*От модератора*:  
Эта статья – редкий пример попытки занять в конфликте единственно конструктивную позицию: человека, заинтересованного в установлении **истинного** положения дел, вопреки позициям конфликтующих сторон, преследующих притиворечивые цели. В ситуации, когда компромисс принципиально невозможен, а достижение консенсуса – выше наличного уровня понимания сторон.   
Возможно, это непосильная задача, ибо она требует лишить историографию сервильных функций, которые возложила на нее субъектная власть (при одобрении и поддержке так наз. политиков,), и историография, кряхтя и морщась, их исполняет уже несколько сот лет. И реально вернуть ей статус науки.

Для автора смысл такой общественной позиции – в прояснении и укреплении польской самоидентификации. Что, по-видимому, и заставило его взяться за нелегкую работу.

Статья на английском с небольшими фрагментами, переведенными на русский. Если кто-то может сделать полный перевод, пусть пришлет, мы примем с поклоном и благодарностью.

**MARIAN BAGINSKI**

JEDWABNE’S MASSACRE: INFERNO OF CHOICES ABOUT MARGINAL EVENTS, CRIMES’ANATHOMY, SOURCES, COURSE OF EVENTS

[РЕЗНЯ В ЕДВАБНЕ: АД ВЫБОРА…]

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It’s sometimes impossible to admit the abvious

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Резюме [перевод]

В представленном исследовании речь идет о том, что произошло в Едвабне в конце июня и первой половине июля 1941 года. Это небольшой городок на севере Польши. В то время (сентябрь 1939 года) он был ненадолго оккупирован немцами, позже оккупирован Советами (сентябрь 1939 года - 22 июня 1941), вновь захваченн немцами 23 июня 1941 года.

События, происходившие во время и после оккупации, сопровождались обременительным еврейско-советским сотрудничеством и изменой, а также деятельностью еврейских партизан после 22 июня 1941 года в период немецкой оккупации. А после 1944 года - усилением советского режима с преобладанием еврейского влияния в администрации военной и гражданской ветвях власти (законодательной, исполнительной и судебной).

Общеизвестно, что в июне-июле 1941 года в Едвабне было убито около 350 человек. Большинство из них были евреями. В чрезвычайно жарких дебатах, вызванных публикацией Яна Томаша Гросса о резне в Едвабне, многие спорщики не считали основы этого события столь трагичными, как это может быть.

Автор, уроженец окрестностей Едвабне, “заново открыл" существующие документы, нашел новые, нарушил логику здравого смысла, а также взял показания непосредственных свидетелей. Он указал на накопившуюся дезинформацию об археологических исследованиях, внимательно рассмотрел археологические находки с места резни, проанализировал деятельность немецких министров, их подчиненных, находившихся рядом с местом резни, а также их непосредственное участие. **Это исследование касается обоснования фактов, а не споров о Едвабне.**

DEDICATED TO The PROFESSOR MARK CH.

And to those slandered and others, who tried to blame the “others” for uncommitted sins.

ПОСВЯЩАЕТСЯ ПРОФЕССОРУ МАРКУ Х.,

клевещущим, и всем, кто пытался обвинить «других» в совершенных грехах.

*INSTEAD OF PREFACE*

*Professor Jan Marek Chodakiewicz wrote a monograph about Jedwabne’s massacre. This author went one step further by writing the monograph of murder and massacre accrued in Jedwabne in late June and the beginning of July 1941. By analyzing documents, many witnesses testimonies, archives different writings, his own knowledge of the era and psyche of the Jedwabiniens, he came to the conclusion closest anybody can to what happened in Jedwabne in mentioned period.*

*All the myths, mythologies, memories, innuendos, assertions, historiographies proposed were analyses and critically approached. It was put to rest divagation about nonexistent exhumation as well as public misstatements about it, as well as pointed out the archeological research taken place at the massacre side and elsewhere in the immediate area. The most troubling was the statement of the Justice Ministry at that time as well as PAP announcement about so called partial exhumation, and later repeated by two so called Poland’s Presidents., as well as mass media influenced by Jewish origin members.. These misinformed statements are repeated up to these days by some media and politicians. IPN did at lot of research to unlace Kordyjski knot, but it was handicapped by the August Decree issued on August 30 1944 by PKWN. As his first criminal in nature investigation IPN lost the purpose and depended on Lomza court finding instead to go to the primary source found in Hermann’s Schaper person. From methodological point of view, IPN tried to verifay three hypotheses imposed by them for them. On their ways of the research they missed German courts finding and conviction. In the course of action in Jedwabne , after the archeological research their archeological team was finding extreamy troubling data against their hypothesis to be verified. Their 203 pages report is loose thoutfull expressions what they were thinking about Jedwabne murder at that time. The most important archeological findings, lack of exhumation are absent in their thoughts. So they made recourse to the administrative decisions: No exhumation. In light of these facts, the applied logic of IPN pushed the author to state those singletrees we so magic, that can be shoot from.*

*This research should put to rest wrong information given to the public at large in Poland and outside its borders. The IPN left the researchers with the tough choice: to name archeological research as a partial exhumation and to denay in fact the interview Professor Kola made as nonexistent , or insignificant. The arms experts were left with “magic” wilpertrees metamorphosed in to the rifles, “Blue” color German uniforms worn by a few Jedwabne inhabitants made them Nazis. The dates written in the Jewish documents, court documents, and witness’s testimonies became administrative “mistakes” to the some research experts on the subject. The beginners in the said field didn’t bother to read all the documents; they just fallowed the crude narratives.*

*The researchers’ writings about Poland’s identity and historiosophy would be welcome to avoid repeated misinformation on the subject in question. There is troubling intent not to publish a different point of view from official narrative. The complaint of Professor John Radzillowski about chronic avoidance Chodakiewicz’s research is valid and tested many times during the discourse about Jedwabne in particular. Often he was denied and blocked to engage in the fruitful presentation of the questions from methodological point of view and data facts. In that line of doubts it’s worth to be aware, that Jan Tomasz Gross did not worry, or paid any attention about interexchange of the English and Polish terms’ significance in the discussion, as well as substantial meaning’s change during the presentation of his point of view. The latter avoided to admit and discuss others point of views discussion even with this author, as well as with others pointing out his deficiencies in documents familiarity.*

*In the social fabric of the society, there are princesses without the principalities, moralizers without morals, politicians without scruples, scientists without curiosity to peruse the naked truth, journalists without read books. There are nations without heroic leaders, and the traitors between them can be found. Some of these people we find around us. Their opinions can be found in this research. It was a challenge to distinguish between the valued grain of their research and talk found as the chaff sings only.*

*There is a conviction or presumption “If you are not part of the community (including the scientific one) it’s hard to understand your point of view when you express a critical opinion about it. If you don’t live thru the difficulties and not taking part in the event, don’t talk professionally about it. To void this doubt I wanted go further about my background in my general C.V. presentation.*

*It’s commonly known that to identify with the undisputed victims, being at this same time the perpetrator of the tribe is difficult to swallow it. Morals are not only a set of rules, but the interpretation given to them supposed to urge to act.*

*The split identities called “bipolar disorder” is a medical term but the sociologic one also. To share some thoughts about my belonging to that community I would like to mention my academic performances (Master degree, PhD from Sorbonne, University of Chicago stay). Methodology’s Science thought at KUL was a world scientific community recognized, when I helped to prepare doctoral theses to other, as well taking part in post doctoral research at Sorbonne. My studies of Morality questions including Social Teaching of the Catholic Church is helpful to understand moral conduct( One of my professors was cardinal Karol Wojtyla).*

*The Wholly Covenant studies between the Jews and the God gave me prospective in the Jews relations with “others”. The wholly Scripture including Torah and Talmud were the source to be researched for that endeavor. I was privileged to have professors of Jewish origin, who shed the lights to comprehend multitude of Jewish attitude and identities, as well as multidisciplinary approach to the multidimentional topics.*

*My scientific trip to Israel gave me some prospective and enlighten my knowledge about contemporary Israel, an s well as their mental identities. Long term business contacts gave me the experienced knowledge about the Jewish affairs. My long time Jewish friends influenced me in a positive ways in my scientific research. My Lobby studies is USA and world Lobby questions, when I prepared courses and articles about it made a significant impact in this endeavor.*

*In Jedwabne affair the basis logic was lost, instead the tribal solidarity took over the debate, as a marginal, but essential trend was a self justification of the atrocities executed upon Poles being adversaries of the German , or Soviet regime for that matter. And Jedwabne is a mirror of those difficult questions to be dealt with. This research is not about taking part in the political debate, or to criticize and to judge other experts in this endeavor, or sway the pendiculum in one, or other side. This is what happened in Jedwabne is presented. I hope to steer pragmatic discussion, without “ad hominem” attacks. And finally... There is the fire and there is a Jewish fire. The author hopes that the imaginary fire would not destroy any thing, but it will be the beginning of the end of misinformation, innuendos, assertions blaming nonfactors distributed about Jedwabne massacre. Silence and ignore can kill the truth.*

*Marian Baginski*

*ВМЕСТО ПРЕДИСЛОВИЯ [ПЕРЕВОД]*

*Профессор Ян Марек Ходакевич написал монографию о массовых убийствах и расправах, имевших место в Едвабне в конце июня и начале июля 1941 года. Проанализировав документы, многочисленные свидетельства очевидцев, архивы различных сочинений, собственные знания об эпохе и психике едвабнинцев, он пришел к выводу, наиболее близкому к тому, что происходило в Едвабне в указанный период.*

*Все предложенные мифы, мифологии, воспоминания, инсинуации, недосказанные утверждения, историографии были им подвергнуты анализу и критическому подходу. Он положил конец спорам о несуществующей эксгумации и публичным искажениям по этому поводу, а также указал на археологические исследования, проведенные на месте резни и в непосредственной близости от нее. Наиболее тревожным было заявление Министерства юстиции в то время, а также заявление ПАП о так называемой частичной эксгумации, позже повторенное двумя так называемыми Польскими Президентами и средствами массовой информации, находящимися под еврейским влиянием. Эти дезинформационные заявления повторяются и по сей день некоторыми СМИ и политиками. IPN (Instytut Pamięci Narodowej  - "*[*Institute of National Remembrance*](https://en.wikipedia.org/wiki/Institute_of_National_Remembrance)*". - Polish historical research institute. – прим перевод.,) провел много исследований, чтобы развязать этот гордиев узел, несмотря на ограничения вследствие августовского декрета PKWN (Polski Komitet Wyzwolenia Narodowego. – Польский Комитет Народного Освобождения – прим перевод.) от 30 августа 1944 года.*

*Первое уголовное расследование IPN не достигло цели, т.к. зависело от решения Ломжинского суда, вместо того, чтобы обратиться к первоисточнику в лице Германа Шапера. С методологической точки зрения IPN попытался проверить три свои гипотезы. Но в своих исследованиях они пропустили немецкие суды, находившие и осуждавшие преступников. В археологических исследованиях хода боевых действий в Едвабне их археологическая команда нашла чрезвычайно тревожные данные, опровергающие их гипотезы, которые необходимо было проверить. Их 203-страничный отчет содержит нечеткие выражения того, что они думали об убийствах в Едвабне в то время. О самых важных археологических находках и эксгумации они не думали. Поэтому они прибегли к административному решению: не было никакой эксгумации. В свете этих фактов прикладная логика IPN подтолкнула автора к утверждению, что это такие отдельно стоящие деревья, из которых можно было бы стрелять.*

*Мое исследование должно положить конец ошибочной информации, предоставляемой широкой общественности в Польше и за ее пределами. IPN поставило исследователей перед трудным выбором:* *назвать археологические исследования частичной эксгумацией и фактически опровергнуть интервью профессора Колы как несуществующее или несущественное; специалистов по оружию оставитть с их «волшебными» деревьями, превращенными в винтовки; нескольких жителей Едвабне, которые носили немецкие мундиры синего цвета, посчитать нацистам; а даты, записанные в еврейских документах, судебных документах и ​​свидетельских показаниях, считать административными «ошибками». Новички в этой области, они не удосужились прочитать все документы; они просто последовали грубым рассказам и отбросили то, что не понимали.*

*Очень были бы желательны труды исследователей о польской идентичности и историософии, чтобы избежать повторения дезинформации по этому вопросу. Есть тревожное намерение не публиковать точку зрения, отличную от официальной. Жалоба профессора Джона Радзилловского на хроническое игнорирование исследований Ходакевича обоснована и многократно проверена в ходе дискурса о Едвабне, в частности. Ему отказывали и мешали заниматься плодотворным изложением вопросов с методологической точки зрения и данными фактов. В этом ряду сомнений стоит отметить, что Ян Томаш Гросс не беспокоился и не обращал никакого внимания на взаимосоответствие значения английских и польских терминов в дискуссии, а также на существенное изменение приписываемого им смысла при изложении своей точки зрения. Гросс избегал признавать и обсуждать чужие точки зрения даже с этим автором, а также с другими, указывая на его недостатки в знакомстве с документами.*

*В социальной структуре общества есть принцессы без княжеств, моралисты без морали, политики без угрызений совести, ученые без любопытства, изучающие голую правду, журналисты без чтения книг. Есть нации без героических вождей, и между ними могут быть найдены предатели. Некоторых из этих людей мы находим вокруг себя. Их мнения можно найти в этом исследовании. Было непросто отличить ценное зерно их исследований от разговоров, похожих на песни мякины.*

*Существуют убеждение, или презумпция: «если вы не являетесь частью сообщества (в том числе научного), то трудно понять вашу точку зрения, когда вы выражаете критическое мнение о нем». Если вы не переживаете трудности и не принимаете участия в действиях, у вас нет оснований говорить об этом профессионально.*

*Чтобы развеять ваше сомнение отночсительно меня, я хотел бы сказать два слова о счвоем C. V.*

*Общеизвестно, что отождествлять себя с бесспорными жертвами, будучи при этом преступником, трудно. Мораль - это не только набор правил, но их интерпретация, побуждающая к действию.*

*Расщепление идентичностей, называемое "биполярным расстройством", является не только медицинским термином, но также и социологическим. Чтобы поделиться некоторыми мыслями о моей принадлежности к этому сообществу, я хотел бы упомянуть о моих академических достижениях (степень магистра, д-ра философии из Сорбонны, пребывание в Чикагском университете). Методология научной мысли в KUL была признана мировым научным сообществом, когда я помогал готовить докторские диссертации другим, а также принимал участие в постдокторантских исследованиях в Сорбонне. Мое изучение вопросов морали, включая социальное учение Католической Церкви, оказалось полезным для понимания морального поведения (одним из моих профессоров был кардинал Кароль Войтыла).*

*Исследования Священного Завета между евреями и Богом, дали мне перспективу отношений евреев с «другими». Все Священное Писание, включая Тору и Талмуд, было источником исследования для этой работы. Мне выпала честь иметь профессоров еврейского происхождения, которые пролили свет на понимание множества еврейских отношений и идентичностей, а также междисциплинарного подхода к многомерным темам.*

*Моя научная поездка в Израиль дала мне некоторые перспективы и знания о современном Израиле и ментальной идентичности израильтян. Многолетние деловые контакты дали мне практическое знание о еврейских делах. Мои давние еврейские друзья оказали на меня положительное влияние в моих научных исследованиях. Мои исследования лоббистов − это вопросы американского и мирового лобби, курсы и статьи о нем, которые я готовил, оказали значительное влияние на мое начинание, которое сейячас перед вами.*

*В дебатах о Едвабне основная логика была утрачена. Ее место заняла племенная солидарность, поскольку маргинальной, но существенной тенденцией было самооправдание зверств, совершенных над поляками, являющимися противниками немецкого или советского режима, если уж на то пошло. И Едвабне − это зеркало тех трудных вопросов, которые надо решать.*

*Этот текст не о том, что следует принимать участие в политических дебатах, или критиковать и судить других экспертов в этой области, или раскачивать маятник в ту или иную сторону. Это о необходимости знать, что произошло в Едвабне. Я надеюсь вести прагматичную дискуссию, без нападок "ad hominem" (логическая ошибка – опровержение аргумента на основании того, что он высказан «плохим» лицом, вместо указания на несолстоятельность самого аргумента ). И наконец... Есть огонь, и есть еврейский огонь. Автор надеется, что воображаемый огонь ничего не уничтожит, но это будет началом конца дезинформации, инсинуаций, утверждений, ложных факторов, распространяемых о резне в Едвабне. Молчание и игнорирование могут убить истину.*

*Мариан Багински*

*P.S.*

Israel Gutman about Poles rescuing Jews.

“It Remains a moral issue. From the point of view of morality, [it must](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fantykomuna.blogspot.com%2F2013%2F03%2Fgutman-o-polakach-nigdy-nie-zrobimy.html) be clearly said that it was **not enough had been done in Poland, as well as in other parts of Nazi-occupied Europe “said Wladyslaw Bartoszewski.**

In response to this claim, **Yisrael** [Gutman](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fantykomuna.blogspot.com%2F2013%2F03%2Fgutman-o-polakach-nigdy-nie-zrobimy.html), one of the leading historians of the Holocaust, he who took part in the uprising in the Warsaw ghetto and survived imprisonment in Auschwitz observed:

**Sometimes I hear the Jews accuse Poles of not help them, though when they could do it.** Such statements **are an expression and should anguish** those who know **the topic.**

Of course, more could be done to save the Jews, but the Poles under occupation were not able to radically change the fate of the Jews. The allies could do this, but even that is not certain in the last phases of the Jews ‘murderers taking place. Let me just say: there is no moral imperative, which could require to risk being executed you and your family to save a neighbor. If we are able to imagine a pain and the fear of the person or family who unselfishly and voluntarily, only from internal human motives, brought home the person he can be convicted to death? If we are able to understand the pressure those fears when it should be kept in secret before the views of neighbors and relatives, when your friend should not hear the coughing or the person diseased near the hiding of fugitives living in endless fear, the fear when it would have been one revision of the home, which could end a person's life and hidden person.

