relations has not always been happy," he said. "But here leading Polish-American cultural and intellectual figures and the ADL met together with the pope."

MORE TO COME

15-7-9-79

POPE MEETS WEST GERMAN LEADER, VATICAN OBSERVER AT U.N. (100)

VATICAN CITY (NC) — Pope John Paul II met with West German Chancellor Helmut Schmidt in an audience July 9.

The same day he also met with Archbishop Giovanni Cheli, the Vatican's permanent observer at the United Nations. There have been persistent rumors that the pope will visit the United Nations and the United States in September or early October.

The Vatican released no details on either meeting.

While in Rome, Schmidt was also scheduled to meet with Italian President Alessandro Pertini and other government officials.

16-7-9-79

ADD (400)

To 13-7-9-79, VATICAN CITY — Pope encourages American...ADD the following:

The ADL is the Jewish organization on the committee. The Catholic Polish-American representatives are the North American Studium for Polish Affairs, the Polish-American Congress and the American Council of Polish Cultural Clubs.

Stanislaw Bask Mostwin of Baltimore, vice president of the council of the North American Studium for Polish Affairs, said he was proud to see Polish-Americans and Jewish-Americans "united as brothers" in a common effort.

Several people of the 14-member delegation who visited the pope emphasized that the children's literature project was not the first example of Jewish and Polish-Catholic dialogue or cooperation in America. But they stressed that this was the first such project, to their knowledge, with an international scope.

Asked about American Jewish feelings toward the new Polish pope, especially after his recent visit to the Nazi extermination camps at Auschwitz and Birkenau (Oswiecim and Brzezinka, Poland), Perlmutter said:

"No pope — no man of great moral suasion — can visit Auschwitz or Birkenau without every literate, remembering Jew around the world waiting with bated breath for what he will say."

Perlmutter praised the pope's words at the inscription remembering the Jewish victims of the Nazi Holocaust.

"It is not permissible to pass over this inscription with indifference," said the pope at the time.

Perlmutter commented, "The whole world understood what he was saying. He was saying it must never happen again."

Maxwell Greenberg, ADL national chairman added, "Jews have the feeling that the Holocaust happened not because everyone was evil, but because so many people were indifferent. When the pope said you cannot pass over this 'with indifference,' it meant a great deal to Jews."

After the press conference Theodore Freedman, national program director of the ADL, told NC News that on a recent trip to Israel he felt "a sense of warmth toward Pope John Paul II in high places."

He described the new pope as a man with great sensitivity toward Jews and more personal knowledge of them than his predecessors.

As an example of the pope's sensitivity, he noted that in the customary exchange of gifts at the audience the pope gave the committee delegation "beautiful, full-color art books" instead of the fairly standard gift of papal medals.

Most American Jews would not be offended at receiving a papal medal. Strict Orthodox Judaism, however, which interprets literally the biblical ban on graven images would more than likely be offended.

The Bridgeport Jewish Ledger

Thursday, Oct. 4, 1979

Mall Address:
Connecticut Jewish Ledger
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Bridgeport, Conn. 06604
Telephone: 374-7584
Deadline for news is 10 a.m. Friday prior to the week of publication

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Jewish, Polish Leaders Show Concern Over Ethnic Slurs

NEW YORK (JTA) — Leaders from the Polish-American and Jewish communities in the United States have announced a joint study of the origins of anti-Polish and anti-Jewish attitudes in some segments of American society, it was announced following a day-long consultation late last month at St. Mary's College in Orchard Lake, Mich.

The inter-ethnic dialogue was stimulated by the announcement that Pope John Paul II would be visiting this country.

The dialogue participants expressed deep concern over the persistent manifestations in American society of anti-Polish and anti-Semitic slurs expressed in popular culture and asserted that these slurs cause psychological damage, especially to young people, who are the victims of such defamation.

The dialogue was organized by Rev. Leonard F. Chrobot, Polish-American religious and ethnic leader who is president of St. Mary's College, and Harold Gales, president of the American Jewish Committee's Detroit chapter.

Participants included representatives from key national Polish-American organizations and academic life and prominent staff and lay leaders of the AJCommittee, including Rabbi Marc Tanenbaum, national director of interreligious affairs; George

Szabad, a former mayor of Scarsdale, New York, and a member of the AJCommittee's National Board of Governors; Leonard Wajontynowicz, executive director of the Polish-American Congress; Eugene Kusielowicz, president of the Kosciuszko Foundation; and Andrew Ehrenkreutz of the North American Center for Polish Studies.

Call for Better Judgement

The "Orchard Lake Statement" strongly rejected offensive "anti-Polish jokes" perpetrated by the media, particularly by comedians. The participants called for better judgement on behalf of responsible media leaders in this regard.

Similarly, both groups disapproved of any anti-Semitic manifestations in the general culture, including some anti-Jewish manifestations heard following the recent resignation of Ambassador Andrew Young.

The hope was expressed that tension between the Black and Jewish communities would be resolved quickly and that the spirit of cooperation be restored.

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was Szabad
The participants said, "In our pluralistic society, any breakdown of communication between any ethnic groups hurts all ethnic groups and the society as a whole."

Both groups acknowledged that there has been considerable misunderstanding in both the Polish and Jewish communities in the United States and elsewhere over the situation of the Jewish tragedy of the Nazi Holocaust.

They declared that they shared the conviction that "history must not become a hitching post to the past, but rather a guiding post to a more humane future."

The Polish and Jewish leaders agreed to organize a project of Polish and Jewish scholars who would seek to write and publish together an objective joint Polish-Jewish history, and other cultural documents, which would take into account the respective understandings and sensitivities of both communities in their common pursuit of objective truth.

The Polish and Jewish leaders also agreed in the coming months for a high-level delegation of Polish and Jewish religious and ethnic leaders to visit Poland and Israel in order to promote deepened understanding of "spiritual homelands" in both communities.

Report 700 Terrorists

(Continued from Page 1)

tanks and 250 artillery pieces of all calibers. He said he didn't believe the Syrians intended to withdraw their forces from Lebanon.

Menacing Position of Jordan

But Saguy expressed his greatest concern over what he contended was the shift in the balance of power along Israel's

'Butcher Of Lyon' Lives Secure Life In Bolivia

By JAIME REIBEL
LA PAZ, Bolivia (JTA) — Klaus Barbi, alias Klaus Altman,

for partisan activity in the area. The French Armed Forces Tribunal, a war crimes in

FRIDAY, JULY 6, 1979

PONTIFF PRAISES AMITY EFFORTS
OF JEWS AND POLISH-AMERICANS

By Pamela Mendels
Religious News Service Correspondent (7-6-79)

ROME (RNS) -- Pope John Paul II has warmly endorsed the work of a committee set up to foster greater understanding between Polish-American Catholics and American Jews, a spokesman for the committee said here.

Fourteen members of the joint American-Jewish and Polish-American Catholic Committee met privately with the Polish pope at the Vatican.

The committee includes delegates from the North American Studium for Polish Affairs, the Polish-American Congress, the American Council of Polish Cultural Clubs, and the New York-based Anti-Defamation League of B'nai B'rith.

According to Theodore Freedman, an ADL official and a member of the committee, the pope expressed his "special interest and support" for the work of the group.

The committee, he said, also received the pope's endorsement of its first major project -- the establishment of an international literary award in honor of the memory of Januz Korczak, a Polish Jewish humanitarian who died in the Nazi concentration camp of Treblinka.

Mr. Korczak, who would have been 100 years old this year, was a writer, physician, and radio broadcaster well known throughout his native Warsaw as "the old doctor."

He established the city's first Jewish orphanage and later collaborated in the founding of a non-Jewish home for orphans.

His real name was Henryk Goldschmidt, but he adopted the name Januz Korczak as his pen name for his poetry and other literary writings.

In August 1942, though he was offered refuge with friends, he insisted on being deported with the children of his orphanage who had been ordered to Treblinka. He died there in a Nazi gas chamber.

In his talk to the committee, Pope John Paul praised Mr. Korczak as a "rare human being," a "worthy symbol of the work of brotherhood you are undertaking."

(more)

PAGE -1-

"Korczak is an ideal symbol of morality and religion," the pontiff added. "And you have my admiration, my devotion, and my blessing in his important work."

Committee members explained that though Polish-American and Jewish groups have been meeting together for some time, the election of a Polish-born pope in October greatly accelerated cooperation between the two groups.

The committee chose the promotion of the Korczak prize as its first major project, because it was felt that a cultural activity was an appropriate way to reach the Jewish and Polish-American communities.

The history of Polish Catholic and Jewish relations "has not always been happy," Mr. Freedman, the ADL official, noted.

Through the commemoration of a man who was both deeply Polish and deeply Jewish, the committee hopes "to open up channels of communication between two important groups," Mr. Freedman explained.

The Korczak prize will go to two works each year. In 1979 -- the United Nations-sponsored International Year of the Child -- the prize will be awarded to the children's book that best exemplifies the ideals Korczak stood for, and to the best book about children written for parents or for those working with youngsters.

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VALENTIN MOROZ FAMILY JOINS HIM IN NEW YORK

By Religious News Service (7-6-79)

NEW YORK (RNS) -- Ukrainian nationalist Valentin Moroz was reunited with his wife and son at New York's Kennedy Airport as hundreds of his supporters cheered.

Mr. Moroz's wife, Riassa, 42, and his son, Valentin, Jr., 17, arrived July 5 after a flight from Moscow.

Mr. Moroz, 43, a historian, was released from a Siberian prison camp and came to the United States with four other dissidents in April in exchange for two Soviet spies.

Some 250 supporters, waving yellow-and-blue Ukrainian nationalist flags, sang the "Mnohaya Lita," a traditional folk tune, wishing the Moroz family "many happy years together."

Mr. Moroz's 72-year-old father was originally scheduled to come to the United States as well.

According to a family spokesman, the elder Moroz decided "just simply that he would like to spend his final years in the Ukraine."

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FOR IMMEDIATE RELEASE

NEWS from Stein and Day

Contact: Fran Rosencrantz
Publicity Director
122 East 42nd Street
New York, NY 10017

DIARY OF WARSAW GHETTO "MAYOR" PUBLISHED IN ENGLISH FOR FIRST TIME

THE WARSAW DIARY OF ADAM CZERNIAKOW is "a searing living human document, perhaps one of the most important diaries of the Holocaust."

--Publishers Weekly

"Raul Hilberg is an outstanding authority on the Holocaust, and his presentation of THE WARSAW DIARY OF ADAM CZERNIAKOW to the American audience is bound to be a major event in Holocaust study."

--Herman Wouk

THE WARSAW DIARY OF ADAM CZERNIAKOW: Prelude To Doom, edited by Raul Hilberg, Stanislaw Staron and Joseph Kermisz (February 23, 1979; \$16.95), is the secret journal of the Jew who presided over the Warsaw Ghetto under the Nazis. It is now published in English for the first time. Called "one of the most important diaries of the Holocaust" by Publishers Weekly in its advance review, the work contains daily entries from September, 1939 to July, 1942, when Adam Czerniakow committed suicide rather than supply Jews for deportation to the death camps. Missing for 22 years, the document turned up in Canada in 1964 in the possession of a woman who had known Czerniakow, and it was later acquired by the State of Israel.

Isaiah Trunk, winner of the National Book Award for his work, Judenrat, says Czerniakow's journal is "an indispensable book on the nature of the tricky and tortuous relations between the Chairman of the Judenrat of the largest Ghetto in occupied Europe, and the German supervisory authorities."

October 4, 1939: "I was driven to [the Security Police] and was ordered to co-opt 24 men for the Community Council and to assume its leadership."

May 21, 1941: "Governor Fischer contended that starving the Jews was not his objective [and] pointed out that the corpses lying in the streets create a very bad impression....The corpses, he said, must be cleared away quickly."

February 20, 1942: "At this very moment the chief of the Order Service has reported a case of cannibalism in the Jewish Quarter. Mother-child. Here is the report:..."

July 22, 1942: "We were told that all Jews irrespective of sex and age... will be deported....Today a contingent of 6000 people must be provided. And this (at a minimum) will be the daily quota."

On July 23, 1942, Czerniakow committed suicide.