**The Poles should be proud of themselves that they have a fair enlighten about, which spoke Ringelblum, and who are the real heroes against the ads. And we never do enough to thank these special people.**

”Sufficiently" was done only by those who have died.

*P.S. Исраэль Гутман о спасении поляков евреями. [Перевод]*

*«Это остается моральным вопросом. С точки зрения морали следует четко сказать, что* ***этого было недостаточно в Польше, а также в других частях оккупированной нацистами Европы», - сказал Владислав Бартошевский*** *[польский историк, публицист, министр иностранных дел Польши, лауреат звания Праведник мира. – прим. перевод.].*

*В ответ на это утверждение* ***Исраэль Гутман, один из ведущих историков Холокоста, участник восстания в Варшавском гетто и переживший тюремное заключение в Освенциме****, заметил:*

*«Иногда я слышу, как евреи обвиняют поляков в том, что они не помогли им, хотя могли это сделать. Такие заявления должны мучить тех, кто знает тему.*

*Конечно, можно было сделать больше, чтобы спасти евреев, но поляки, находящиеся под оккупацией, не могли радикально изменить судьбу евреев. Союзники могли бы, но даже это не было определяющим на последних этапах убийств евреев. Позвольте мне просто сказать: нет морального императива, который мог бы потребовать, чтобы вы и ваша семья были казнены, чтобы спасти соседа. Можем ли мы представить себе боль и страх человека или семьи, которые бескорыстно и добровольно, только по внутренним человеческим мотивам вернули домой другого человека, который мог быть осужден на смерть? В состоянии ли мы понять давление страхов, когда* ***это*** *надо хранить в тайне перед взглядами соседей и родственников, когда ваш друг не должен слышать кашель человека, или больного рядом с укрытием беглецов, живущих в бесконечном страхе, страхе только одной проверки дома, которая могла бы закончить жизни человека скрывающего и скрытого?*

*Поляки должны гордиться, что у них есть хорошее понимание, о котором говорил Рингельблюм [Эммануэль Рингельблюм — польский историк, педагог, общественный деятель, еврей. Создатель архива Варшавского гетто и организатор подпольной группы. Рассказ «*[*Холокост из бидонов*](https://jewish.ru/ru/people/society/188114/)*» – это о нем. – прим. перевод.], и кто настоящие, а не рекламные герои. И мы никогда не сделаем достаточно, чтобы отблагодарить этих особых людей.*

*‘Достаточно’ было сделано только теми, кто умер».*

*ACKNOWLEGEMENTS*

*I would like to appreciate the encouragement received from my Jedwabne’s neighbors, and its environs my formers teachers and professors as well as universities’ colleagues. The encouragement and appreciation from Polish and Canadian social organizations I value a lot. There so many unnamed persons lost about the subject, which they expressed their doubts and I wanted to give them the tool to fend off unjust insinuations and assertions. I’m grateful to my extended family for the patience, when I spoke with them about the research.*

*About the Author*

*Born between the Przytuly and Borawskie hamlets during the World War II. During the war his father was sent to do a slave work to Kingsberg (present Kalingrad). His mater mostly staying alone in 3 rooms’ house, she made living by raising the cows, hens and gooses. At night she often sheared her meager food produced by the former with the “forest” people and Jews. Some time she gave them some clothing and bagged them to leave the home before down. After the establishing the Soviet regime by proxy, the author went to grammar schools. Some of his colleges and friends were children of saved Jews from Jedwabne as well as children of the domed Soldiers. He was a witness of hunting them by UB (Surety apparatus) and the Soviets NKWD. Still he remembers vividly, when about 200 UB with airplane’s help haunted down 5 Dammed soldiers. For a few days they couldn’t point them. It took them a few days, when Dammed soldiers run out of ammunition they killed themselves. Between them was my friend’s father. Another of his colleges was John, who just came from Siberia sent by Jewish NKWD from the area. Unfortunately his father perished in Siberia. John took care of me due to the fact that I was a meager posture and he was over grove. There was any difference between the friends’ Jewish origin, or not. In school we knew about tragedy in Jedwabne. The son of one of the named in accused in the massacre went to school with me. Later he was let go free.*

*My child age hero was mobilized soldier by so called Polish army. Later he deserted with arms and was impossible to be cached (his name was Czyz). Another hero was Major Jan Tabortowski, who perished in Przytuly in August 1954 with his own eyes he saw the place, where he perished as well as wounded Ormo and militia men. After graduating from different schools, author went to Catholic University in Lublin, where he received the master degree in sociology and Social Teaching of the Catholic Church. At that time he presented the thesis about ultimate cause of social life start up. He took part in the students’ socio-political unrest in 1968 in Lublin. After he went to France for further studies, and 1972 he defended doctoral thesis about the contribution of the Paxeology to the Management Science. At this same time he took a trip and was a part in the research about economical miracle in Israel. Later he came to USA and was part of the student body at the University of Chicago. Due to the unforeseen circumstances he decided to stay here, and he was involved in his family business as well as sparsely giving courses in the local colleges. He has part of the Rose Perrot presidential champagne in USA. It always stacked in his mind the voters’ expression about this champagne: Rose Perrot is right, but he can’t win, so can’t vote for him”. He was also involved in the Clinton’s presidential campaign analyzing champagne strategy and its results. After 1990 he was helping the social right in Poland as well was he was active in the business aspect of the change without any success. When Jedwabne massacre came to light he was studied the questions as well as went deeper into research on the subject. To make people aware of the Polish-Jewish question he started the website visited often more than 1000 persons a day. Silence and ignore kill the truth.*

*Some important bibliographical useful information: There are a lot of sources and documented research about Jedwabne and Polish-Jewish relations to name a few:*

http://www.internationalresearchcenter.org

**glaukopis**.**pl**

[www.**worldpoliticsreview**.com](http://www.worldpoliticsreview.com) *naszawitryna.pl*

www.saving**jews**.org/docs/clergy\_rescue.pdf

[www.iwp.edu/news.../the-**massacre-in-Jedwabne in**](http://www.iwp.edu/news.../the-massacre-in-Jedwabne%20in) **PDF as well as aboundace of bibliography and the Jedwabne subject.**

[Rossino, Alexander B.](http://en.wikipedia.org/wiki/Alexander_B._Rossino) (2003). ["Polish 'Neighbors' and German Invaders: Contextualizing Anti-Jewish Violence in the Białystok District during the Opening Weeks of Operation Barbarossa"](http://archive.is/EitE4). *Polin* **16**. Note 97. Archived from [the original](https://web.archive.org/web/20140222014730/http:/myinternetarchive-recovery.blogspot.ca/2011/04/polish-neighbors-and-german-invaders.html) on 29 October 2013. "Cited in German court hearing: *Vernehmung von Oberregierungsrat Graf von dem G.,*

www.**pogonowski**.com Prof. Iwo Cyprian Pogonowski, ["Jedwabne: The Politics of Apology"](http://www.pacwashmetrodiv.org/events/jedwabne/pogonowski.text.htm), presented at the Panel *Jedwabne – A Scientific Analysis*, Polish Institute of Arts and Sciences in America, Inc., June 8, 2002, Georgetown University, Washington DC.

Professor [Peter D. Stachura](http://en.wikipedia.org/wiki/Peter_D._Stachura) (February 6, 2008). ["Jedwabne: A reply to Antony Polonsky & Joanna Michlic"](http://glaukopis.pl/pdf/czytelnia/JedwabneReplyToAntonyPolonsky.pdf) (PDF direct download, 69.8 KB). *Review of Professor* [*Marek Jan Chodakiewicz*](http://en.wikipedia.org/wiki/Marek_Jan_Chodakiewicz)*’s monograph,* The Massacre in Jedwabne, July 10, 1941: Before, During, and After *(East European Monographs, Boulder, CO.; distributed by Columbia University Press, New York, 2005)*. New York: The Centre for Research in Polish History, University of Stirling. Retrieved November 9, 2012.

TomaszStrzembosz,'Jedwabne1941,'h<http://www.antyk.org.pl/ojczyzna/jedwabne/strzembosz.htm> the testiminies in :"Dam im imię na wieki. Polacy z okolic Treblinki ratujący Żydów"

autor:

Edward Kopówka, ks. Paweł Rytel-Andrianik . Oxford-Treblinka 2011

ABSRTACT

The research presented is about what happened in Jedwabne in late June and first part of July 1941. This is a small town in the Northern Poland. At that time in was briefly occupied by Germens (September 1939, later occupied by Soviets (September 1939- June 22. 1941), again taken by Germens on June 23.1941. It suffices to mention onerous Jewish-Soviet cooperation and treason, or Jewish partisans’ activities after June 22, 1941 during the German occupation. And gain Soviet imposed regime after 1944 with predominance of the Jewish influenced administration in the military and the civic branches (legislative, executive, judicial branches).

There is a common knowledge that in June and July 1941 about 350 people were killed in Jedwabne. Most of them were Jews. In the extremely heated debate prompted by Jan Tomasz Gross’s publication about Jedwabne In the course of the debate about the massacre accrued many disputants did not consider the basics for that event as tragic as may be.

The author, native of the environs of Jedwabne “rediscover” the existing documents, fallowed the common sense logic, he found the new ones, as well as took testimonies of direct witnesses. He pointed out the misinformation accrued about archeological research, considered closely archeological destructs found at the scene of the massacre, analyzed the dairy of the German Ministers , as well as their subordinates being close to the massacre as well as their direct participation. This research is about founded facts not about Jedwabne controversies.

JEDWABNE’S MASSACRE: INFERNO OF CHOICES ABOUT MARGINAL EVENTS, CRIMES’ ANATHOMY , SOURCES, COURSE OF EVENTS

*PART ONE;SOME WRITINGS ABOUT JEDWABNE AFFAIR*

1. *What we know about Jedwabne up to now.*
2. *Communist regim investigation 1949-49*
3. *The german investigation 1960-1974*
4. *Official IPN investigation 2001-2003 according to wikipedia*
5. *Present Aproach to the Previous investigations*
6. *My approach to the IPN Investigation*
7. *IPN Final Findings*
8. *IPN”s ways to approach the Murders*
9. *Flagrant omission in IPN’s Research: historical truth and legal truth*
10. *Final IPN decision*
11. *Different Approaches to the Massacre Acounts*

*a.Jan Tomasz’s Gross approach to the massacre*

*b.Marek Jan Chodakiewicz’s research about massacre in Jedwabne*

*c.Andrzej Zbikowski’s writings about the Origine of the Jedwabne massacre*

*d.Anna Bikont’s “We From Jedwabne”*

*e.Others about the massacre in jedwabne*

*F.Poland’s authorities about Jedwabne*

*G.MSZ promulgations about Jedwabne*

*H.Media angagement*

*K. Unwanted Questions to be known about Jedwabne*

*L. Ways to go in the topic of Jewish-Polis Relations*

*M. Inscriptions and the monuments*

*Notes and bibliographical references*

JEDWABNE’S MASSACRE: INFERNO OF CHOICES ABOUT MARGINAL EVENTS, CRIMES’ANATHOMY , SOURCES, COURSE OF EVENTS

*PART TWO THE MASSACRE AND MURDER IN JEDWABNE ON JUNE AND JULY 1941; THE FLOWED AND TROUNCKED APROACH TO THE EVIDENCE*

1. *Murder on June 25 1941*
2. *Massacre on July 10 1941*
3. *Prologue to the massacre*
4. *Research redirected?*
5. *Archeological research only*
6. *Trunked as well as trounced official information*
7. *IPN’s totally bouched investigation into the guilt or Innocence of Jedwabiniens.*
8. *Massacre on July 10.1941. who did it?*

*A.( About Schaper)*

*B. Eintzathcommando responsabilities*

*C. Court in Ludwigsbourg*

*D. Court’s conviction*

*5. Barbarossa Plan*

*6. Who murdered the Jews and others on June 25 . 1941*

*A. Indirect and direct testimonies about June 25 1941 murder.*

*B. Complaint filed about June 25. 1941 murder:court and other documents.*

*7.masacre on July 10.1941*

*A. War’s realities*

*B.Arms used at the massacre on July 10 1941*

*C. Crying out deficiencies in the court’s decision*

*D. Karolak Sobuta question*

*E. Dates and color of uniforms confussion by the witnessses?*

*G. Blaming the Poles*

*I. First murder took palce on June 25,1941*

*8. Jewish attitudes: Jews’s shtetl, Polish town, Lomza region town*

*A. shtetl*

*B. Soviet occupation*

*C. Jewish attitudes toward Germans*

*9. Socio-economic conditions in Jedwabne after massacre july 10.1941*

*10. Property issues*

*11. Distortion and final question*

Notes , bibliographic refences

Usfull calendar events about Jedwabne and its environs

Poland’s Senators protest written to the minister of Foreign Afairs

Map showing from Jedwabne environs showing places where the Jews were saved and the Poles awarded the medal of Righteous between about of the Nations

JEDWABNE’S MASSACRE: INFERNO OF CHOICES ABOUT MARGINAL EVENTS, CRIMES’ ANATHOMY , SOURCES, COURSE OF EVENTS

PART THREE;

JEDWABNE’S ASSERTIONS, ASSOCIATIONS, ANTI-JUDAISM, INDUENDOS, BARN’S PERSONIFICATION, MYTHS, MYTHOLOGIES, CALKULATED IGNORE, CONSPICOUS, PURPOSED SILANCE ABOUT THE UNCONVENIENT DOCUMENTS AND RESEARCHERS, MEMORIES AND IDENTITIES QUESTIONS

Content to fallow

*FINAL THOUGHTS*

*BIBLIOGRAPHY TO FALLOW*

*JEDWABNE’S MASSACRE: INFERNO OF CHOICES ABOUT MARGINAL EVENTS, CRIMES’S ANATOMY, SOURCES, COURCE OF EVENTS.*

*PART ONE: Some writings about Jedwabne Affair.*

***A. WHAT WE KNOW ABOUT JEDWABNE UP TO NOW\****

\* *Using the critical content analysis method, in this chapter we consider various documents and writings regarding the Massacre in Jedwabne. This is not about the massacre itself, but rather about the documents and events approaching the massacre.*

*This is a Wikipedia approach to our Question: What really happened in Jedwabne on July 10.1941? All the research, suppositions, perceptions, innuendos, incorrect statements, and political propaganda contained herein started an unprecedented uproar with the book “Neighbors”, published by Jan Tomasz Gross.*

*What we can find on Wikipedia is the following: “The Jedwabne massacre of July 1941 during the* [*German occupation of Poland*](http://en.wikipedia.org/wiki/Occupation_of_Poland_%281939%E2%80%931945%29%20\%20Occupation%20of%20Poland%20(1939–1945))*, was a* [*massacre*](http://en.wikipedia.org/wiki/List_of_events_named_massacres%20\%20List%20of%20events%20named%20massacres) *of at least 340* [*Polish Jews*](http://en.wikipedia.org/wiki/Polish_Jews%20\%20Polish%20Jews)*,*[*[1]*](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-The_Jedwabne_Tragedy-1) *of all ages (the actual number of victims closer to the reality of the event should be about 200-250 lives as indicated by archeological research at the scene). These are the official findings of the* [*Institute of National Remembrance*](http://en.wikipedia.org/wiki/Institute_of_National_Remembrance%20\%20Institute%20of%20National%20Remembrance) *(IPN did not distinguish between the two dates of murders of June 25 and July 10 in 1941. They mixed up the responsibilities for each murder following the mistakes of the Lomza trial in 1949.), "confirmed by the number of victims in the two graves, according to the estimate of the archeological and anthropological team participating in the exhumation,"*[*[2]*](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-Buffalo2000-2) *wrote prosecutor Radosław J. Ignatiew, who headed an investigation in 2000–2003 ordered by the Polish government.*[*[3]*](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-ipn.gov.pl4643-3) *(The exhumation was not performed, according to Professor Andrzej Kola. He proved his stance in the interviews. Contrary to his statement, an announcement was made by the Polish Justice Ministry about the partial exhumation of the scene of the massacre in Jedwabne. IPN suggested that the killing of about 40 Jews was done by using big sticks and whippletrees, despite the Germans having had at their disposal semi automatic and automatic weapons, parabellums, and bayonets attached to the rifles.* See: note1)

*A* [*treason*](http://en.wikipedia.org/wiki/Treason%20\%20Treason) *and murder trial was launched by the Communist* [*People's Republic of Poland*](http://en.wikipedia.org/wiki/People%27s_Republic_of_Poland%20\%20People's%20Republic%20of%20Poland) *in 1949 (in fact, by the Soviet’s imposed regime over Poland), which was later condemned as a* [*miscarriage of justice*](http://en.wikipedia.org/wiki/Miscarriage_of_justice%20\%20Miscarriage%20of%20justice) *(The trial lasted only two days and 22 persons were sentenced)*, *because suspects had been tortured during interrogation.*[*[4]*](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-books.google.ca-4) *After a fresh investigation concluded in 2003, the* [*Polish Institute of National Remembrance*](http://en.wikipedia.org/wiki/Polish_Institute_of_National_Remembrance%20\%20Polish%20Institute%20of%20National%20Remembrance) *stated that the crime was committed by* [*Polish*](http://en.wikipedia.org/wiki/Polish_people%20\%20Polish%20people) *inhabitants of the town,*[*[5]*](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-buffalo-5)(*This statement is patently wrong, after taking into consideration archeological research at the scene, types of weapons used to commit the murder, direct witness testimonies, documents and archives presented, uninvestigated role of Harmann Schaper in the massacre, suggestion of the existence of documents not made available at the time, or even to this present day*) *with the complicity of the Nazi German* [*Ordnungspolizei*](http://en.wikipedia.org/wiki/Ordnungspolizei%20\%20Police_Battalions%20\%20Ordnungspolizei)*. The involvement of German paramilitary forces such as that of the* [*SS*](http://en.wikipedia.org/wiki/Schutzstaffel%20\%20Schutzstaffel) *and* [*Gestapo*](http://en.wikipedia.org/wiki/Gestapo%20\%20Gestapo) *remains a subject of debate, especially the role of the Nazi German* [*Einsatzgruppe Zichenau-Schroettersburg*](http://en.wikipedia.org/wiki/Einsatzgruppe_B%20\%20Einsatzgruppe%20B)*.*[*[6]*](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-ipn-6)[*[7]*](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-Zimmerman67-7)[*[8]*](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-google-8)[*[9]*](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-Rossino-9) *(the German forces were not paramilitary special forces like the Sipo fighting the insurgents and Jews; Hermann Schaper’s platoons were involved.) According to some later commentators, many people were shocked by the findings, which contrast with the* [*rescue of Jews by Poles during the Holocaust*](http://en.wikipedia.org/wiki/Rescue_of_Jews_by_Poles_during_the_Holocaust%20\%20Rescue%20of%20Jews%20by%20Poles%20during%20the%20Holocaust)*.*[*[10]*](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-jcpa-10)[*[11]*](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-ushmm-11)[*[12]*](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-free-12)

A.POLISH INVESTIGATION IN 1949-1950

*After the war ended, in 1949 and 1950, the authorities of the* [*People's Republic of Poland*](http://en.wikipedia.org/wiki/People%27s_Republic_of_Poland%20\%20People's%20Republic%20of%20Poland) *installed by the Soviet regime arrested and interrogated a number of suspects from or around the town of Jedwabne, accused of* [*collaboration*](http://en.wikipedia.org/wiki/Collaborationism%20\%20Collaborationism) *with the Nazis in committing the crimes and put them on trial. Out of 22 defendants, 12 were convicted of so-called* [*treason*](http://en.wikipedia.org/wiki/Treason%20\%20Treason) *against Poland and one person (Karol Bardon, who died in prison in 1952. His death sentence was reduced to 15 years in prison.) was condemned to death.*[*[13]*](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-Tomasz_Strzembosz-27)

*Records show that the use of extreme physical torture during pre-trial interrogations conducted by the* [*Security Office (UB. This Security Office was in charge of the trial from the beginning in order to look for the regime’s enemies, as proven by Bogdanowicz’s tesimony.)*](http://en.wikipedia.org/wiki/Ministry_of_Public_Security_%28Poland%29%20\%20Ministry%20of%20Public%20Security%20(Poland)) *resulted in some individuals admitting to made-up crimes, which they later renounced before the court. Among those who (at trial) retracted their earlier statements given during prolonged beatings by the security service were Józef Chrzanowski, Marian Żyluk, Czesław Laudański, Wincenty Gościcki, Roman and Jan Zawadzki, Aleksander and Franciszek Łojewski, Eugeniusz Śliwecki, Stanisław Sielawa and several other local men pronounced innocent and released by the courts without recompense. Out of 22 indicted for the crime at the time, almost half were wrongfully accused. (Some of them were found not guilty, and the dead were excluded from the proceedings. IT IS POSSIBLE THAT SOME OF THEM WERE UNNIHILATED BY Jewish partisans guilty, or not)* [*[14]*](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-Tomasz_Strzembosz-27)

*The unlawful interrogation methods were confirmed by the minister of Public Security* [*Stanisław Radkiewicz*](http://en.wikipedia.org/wiki/Ministry_of_Public_Security_of_Poland%20\%20Ministry%20of%20Public%20Security%20of%20Poland)*, who admitted in an internal memo that the "fixing" of the investigation included beatings, the complete omission of circumstances and evidence, and the rephrasing of testimonies to aid prosecution in a way that did not reflect reality.*[*[15]*](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-books.google.ca-4) *None of the Polish people who rescued Jews in Jedwabne were contacted, and no attempts were made to establish the names of the victims. (A separate question is the formation of a Jewish underground, created after the German*

*invasion of 22 June 1941 in the area. They feigned their only goal was to survive the occupation, but had been robbing the farmers from meager food supplies. They called these actions: ”bombings”. They also avenged themselves against the few Poles collaborating with Germans. From my own sources I know that the Poles, who took part ‘nolens volens’ in the killing of Jews, were annihilated before the War’s end. It suffices to remark that the so called Jewish ‘partisans’ (50 Jews and 70 others, among them Russians) did most of their burning and killing in the Polish villages of Naliboki and Koniuchy. More can be found in Leszek Zebrowski’s, Jan Marek Chodakiewicz’s and others investigations.) There was no police search for the mayor, Marian Karolak, who had vanished, and no effort to name the German units present at the time. The courts however confirmed that the defendants' participation had been prompted by threats and acts of physical violence by the German police 16. (The IPN investigation started as historical research, where they wanted to prove the veracity of the (a), (b), and (c) hypotheses stated by this institution. During the course of the investigation they used the legal decree passed in August 1944 by the PKWN as a main criterion. This was the switch from a historical investigation to a criminal one. The result was a “disaster” of confusion and blurred reality, as stated by Andrzej Zbikowski.IPN did not take a stand against the Ministry of Justice’s misinformation announcement about partial exhumation in June 2002).*

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*Massacre memorial in Jedwabne courtesy of Wikipedia*

***C. The German investigation of 1960–1974***

*Upon the outbreak of war between Germany and the USSR,* [*Reinhard Heydrich*](http://en.wikipedia.org/wiki/Reinhard_Heydrich%20\%20Reinhard%20Heydrich) (killed by the resistance in Chech territory in 1944) *ordered his security forces to "cleanse" the border areas of Jews which led to the formation of additional Einsatzkommandos. (The Barbarossa plan was well conceived and executed under the direct supervision of the German Ministers). He instructed* [*Nebe*](http://en.wikipedia.org/wiki/Arthur_Nebe%20\%20Arthur%20Nebe) *to organize massacres (i.e. "self-cleansing") in the* [*Bezirk Bialystok*](http://en.wikipedia.org/wiki/Bezirk_Bialystok%20\%20Bezirk%20Bialystok) *district. These massacres could have been inspired by anti-Soviet and anticommunist sentiments(According to Hannah Ardent research highly structured Jewish national organizations, willingness to collaborate with German was a contributing factor to quantity Jews murdered) when the Poles chased out the Soviets along with their NKVD collaborators under the freshly accrued German occupation.*

*During the subsequent German criminal investigation at* [*Ludwigsburg*](http://en.wikipedia.org/wiki/Ludwigsburg%20\%20Ludwigsburg) *in 1964, Hermann Schaper lied to interrogators that in 1941 he had been a truck driver. (He was interrogated by the IPNS’s researcher, Mr. Dimitrow, but was interrupted for so called “health” reasons. After this botched interrogation, Schaper enjoyed life for many years). Legal proceedings against the accused were terminated on September 2, 1965. However, Schaper's case was reopened in 1974. During the second investigation, Count van der Groeben testified that it was indeed Schaper who conducted the mass executions of Jews in his district. In 1976 a German court in* [*Giessen*](http://en.wikipedia.org/wiki/Giessen%20\%20Giessen) *(*[*Hessen*](http://en.wikipedia.org/wiki/Hessen%20\%20Hessen)*), pronounced Schaper guilty of the executions of Poles and Jews by the SS* [*Zichenau*](http://en.wikipedia.org/wiki/Ciechan%C3%B3w%20\%20Ciechanów)*-*[*Schröttersburg*](http://en.wikipedia.org/wiki/P%C5%82ock%20\%20Plock) *commando. Schaper was sentenced to a six-year imprisonment, but was soon released for medical reasons.*[*[17]*](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-Urban-37) *According to German federal prosecutors, the documentation of his investigation is no longer available and has most likely been destroyed.”* *(End of Wikipedia remarks).*

E.PRESENT APPROACH TO THE PREVIOUS INVESTIGATIONS

After fourteen years of research, statements from the Polish Authorities, films produced about Jedwabne, theatrical plays, thousands of articles, and various opinions, we appear to be getting closer to the truth. As stated by Edmund Dimitrow: “In fact, however, we did not delve deeply enough into the mystery of the past. When we dig up and bring to light the tales that have long been known by indigenous people. Sometimes they were doomed to obscurity or presented in accordance with official testimony according to the promulgated narrative.”

For that matter, this is also the position of the IPN investigation, which states that they recognize that “the material evidence in the files of the Lomza trial have not been manipulated and in fairness, the data they contain suggests that Polish civilians were significant perpetrators taking part in the events of July 10, 1941." While the trial in Lomza requires a critical approach and assessment of the negligence with which it was run (such appraisal was made ‌‌previously in the text above), it does, however, show us its findings on the testimony of witnesses critical to this complex investigation that pointed to the large presence of uniformed and armed Germans in Jedwabne on July 10, 1941, as accomplices who had been the perpetrators at all stages of the crime. For that reason, the hypothesis that the massacre in Jedwabne was executed by the Germans without the participation of the Poles or by forcing a dozen or so residents to participate in the massacre of Jedwabne should be considered unproven, according to the IPN.

Looking at the bibliography, the research was totally unprecedented in the history of the massacre of 200-300 people. There is no other place so investigated and written about, like Jedwabne. It was natural and obvious that the Polish authorities started their own investigation by the IPN (Institute of National Remembrance), when Jan Tomasz Gross Published “The Neighbors” in the year 2000 in the Polish language. (*Later Gross published this book in English, German, and Hebrew.)*

1. **My approach to the Official IPN investigation, 2001–2003**.

“The Polish Parliament ordered a brand new investigation into the Jedwabne atrocity in July 2000, and entrusted this task to the [Institute of National Remembrance](http://en.wikipedia.org/wiki/Institute_of_National_Remembrance%20\%20Institute%20of%20National%20Remembrance), transmitting their findings for possible legal action. The Polish Institute of National Remembrance (Institute Pamięci Narodowej, IPN), was then a recently created independent successor to the Commission for the Investigation of Nazi Crimes in Poland, formed only after the collapse of the Soviet empire.

The IPN interviewed some 111 witnesses over the course of two years, mainly from Poland, but also from Israel and the United States. *[*[*18]*](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-ipn.gov.pl195-38) One-third of the IPN witnesses had been eyewitnesses of some part of the 1941 massacre. Since the event had occurred 59 years earlier when most of the survivors still living today were children, their recollections varied in description of the crimes. IPN searched for, and examined some documents in the Polish archives in Warsaw, Białystok, Łomża, as well as in the German archives, and at Yad Vashem in Israel. (They missed some documents they missed and purposely unfounded regarding Charmann Schaper, and they were confused about witnesses’ testimonies regarding murder on June 25 and the massacre on July 10 1941).

In May–June 2001 IPN conducted a so-called partial exhumation which wasn’t in fact an exhumation, but only archeological research (see documents presented later) at the site of the barn where the group of Jewish victims had been murdered. (This lie is repeated by almost everybody since the Justice Ministry announcement. Even as late as July 10, 2014, the daily “Wyborcza” wrote about a partial exhumation.) The scope of the exhumation was never pursued. The archeological research was finished, but strictly limited by unfounded religious objections against disturbing the remains of the dead, embodied in Jewish religious doctrine. The IPN forensic examiner, based on a similar exhumation at [*Katyn*](http://en.wikipedia.org/wiki/Katyn_massacre%20\%20Katyn%20massacre)where Stalin’s aides(of Jewish origin) had murdered about 22,000 Polish prisoners-of-war in 1940, estimated that the burial site in Jedwabne contained between 300 and 400 victims (first estimate was at about 200 victims).

Leon Kieres, the President of the IPN at that time, he met Rabbi Jacob Baker*,* [*[19]*](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-42) formerly Yaakov Eliezer Piekarz in New York with. He had immigrated in 1938 from Jedwabne to the United States. In January 2001, during his visit to New York, Kieres made a public statement that the IPN had accumulated enough evidence to confirm that a group of Poles were indeed perpetrators in the Jedwabne massacre (*against the archeological finding and purported essay of a projected exhumation*). The IPN evidence was subsequently presented in reports by IPN to the Polish Parliament and in various other public statements*. [20]* The IPN investigation continued for two more years, and in early 2001 the IPN findings suggested Polish involvement in the Jedwabne massacre and were made public knowledge in Poland, despite evidence to the contrary in the archeological findings.

**G.IPN Final Findings, 2001–2003**

On July 9, 2002, IPN released the Final Findings of its two-year-long investigation*.* In a carefully worded summary (quoted by [*Polonsky*](http://en.wikipedia.org/wiki/Antony_Polonsky%20\%20Antony%20Polonsky)*),* theIPN stated its principal conclusions as follows:

“The perpetrators of the crime *sensu stricto* were the Polish inhabitants of Jedwabne and its environs; responsibility for the crime *sensu largo* could be ascribed to the Germans.” The IPN found that the Poles played a ‘decisive role’ in the massacre, but the massacre was ‘inspired by the Germans’. The massacre was carried out in full view of the Germans, who were armed and had control of the town, and the Germans refused to intervene and halt the killings. The IPN wrote further: “The presence of German military policemen and other uniformed Germans was tantamount to consent and tolerance of the crime.”

At least 240 Jewish victims were killed in the pogrom, in two groups of which the first contained 40 to 50 people, and the second group contained about 200. The exact number of victims could not be determined. The figure of 1,600 or so victims (cited in ‘Neighbors’) was “highly unlikely, and was not confirmed in the course of the investigation.”

The IPN allegedly found that “at least forty (Polish) men” were perpetrators of the crime. As for the remainder of Jedwabne’s population, the IPN deplored “the passive behavior of the majority of the town’s population in the face of the crime.” However, the IPN’s finding of ‘utter passivity’ shown by the majority of Jedwabne’s population is very different from the statement of ‘Neighbors’ [21] that “half of the population of the town murdered the other half.” The majority of Jedwabne residents were “utterly passive,” the IPN found, and they did not participate in the massacre. A number of witnesses had testified that the Germans drove the group of Jewish victims from Jedwabne town square to the barn where they were killed. [22]

A greatly expanded version of the Findings, in 203 pages of Polish text, was issued by the IPN on June 30, 2003 about alleged Polish participation in the July 10 1941 crime. The original IPN’s version from July 9, 2002, appears as the concluding five pages of this document. Later, pages 60 through 160 contain summaries of the testimonies of numerous witnesses interviewed by IPN. The full 203-page Polish text detailing the government-led investigation was published on the IPN website.[*[41]*](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-jedwabne_postanowienie.pdf-41) It was supplemented with the publication of two volumes of studies and documents concerning the Jedwabne massacre, entitled *Wokół Jedwabnego / Around Jedwabne*, Vol.1 'Studies' (525 pages) and Vol.2 'Documents' (1,034 pages) available in Polish.[*[23]*](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-45)”

On June 30, 2003, prosecutor Radosław J. Ignatiew announced that the investigation of "the mass murder of at least 340 Polish citizens of Jewish nationality in Jedwabne on July 10, 1941" had discovered no living suspected perpetrators (Jerzy Laudanski is still alive) in the Jedwabne atrocity who had not already been brought to justice, and hence the IPN investigation was now closed.[[24]](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-ipn.gov.pl4643.2F2-46)( [Jan T. Gross](http://en.wikipedia.org/wiki/Jan_T._Gross%20\%20Jan%20T.%20Gross) himself praised the conduct of the IPN investigation.[25])

**H. IPN WAYS TO APPROACH THE MURDERS QUESTION**

a.) The Massacre in question was perpetrated by the Germans alone without any Polish participation, or with Polish civilians participating under direct duress by the Germans.

b.) The massacre was perpetrated by the Poles alone and of their own will without any German participation.

c.) The massacre was perpetrated by Poles acting under German instruction but with the Germans taking little responsibility for this action and without suffering any consequences.[28]

Taking in mind these hypotheses, the IPN researchers dug up all available archives of the time( some documents they missed), consisting mainly of the testimonies of 111 witnesses (alleged perpetrators, as well as other Jewish witnesses from outside Poland), the testimonies of Shmul Wasserstein, other testimonies written by Jews, some art effects from archeological works, and the Polish judicial proceedings from 1949-1950, 1964, and 1974. The IPN investigators paid attention also to some other alleged perpetrators not named in the Polish court proceedings mentioned before.