THE WARSAW DIARY OF ADAM CZERNIAKOW has been edited by leading Holocaust scholar Raul Hilberg, Stanislaw Staron, and Joseph Kermisz; it was translated by Staron and the Staff of Yad Vashem in Jerusalem. In a recent New York Times interview, Dr. Hilberg pointed out that because Czerniakow dealt directly with German officials, "there are insights and information that is new and important in the diary that nobody else could have known." For example, a diary entry as early as October 4, 1941 shows that the Germans had already decided on the final

(over)

solution to the Jewish question. Dr. Hilberg also believes this diary to be more important than the Emmanuel Ringleblum papers, because Ringleblum lived inside the Warsaw ghetto and could only record events that took place behind the wall. Ringleblum is the historian on whose secret file John Hersey based his 1950 novel, The Wall.

Czerniakow brings to this day-to-day record of events a depth of knowledge, accuracy of detail, and panorama of view that was possible to no other participant in the epic prelude to the final doom of the largest captive Jewish community of Eastern Europe, one half-million people who were deported to the death camps at Treblinka. The importance of the work, which has been long awaited by the Jewish community, is further confirmed from another quarter. Albert Speer, the second most powerful man in Nazi Germany, has written that Czerniakow's diary "reveals the horror in a new perspective. A horror which surpasses all imagination....depicted here by an honest Jew whose heart was broken by it."

About the Editors: Raul Hilberg is John G. McCullough Professor of Political Science at the University of Vermont. A noted Holocaust scholar for years, he is the author of The Destruction of the European Jews and editor of Documents of Destruction. Hilberg has also had articles published in Society, Midstream, Present Tense, Societas, and other magazines.

Stanislaw Staron is Chairman of the Department of Political Science at the University of Vermont. He has been published in East Europe, Orbis, and World Politics magazines and in Canadian Slavonic Papers.

Dr. Josef Kermisz is Director of Archives at Yad Vashem in Jerusalem.

THE WARSAW DIARY OF ADAM CZERNIAKOW: Prelude to Doom
Edited by Raul Hilberg, Stanislaw Staron, and Josef Kermisz
Publication date: February 23, 1979
Price: \$16.95, cloth
480 pages
Photographs and line drawings

*A Jewish Book Club Selection
*A History Book Club Selection



NEWS from Stein and Day

THE WARSAW DIARY OF ADAM

CZERNIAKOW: Prelude to Doom

Edited by Raul Hilberg, Stanislaw Staron and Joseph Kermisz. Translated by Stanislaw Staron and the staff of Yad Vashem. Stein and Day, \$16.95 ISBN 0-8128-2523-3

Adam Czerniakow, a Polish Jew, was chairman of the Warsaw *Judenrat* for nearly three years. Appointed "mayor" of the ghetto during the siege of Warsaw, Czerniakow struggled to govern from September 23, 1939, until his suicide July 23, 1942. He kept this collection of notebooks, a day-to-day diary, from September 1939 to the day of his death, recording his daily contacts with German and Polish officials, noting the tragic state of affairs in the ghetto. The entries are brief, precise, accurate, and therein lies their importance. They reveal information, not only about statistics, but of the terrible German policies and the way they were implemented, of the constant losing struggle for survival by the Jews with Treblinka's death camps as final destination. Czerniakow's quiet terse notes, assembled, annotated, translated by distinguished scholars, are an invaluable historical record: a searing living human document, perhaps one of the most important diaries of the Holocaust. Illustrations, map, notes, appendix, sources, index.

"A one-of-a-kind document..."

--Library Journal

"Most strikingly, the diary reveals Czerniakow's refusal to surrender his own sense of human dignity. Such is the power of this often awkward book that even Czerniakow's reading of his beloved Cervantes becomes not an escape from reality, but a moving, if futile, reaffirmation of his faith in a reality with no room for the Nazis."

--The Kirkus Reviews

"Raul Hilberg is an outstanding authority on the Holocaust, and his presentation of THE WARSAW DIARY OF ADAM CZERNIAKOW to the American audience is bound to be a major event in Holocaust study."

--Herman Wouk

"This book reveals the horror in a new perspective. A horror which surpasses all imagination and at which this diary cries out in particular pain through having to be recorded in a factual manner. It illustrates the sense of order [of] the minor assistants [of] those in power, who understood how to regiment even the misery--depicted here by an honest Jew, whose heart was broken by it."

--Albert Speer

"THE WARSAW DIARY OF ADAM CZERNIAKOW is an indispensable book on the nature of the tricky and tortuous relations between the Chairman of the Judenrat of the largest Ghetto in occupied Europe, and the German supervisory authorities. It gives us a most detailed narrative of the squirmings of the man, trapped in the net of Nazi brutality and deceit, in his endeavors which proved hopeless, to save a minimal measure of human dignity.

It also sheds light on the precarious position of a Judenrat vis-a-vis the besieged Jewish community. In this regard its uniqueness is without parallel."

--Isaiah Trunk

THE WARSAW DIARY OF ADAM CZERNIAKOW

Edited by Raul Hilberg, Stanislaw Staron, and Josef Kermisz

INSTITUTE ON PLURALISM AND GROUP IDENTITY

of

The American Jewish Committee

FROM: DAVID G. ROTH
Midwest Director

TO: Marc Taxenbaum

DATE: 12-26-79



55 East Jackson Blvd., Suite 1880, Chicago, Ill. 60604
(312) 663-5400

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EDITORIAL FOR THURSDAY, DECEMBER 13 and FRIDAY, DECEMBER 14, 1979

A very promising initiative has began between two of Chicagoland's major ethnic groups. It is an initiative that we applaud and support and it is one in which we at WCEV happily participate.

Leaders of the Polish-American and the Jewish-American communities have gotten together to discuss common problems and to help clear up some misunderstandings that have divided these two groups in the past.

The Jewish-American/Polish-American dialogue is a part of a national movement sponsored by the National Conference of Catholic Bishops, the American Jewish Committee and the Polish American Congress.

The discussions include subjects such as anti-Polish and anti-Jewish humor and prejudice against both groups in American society. One important point of the discussion is considerable misunderstanding of the situation of Jews in Poland and the horrible tragedy of the Nazi holocaust. Some of these subjects are delicate ones and require much rethinking. But the dialogue is an important first step and we are convinced it will lead to action.

In a pluralistic society such as America, communication between ethnic groups is imperative. And we at WCEV pledge ourselves to help make that communication, that dialogue, possible.