The IPN, as the criminal investigative arm of the Polish authorities, was acting under the auspices of a decree issued on August 31, 1944 by the PKWN, having to do with the punishment of fascist-hitlerite perpetrators guilty of murders and harassment of the civil populace, and prisoners of war as well as traitors of the Polish nation. Note 4.

This IPN investigation was in fact a criminal one, as such “the attitude of Jedwabne inhabitants in regard to the massacre perpetrated on July 10, 1941 is not subject to legally punishable offenses but may be subject to judgment as punishable responsibility”[29]. The IPN stated also, that some of the alleged perpetrators were punished legally; but some no longer live, and others are not judged to be a subject of criminal persecution in that murder of July 10, 1941. Note5.

**I. Omissions in IPN research: historical truth, legal truth.**

The IPN investigation was of a criminal nature; to prove the commission of a crime beyond reasonable doubt being a high standard for the prosecutors. It required a lot of documents, evidence, material facts, discoveries, unique circumstances, as well as investigative skills and opportunities. For the IPN investigators it was an insurmountable task, given the circumstances. Another handicap was the decree of August 31, 1944 itself. By its very nature it was political and more intended to persecute specifically political enemies, radicals, and other “enemies of the people” antagonistic towards the newly installed Soviet regime in Poland, yet again occupied by a foreign power.

Can we ask in moral terms regarding the direct responsibility of the massacre committed against the Jews on July 10, 1941: was it the Germans or the Poles? The answer is indisputable: the German occupiers were responsible. This crime would occur despite Polish presence, or absence for that matter. It was a German directive to kill Jews by any available means with or without indigenous cooperation, as directed by Heinrich Himmler himself.

3.2. Let’s talk about the indirect responsibility of the Polish population in Jedwabne in general. As we know a few dozen ethnically mixed Polish-German agents, also known as “Volksdeutsche” among others were involved. The Poles had an incidental responsibility, which made the perpetrated massacre easier to execute. This would be the basis upon which to accuse the Poles and their involvement.

In moral consideration, we distinguish a direct co-responsibility for the act committed. In our case in Jedwabne, direct co-responsibility did not occur due to the simple fact that the region was under German occupation and , as well as the omnipotence of terror being everywhere. The Poles were under German administration at the time. Indirect co-responsibility did not take place, due to the fact that at the time nobody even dreamed about massacring the 200 Jews living side by side with the Polish populace all this time. Accidental co-responsibility could be present in a sense, that burning place being rendered by Sleszynski – voluntary, or not.

**3.3. J. Final IPN ‘S decision**

3.4. The following IPN investigation results can be a witness of misgivings and falsehoods in the 1949 Lomza Trial: "Recognizing, therefore, that the materials of evidence in the files of the Lomza process have not been manipulated and in fairness the data they contain must be accepted, the consequences of it is that the Polish civilians were significant perpetrators taking part in the events of July 10, 1941 [32]. The result of the investigation that closed in 2002 said that some 40 Polish men killed between 300 and 400 Jewish men, women and children in Jedwabne, in northeast Poland, beating some to death and burning others alive in a barn. It was impossible to state the exact number of victims”, the investigators said. "While the process in Lomza requires critical approach and assessment regarding the neglect in how it was run (such appraisal was made ‌‌previously in the text above), it does however allow us its findings based on the testimony of witnesses to critically approach this complex investigation, which pointed to the large presence of uniformed and armed Germans in Jedwabne on July 10, 1941. For that reason the hypothesis that the massacre in Jedwabne was executed by the Germans without the participation of the Poles or forcing a dozen or so residents of Jedwabne to participate, should be considered unproven [33]. Note 6.2.4

3.5. But my statement on what happened in Jedwabne on 10 July 1941 is not just a hypothesis. It is based on the testimonies of witnesses during the trial in Lomza, findings issued in judgments on Schaper in Germany, reports of the activity of his group in Lomza, abundant literature, witnesses, as well as the partial exhumation during my own research based on the realities of small-town life, and my own understanding of the psyche of those people and times. These proved to me without any shred of doubt that the Jedwabne massacre was perpetrated by the Germans themselves, ‌‌with the participation of the German gendarmerie which was partly Polish in origin, and some dozens of other individuals having ‘accounts to settle’ with the Jews. They came from marginalized groups of “Hooligans” and did it to be regarded higher in the eyes of the Germans. And at the same time I try to respond comprehensively to any doubt, with an obvious explanation, which seems to be the simplest solution for singular events and facts. All the dots connect and are arranged to correlate with the actual course of the massacre.” *The first IPN hypothesis (a), according to the documents presented in chapter two is the closest to the reality of what occured in Jedwabne on July 10.1941.* Besides these findings, regarding the alleged perpetrators of the mentioned crime, ***the IPN published an abundance of materials about Jedwabne [34].*** The report contains original documents collected by the IPN investigation. Included are testimonies by Jews of various anti-Semitic acts emitted by the Germans, as well as testimonies by Polish school teachers deported to Siberia who reported that Jewish Communists moved into positions of authority in the Soviet occupation apparatus. Volume 2 includes a Polish translation (from Hebrew) of a remarkable memoir written by Chaya Finkelsztajn of Radziłów describing conditions under the 1939-1941, as well as Soviet occupation documents and the 1941 German invasion reports.

Memoires like Chaya Finkelsztajn’s can be found there. She survived the 1941-1945 German occupation, under extremely perilous and difficult conditions. During her ordeal a Polish Catholic priest agreed to baptize her (and her family giving those baptismal certificates) as a Christian, and she then later immigrated to Israel, where she wrote her memoir.

*Despite the publication of various documents and articles, these two big volumes do not MENTION, OR PRESENT A SEPARATE DOCUMENT about the archeological findings of prof. Kola in Jedwabne. IPN research did not considered all documents found in Ludwigsburg, Freiburg, Gessen, and other judicial proceedings conducted in Germany. In particular they failed to dig up the documents for the judicial case of the conviction of Herman Schaper, which was allowed to proceed without a complete interview. They did not insist to finish it.*

Researchers of the IPN did not dig up the previously mentioned documents of Oberkommando Ciechanow from the years 1940 to 1945, which are PROBABLY located in the Interior Ministry of Poland.

The resulting decision regarding the investigation of the Jedwabne massacre was torturous, hasty, and rushed without any justification to conclusion, something as yet unprecedented in such investigations. Not to mention the cancellation of an exhumation for so-called religious reasons.

The perpetrators of the crime *sensu stricto* were Polish inhabitants of Jedwabne and its environs; responsibility for the crime *sensu largo* could be ascribed to the Germans. IPN found that the Poles played a ‘decisive role’ in the massacre, but the massacre was ‘inspired by the Germans’. The massacre was carried out in full view of the Germans, who were armed and had control of the town, and the Germans refused to intervene and halt the killings. The IPN wrote: “The presence of German military policemen.....and other uniformed Germans.....was tantamount to consent to, and tolerance of the crime.”

At least 240 Jewish victims were killed in the massacre, in two groups of which the first contained 40 to 50 people, and the second group contained about 300. The alleged perpetrators took part actively in perpertuating the massacre armed with batton, wipletrees and other tools” These acts according to this investigation are qualifiesas non-lapsed crimes according to Article 1.1.F , dectreed on August 30.1944.” The exact number of victims could not be determined. The figure of 1,600 or so victims (cited in ‘Neighbors’) was “highly unlikely, and was not confirmed in the course of the investigation.”

“At least forty (Polish) men” were perpetrators of the crime. As for the remainder of Jedwabne’s population, IPN deplored “the passive behavior of the majority of the town’s population in the face of the crime.” However, IPN’s findings of ‘utter passivity’ shown by the majority of Jedwabne’s population is very different from the statement on page 7 of ‘Neighbors’ that “half of the population of the town murdered the other half.” The majority of Jedwabne residents were “utterly passive,” IPN found, and they did not participate in the pogrom.

A number of witnesses had testified that the Germans drove the group of Jewish victims from Jedwabne’s town square to the barn where they were killed (these testimonies are found in the expanded 203-page ‘Findings’ published in June 2003). IPN could neither conclusively prove nor disprove these accounts. “Witness testimonies vary considerably on this question.”

“A certain group of Jewish people survived” the massacre. Several dozen Jews, or according to several sources approximately one hundred Jews, lived in a ghetto in Jedwabne until November 1942, when the Jews were transferred by the Germans to a ghetto in Lomza, and eventually died in Treblinka. The seven Jews hidden by the Wyrzykowski family were not the only survivors. Note 8.

**E. Different approaches to the massacre accounts**

a. **Jan Tomasz Gross’ approach to the massacre**

The most popularized version of the massacre in Jedwabne was written by Jan Tomasz Gross, and it was also the most fantastic and detached from reality, being full of presumptions, of controversial comments, suggestions, insinuations, and vast implications, as well as bizarre historiosophical narrative. The author wanted to prove that the murder of the Jewish citizens in Jedwabne was a spontaneous event ‌‌committed by the Polish “society” or community( one half of the town, against one helf of the town accordint to the Gross’s narrative). Relying on witnesses who were absent at the time of the massacre in Jedwabne, unsigned testimony, as well as confusion of gender, Gross even “forgot" that there was a German occupation during the time of these tragic events. Although he stated there were some Germans that stood as passive observers, probably photographing the murdering Poles. But as a dreamer, he ruled out the possibility of coercion by the Germans of some of the Poles, who admitted to the courts to being unwilling participants in the anti-Jewish actions. Gross said at the same time, that just after the second invasion by the Germans in the discussed areas the inhabitants of Jedwabne “constituted themselves”. According to him, the town of Jedwabne had some social ensemble consisting of a group of “city councilors”. It was these authorities who planned and devised this massacre. In accordance with his only recognized theory, Gross suggested the existence of a conspiracy made up of the local Polish authorities in Jedwabne against the Jewish inhabitants of the little town.

In addition, the mayor( Karolak, who was a Volksdeuche) and his “city council”(second man in command to Karolak was Sobuta) went into an agreement with the Germans and the direct Polish organizers of the Jedwabne massacre. “His revelations on this topic made ‌‌an impression that swayed the reader into the conviction that this massacre was so cruel, that there were no survivors. Gross pointed out in many places and seems to have the epiphany that the Soviets did not collaborate, even in minimally, with the Jewish community in Jedwabne. The Jews, in fact, according to Gross were the main victims of the Soviet Communists, almost forgetting the Soviet’s existence in Jedwabne altogether. He suggested, moreover, that the situation in the town after the return of the Red Army in 1945 had little, if at all any, effect on the subsequent judicial process in 1949 of the alleged perpetrators, or co-participants in the murder. In the heat of admiration for the rule of law, he rejected even the probability of the impact of the Stalinist interrogation techniques on the content of “the testimony of the accused." For Gross, at this same time, there were no issues: the German legal acts issued earlier, before the 10th of July, 1941, theorized on “settling” the Jewish question.

Finally, an *a priori* treatment of the testimonies of the massacre’s survivors is accepted as dogma, which is certainly a unique postulation, unparalleled anywhere in research methodology, and appropriate only and exclusively for Gross. Also, as shown before, Gross tries **to show love to marginally pathological events in the Jedwabne story**.

In this endeavor, undivided attention should be given to some books and serious researches contributing to finding the root causes of what happened in Jedwabne on July 10, 1941.

It seemed worth noting that, at the beginning of the discussion of Gross’s thoughts, some of his critics suggested that he did not mean to present the massacre in Jedwabne as a historical event, but rather he created the story about Jedwabne and *wanted to illustrate his historiosophical considerations. This approach is rather more wishful thinking than reality.*

For Gross, the decree issued by the PKWN in August 1944 was not that controversial. It was a tool to prosecute the so called political enemies of the imposed Soviet regime in occupied Poland. Finally, he proposed an *a priori* treatment of the testimonies of survivors, of the massacre of the Jews, which has been accepted by him as dogma, certainly unique and unparalleled anywhere. This postulate and research methodology is exclusively proper and appropriate only to Gross.

Whether the discussions were tracked online or in politics, I will try to correct both the primary revelations as showed by Jan Tomasz Gross, as well as his “deus ex machina” arguments regarding the alleged participation of the Polish nation in the massacre of the Jews. I would show that J.T. Gross and his followers circumvent some of the more important facts and details, and that they supposedly promulgated political influence, or otherwise responded to political demands.

Keping in mind Gross’s approach, undivided attention should be given to some books and serious researches contributing to finding the root causes of what happened in Jedwabne on July 10, 1941 and acccurance itself at that date.

***b. Marek Jan Chodakiewicz’s research about the massacre in Jedwabne***

The first honest and up to now only substantial answer to Gross’s confabulations is the research done by Mark Jan Chodakiewicz. 36. So far this is the only book as of now on the market considered by many to be closest to the reality. It shows the course of events in Jedwabne on that day. Some shortcomings are not necessarily the fault of the author. Note9.

Prof. Chodakiewicz in his monograph about the event *did not take a stand about the lack of exhumation. He may be confused with the archeological research with research subjects on the cards of the exhumation. He did not show an* effort to reach out to **the archives of the Oberkomando in Ciechanow, which is presently likely located in the archives of the Ministry of Foreign Affairs,** and seems to be inaccessible to researchers.

He underscored and spelled out the basics: the size of the barn was 19 meters by 7.5 meters (62, 4 by 26 feet). There were two graves: one inside the barn sized at 5 by 2.5 meters and 0.6 meter deep (16”/7’). One,it contained the bodies 0.2 meters from the surface. The bodies belonged to the men. The grave was partially filled. On the top was a statue of Lenin with some evidence of partial exposure to the fire. These bodies were laid in a rather orderly fashion.

The grave outside the barn was next to it and it measured 24’by 8’.2” with a depth of 1.3 meters. It was filled with the bodies of men, women, and children rather without any order. The bodies started to show at 0.5 meters from the surface. The bodies were rather disintegrated and had visible marks of heat( This was never mentioned in detail during the court proceedings.

The omission of this basic information in the court proceedings of 1949 regarding this murder in Jedwabne is notable. It was said first that the murder took place on ‌‌June 25, 1941 there were murders of Soviet collaborators and others on this day, more of which will be presented in chapter two, and not the 10th of July 1941).

Jan MArek Chodakiewicz did not pay attention to the *curiosum sui generis*, to such facts as the presence of Heinrich, Goring on July 4th in Lomza, Himmler on July 3-10 in 1941 in Bialystok and Lomza, Kolno. He missed to examine and to pay closer attention to the murder weapons like sticks ,branches, or wiple trees.

Prof. Chodakiewicz extemsively considered the political spectrum in Jedwabne between the World Wars, but he missed the opportunity to examine in detail the existence of the Pilsudski monument in Jedwabne as a uniting force of different views. The monument was destroyed by the Soviets after September 22.1939, and in its place, they installed Lenin’s head during the Soviet occupation in 1940. An insignificant event for many, but enraging to many in Jedwabne.

Probably unwillingly, Professor Chodakiewicz falls into the trap of the narrative indicating an arrival of farmers and peasants to Jedwabne on that Thursday morning (the day of the massacre), allegedly there to take part in the projected massacre. Sorry, professor, these farmers were present there since Wednesday taking part in the market activities: to sell, to buy, to exchange, to trade, to meet acquaintances, or simply to learn about latest news and events of the day. Unfortunately, they could not leave Jedwabne in the late afternoon that day due to the curfew imposed by the German occupiers.

At the same time, Prof. Chodakiewicz did not mention or collaborated more about the Jedwabne people’s(ensembled and delivered to Lomza by Jedwabne’ NKWD and Jewish collaborators to be send to Syberia) return on the 22 and 23(?) of June in 1941 from the Lomza prison, which were souls destined to be sent to Siberia. When they came to their homes and living quarters they found mostly Jews occupying their houses.

He did not mention at all, the "Thermopylae" close to Wizna where about seven hundred soldiers withstood 40 - thousands of Guaderian's army near Strękowa Gora(6kilometers from Jedwabne. It was built with the help of LAudanskis family) and for four days blocked the Germans’ march to conquer Warsaw .

  In his most recent translation into Polish, JM Chodakiewicz did not take into account these alleged deficiencies. Note10.

**c. Andrzej Zbikowski’s writings about the Origin of the Jedwabne massacre**

Andrzej Zbikowski’s ***Towards the Genesis of Jedwabne*** is worth studying. 37. He presented many important assets and has been given much important documentation, also demonstrating good analysis at times.

Still, the author falls into the Jewish narrative about the Jews suffering from the wrongs of Polish citizens, where the killing of a Jew – who was a traitor, blackmailer, foreign spy, denouncer, or a murderer of other Jews - is considered an act of anti-Semitism.

His attitude as a historien is a curious one. According to Andrzej Zbikowski: "Usually, historians are advocates of the community, whom they identify with. They also take on a duty to store the memory of their own ancestors, and the “harm” done to “their” concerns more than those of “strangers." 38. Zbikowski’s alleged complaints about anti-Semitism should be put into perspective and will be considered in the third chapter in his terms of scientifically pursuit.

Such an approach to the problem according to Zbikowski makes him “free” of the thinking that the patriotism of Jews toward Poland is not worth discussing. He emphatically stated that “this little discussion is not worth having and does nothing to our knowledge of the realities of the occupation.” 39. Did it really? Note 11. Zbikowski’s alleged complaints about anti-Semitism should be put into this perspective and considered in the light of available literature and in terms of gaining independence from the Soviet Regime. The Jews were totally absent from the Poles’ fight for independence except for a few single assimilated persons.