WE'RE CHICAGOLAND'S ETHNIC VOICE

THE AMERICAN JEWISH COMMITTEE

Midwest Regional Office
55 East Jackson Boulevard
Chicago, Illinois 60604
(312) 663-5500

Date: 1-2-80

To: Marc Tanenbaum
N.Y.

From: Eugene Du Bow, Regional Director

For Your Information

This is an article written by
the young fellow at our Chi-
cago Jewish-Polish dialogue.
I think he's dangerous. We are
going to do our best to
isolate him.

J.
P.S. Maybe you should send a
copy to Lucy D.

Richard Adamiak
1545 East 60th St.
Chicago, Ill. 60637

12/5/79

Norman Podhoretz
Editor, Commentary
New York, New York

Dear Mr. Podhoretz:

I am submitting the enclosed manuscript to you for publication on recommendation of my friend and faculty advisor Professor Edward Shils. He suggested that I also send copies to Arnaldo Momigliano and Saul Bellow.

I am also sending a copy to Professor Paul Meier of this university; he has read a draft of the eighty page monograph "Polish-Jewish Relations in Jewish Holocaust Historiography," from which this essay is taken.

The essay is substantially complete although it is in need of some stylistic improvement. I have tried to keep it to the shortest length consistent with accuracy; it could easily be expanded if required.

All suggestions would be most welcome.

Many thanks and best wishes,

Sincerely,

Richard Adamiak
Richard Adamiak

Lucy Dawidowicz's War Against the Poles

Richard Adamiak

This is an analysis of the portrayal of wartime Polish-Jewish relations in The War Against the Jews by Lucy Dawidowicz, a work which is regarded as authoritative and which has had a very wide distribution. First published in 1975, it went to three printings in clothbound format and has gone to at least four printings in paperbound. It met with laudatory reviews in all quarters and was selected by four bookclubs: Book-of-the-Month Club, History Book Club, Commentary Library, Jewish Publication Society of America. It is listed prominently in the bibliography of "A Viewer's Guide to Holocaust" and was thus used to substantiate the accuracy of the movie "Holocaust". The author is a member of the President's Commission on the Holocaust.

Notwithstanding its other merits, the work's account of Polish-Jewish relations is highly inaccurate. This is the first thesis of this essay. The second thesis is that its inaccuracies are attributable to the willful and systematic suppression of important evidence by the author. This is a serious allegation. To remove any trace of ambiguity: the claim is not that the author overlooked available sources, but rather that she suppressed evidence in sources known to her, referred to by her, and listed in her bibliography.

In her preface the author disavows any intention to make "moral judgments" since "the Jews during the Holocaust were, alas, merely human, saints and sinners, imperfect earthlings". Since the historian "can never quite know men from the inside" the author will not judge, not even "the handful of Jewish leaders who have been changed by survivors and scholars with criminal behavior." In short, she "tried to present what actually happened."¹ Not an Actonian position, but surely a defensible one if implemented systematically. But it is not; the Poles are judged, and the evidence in their favor is suppressed.

For example, it is well known to students of the subject that the official Polish underground Home Army supplied few arms to the Jewish fighters of the 1943 Warsaw Ghetto Revolt. The question is its motivation. Dawidowicz writes that when the Jews applied to the Home Army for arms few were provided and "the question was not just military, but political, and it was exacerbated by pandemic Polish anti-Semitism".² No military motive is given by Dawidowicz, although she knew from at least one of her sources that there was a real military motive. According to Vladka Meed's On Both Sides of the Wall, the Home Army "feared that the planned insurrection in the ghetto would spread to the Poles before the time and conditions were propitious".³ According to another of her

¹Lucy Dawidowicz, The War Against the Jews: 1933-1945, (New York: Holt, 1975), xvii.

²Ibid, p. 319.

³Vladka Meed, On Both Sides of the Wall, trans. by S. Meed (New York: 1979), p. 133.

sources, Ber Mark, the aim of Amelwicz was not to die in the ghetto, but to spread the fight into the city proper: "he and the others hoped that all Warsaw would respond to the shots in the ghetto, and revolt would spread throughout the city".¹ Thus the author knew what the military motive was but she failed to state it, giving the impression that "pandemic Polish anti-Semitism" was the major factor. She provides somewhat more information regarding the political motive: the Home Army agreed "to provide some arms if the resistance organizations would take a loyalty oath that in the event of war between Poland and the Soviet Union, they would not use those arms on the side of the Red Army."² By itself this seems a preposterous demand, but the author knew that the demand had some basis in experience. According to another of her sources, Emmanuel Ringelblum, there was a dramatic diminution of Polish anti-Semitism on the eve of the war, which continued after the outbreak of hostilities: "The feeling of harmony and cooperation in defence of the country spread throughout all classes and strata of the country."³ For criminal elements among the Poles it was "business as usual" even during this period. Also, the Germans

¹ Ber Mark, Uprising in the Warsaw Ghetto, trans. by G. Freidlin, (New York: 1975), pp. 17,94-95; translation from the 1963 Yiddish edition used by Dawidowicz.

² War Against the Jews, p. 319.

³ Emmanuel Ringelblum, Polish-Jewish Relations During the Second World War, ed. by J. Kermish and S. Krakowski, trans. by D. Allon and D. Dabrowska and D. Keren (New York: 1976), p. 25.

4
began an intensive anti-Semitic campaign and "the anti-Semitic campaign" and "the anti-Semitic feelings were intensified after the return of thousands of Poles from the territories that were first occupied by the Soviets and later by the Germans, with their stories of atrocities committed by the N.K.V.D. (itself described as Jewish, of course); atrocities like Katyn, in spite of the many Jewish names on the list of the victims...Mass pillage of Jewish shops and homes began".¹ And this was known to the author, as well as the fact that many Jews in Eastern Poland greeted the Soviets very enthusiastically.²

By suppressing evidence known to her "pandemic Polish anti-Semitism" stands forth as the motive sweeping all else before it. Here is the reconstruction of Isaiah Trunk, based on the same evidence known to Dawidowicz:

"The military leadership in the occupied country (i.e., the Home Army) held firmly to his policy of not aiding the Jewish underground with arms, ignoring the specific instructions of General Wladyslaw Sikorski's staff in London... One of the reasons for this policy was the general position of the official leadership of the Polish underground during this period, which was to avoid mass armed encounters with the German occupier at any price, its motto being "Wait with your gun at your side." It was afraid that an organized Jewish uprising in the ghetto would spread and involve the urban Polish population. Secondly, the ghetto had the reputation in these circles of being a nest of Communist infiltration, and it was feared that arming the ghetto would be tantamount to arming Communist groups...Systematic of the intensity of the Polish hatred of the Germans was the virtual disappearance of surface anti-Semitic feelings during the first embattled month of the war...But this buried anti-Semitism soon surfaced again. The resurgence of open anti-Semitism came about mainly because of exaggerated and tendentious reports about the behavior of Jews in the eastern

¹Ibid., pp. 39-40.

²Chaim Kaplan, Scroll of Agony (New York, 1965), pp. 49-50, 71, 77, 89-90.

5

part of Poland occupied by the Soviets. At the time of the Soviet annexation, some Jewish Communists had behaved in a tactless and even treacherous manner, indulging in triumphant greetings, infiltration into the Soviet occupation apparatus and informing to the NKVD on regional Polish and Jewish bourgeois and Socialist leaders. In addition, the Jewish population generally welcomed the Soviet occupation, which temporarily saved it from the danger of falling under Nazi rule. These facts were portrayed to the Polish population by returning refugees and by the anti-Semitic, pro-Nazi, and right wing underground press as proof of the old anti-Semitic slogan about Zydo-Komuna ("Jewish Bolsheviks")... There was also a third reason: the growing influence of reactionary and anti-Semitic circles in the Polish underground movement as the German-Soviet front began to move into Polish territory. This strengthened anti-Soviet attitude was clearly expressed after the Germans raised charges in 1943 of the Katyn Forest massacre, and the breaking-off of Soviet-Polish, diplomatic relations in the summer of 1943. 1

This same clear and accurate account could have been rendered by Dawidowicz on the basis of evidence known to her. In addition, she knew that several Polish resistance groups, including elements of the Home Army, undertook various actions to aid the Jewish fighters. Many of these are recorded by Mark, who is one of her major sources; for example:

The Polish groups of Major Iwanski provided it (The Jewish Military Organization) with much weaponry and ammunition — especially grenades and machine guns. Such aid was also received through another source: a Polish democratic underground organization called Arpad, "... On April 27, "the heaviest fighting of the day took place on Muranowski Square...Significantly, there Poles fought side by side with Jews...Twenty-four Jewish fighters were killed, among the Poles, Iwanski's brother, Waclaw was killed, and his son wounded." 2

¹ Isaiah Trunk, Jewish Responses to Nazi Persecution (New York, 1979), pp. 45,48.

² Mark, Uprising, pp. 10, 58-59; for other examples of Polish assistance: pp. 6-8, ~~9~~, 11-12, 33, 49, ~~50~~, 51, 73-5, 86, 93-95, 105-06, 111-112.

This, and much more, was known to the author, but she suppressed it all.

This pattern of suppression is systematic. For example, she devotes over 100 pages, about one quarter of her book, to life in the ghetto. For this one of her major sources is Ringelblum's Notes from the Warsaw Ghetto. About thirty of its entries bear directly on Polish-Jewish relations during the ghetto period; most of them portray the Poles favorably, in whole or in part:

"Nowodoski and other anti-Semitic lawyers are in prison because of the Jews. They were called in and asked what their attitude was toward the Jews. Replied that the question was no longer a current issue." 1

"Heard that, when Posen was taken and the Jews evicted, the Polish populace accompanied them, particularly the old folks, with tears in their eyes. In Lodz on the other hand, there was no evidence of any sympathy from the Polish populace when the Jews were being driven into the Ghetto." 2

"Many Jews give their things to Christians to hide for them, but frequently the people they have given them to don't wish to return them". 3

"Heard a number of instances of Polish customers sending packages with means of substance to the Jewish merchants they used to deal with... The packages are in payment of the debts they owe to the merchants. Heard moving stories in this connection". 4

"Saw this scene today: Students from Konarski's high school are beating Jews on the street. A few Christians stand up against them and a crowd gathers. These are very frequent occurrences, where Christians take the sides of Jews against attacks by hoodlums. That wasn't so before the war." 5

¹Notes from the Warsaw Ghetto (New York: 1974), p. 36.

²Ibid., p. 45; ³Ibid., p. 52; ⁴Ibid., p. 67.

⁵Ibid., p. 68;

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"The righteous Gentile cursed out the Polish police chief of Grochow for putting the Nalutzim in prison; made him personally responsible if a hair of their heads was touched. Bought a Dutch cow for them. Has great feeling for the Jews who work on the land." 1

"On the first day after the Ghetto was closed, many Christians bought bread for their Jewish acquaintances and friends. This was a mass phenomenon." 2

"Heard that here have been demonstrations in the last few days in Polish cities, the demonstrator's' slogan: 'No Jews in Warsaw.' But heard at the same time that sermons have been preached in all the churches urging Christians to forget their misunderstandings with the Jews. On the contrary, the Jews are to be pitied because they are immured behind walls." 3

"Heard from a Jew in Glownow that the peasants hid the local Jews for the whole winter; there wasn't a single case of a Jew coming into a village and leaving without a sack of potatoes." 4

"Mr. Isaac estimates the percentage of saintly Gentiles in Starograd at 95 percent." 5

This is a representative sample, and the reader may easily verify it. Not even one of these was included by Dawidowicz in her lengthy portrait of ghetto life; all are systematically suppressed in favor of "pandemic Polish anti-Semitism". She also knew from Vladka Meed that Ringelblum himself was later rescued from Trawniki by one Pole and hidden by another Pole who was also hiding thirty other Jews.⁶ She knew from the same source, and from others, that "Decrees were issued several times on the Aryan side threatening the Poles with heavy prison

¹Ibid., p. 76; ²Ibid., p. 86;

³Ibid., p. 117; ⁴Ibid., p. 137

⁵Ibid., p. 170.

⁶Both Sides of the Wall, pp. 209-210.

sentences or capital punishment for hiding Jews voluntarily, facilitating their escape, or affording them aid of any kind."¹ Surely this measure is curious in a land of "pandemic anti-Semitism". She also knew that the death penalty had been inflicted on Poles for aiding Jews. She knew all this from several of her sources yet suppressed all.