In that context, it’s worth placing the complaint of Mazowiecki ( Icek Dikman) in 1961 about the Poles as alleged anti-Semites. He stated: (“porzadny czlowiek, chociaz Zyd / a good man despite his being a Jew) – he wrote this article about anti-Semitism in 1962. By this article he touched the core of anti-Judaism ,not anti-Semitism.(This question would be examined in the chapter 3). Note 12.

**d. Anna Bikont, “We from Jedwabne”**

As Anna Bikont indicated in her book, "We from Jedwabne” (note 13.), I would point out a little known controversial competition between Polish and Jewish businesses mentioned by her. This struggle between the owners of Polish businesses and their Jewish competitors was allegedly financed as Bikont has stated by American interests.

Put a side this question, Bikont attempted to familiarize the reader about the Jedwabne massacre on July 10.1941 on a personal level, taking interviews all over the world with ‘saved Jews‘ ( Obviously for the reasons known only to her , she did not pay any attention to the dates’ murders on June 25 and July 10 19410 . She interviewed the victims saved from murders, as well as Jews who left Jedwabne before World War II. She even presented a particular map of Jedwabne dating from 1939, putting the Jewish homes and living quarters between the Christian (Polish) households, indicating her omissions and lack of knowledge about the nature of the homes and soil ownership in Jedwabne. She even attempted to put the list of victims killed in the Massacre.At this same time willingly, or not she fell into a trap of the Jewish narrative about restitution and Jewish ownership of the properties.

As a person with mixed identities, she is a classical example of having reinvented her Jewish roots but being born Polish (Note14.). This identity crisis is observed recently in many cases not limited to hers but J.T. Gross is also a classical example to be considered. (See Gross’s Biography)

**e. Others about the Massacre in Jedwabne**

  It is fitting to also mention the book of Fr. Niekrasz, who wrote about the Jedwabne massacre, as well as some articles of prof. Strzembosz, J. Radzilowski, and a few others, like Chodakiewicz’s article “*Research before Conclusion”* (More in the third chapter).

 The rest of the writings (about 2,5 million) are rather the reproduction of thoughts already pronounced, as well as that of moral outpourings of propaganda and political narrative, insinuating Polish complicity in the murder of the Jews in Jedwabne, and by proxy to talk about Polish participation in the murder of Jews elsewhere, as well as indicated by some directly Polish participation in the Holocaust.

In the ocean of writings and exposes, my main aim is to supplement these deficiencies (especially those areas not covered by prof. Chodakiewicz ), and others if possible. I will re-examine the story of the massacre in Jedwabne, and try to determine the time between the subsequent stages of the crime, by confronting the facts, showing the documents, exposing the myths emphasizing non-existent facts, or events, and to provide evidence from still living witnesses.

I wanted to indicate the background (if any) of Polish prejudices , stereotypes, myths mythologies, insinuation memories , remembrances about Jedwabne which are deeply rooted in the literature, culture, mass media, and most of all in politics. At the same time I will try to observe the delicate and controversial issue of coexistence between Polish and Jewish communities, preceding the tragic events in Jedwabne and after, as well as contemporary anniversaries and events occurred in Jedwabne.

**F. POLAND’S Authorities and the Massacre of Jedwabne**

The attitude of Polish officials, like the Ministry of Foreign Affairs, or the Presidents of Poland is a *curiosum sui generis*. At least on two or more occasions, the Presidents of Poland promulgated narratives proper to the Jewish way of explaining the massacre in Jedwabne. The MSZ (Ministry of Foreign Affairs) also engaged in controversial scientific drafts and publications as an official governmental stance. Moreover Polish authorities are financing films from the tax payers’ money, for other public expressions (screen plays, books, articles exposés, and conferences) about the massacre as a way to promote the Jewish narrative of the tragedy.

The mainstream of liberal intelligentsia of Polish- Jewish origin has alleged Polish participation in the massacre as presented in the mass media, it being formulated by the same people. Between them there were many members and activists of Communism, but the Jedwabne massacre united them all against the ethnic Poles. These Communist circles are ever-present even to this day with their particular views about the Jedwabne events. This trend of a tribal approach started to manifest itself expressely and laudlely on the ideological level around the events in 1968. It was carried out as a purge of anti-Jewish Communists in the ranks of the party and the government and fight between different fractions of the communists Jewish ,Polish Russian origin. The purge had been carried out with clear filosemitic and pro-Israeli sympathies. They were stigmatized, and had to leave the circles of the ruling elites. These fights were conducted between the Jewish origin politicians and Jewish realists who each wanted to improve the Communist ideology. A that time a Jewish elite sometimes in fear of criminal sanctions for abuse of the law before 1968 had to leave Poland in fear of persecution. J.T. Gross was part of this group. Note.15

This cleansing of 1968 between the different fractions of communists coincided with student demonstrations against the government, which took place in every major academic center in Poland. The Jews were considered victims of hatred of other Jewish Communists according to the striking audience at that time. This filosemitic sentiment soared amid anti-communist Polish intelligence derived from Litvaks and Polonized Jews after 1968. This issue came to force, in the days of "Solidarity" (1980-1981) to allegedly strengthen the Polish accession to the road for “full” independence in 1989, which was seen in diplomacy and in the mass media over the last 30 years.

The occasion to express fully this way of thinking came on July 2001, on the 60th anniversary of the massacre in Jedwabne by Jewish origin led officials, media, academia and government. They showed their preferences and ways of thinking about Poland’s independence and about promulgating the new historiography insinuating Polish participation in the Jewish Shoah.The sixtieth anniversary of the massacre was marred by controversies and political misgivings, as well as a lack of Jedwabne’s inhabitants participation in the event. All that could be seen were Jewish representatives from the Polish Government, or different Jewish institutions, but the Jedwabne inhabitants and ordinary Poles were not present there at all, nor any representatives of the Catholic church. In this national malaise, President Aleksander Kwasniewski (vel Jewish name Stoltzman) *made a speech stating the murderers were Poles whose crime was both against the Jewish nation (according to him Jews are co-caretakers of Poland, sic) and against Poland. He said the murderers had been incited by German occupiers, but they alone carried the burden of guilt for their crimes. While ruling out the notion of* [*collective responsibility*](http://en.wikipedia.org/wiki/Collective_responsibility%20\%20Collective%20responsibility)*, he also sought forgiveness "In the name of those who believe that one cannot be proud of the glory of Polish history without feeling, at the same time, pain and shame for the evil done by Poles to others."* 40. (Note 16 see Presidents speeches).

Common awareness of the Jedwabne massacre among the Polish public was very high.as well as around Jedwabne inhabitants. A March 2001 poll conducted by the Polish daily *Rzeczpospolita* found that one-half of Poles were aware of the Jedwabne massacre; among Poles with a higher education the proportion rose to 81 percent. Only 40 percent of respondents supported Kwaśniewski's decision to apologize for the crime.

This narrative of alleged Jedwabiniens’ participation in the massacre and of alleged Polish participation in the annihilation of Jews is promulgated by the so called Polish Governmental Authorities outside Poland fallowing the Gross’s confabulations. Between others, it was a publication prepared in 2006 by the Polish Institute of International Affairs entitled “Difficult Post-war Years. Polish Voices in Debate over Jan Gross Fear”. This book contained commentaries that praised Gross’s book. The publication is so mysterious that it did not even give the names of persons responsible for selecting the texts. This selection was intentionally biased; it omitted the strongest criticism of Gross’s book. It totally missed the research works of Ryszard Tyndorf, John Radzilowski, or Marek Chodakiewicz, or Piotr Strzembosz.

G. MSZ PROMULGATION ABOUT MASSACRE IN JEDWABNE

The Ministry of Foreign Affairs decided to include in this book very venomous texts to Poland’s detriment. 41. (See protest written by Polish Senators to Minister Fotyga from PiS Law and Justice Party).

Another example we can use is: a book titled “Inferno of Choices”, distributed by the MSZ (Ministry of Foreign Affairs).

It’s totally *unprecedented* (even Machiavelli in his “Prince” did not advise his hero to blame his own people) in the ancient or present art of diplomacy (42). That the official political body of Poland “Ministry of Foreign Affairs” is distributing writing exposing the marginal behavior (socially condemned) of a few hundred, or a few thousand of its disgruntled citizens lived on Polish terytories. It’s difficult to establish if they were Jewish, Polish, Belarusian or German in origin- like in the letters presented in the book “Dear Mr. Gestapo”. It’s the first time in diplomatic circles that the Ministry of Foreign Affairs edited some long time published essays, talks and outdated articles, and bought the entire edition and distributed it to world academia.

 When we read the book, immediately, even in the case of an unfamiliar reader, one can verify that “Inferno of Choices”, is not about the subject of Poles helping Jews. This endeavor is well known, and there are many researches and serious publications about it.

The editors unfamiliar with this subject, or out of their ill will they published outdated and mostly incomplete articles about the marginal behavior of a few hundred or a few thousand of the inhabitants living on occupied Polish soil (szmalcowniki-blackmailers), themselves allegedly being Poles,or Jews for that matter. It was the way to show that the Poles can be associated with the Holocaust (Poles and the Holocaust) as the book’s title suggests.

Let’s read what is contained in the book “Inferno of Choices: Poland and the Holocaust” 43.

The book as presented is published in English only and intended for the English reading population, who wanted to learn more about the controversial subject of the Holocaust and the Poles. The book was intended to shed more light on the previously mentioned subject. Contrary to the content of the book, in the eyes of the MSZ and some political figures, “Inferno of Choices” unfortunately pretends to publish serious and current scientific research, about the subject of Polish help to their neighbors of Jewish origin, and about other subjects essential to understanding the complicated Polish – Jewish relations. MSZ spokesman Maciej Kozlowski goes even further by saying: “from now on, every serious historian can’t miss this book”... and according to M. Kozlowski “this specialized publication will be available in the libraries of the world.” Mr. Kozlowski, a supposed expert in Polish-Jewish relations, goes even further in his defense of the book in his exposé, where he states: “Holocaust research (in Poland-M.B) is conducted professionally in Poland’s academia, and researchers do not fall into the trap of propaganda.” This statement is untenable when we read the book. To look legitimase their unfortunate choices, “Inferno of Choices” contained some documents from archives . They were chosen from a particular point of view.

Editors Sebastian and Elzbieta Fister, employees of the MSZ, had the *task to make choices* from thousands of pages of different archives, and hundreds of thousands of books and articles. Instead of pertinent and contributing to the questions interested by researchers they chose writings that exposed Gross-like confabulations instead of publishing the serious research on the subject about the Shoah and Polish-Jewish relations in particular.

An unfortunate choice was made in reference to the documents from the archives. The editors never exposed the Jewish-German collaboration in the annihilation of other Jews by Jews, or Jews working in the Gestapo and for Gestapo, Al(Armia Ludowa-Poeples Army- an Agenda of the Soviets), Gl Guardia Ludowa- Peoples Guardia-also Soviets agenda) spying on Polish underground forces and covering Jewish collaboration with the Gestapo like in the set up of Hotel Polski.( Stokowski affair, etc). *Unfortunately they fell in the pit of political correctness* and voluntarily or not, they mostly preferred  exposés and they publicized the confabulation accredited to the so called Jedwabinistic Pseodohistorical School of Thought ( sarcastic name to the People confabulated about Jaedwabne),  in line with the suggestion that Polish Jews are represented by Jewish  Pole-haters. These circles are insensitive to Polish national interest as also expressed and represented by Znak Wiez, Przeglad, Gazeta Wyborcza, some governmental agencies, some elements of open Rzeczypospolita, Zydowski Institut Historyczny (the Jewish Historical Institute), and other Jewish scientific entities active in the research of Jewish history in Poland. The choices they made in the documents published in the mentioned book were mostly off the mark.

But, rightly, they published some documents of the Polish underground government, and some German documents showing German political attitudes against Jews and Poles. They also published some posters of executions of Jewish ‘blackmailers‘. To Put a side of those, unfortunately, they included in their publication, some marginal documents like articles from the Democratic Alliance’s underground – an unknown underground paper promulgating Armia Ludowa (People’s Army-marginal and soviets influenced entity) and Gwardia Ludowa (People’s Regiment, Guardia-marginal and Soviets influenced entity), which were under Soviet influence and contrary to the will of Poles and their fight for independence.

For serious scientists, there are a lot of documents showing Jewish infiltration of the AK (Home Army), and many documents showing the denouncements made by disgruntled Jews to the Gestapo. In this book, they make us familiar with the writings of Polish Jew Zofia Kossak- Szczucka. They published her description of living conditions in the rural areas during the war. Also, the editors published the MEMOIRS of Wladyslaw Bartoszewski – another controversial   Pole of Jewish origin.

In short: in their published archive documents, Rejak and Fister disproportionately expose marginal questions  by underlining “blackmailers” -who were merely 2-3 thousand  of the total Polish population. Jews were part of this group in 3000-6000 members . To make this poor choice the editors shot themselves in the leg; when later presenting the exposé of Barbara Engeling about anonymous letters - written by unknowns, including Jews denounced their owns. Unfortunately, blackmailers were very active among the Jewish population in occupied Poland as showed by the sheer numbers above.   Conspicuously, these types of documents are absent from the first part of the book, despite that this is an essential part of the Holocaust question (Jews killing other Jews, or facilitating their own hecatomb - see the third chapter).

 So, the poor choices made by the editors of these archives are not *necessarily an inferno of choices,* but close to it, and made according to the narrative so popular in the Jewish milieu of Polish origin. Unfortunately, they used a confabulated key promulgated by Jan Tomasz Gross for choosing which documents made the selection: Poles are an “unexpected link to the Holocaust” perpetrated by Nazi Germany. In order not to express one sided view in the matter, let’s see the content of the book itself.

INFERNO OF CHOICES; EDITORS and authors

*a) Editors.* Contrary to what Mr. Kozlowski said, Mr. Sebastian Rejak ([seastian.rejak@msz.gov.pl](mailto:seastian.rejak@msz.gov.pl)) is employed by MSZ as well as Elzbieta Fister ([elzbieta.fister@msz.gov.pl](mailto:elzbieta.fister@msz.gov.pl)). Mr. Rejak published “Jewish identities in Poland and USA” in English.  E. Fister has a degree in linguistics and works as Head of the Polish Institute in Tel Aviv. Both are connected to Judaism by blood and convictions.

*b) Authors.* Most of them belong to the so called Jedwabinistic School of Thought approaching the Holocaust and Jewish studies from their particular point of view as shown in the books already presented. There are many Poles- scientists and more objective researchers from other nationalities, focusing on archives and historical documents rather than on the propaganda, or political agenda presented by Jewish origin circles. They are publishing scientifically oriented studies. They are presenting the subject of Polish – Jewish relations more clearly, closer to the reality, despite controversies. They are doing it in ways more understandable to the scientific community as well as to the politicians. They are sparsely conducted by different scientific circles, not only by Jewish ones. Serious studies about this controversial topic are desperately needed. Conspicuously this type of work is visibly absent from the second part of the book, despite the “solemn” assertions of Mr. Kozlowski’s interpretations and assurances.

c) Except FOR ONE, OR TWO AUTHORS (G. Berendt and Elzbieta Raczy), the rest of the writers are connected in one way or another (by conviction, financial support to Judaism, or they are Semitic in origin). In their research they are focusing on marginal questions like: anonymous, or szaber (pillage of abounded, or war ravaged goods) – associated with each and every war. The question of payment by Jews to Poles for food, or services rendered is recorded as business transactions by Poles, and other nationalities. Some of the authors who presented their articles in the book, carry scientific degrees, and work for the IPN, but a few of them are *persona non grata* in Polish organizations, and in certain Polish scientific circles.

INTERNO OF CHOICES: Main topic.

Poles and the Holocaust are presented and viewed without propaganda according to M. Kozlowski, but the reality is: according to “Inferno of Choices” and the explanation of the spokesman of the MSZ (Spokesman for the Ministry of Foreign Affairs) Bosacki, about 280-300 thousand Poles helped the Jews (As explained in the Book Inferno of Choices and articles published in Rzeczypospolita and articles placed in Respublica(Rzeczypospolita) 44a. The reality is that Mr. Bosacki is not familiar with the total approximate number of Poles helping the Jews. The number he refers to is the number of Varsaviens living in Warsaw helping the Jews. It was not taken into account however, how many out of all Poles helped while living under the German-Nazi occupation in the whole of occupied Poland (2-3 millions according to some research- later in the 3-th chapter).

Basacki’s explanation is a poor choice, it is rather twisted and biased, and more in line with the presumptive Jewish narrative. The inaccurate explanation presented by Mr. Bosacki is a particular and partial view of the question of Polish-Jewish relations. The content of the book is misrepresented, but is also the poor choice of mostly outdated articles written on larger subjects with a poor choice of documentation.

INFERNO OF CHOICES: Content-Interpretations

  All of these essayes are reprinted and abbreviated by editors, some of them were published in 2003-2005. Some of them were exposés and discussion essays from seminars, or part of larger publications. Their authors were limited in access to certain and partial scientific resources, or treated their writing as a way to introduce discussion on the topic in question.