She also had at her disposal, and used, Righteous Among Nations, edited by W. Bartoszewski and Z. Lewin (London, 1969). The former was a member of the Council for Aid to the Jews and was awarded the "Righteous Among the Nations of the World" medal by Yad Vashem. Lewin was one of the Jews saved.

In his valuable introduction to Ringelblum's Polish-Jewish Relations, Joseph Kermish describes this work: Righteous Nations"constitutes the first serious, documented attempt in Polish historical literature to present to the reader the effort made by part of the Polish public to extend aid to the Jewish population...the editors had recourse, first and foremost, to the testimony, memoirs and accounts of Jews who were helped, in one fashion or another, by Poles." 2

Dawidowicz not only did not present even a shred of the evidence contained in this compilation, but disparaged the work in a footnote as "a complacently tendentious and self-serving work".³

These are ~~three~~ representative samples, from the 800 page work

¹Ibid., p.152.

²Ringelblum, Polish-Jewish Relations, p. xxxi.

³Dawidowicz, War Against the Jews, p. 435.

"Monsignor Godlewski...once a militant anti-Semitic, a priest professing anti-Semitism in sermons and in writing, but when fate made him an eyewitness to the abysmal depths of Jewish oppression and squalor he cast away his former attitude and dedicated the whole ardor of his priestly heart to the Jewish cause." 1

"The death penalty for hiding or helping a Jew took effect in 1942...people found guilty of sheltering or helping a Jew were usually executed on the spot, without a trial, beaten to death in Jail, or hanged publicly." 2

"When everybody was on the train, they closed and sealed the wagons and put guards around them. The wretched people in the wagons, crowding and frying in the heat of the sun, implored the merciless guards to bring them water. But these could not be moved by human suffering. On one occasion a man came out of a group of Poles watching a scene; he was holding a receptacle of water in his hand and was coming up to the wretched, penned up people in the wagons. An SSman noticed him, pointed his gun at him and fired. This man, unable to watch people suffering from extreme thirst, wanted to help them, but he was killed." 3

"Michael Klus, a policeman functioning in Cracow and, at the same time, member of the Home Army's counter-intelligence, was arrested and killed by the Nazis for procuring forged documents for hiding Jews." 4

All of the above are from Jewish accounts. The author's suppression of evidence extend to even isolated details. She states:

"At the time the ZZK was being formed, Jan Karski, the liason officer between the underground in Poland and the Polish government-in-exile, met with Leon Feiner, Bund leader on the "Aryan" side, and with an unidentified Zionist leader. Karski wanted to get information about the fate of the Jews which he would bring to the Polish and Allied governments." 5

¹Righteous Among Nations, p. 333

²Ibid., p. 601. ³Ibid., p. 595; ⁴Ibid., p. 603.

⁵Dawidowicz, War Against the Jews, pp. 317-18.

Her source is Karski's Story of a Secret State (1944). She suppresses the fact that he visited, at grave risk, the ghetto and death camp at Belzec, to be able to give a first-hand account and thus be better prepared to arouse support. She also omits ^{his} meeting in London with Bundist Arthur Zygelboim, although she records the latter's suicide.

'Another clear example:

"About 30,000 Jews lived as 'Aryans' in the cities — half in Warsaw — disguised, on fake papers, exposed to denunciations and extortions by Polish blackmailers." 1

But she suppresses the fact that most of these were being hidden by Poles, also subject to blackmail and denunciation.

Dawidowicz refuses to judge the Jews who were accused by their own of criminal behavior. But she has no compunction about judging the Poles, finding them guilty of "pandemic Polish anti-Semitism", while systematically suppressing all evidence which would prove that charge false. It remains a mystery that she would run the risk of destroying her reputation by such unscrupulous methods. Inadvertent omissions of evidence occur in all research, but the systematic suppression of evidence is a rare event, and a parlous one, especially so in this case because of the edifying character of the evidence suppressed.

1p. 340.

For your information...

John T. Pawlikowski

CATHOLIC THEOLOGICAL UNION 5401 SOUTH CORNELL AVE., CHICAGO, ILLINOIS 60615 TELEPHONE (312) 324-8000



Department of Historical
and Doctrinal Studies



Ewa Szumanska, M.A.
Executive Assistant
The American Institute of Polish Culture, Inc.
Suite 600
1000 Brickell Avenue
Miami, Florida 33131

Greetings:

I was pleased to receive your letter of October 4th regarding the memorialization of Polish suffering under the Nazis in the new Holocaust memorial planned for Washington. From the first meeting of the Holocaust Commission which I attended as an observer it was clear to me that this facet of the Holocaust experience could not be ignored. Without doubt mistakes were made in the selection of the original Holocaust Commission. Its present directors, however, who had nothing to do with the original selection, are sensitive to this question from my personal contact with them. Let me say clearly, however, that in designing this memorial the specificity of the Jewish extermination cannot be put into the background. Without in any way demeaning the loss of Polish lives and those of other non-Jews, I think we Polish Christians must recognize that the Hitlerian attack on the Jewish People had a special character which needs to be acknowledged.

Let me assure you and your organization that I will continue to speak forcefully for a significant recognition in the new memorial of the Nazi plan to totally subdue the Polish people and wipe out its culture. I know it will not be easy to bring together the concerns of various groups relative to the new memorial. Hopefully Poles and Jews can begin a sincere dialogue on this question. To this end, I personally welcome the new



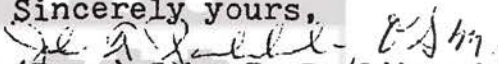
Department of Historical
and Doctrinal Studies

-2-

attempts at Polish-Jewish dialogue launched by the Anti-Defamation League and the American Jewish Committee in collaboration with several major national Polish organizations. I am enclosing a copy of a statement recently issued from a meeting in Detroit. I hope your own organization will endorse such efforts.

Thank you again for writing. I would be happy to hear the reflections of your group on this important matter at any time.

Sincerely yours,


(Rev.) John T. Pawlikowski, OSM, Ph.D
Professor
Member, Advisory Committee
Secretariat for Catholic-Jewish
Relations
National Conference of Catholic
Bishops

The American Institute of Polish Culture, Inc.

October 4, 1979

Father John Pawlikowski
Catholic Theological Union
5401 S. Cornell Avenue
Chicago, Ill. 60615

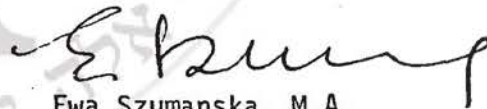
Dear Father Pawlikowski:

Though I know that you are right now in the midst of the magic aura created by Our Holiness' visit to your city, I would like to forward to you copies of some correspondence that I hope you will be interested in. It is, mostly, self-explanatory. I just wanted you to know what pressure we have exerted so far, and with what results in insisting that Polish participation be secured in the undertakings of the President's Commission on the Holocaust. We have come to the point where we have to become very direct and specific. Maybe you can help us in this task.

Please, kindly let me know, if possible, what further progress has been achieved in this issue so important to all of us Poles. I have similarly approached Dr. Zajackowski, and Dr. Slotkowski. In order to be successful we Poles have to act jointly, taking turns in insisting on being included in this project. You probably know, that by now it has been decided that a museum dedicated to the Holocaust victims will be created in Washington - it is now or never for us to get actively involved in this memorial.

Looking forward to hearing from you, with kindest regards, I am,

Sincerely,



Ewa Szumanska, M.A.
Executive Assistant to the President

Encl.

1000 BRICKELL AVENUE SUITE 600 MIAMI, FLORIDA 33131 (305) 373-9008

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Original documents
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The American Institute of Polish Culture, Inc.

October 4, 1979

Mr. Michael Berenbaum
Deputy Director
President's Commission on the Holocaust
726 Jackson Place, N.W., suite 7233
Washington, D.C. 20503

Dear Mr. Berenbaum:

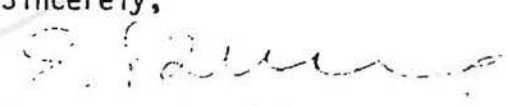
I am very sorry to have to keep up the same topic, but there doesn't seem to be much progress made, as yet, in clearing some of the uncomfortable misunderstandings which the TIME article of August 20 has entailed. Enclosed for your information are copies of correspondence, still regarding that matter.

In his letter to me, Professor Edwin P. Kulawiec, who has just returned from abroad, has recommended Dr. Eugene Slotkowski of Chicago (312-744 2233/561 1664) as well as Dr. Wacław Zajaczkowski of Washington (3539 R. St. NW, D.C. 20007) as particularly involved and knowledgeable researchers who, besides Father John Pawlikowski (312-324 8000, Catholic Theological Union, 5401 S. Cornell Ave., Chicago, Ill. 60615), a close student of the Holocaust, could cooperate in developing a monument to the victims of World War II, undertaken by your 34-member Commission to which not a single Pole has been invited, as yet.

I understand that the Commission has already proposed the creation of a major downtown Washington museum commemorating all those victims. Therefore, creating this museum would presumably be the next phase of activity, in which, as you have indicated in your previous correspondence, Polish-American involvement and active cooperation would be most welcome.

That would be very nice indeed, and Mrs. Rosenstiel and I do hope that this fruitful cooperation will be well reflected in the Holocaust monument, so very much needed as a warning to humanity, and in fostering the need for peace in this world.

Sincerely,


Ewa Szumanska, M.A.
Executive Assistant to the President

Encl.

cc: Dr. Eugene Slotkowski
Dr. Wacław Zajaczkowski
Fr. John Pawlikowski
Prof. Edwin Kulawiec

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The American Institute of Polish Culture, Inc.

October 3, 1979

Mrs. Mary McConachie Fernandez
Time Magazine
Editorial Offices
Rockefeller Center
New York, N.Y. 10020

Dear Mrs. Fernandez:

Thank you for your letter of September 18, in response to my comment on TIME's article "Never Forget, Never Forgive". It did not answer mine of August 24 very adequately.

True, it is only logical that the article focused on the Jewish victims of the Holocaust since that was and nothing else the purpose of the Presidential Commission's trip, on the occasion of the 30th anniversary of Israel's founding. But this is precisely what becomes so disconcerting - that the atrocious chapter of 20th century history, which in a most tragic way, so strongly involves also other nations, and particularly the Polish, is being monopolized. An author may surely write what he chooses to write, and in this case he may have fairly represented what he saw and heard. But if you have no first-hand and/or thorough knowledge of the topic, you cannot tell whether he fairly represented the objective, overall truth. And in this searing matter, truth becomes a particularly sensitive issue.

You do not seem to have carefully read what I wrote in my letter to Mr. Cave because in response to my claim that a nation-wide circulated magazine, like TIME, when discussing the Holocaust, should acknowledge fuller the extent of the help the Poles were giving the Polish Jews, namely that they risked their lives in doing so - you imply that Polish anti-semitism is a matter of much more importance! Very much like the author of the article did.

You speak so positively about Polish anti-semitism. And what do you know about it? Poland is the only country in the world where the state has been sponsoring a Jewish Theatre, which is more than can be said about the United States - does that speak for anti-semitism at the official level? There is some truth, though, to what you say. Let's see where it stems from - perhaps the Jewish tendency to resist developing an identity with the people they have lived and shared their homeland with. Just note: nowhere in the article is there any trace of indication that a single Jews murdered by the Nazi in Poland was Polish. And yet they, and their forefathers, lived there since the 13th century, when they were first invited to enjoy Polish freedom and tolerance, whereas elsewhere they were being persecuted. In historical perspective Polish anti-semitism compares to German anti-semitism as a straw to a haysack. Nevertheless, in this article - dealing precisely with the Nazi crimes and the German occupation of Poland, where the majority of those

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crimes were committed - this straw is being carefully singled out, and of all things, in context with the Warsaw Ghetto uprisal, when the Poles were the only people in the world who gave any help to the heroically fighting Jews.

TIME magazine is being read by people, many of whom know very little or nothing about World War II. The article by omitting important facts about the Polish people (that they risked their lives, when saving the Jews, and that only they actively helped in the Ghetto uprisal) and focusing instead on very marginal ones (that they did not even know what "kosher" meant, and that some Poles were heard shouting "Look at the Jews fry!") through shifting the perspective, distorted the historical truth in a way which an unadvised person can never detect. And this is very revolting to us Poles.

We can expect to see the public fed with biased press in a communist-ruled country, but not in America. And it is not by writing a form-letter that you will resolve these misunderstandings but by studying the materials which have been sent to you, as enclosures, to broaden your knowledge of those times, too tragic to be treated carelessly by anyone, ever.