For example, in “Price of Life: The Economic Determinants of Jewish Existence on the Aryan Side”, Prof. Grzegorz Berendt used as his primary source the “account recorded in the archives of the Yad Vashem Institute” 44. The question of finding and supplying the food was considered according to the conditions in the rural, or city area under the occupational Nazi rule. In such conditions the value of currency, precious metals, and precious stones went up, but goods such as textiles, or leather were more valuable than the goods mentioned before. On the human side, as mentioned by Mr. Berendt, many Poles hid their Jewish neighbors without pay 45. Fortunately or not, the subject presented by Mr. Berendt is limited in scope and documentary sources. Note 17.

Mr. Rejak as well as E. Fister should both be more familiar with the research done on the subject. Unfortunately, they made an infernal choice and picked up marginal articles limited in scope and resources about the stated question.As a total surprise and sui generis curiosum is the exposé  done by psychologist  Barbara Engeling, “Dear Mr. Gestapo” - anonymous letters sent to  German authorities. This is a classic method to muddy the subject, to use  anonymous  writings by unknown Jews, Poles, Germans, Ukrainians, Belarusians  to blame a few disgruntled Poles. These tactics are well known from Goebbels propaganda and others. If the Polish MSZ and Barbara Engling tell us that publishing anonymous letters is the way to go to promote serious research, then we are in frustrating decay and a pit with no way out.

  Mr. Andrzej Zbikowski - a prolific Jewish researcher who published many books and articles about the Holocaust subject - has a well known book called *Towards the Genesis of Jedwabne*. But, in his article published in “Inferno of Choices” about “Anti-Semitism...” he said: “This article deals with the phenomenon of Polish citizens- individual men and women or, perhaps (sic) also groups or factions of Polish society – condoning the policy of oppression of the Jewish people enacted by German invaders.  This phenomenon has historically and inadequately, been termed szmalcownictwo (SIC)46. He referred to the blackmailing of   Jews in hiding.   Is this a translation mistake, or definition of szmalcownictwo as a “condoning of the policy of oppression of the Jewish people enacted by German invaders? 47. Note 18.

Unfortunately, even though they are documented to exist, the true numbers of Jewish blackmailers in Warsaw (Hotel Polski i Krakow) and other cities remain unknown, as approximate number is cited about 3-6 thousand. Note 19.

It should be noted that the German – Jewish citizens collaborated (Al GL) in order to gain short term advantages 47a. Unfortunately for him, Mr. Zbikowski is not familiar with German law at the time about managing properties, be they Jewish or non Jewish 48. To his detriment, Mr. Zbikowski  mentioned   the  unrest against the Jews in 1940-41 in Warsaw. He purposely forgot to add that  Jews in their overwhelming majority were  pro Soviet and  against Polish national interests and Polish independence, but Germans failed to excite Poles in mass against them. Jews were considered to be political adversaries, who only happened to be Jews. This is a big distinction and forgotten by the Jewish research led by A. Zbikowski and others. To the credit of Mr. Zbikowski he is trying to be objective, as he mentioned the different attitudes of Jews   towards entering Wermacht troops. They produced a similar welcome to the Soviet troops, to the detriment of the Poles, who were oppressed by two enemies: Nazi Germans and Soviet Russians. Their Jewish neighbors welcomed the Poles’ enemies with open arms and song. Throughout his article, A. Zbikowski   partially depicts war realities, without an adequate picture of Jewish attitudes as political adversaries of Poles and their independence from Soviet and German occupiers.  It neglects to treat a fundamental distinction between nationality, and political convictions and is a primary source of conflict. He totally abandoned the question of Jewish identities.

The question of Polish help to save Jews “exploded” after the publication of Jan T. Gross’ book “Neighbors” and other one sided articles and brochures on the subject.  Dr. Marcin Urinowicz from the IPN allowed the reprinting of his article from a 2006 book called “Organized and individual help provided by Poles to Jews exterminated by the German occupiers during World War II”( this is a “youngest” article presented in “Inferno of Choices”- the book was written a few years before 2006). Since 2006 there are many documents, books, articles and testimonies published on the subject.

 Mentioning the Council for Aid to Jews, (Zegota) is not only partial but also much to the detriment of the subject in question. As later explained by Mr. Urinowicz much of the help to Jews was given in the country side [50]. Unfortunately Mr. Urinowicz did not mention at all the help the Catholic Church gave to Jews, which was unprecedented and so wide spread. There are many documents, books, research archives, and testimonies on the subject.

  Mr.Urinowicz  excused himself saying: “Help given by Poles …still stands in need of detailed research” [51]. The way of choosing this article did not support the choice of the editors, when they picked up a partial and certainly outdated article on the subject. Poor choice: Yes. Propaganda choice: Yes. To marginalize the Catholic Church: Yes. Political choice: Yes. The great help of the Catholic Church given to the Jews is well published by Ran Paul ,Ewa Kurek, Life for Life, recent Nasz dziennik (Our Daily April 2014-20000 testimonies about helping the Jews, or between other it’s worth to mention the “Dam mu Imie na Wieki” – testimonies published about Poles hiding and rescuing the Jews from Treblinka concentration camp. 2012 ) action in that regard.

 “Paid rescue: Paid helpers in Poland 1939-1945’’ written by Jan Grabowski deals with Jews who paid for their hiding, food and other necessities associated with survival. According to Jan Grabowski – persona non grata in certain Polish circles: “There is consensus among polish historians that helping the Jews under occupation was a widespread phenomenon” [52]. The reason was a moral and sometimes a monetary one. To pay for food, hiding in shelter, to pay bribes, were ways to survive. These payments to Nazis often guaranteed the survival of both rescues and rescuer.   Unfortunately, Mr. Grabowski “forgot”, about economics or survival and would demand that there be a hero in every case.

 One of the last articles published in INFERNO OF CHOICES is: “A Szaber Frenzy” - was written by Marcin Zaremba. Szaber is a marginal phenomenon that accompanied each and every war, when people took somebody’s property, or appropriated abandoned properties as their own. This is very common according to the “broken windows” theory. After an invasion people tend to focus on survival and looting behavior is observed. Jews were taking Polish properties, Poles were taking Jewish properties, Belarusians were taking whatever they could put their hands on. To expose a marginal and pathological behavior in the book pretending to be “objective” and serious scientific research is at least inappropriate, and is not an occasion to be discussed, unless we wanted to focus on the margin of the behavior. In short, the book “Inferno of Choices “, from content point of view is a miss on the subject. It does promote certain political agenda of a particular point of view appropriated to Poles of Jewish descent. Note 20.

**G. Innuendos and anti-Judaism: the perception and myths about Polish- Jewish Relations.**

At the same time it’s unavoidable not to pay attention to the anti-Polish prejudice due to ignorance propagated between others in review guidelines for films, or theaters,socaled scientific conferences, superivion of master and doctoral thesis written to promulgate Jewish view and the occasional ill-will that affects the intellectual circles of America. [53].

 In retrospect, it is clear that the failure to engage scientific methods in historical knowledge made ‌‌it necessary to reinterpret Jewish- Polish relations. Unfortunately, in the words of the Polish intelligentsia, both the Jewish origin as well as of the native, they cannot see the need to distance themselves from the previously unconditional philo-Semitism. As far as possible it is necessary to indicate and build the platform for Jewish- Polish reconciliation, in partnership with the exclusion of servility against each other.

A separate issue for a sociology student with a historical research approach and critical content analysis, it’s very curious to learn how the unknown town near Lomza became so “famous” the world over. Was it due only to the one-sided presentation of the historical truth concerning the massacre of July 10th, 1941 , or were there other factors which put this town on the world map?

At this time it suffices to say the lack of deliberations that were only to be found in the second cycle of media to reach the public consciousness. Rigorously following the methodological order, we wanted to still reach the inaccessible sources and resources available to the main stream media and pundits.As a practical matter, we would like to push for total exhumation of the Polish victims of Jewish origin buried in Bronislaw Sleszynski’s barn and next to it.

The topic of alleged Polish complicity in other murders carried out against the Jews in Jedwabne became a pretext for initiating, or avoiding, the debate about Polish-Jewish relations, in particular the Polish responsibility for the Holocaust.

 A separate problem is the philo-Semitism in diplomacy (see the book by Krzysztof Balinski, Polish or anti-Polish Ministry of Foreign Affairs? Ed. Bolonari, Warsaw 2013) and the mass media or Jewish circles studying and writing about Polish - Jewish relations. [54].

I. MEDIA ENGAGEMENT

These questions are familiar to the scientific community in Poland Jewish orientation or not. For that matter, Prof. Dmitrov said recently: "If I had today, at the end of the decade from the climactic wave of interest about Jedwabne, to answer one opinion, which it left, I'd say Jedwabne is a memorial place.” Of course, it is impossible to deny that the debate around Jedwabne, which meant, after all, that many people have tried to get the truth, we know much more now about what occurred in 1941. In fact, however, it is not so much that we went deep into the mystery of the past, or how much we dug up and put out in the light, for the stories have long been known to the indigenous people, though left for various reasons, hidden, put under the table, or doomed sometimes to obscurity, at times presented in accordance with the truth. Without a doubt Jedwabne functions as a memorial of awkwardness, because we are speaking about our guilt. However, it seems that for most the past secrecy of Jedwabne was reviled. This case, about which Gross wrote, was known in a very limited circle, and they tried to break the silence (Datner, articles of Wroniszewskis from the 80s) but it ended in a fiasco”. Gross was the first to create and expose his own myth, according to which the Poles were victims suffering far longer and harder than the other nations.

The other books written by him were accepted with more calm - is it because people were familiar with the topic, with the idea that there can be situations, when we cause pain to others of our own free will. “If you mention the massacres in 1941 the public awareness about Jedwabne comes to mind. Hardly anyone can point out where else similar events occurred. Jedwabne takes the blame for other towns. The town has become a sinister symbol and it would be good if its inhabitants were able to somehow gain, and keep in mind the principle: we don’t want to accept what was found by the researchers" Maybe it wouldn't be a bad idea to organize the Jedwabne debate, as suggested by the current mayor, an attempt to address the theme after the years of irritable media clamor” ( Professor Dimitrow).. Nice talk from the researcher who knows what really happened in Jedwabne, but is probably too afraid to say it out loud and admit the evidence about the archeological work, fallure to examine Hermann Schaper actions in Jedwabne and its environs , he spoke with.

Unfortunately, historians of Jewish origin, who wanted to work satisfactorily on the topics in question, are still in the captivity of stereotypes created during almost half a century of communist rule, and imprisoned by political correctness fearing the responsibility for implementing the Communist rule and Soviet imposed regime after 1944 in Poland(, as well fear about loosing their academic positions). In fact they were active enforcers, facilitators and installers of this regime. Recent waves of exhumations of the Unbroken Soldiers (some called them damned soldiers) and the desire to give them a proper burial is a reminder, to who killed them. Suffice it to say that at the time 38% to 50% of prosecuting personnel (MSZ, BBW, Surety Apparatus) had consisted of Jews, or they were otherwise of Jewish origin. In the long run, from a historic perspective that can’t escape the weight of responsibility, this could be one of the reasons why the intellectuals of Jewish origin blame Patriotic Poles for the alleged murders of some the Jews who happened to be traitors, German open collaborators caring about their own business only and Soviet collaborators during the war and after taking active part in the Soviet imposed regime after 1944. The exposes and articles of these historians are marked by self imposed censorship and it cannot meet the need of a new perspective on past Jewish- Polish relations. The stereotype and narrative preferred by the Jewish opinion-forming environment is in full force as we speak and do the research.

On the other side of the spectrum, the Polish public began to manifest itself in the cultural sphere as taking part in hidden philo-Semitism: popular Jewish music, literature and theater, which has expanded far beyond the intellectual centers of the country - Warsaw and Krakow uder the intense mass media pressure of mostely Jeewish origin. Contributions to that effect are the intellectual centers include "Znak", Wiez, Gazeta Wyborcza, Tygodnik Powszechny, The Jesuit Review, not to mention the Otwarta Rzeczypospolita, or minor centers like even Fronda, or Niezalezna. On the opposite side we can mention Nasz dziennik, or Nasze Zycie.

Opinions back then varied of these circles on just what exactly happened in Jedwabne, from the moment of the arrival of the Germans to the first hour of sunset, and when 16 days later when the smoke and stink of burned bodies covered the little town of Jedwabne.

Naturally from a moral, legal, or criminal point of view, it is not justifiable to commit such a massacre like that in Jedwabne, no matter whether there were 250 or 1,600 victims. But this number is important, however, to reconstructing the event accurately, as tragic as it might be.

**K. UNWANTED QUESTIONS TO BE KNOWN about the Massacre in Jedwabne**

In the context of the facts surrounding the conduct of the investigation and its results, and the trial of 30 some-odd “Poles“ (or rather those who were identified as ‘Poles'), they were found responsible before the German occupiers came who were the job givers, occupiers and terror creators. These who served in the German administration supposedly were not enforced to be good German employees. *Nolens volens* they were officers and employees of the German military police (e.g. Jerzy Tarnacki, Jerzy Laudanski, Miciura), or they were in the service of the second strongest German representative, Mayor Marian Karolak and his helpers.

According to some, the perpetrators were convicted and punished. But from 1949 to 2000 and as of 2014, we did not make much greater progress to recognize in full all the circumstances regarding the murders in Jedwabne. The impulse to take such action would undoubtedly have been provocative to counter the lies, marginality and slander of J.T. Gross.

The IPN had implemented a legal investigation, the executives having given the prosecutor Ignatiew the power to investigate the massacre, but later they reneged and stopped in the crucial moments, being so close to the full truth (at least any of the historical truth to be found) about the July’s massacre. **A crucial question was missed: Who murdered the Jews on July 10 1941 according to the exhumation? This knowledge could have been resurrected from the graves, but the effort was stopped in its tracks. This way of thinking was suggested by Professor Andrzej Kola, but it was not followed up on.** Excavations have shown that the barn could not have harbored the burned remains of 1600 people as indicated on the plaque (originally from 1963), but rather closer to about 200 souls. Other mass graves, which are described in the book, apparently do not exist. In a mass grave in Jedwabne they found much jewelry and coins, including Golden Rubles. The prosecutor, who was investigating the mass grave again, stated that: "1600 is only symbolic." Despite this sentiment, the international media are repeating this shocking number as fact.

Apologies of the so called Polish authorities (in the 2001 ceremony) of Jewish origin indicated the necessity to reinstall and reexamine the “inventory" of national myths, mythologies memories and beliefs in Polish innocence and victim-hood in World War II.

Put simply, outright assuming the description of the events in Jedwabne according to Gross’s version were accurate, the inherently liberal Jewish Polish intelligentsia applauded. It had been supported by the Jewish- Polish push for reconciliation on the basis of complicity in the murder of Jews during the war. This interpretation - of active participation in the Holocaust - required that the Poles accept a completely new historical narrative - as has been mentioned – to take share in the blame in many aspects including the financial one.

Most, if not all of the expressions in the media about Jedwabne are promulgating that narrative. It urges Poles to beat their breast in lamentation for the undoing sins. In all, it's not just that the Poles know the enormity of their alleged or imaginary guilt. There are other nations aside of the Germans, who could share the fate of Poles, although not the Jews.

Fortunately, there is still such a thing as scientific integrity, which requires that all evidence be critically analyzed and the course of events plotted out as close to the reality of what happened as possible. If political correctness and propaganda requirements are more important than the reality of what happened, then we could be in big trouble, not knowing the reality around us. With new tools now available we hope that only one truth will emerge from the Jedwabne massacre of July 10th, 1941(Not to forget about 25 June 1941 murder). Meanwhile, according to the rules of fair play - the matter of reconciliation must be and should be strengthened with historical truth and the actual conditions of the historical actors of the events. This attitude has been adopted by some scientists already, but has yet to sink in to the political powers that be.

**I. Ways to go in the topic of Jewish –Polish Relations**

 A few research efforts undertaken in Poland and abroad have identified a number of methodological and substantive shortcomings of *Neighbors*. As a result of archeological findings, too few reliable studies were undertaken in the murders in Jedwabne. We are lost in the endeavor to know the reality there. The reputation of Jan Tomasz Gross is seriously damaged, as well as that of his followers, but moreover the efforts of Jewish- Polish reconciliation have stalled. In retrospect, it is clear that the failure of scientific methods in historical knowledge made ‌‌it necessary to reinterpret Jewish- Polish relations. Unfortunately, in the words of the Polish intelligentsia, both the Jewish origin as well as of the native ones, they cannot see the need to distance themselves from the previously unconditional philo-Semitism and Gross’s confabulations. What’s more, it also led to the detriment of the presentation of Jewish- Polish and Jewish-Christian relations in the U.S. We can see the changing attitudes in Jewish and in Polish communities. Unfortunately, the USA media and academia began to reproduce Gross’s innuendos, insinuations, and half-truths. The circumstantial and unfounded confabulations of Gross’s views are regarded to a greater extent in the USA, than in Poland. The marginal simplicity, insinuations, presumptions, bizarre historiography, and Gross‘s stereotypes have all become the subject of scientific research, projects for symposiums and written theses on these pseudo-topics.

Unfortunately,so far, as regards the Jewish questions, so called “correct “ writings can be made by Jews only, or scientists related to them. Such ways of thinking were prevalent in Poland at the time of the publishing of “Neighbors” (the MSW involved itself in the dispute by sending unproven materials, just loose talk about Jedwabne, or by publishing articles about totally marginal questions, like the articles about alleged Polish blackmailers in 2006 and 2013).

**M. Inscriptions and the monument(s): cocaretakers, cofarmers attributed to Jews**

A separate story altogether is the inscriptions on the Jedwabne monuments (the old one and the new one, or the IPN’s attempted listing of the victims killed on July 10, 1941 and the history to arrive to the present inscription). These inscriptions are such a curiosity, that we will analyze them later.

A monument had been placed in Jedwabne in the 1960s with the inscription: “Site of the Suffering of the Jewish Population. The Gestapo and the Nazi Gendarmerie burned alive 1600 People July 10, 1941.”[*[66]*](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-Rosenfeld-66) In March 2001 this memorial stone was removed. A new monument was placed in July 2001, with inscriptions in Polish, Hebrew and Yiddish: *To the Memory of Jews from Jedwabne and the surrounding Area, Men, Women, and Children, Co-inhabitants* (co-farmers, or co-caretakers, maybe Jews from the shtetl should be offended when called co-caretakers of goyim living around them. They don’t grasp with their mind what it means. This translation is a poor quality) *of this Land, Who Were Murdered and Burned Alive on This Spot on July 10, 1941. Erected on July 10, 2001.*

In Polish the inscription reads: "Pamięci Żydów z Jedwabnego i okolic, mężczyzn, kobiet, i dzieci, współgospodarzy tej ziemi, zamordowanych, żywcem spalonych w tym miejscu 10 lipca 1941...... 10 lipca 2001 r(55). The old monument , before 2001 beared the inscriptions:”A place of suffering of the Jewish population. The Gestapo and the Nazi gendarmerie burned a live.July10, 1941”. It was decided to erect a new monument. The questions of inscription came up to light. Some (Janusz Marciniak) suggested the fallowing inscription: The place of Jewish execution. Poles burned alive 1600 people. July10.1941.” This proposal did not flay. The process of preliminary discussions was held between Representatives of Jedwabne and ROPWiM (Rada Pamieci Wojny i Meczenstwa), Jewish community and the State Authorities. He compromise prevailed. As a result The proposal of former pre-war resident Rabbi Jacob Baker was adapted and the text read *To the Memory of Jews from Jedwabne and the surrounding area, men, women, and children, Co-inhabitants of this Land, who Were murdered and burned alive on this Spot on July 10, 1941. Let the sin of hatred ignited by German Nazism serve as a warning so that it may never again turn against the inhabitants of this earth. Erected in Jedwabne on July 10, 2001.*

*When we visit Jedwabne , at the market square we can find another monument erected in 2003 to remember Poles sent to Siberia by their Jewish neighbors employed by Soviets in particular very active in Soviets NKWD, as well in the local militia. The inscription on the monument is the fallowing: In Memory of deported dead from freeze and hunger, murdered in the Siberia and Kazakhstan Gulags indebted Sibiraks, Polish Patriots from Jedwabne, 2002 year. In memory of the Dead, for the warning of the living”( Pamięci zesłanców zmarłych z głodu i zimna pomordowanych w łagrach Syberii i Kazakstanu. Wdzięczni za cud ocalenia Sybiracy, patrioci polscy Jedwabnego. 2002 rok. Ku pamieci zmarłym, Ku przestrodze żywym).*

**Notes**

I. Polish diplomacy since 1944 is conducted and influenced by Poles of Jewish origin brought first by Soviets under Stalin’s directions:

a). The Polish inteligencia was annihilated by Nazi Germans in General Gubernia- the western part of occupied Poland having been annexed to Nazi Germany- according to the literature about 20-50 thousand of inteligencia(80000 for some researchers) were annihilated there. The philo-Semitism in diplomacy (see the book by Krzysztof Balinski, Polish or anti-Polish Ministry of Foreign Affairs? Ed. Bolonari, Warsaw 2013) and mass media or Jewish circles sites studying and writing about Polish - Jewish relations.6.

b) In the Eastern part of Poland- as a result of a Gestapo and NKWD meeting in 1939 and 1940 - 24 000 Polish intelligencia were killed in Katyn and les environs. In 1937-1939 in the Ukraine and parts of the Soviet Union – Poles were annihilated by the Soviet Regime in numbers totaling over 210,000. The only reason was: they were Poles, and thus were considered as foreign elements to the Soviets. In the territories annexed by the Soviets after 1939, about 50 thousand Polish intellectuals were sent to Siberia.About 20000 unihilated after 1944 in occupied Poland.

Note 2, This is an overall statement of the researcher about the Massacre in Jedwabne representing one wing of the perception of this tragic event.

See similar statement issued by Toronto’s polish organization in **JEDWABNE FACT SHEET Background information on Tadeusz Słobodzianek’s *Our Class:* The complex story and lessons the play avoids.( from Canadian Congress to defend Polish good name)**

Jedwabne is a small town in north-eastern Poland which gained notoriety because of Jan T. Gross’s book *Neighbors*. Gross, an American sociologist advanced the now discredited claim that the “Polish half” of the town spontaneously murdered the “Jewish half”, on its own initiative and with no German assistance.

When the Germans arrived in Jedwabne in September 1939 there were no altercations between the town’s Polish and Jewish communities. However, the Germans soon withdrew and that part of Poland was occupied by the Soviets. Together, Nazi Germany and the Soviet Union had invaded and carved up Poland.

A few Poles but many more Jews welcomed Soviet rule. Quite a few Jews started to collaborate with the new overlords. The vast majority of those arrested, executed or deported to the Gulag by the Soviet regime were ethnic Poles. Meir Grajewski (later Ronen), a native of Jedwabne, identified five “scoundrels” – for the most part rather ordinary members of the town’s Jewish community – who set up the local apparatus of terror and denounced their Polish neighbors and, occasionally, fellow Jews: “During the Soviet occupation five Jewish scoundrels domineered. … It is true that they denounced Poles. … The Soviets started to make lists and arrest people. Mostly they arrested Poles.”

Many other “scoundrels” from Jedwabne have been identified by name. Such people existed in every Polish town under Soviet occupation. A Jew from the nearby town of Wasilków wrote that his father “served as advisor to the NKVD about who among the local Poles was to be sent to Siberia, or otherwise dealt with. … Naturally, word of Father’s clandestine activities got out. … Consequently, when the Germans invaded Russia in June 1941, the name of Chaim Mielnicki was on the hit list.” [John Munro, *Bialystok to Birkenau: The Holocaust Journey of Michel Mielnicki* (Vancouver: Ronsdale Press and Vancouver Holocaust Education Centre, 2000)] A Jew from Łomazy recalled how, in September 1939, young Jewish men employed by his father put on red armbands and arrested members of the Polish intelligentsia, whom they considered to be “Fascists,” and turned them over to the Soviets. In Wielkie Oczy, a Jewish doctor recalled how local Jewish youths having formed themselves into a “komsomol” toured the countryside smashing Catholic shrines.

Jan Karski, the legendary Polish courier who was made an Honorary Citizen of Israel for his role in warning the West about the Holocaust, reported already in early 1940 about such “problematic” events that have been purged from the annals of history in the play *Our Class*: “The Jews have taken over the majority of the political and administrative positions. But what is worse, they are denouncing Poles, especially students and politicians (to the secret police), are directing the work of the (communist) militia from behind the scenes, are unjustly denigrating conditions in Poland before the war. Unfortunately, one must say that these incidents are very frequent, and more common than incidents which demonstrate loyalty toward Poles or sentiment toward Poland.”

Such “problematic” events have been purged from the historical record portrayed in the play *Our Class.*

In preparation for their invasion of the Soviet Union, the Germans made use of intelligence and paid agents to instigate attacks (“cleansing actions”) against the Jewish population. These operations were conducted in great secrecy. Reinhard Heydrich, head of the Reich Security Head Office, issued orders to the commanders of the Einsatzgruppen that pogroms “should be evoked, in a manner which leaves no traces [of German involvement], intensified, if that is needed, and channeled in the proper direction.”The Germans, however, did not count on local collaborators to implement their anti-Jewish measures. They carried out the largest massacres with their own forces, the Einsatzkommandos and police battalions, and right from the outset. As many as 3,000 Jews were shot or burned alive in Bialystok on June 27–28. On July 3, some 300 members of the local Jewish intelligentsia were executed. Further killings of some 4,000 Jewish men from Bialystok took place on July 12–13. Clearly, the Germans were in control and their enlistment of local collaborators was peripheral to their larger war aims. While a few Soviet collaborators (both Jews and Poles) were killed by some local avengers when the Soviets retreated, there were no spontaneous attacks against the entire Jewish population. According to Jewish and Polish eyewitnesses, Jakub Katz – cruelly murdered in the play *Our Class* by Poles (Lesson 7), who later deny their crime and try to pin it on the Germans (Lesson 14) – was in fact shot by the Germans, who established a field gendarmerie post in Jedwabne. For purely ideological reasons, however, the Germans do not appear in the play at all. Rivka Fogel, an eyewitness, states: “On the very first day that the Germans entered the city of Yedwabne, they murdered the harness maker Yakov Katz, the stitcher Eli Krawiecki, the blacksmith Shmuel Weinstein, the businessmen Moshe Fishman, Choneh Goldberg and his son.”It was only on July 10, 1941, more two weeks after the Germans seized the area, that a pogrom took place in Jedwabne. Several hundred Jews – and not 1,600 as claimed by Jan T. Gross – perished in a barn that was set ablaze. Jewish eyewitnesses confirm that Germans were present at the scene. Several hundred Jews managed to escape from the town. Around 200 Jews later returned to Jedwabne and were confined in a ghetto set up by the Germans. The ghetto was eventually closed and the remaining Jews of Jedwabne were transferred to Łomża before being sent to death camps.

The Commission for the Investigation of Crimes against the Polish Nation, after conducting their investigation, found that fewer than 600 Jews lived in Jedwabne in July 1941; the victim count was under 400; the pogrom was organized by the Germans, and only some local Poles (approximately forty) participated. German documents that have recently come to light confirm that the Germans employed paid thugs and incited those who had been imprisoned by the Soviets or whose relatives had been denounced by Jews. These were not spontaneous occurrences by any means.

Radosław Ignatiew, the prosecutor in charge of the Jedwabne investigation, stated unequivocally that the Germans played a decisive role in organizing attacks on Jews: “It is obvious that Poles could not simply do what they wanted in the territories occupied by the Germans. They could not therefore have organized pogroms. They were organized by the Germans. As the documents show, the Germans readied themselves to organize pogroms of Jews and had advance intelligence (from their agents) as to who among the Poles bore hatred toward Jews because they had denounced their relatives to the Soviets and who was a bandit that would kill if paid money. And it was those people whom they chose to carry out the pogroms, turning them into ordinary gangs.”The extent of German participation has not been established with certainty. The earliest reports by Jews who escaped from Jedwabne confirm that the Germans were directly involved in carrying out the massacre: “With the help of local farmers, the Germans gathered the Jews of these places, with the rabbi and leaders of the community at the front, in the market square. At first, they beat them cruelly and forced them to wrap themselves in their *tallitot,* to jump and dance, accompanied by singing. All this was done under an unceasing flood of lashes from cudgels and rubber whips. At the end, they pushed all the Jews, while beating and kicking them, into a long threshing house and set it on fire with them inside.” [*Deliverance: The Diary of Michael Maik, a True Story* (Kedumim, Israel: Keterpress Enterprises, 2004)]

“Later on, some Jews who had fled Jedwabne told us when the Germans first entered their town; they had herded all the Jews into a barn and set it ablaze. Anyone who tried to get out was cut down by machine-gun fire.” [Harold Zissman, *The Warriors: My Life as a Jewish Soviet Partisan* (Syracuse, New York: Syracuse University Press, 2005)] After the war, Jewish survivors were able to reclaim and their property in Jedwabne and sold it to Poles. The *American Jewish Year Book (1947–1948)* reported, “The return of Jewish property, if claimed by the owner or his descendant, and if not subject to state control, preceded more or less smoothly.” The Polish authorities were, of course, fully justified in wanting to punish the culprits, as even one death is too many. However, the methods they employed, such as the use of torture to secure confessions and selective prosecutions, did not further the goal of justice. Rabbi Jacob Baker, a native of Jedwabne, has gone on record to state: “The majority of residents of Jedwabne did not take part in the pogrom. It was a group of degenerates and hooligans from neighboring villages … The ordinary residents of Jedwabne were decent people. We were good neighbors and friends with them.”

The Jedwabne massacre was neither the first nor the last of thousands of large-scale massacres of civilians – both Jews and non-Jews – during the Second World War. Most of these massacres are little known and have long been forgotten. They will never become the subject matter of plays. Neighbor-on-neighbor violence against an entire community was not pioneered in June 1941. Several thousand ethnic Poles were killed in the Eastern Borderlands by their non-Polish neighbors in September 1939. In the small village of Brzostowica Mała, about fifty kilometers east of the city of Białystok, as many as fifty Poles were murdered by a Jewish-led band of local pro-Soviet Jews and Byelorussians. This occurred the 20th of September 1939, *before* the arrival of the Red Army. Armed with blades and axes, the band entered the village and proceeded to drag people out of their houses and then cruelly massacred the entire Polish population. The victims were tortured, tied with barbed wire, pummeled with sticks, forced to swallow quicklime, thrown into a ditch and buried alive. The murder was ordered by Zak Motyl, a Jew who headed the revolutionary committee in Brzostowica Wielka.

The entire population of Koniuchy, a Polish village situated south of the city of Wilno (now Vilnius), was earmarked for total destruction by the Soviet partisan movement. At least fifty Poles, including children and women, were killed on January 29, 1944. The village was selected for collective punishment because of isolated and ineffective resistance put up by a few villagers during the incessant and violent supply-gathering expeditions carried out by the Soviet partisans from their base in Rudniki Forest. The largest component of the Soviet partisans attackers were Jews, and Jewish partisans considered this to be their largest “military” operation in the entire area. One of the participants, Chaim Lazar, wrote: “The signal was given just before dawn. Within minutes the village was surrounded on three sides. On the fourth side was the river and the only bridge over it was in the hands of the partisans. With torches prepared in advance, the partisans burned down the houses, stables, and granaries, while opening heavy fire on the houses. … Half-naked peasants jumped out of windows and sought escape. But everywhere fatal bullets awaited them. Many jumped into the river and swam towards the other side, but they too, met the same end. The mission was completed within a short while. Sixty households, numbering about 300 people, were destroyed, with no survivors.”Unlike in the case of Jedwabne, the culprits who murdered the civilian population of Brzostowica Mała and Koniuchy were never brought to trial or punished.

The most comprehensive treatment of this topic is found in Marek Jan Chodakiewicz’s scholarly monograph *The Massacre in Jedwabne, July 10, 1941: Before, During, and After* (Boulder, Colorado: East European Monographs; New York: Columbia University Press, 2005), which has been cited by prominent scholars such as Peter Longerich, *Holocaust: The Nazi Persecution and Murder of the Jews* (Oxford and New York: Oxford University Press, 2010). Another important source is Mark Paul’s study *Neighbours on the Eve of the Holocaust: Polish-Jewish Relations in Soviet-Occupied Eastern Poland, 1939–1941,* as well as his study *A Tangled Web: Polish-Jewish Relations in Wartime Northeastern Poland and the Aftermath,* both of which are available online at: <http://www.kpk-toronto.org/fundusz_obrony.html>. A critique of the Canadian Stage / Studio 180 *Our Class* Program is also on the above website.

Unfortunately, the highly politicized *Our Class* – with its cardboard characters – does not rise above the level of agitprop theatre. The play has no lesson to teach unless one is prepared to accept, as some do – Israeli Prime Minister Yitzhak Shamir infamously asserted that Poles “suck in anti-Semitism with their mother’s milk,” that Catholic Poles are the embodiment of evil and that Jews can only be victims, or reluctant and out-of-character avengers. There is no lesson to be learned in selectively manipulating the facts and proclaiming the obvious truism that killing is evil, and then portray the killers as representative of an entire nation. This is selective morality at its worst. The play thus squanders the opportunity to portray a much more complex reality and teach a much more complex lesson about human relations.

Note 3. (See the whole interview with Pyzowska in Gazeta Wyborcza). Handicapped and deficient memories about Jedwabne

Prof. Dmitrov said recently: "If I had today, at the end of the decade from the climactic wave of interest about Jedwabne, to answer one opinion, which it left, I'd say Jedwabne is a memorial place.” Of course, it is impossible to deny that the debate around Jedwabne, which meant, after all, that many people have tried to get the truth, we know much more now about what occurred in 1941. In fact, however, it is not so much that we went deep into the mystery of the past, or how much we dug up and put out in the light, for the stories have long been known to the indigenous people, though left for various reasons, hidden, put under the table, or doomed sometimes to obscurity, at times presented in accordance with the truth. Without a doubt Jedwabne functions as a memorial of awkwardness, because we are speaking about our guilt. However, it seems that for most the past secrecy of Jedwabne was reviled. This case, about which Gross wrote, was known in a very limited circle, and they tried to break the silence (Datner, articles of Wroniszewskis from the 80s) but it ended in a fiasco. Gross was the first to expose the myth, according to which the Poles were victims suffering far longer and harder than the other nations. The other books written by him were accepted with more calm - is it because people were familiar with the topic, with the idea that there can be situations, when we cause pain to others of our own free will? If you mention the massacres in 1941 the public awareness about Jedwabne comes to mind. Hardly anyone can point out where else similar events occurred. Jedwabne takes the blame for other towns. The town has become a sinister symbol and it would be good if its inhabitants were able to somehow gain, and keep in mind the principle: "we don’t want to accept what was found by the researchers". Maybe it wouldn't be a bad idea to organize the Jedwabne debate, as suggested by the current mayor, an attempt to address the theme after the years of irritable media clamor. Nice talk from the researcher who knows what really happened in Jedwabne, but is probably too afraid to say it out loud.