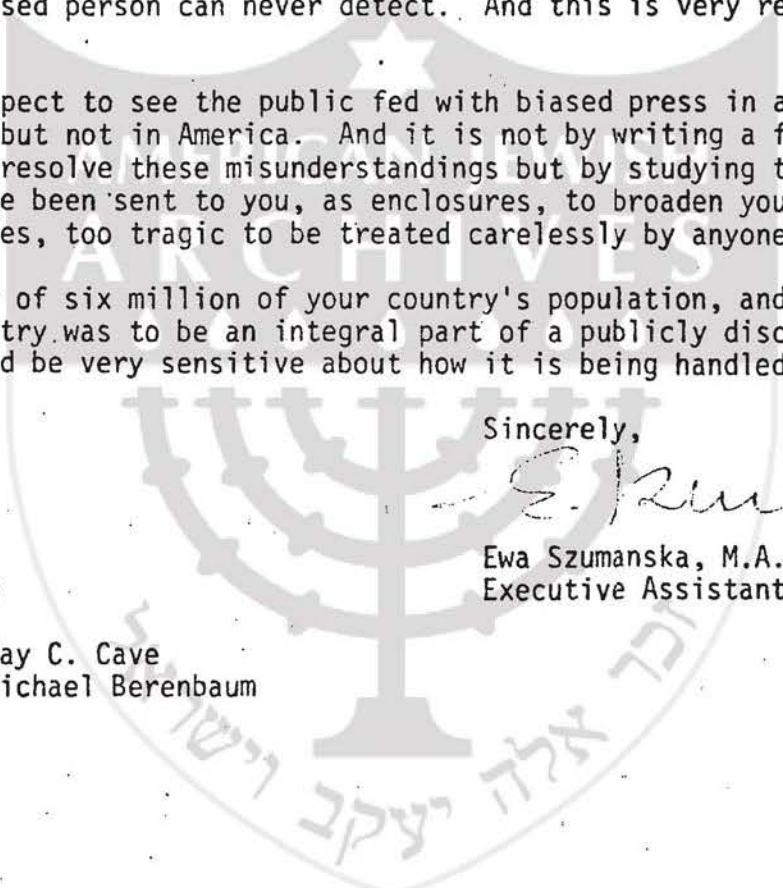
If murder of six million of your country's population, and destruction of your country was to be an integral part of a publicly discussed topic, you, too, would be very sensitive about how it is being handled.

Sincerely,



Ewa Szumanska, M.A.
Executive Assistant to the President

cc: Mr. Ray C. Cave
Mr. Michael Berenbaum





President's Commission on the Holocaust

Office of the
Director

September 11, 1979

Dear Ms. Rosenstiel:

Thank you for your letter of August 24, 1979.

I see that we are increasingly in agreement. I, too, feel that should another stage of the Commission's work evolve a non-Jewish Polish-American should be actively involved so that the views and sensitivities of the non-Jewish Polish-Americans can be adequately reflected.

I read with great interest the lines that you underlined from the article in Time Magazine, and I find it perplexing that you underlined the remark "They never did know what Kosher meant but they defined decency." Cantor Goodfriend was speaking of the people who saved his life and who, despite their lack of knowledge about the traditions by which he lived, embodied and perhaps incarnated the most fundamental value of all -- decency and solidarity. I find his remark a noble testimony to two extraordinary Poles. Similarly the remark by Miles Lerman that you underlined was made on the authority of his personal experience detailing the heroic behavior of one family and the expression of enjoyment over his tragic plight by an anonymous individual. I think that he has the full right to reflect on these two situations, one which embodies nobility and one which shows the fragile limits of human solidarity.

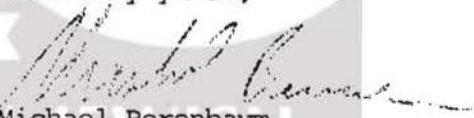
Suite 7233, 726 Jackson Place, NW, Washington, D.C. 20503

202-395-7343

Thank you for sharing your views with us and your recommendation regarding participation in the next stage of the Commission's activities.

With every good wish,

Sincerely yours,



Michael Berenbaum
Deputy Director

Ms. Blanka Rosenstiel
American Institute of Polish Culture, Inc.
1000 Brickell Avenue
Miami, Florida 33131



August 24, 1979

Mr. Michael Berenbaum
Deputy Director
President's Commission on the Holocaust
726 Jackson Place, N.W., suite 7233
Washington, D.C. 20503

Dear Mr. Berenbaum:

Thank you very much for your letter of July 26, in which you kindly advise us that now it is too late to add a new member to the Holocaust Commission.

It is so much wiser and simpler to avoid errors than to correct them afterwards. Six more months of life-span for the Commission is plenty of time to still benefit of the competence of an additional Polish-American member, and names of such candidates have been suggested to President Carter by Professor Edwin P. Kulawiec in his letter of December 6, 1978 (Father John T. Pawlikowski of the Catholic Theological Union in Chicago, Dr. Stefan Korbonski, Professor Karski). Such a new member should by all means still be invited to help in developing the memorial to the victims of the Nazis, in order - as you say in your letter - to "do justice to the particularity of the experience without diluting or falsifying the experience of the victims and the universal implications of the Holocaust".

Those are very reassuring words, but facts seem to prove the opposite. It did not take us long to see first samples of the evidence presented to the general public in form of Stefan Kanfer's report on this Commission's travel to Europe, published in the Times magazine of August 20. Enclosed is a copy of our letter to the Editor, commenting on the implicit distortions of truth this article contains. We would like to see that situation corrected.

We do trust that you yourself will agree it will be more effective to invite a specific, well selected specialist of Polish descent, rather than vaguely rely on the advice, views and suggestions you solicit from leading Polish-Americans in general, with no one immediately and directly involved in the project.

Poland is the country where most of the World War II atrocities were committed - on the Poles as well as on the Jews. The Poles should therefore actively be involved in the honorable assignment of developing a memorial which will ensure that none of those who died during the Holocaust died in vain, for their fully respected memory shall serve to safeguard our future.

Sincerely,

Encl.

cc: The Honorable James Carter
cc: His Excellency Zbigniew
Brzezinski

Ewa Szumanska, Executive Assistant
for Blanka Rosenstiel, President

[end]

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