Note 4. (Page 1 PIN decree “Somebody, who was complicit to the powers of the German State, or associated with it and: 1. And took part in the murders of the civilian population, or military persons, or prisoners of war, is culpable, under penalty of death.)

Note 5. (p.203 IPN-decision. It is worth to add, that, after exhaustive investigation the IPN did not explain the inconsistencies and contradictions in the testimonies of the witnesses as well as for others.)

Note 6.They did not pay any attention to the **inexplicable and unheard of terror of the German occupation at the time. or the mass killings done by Soviets, or Germans.** They did not put in place the socio-political conditions of the massacre as well as other facts, which we will research later. To promulgate their ways of thinking, the IPN findings of the Polish involvement in the Jedwabne massacre was public knowledge in Poland all the way throughout the said investigation. They tried to prepare the populace for the verdict before the conclusion of the investigation.

Note 7

Finally, on July 9, 2002, the IPN released the Final Findings of its two-year-long investigation. In a carefully worded summary (quoted by [*Polonsky*](http://en.wikipedia.org/wiki/Antony_Polonsky%20\%20Antony%20Polonsky)*),* [*[35]*](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-Findings-44) the IPN stated its principal conclusions are untenable.

*The latest argument is without any foundation, or reason. Similar investigations (exhumations) were started and finished in Warsaw and in Prague.*

*Note.8* A greatly expanded version of the findings, in 203 pages of Polish text, was issued by the IPN on June 30, 2003. The original version from July 9, 2002, appears as the concluding five pages of this document. Pages 60 through 160 contain summaries of the testimonies of numerous witnesses interviewed by the IPN. The full 203-page Polish text detailing the government-led investigation was published on the IPN website*.*[*[41]*](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-jedwabne_postanowienie.pdf-41) It was supplemented with the publication of two volumes of studies and documents concerning the Jedwabne pogrom entitled “Around *Jedwabne“*, Vol.1 'Studies' (525 pages) and Vol.2 'Documents' (1,034 pages) available in Polish.[*[45]*](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-45)

Note.9 The lack of all available conversations and testimonies of surviving direct witnesses of the event. The question was passed by Chodakiewicz about the trauma of 1920 (which destroyed Jedwabne) during World War I, the Polish war with Bolsheviks. Chodakiewicz did not show in full the trauma of the Bolsheviks’ rule pending the war results and Jews close to the plan to put Judeo-Polonia on Polish soil there. Events in Bialystok- a distance of about 120 km from Jedwabne - the Communist regime was swiftly installed there, as well as the presence of a Communist government prepared for Warsaw in 1920 before this famous battle near Warsaw on August 15. 1929(called by some The Miracle on Vistula River).

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Note 10. (I do not have access to that translation, but I was assured that this translation applies only to the contents of the said English-language edition, I’m in possession the former).

Note 11. The period of 1944 and after, when due to the August decree of 1944 edited by the PKWN reported 10000-to 15000 judicial killings of Poles, 20000-to30000 political prisoners, 600000 sent to concentration camps in The Soviet Union , or concentration camps present on Polish soil , including Auschwitz. 5. The separate problem would be the destruction of mainly Polish intelligence during the period of 1939-1956 about 200000 to 300000 were killed by the Germans and the Soviets, and their imposed regimes in Poland, causing the annihilation of 80000 to 150000 Poles and about ½ million Poles killed in the Ukrainian and Belarusian territories, by Soviets, Ukrainians, and Jews. These points can be found in various publications in different languages. So the complaint that there is a lack of sufficient literature on the subject of Polish-Jewish relations is rather off the mark. At that time these relations were considered in terms of implementing a second Soviet occupation and domination. The dominant narrative at that time was: Jews named their political enemies: internationalists, reactionaries, or even Zionists.

The fight between these Jewish factions was deadly to Polish independence. Zbikowski’s alleged complaints about anti-Semitism should be put into that perspective and considered as available literature in terms of gaining independence from the Soviet Regime.

Note.12 To consider anti-Judaism, first you must see it and then you experiment with the moral attitude, conduct, and value system of others, in this case the Jews, and then later you take into consideration the eventual nationality of the person. **Anti-Judaism has to be considered in the terms of moral values and attitudes** not in terms of nationality, like the Jews wanted. Valuable insights to this question can be found in: *After Massacre*, by Marek Jan Chodakiewicz. Warszawa 2008.

Note 13. The title is misleading, what does it mean “Who? Jews, Poles, immigrants: witnesses of the massacre?”

Note14. This identity crisis is observed recently in many cases not limited to her but JT Gross is also a good example. See his Curriculum Vitae.

Note.15 Many researches about March 1968.

Note.16 Kwasniewski’s speech: “At that time - sixty years ago -Poland was to be wiped off the map of Europe. There were no Polish authorities in Jedwabne. The Polish state was unable to protect its citizens against the crime committed at Nazi instigation. But the Republic of Poland should persist in the Polish hearts and minds. And the standards of a civilized state, the state with ages-old traditions of tolerance and amicable co-existence of nations and religions should be binding on its citizens. Those who killed, beat, took part in the dead being set on fire - committed a crime not only against their Jewish neighbors. They are also guilty towards the Republic of Poland, its history and glorious traditions. We are standing on a tormented land. The name Jedwabne, by a tragic ordain of fate had become for its citizens today a byword recalling to human memory the ghosts of fratricide. It is not only in Jedwabne that superstitious prejudice was enkindled into the murderous flame of hatred in the "furnace era". Death, grief and suffering of the Jews from Jedwabne, from **Radzilow** and other localities, all these painful events which lay a gloomy shadow on Poland's history are the responsibility of the perpetrators and instigators. We cannot speak of collective responsibility burdening with guilt the citizens of any other locality or the entire nation. Every man is responsible only for his own acts. The sons do not inherit the sins of the fathers. But can we say: that was long ago, times were different! The nation is a community now. A community of individuals, a community of generations. And this is why we have to look the truth in the eyes. Any truth. And say: it was, it happened. Our conscience will be clear if the memories of those days will forever evoke awe and moral indignation. We are here to make a collective self examination. We are paying tribute to the victims and we are saying - never again. Let us all be the citizens of Jedwabne today. Let us feel what they feel! Let us remain with them in a common sense of grievance, despair, shame and solidarity. Cain could have killed Abel anywhere. All communities could have been tried in the same way. This is a trial of evil, but also of good. Of meanness and nobility. Righteous is the one who was able to demonstrate compassion in face of human suffering. How many Poles - also being inhabitants of the neighborhood of Jedwabne - deserve to be called righteous? Let us recall all of them today with the greatest gratitude and with the highest respect. Thanks to a great nation-wide debate regarding this crime committed in 1941, much has changed in our lives in 2001, the first year of the new millennium. Today's Poland has the courage to look into the eyes of the truth of a nightmare which overshadowed one of the chapters in its history. We have become aware of the responsibility for our attitude towards the dark pages in our history. We have understood that bad service is done to the nation by those who are compelling us to renounce that past. Such an attitude leads to a moral self-destruction. We who have gathered here today, with all the people in our country who have a clear and sensitive conscience, with the lay and religious moral authorities, consolidating our adherence to basic values, paying homage to the memory of the murdered and most deeply deploring the despicable perpetrators of the crime, give expression to our pain and shame, we manifest our determination to learn the truth, courage to overcome the evil past, firm will of understanding and agreement. For this crime we should beg the souls of the dead and their families for forgiveness. This is why today, as the President of the Republic of Poland, I beg pardon. I beg pardon in my own name and in the name of those Poles whose conscience is shattered by that crime. In the name of those who believe that one cannot be proud of the glory of Polish history without feeling, at the same time, pain and shame for the evil done by Poles to others.

**President Bronislaw Komorowski** wrote the letter read by Tadeusz Mazowiecki at the Jedwabne Memorial ceremony. The letter was as follows:

Ladies and Gentlemen!

I join with you all in prayer, those who came here for the ceremony to be held for the 70th anniversary of the murder in Jedwabne. In this place, on July 10, 1941, the Jewish residents of Jedwabne and the surrounding towns were in the cruelest way deprived of life. They were all killed, the men, women and children, old and young. Only a few survived, and in time managed to escape. Almost all of the Jewish citizens of Jedwabne died or burned alive. Their cry of fear, exploding from the burning barn, despite the passage of decades, does not grow silent. The perpetrators of this crime were tried immediately after the war. Ten years ago, a complete picture of this tragedy came to the minds and consciences of millions of Poles. For **a lot of people it was hard to believe that the repulsive murder was committed by Polish hands**.

*However,this is confirmed by research and publications, as well as an investigation carried out by the Institute of National Remembrance.(A patently wrong statement in contradiction with the documents and physical evidence at the massacre site.)* This crime happened in the inhumane times of World War II, when there was no Poland here. It was destroyed by two aggressive totalitarianisms in September 1939, during **World War II, in which the Poles were absolutely annihilated and persecuted. This explains the circumstances of this crime, but it in no way justifies it**.

Therefore, just as the Pole and the President of the Republic, I acclaim and mention the attitude of my predecessor, President Aleksander Kwasniewski, who spoke before me ten years ago here in Jedwabne, with enough strength, **on behalf of himself and, as he put it for these Poles "for which the consciousness of this crime was raised", he apologized for the murder. He called on the perpetrators of this crime by name: he described them as "the guilty to the Republic, to its great history and tradition”**. Yes, these people have betrayed the Republic. They raised their hand on their Jewish fellow citizens. In the barn in Jedwabne **perpetrators of this event, set fire to centuries-old ideals of the Republic, a proud tradition of a country which was once in Europe the State without stacks** and we do not understand it.

*The residents of Jedwabne, Polish citizens of Jewish nationality, were burned in this barn, dragged down there by their Polish neighbors. They died- with the consent of the occupier, because they were Jews.* *(This passage is particularly shameful mudslinging - M.B.)* We feel even today the pain and shame of what happened back then. With respect and gratitude we think simultaneously about these Poles who, in this terrible hell of war and destruction were carrying out aid to Jews. These people did not give them the death penalty imposed by the Germans when they helped Jewish neighbors as their co-citizens. They saved them by giving them aid and shelter. Many gentile Poles, sometimes entire families, have paid the highest price for this charity and compassion.

Ladies and Gentlemen,

Jedwabne is not only a name to conjure the depiction of dramatic events during World War II. It is also an important character in the collective consciousness and memory. A nation of victims has to consider this uneasy truth: that they were the culprits. Long before we realized that granting this fault does not invalidate the Polish martyrs of Polish heroism in the fight against German and Soviet occupiers. That does not mean rendering guilt relative and overturning rationale in evaluating the historical merits and sins.

The Office of the President of the Republic was from the beginning to support this difficult process. I bow my head to the efforts of my predecessors in cleaning up our historical memory and to restore good relations between Poles and Jews. They restored relations in the Polish-Jewish dimension, where it should be rather the relationship between two peoples that inhabit the same Earth.

Today at the 70th anniversary of the murder in Jedwabne we think first and foremost about the loneliness, horror and suffering of these victims. We can mourn them now, after seventy years. We want - along with today's inhabitants of Jedwabne – until the end, to understand what then happened, and realize what today must happen to preserve in memory, caution, and undertaking.

Then there was there. But today is today. And they hear the Fatherland’s complaint and continuing cry for its Jewish citizens. Today – on their behalf - I take part in their suffering. **And once again, I ask them for forgiveness.** “The nation must understand that it also had an active role in the event,” “Once again, I beg forgiveness.”

Note17 . There are a lot of scientific researches and activities like Life for life etc.

Note18. For unfamiliar reader: szmalcownictwo is the denouncement and blackmailing of Jews, or people in hiding to extort them for their money. This subject of blackmailing is a complicated one and controversial. *According to the scientific research and serious literature, there were about 2-3 polish blackmailers in the whole polish population living on occupied Poland*. (See M. CHodakiewicz research and others).

Note 19. (See research of Zebrowski and Chodakiewicz, Baginski). Andrzej Zbikowski, as an expert and long time researcher should be familiar with the articles and research on this subject.

Note 20.1. JEDWABINYZM (Yedwabinysm, do not confuse with Rabbinism). This is a sarcastic way to expose inconsistencies, innuendos, and perceptions of the reality promulgated by these ways of thinking - in designed terms of esoteric and pseudo-historical thinking where the imagined process of certain innovative ideas  were considered   as historical occurrences,   contrary to given and extant facts. This pseudo School of Thought is based only on the few non essential and marginal events or other phenomena and presumed to exist where the casual relationship between them is hard or impossible to establish.  Described events bypass the causal relationship between other facts, accuracies, and proofs of existence consisting of documents that serve in shaping historical reality. Many events and facts in the Historical Thought of Jedwabinism School are accounted for as the story telling, myths, presumptions, innuendos are mixed together and impossible to divide, but this reality around us and via mutatis mutandis these same rules create our historical reality. In the end it is all so mixed up, that it’s impossible to distinguish myth from reality, presumption from second look, and innuendo from storytelling. All deviations, descriptions, confabulations and storytelling are subordinate to the main   narrative: the Jews are perpetual victims and others are perpetual perpetrators.

I. Polish diplomacy since 1944 is conducted and influenced by Poles of Jewish origin brought first by Soviets under Stalin’s directions:

a). The Polish inteligencia was annihilated by Nazi Germans in General Gubernia- the western part of occupied Poland having been annexed to Nazi Germany- according to the literature about 20-50 thousand of inteligencia were annihilated there. The philo-Semitism in diplomacy (see the book by Krzysztof Balinski, Polish or anti-Polish Ministry of Foreign Affairs? Ed. Bolonari, Warsaw 2013) and mass media or Jewish circles sites studying and writing about Polish - Jewish relations.6.

b) In the Eastern part of Poland- as a result of a Gestapo and NKWD meeting in 1939 and 1940 - 24 000 Polish intelligencia were killed in Katyn and les environs. In 1937-1939 in the Ukraine and parts of the Soviet Union – Poles were annihilated by the Soviet Regime in numbers totaling over 210,000. The only reason was: they were Poles, and thus were considered as foreign elements to the Soviets. In the territories annexed by the Soviets after 1939, about 50 thousand Polish intellectuals were sent to Siberia.

c) In 1944, Stalin bought a puppet government composed mostly of Polish and Russian Jews to be alleged as Polish citizens comprising of Russian Jews, Polish Jews, and some Polish Socialist sympathizers. The so called Polish diplomacy was conducted by non Poles, stirred and totally directed by the Soviets. Over 35% of all employees in the diplomacy were not Poles at all. The key posts were 100% of non Polish population. In the killing of Poles the Soviet army was involved like in Oblawa Augustowska in 1944, where over 942 Poles were presumably executed in the forests of Augustow.

The security apparatus and the so called “security operations“ of the killing of adversaries were conducted by NKWD and Soviet soldiers with some help from discredited Poles and those adapting to the new set of circumstances.

The Polish Berlin army was decimated and annihilated by gallant and unrehearsed general decisions near the end of World War II.

c) The Jewish Zydokomuna brought by the Soviets took power after 1944. At that time about 110,000 Poles were annihilated by killings as socialist adversaries of the new imposed Soviet rule, or were taken to Soviet concentration camps, or died in prisons on Polish soil. A special law was passed (Decret Sierpniowy) - to persecute the political adversaries and enemies of the Socialist regime. This law was also applied against Poles allegedly helping the German Nazis, when the Home Army was considered to be helping the Nazis (sic).

d) Polish Diplomacy during the socialist era was conducted by non Poles – most of these were of Jewish origin and living in Poland, or who came with Soviets Army from Soviet Russia. Key posts in education, commerce, mass media, news papers, T.V, theater, entertainment, cinema, and political parties were occupied by Poles of Jewish origin.

e) Grass roots movements of social, economical and ideological discontent since the late sixties (its worth mentioning 1956- the Poznan unrest) created the unprecedented social movement of “Solidarity” made up of about 10 million Poles. Unfortunately the direction and agenda of this movement in 1980 and 1981 was overtaken by the Social Left represented by Polish Jews like Geremek, Kuron, Michnik and others (KOR- Committee to Defend the Workers).

Social, economical, and changing world political conditions in the Soviet Union created favorable conditions in the changing of the political environment in 1989 and 1990 known as the Round Table negotiations. In scientific terms the recess was defined as the “thoughtless state of the country”, where old political elites become businessmen, and so-called “new political” elites adapted their ways for the sake of prosperity.

f). In the early 1990s and later, a host of different political parties was created. Some of them with ”catchy” names like Stronnictwo Democratyczne, some “sofa” parties, and a few ridiculous ones, like the “Polish Party of Beer Drinkers”. None of these parties had a vision or political program proper to Polish National Interests and Polish National independence in terms of new conditions created by the new phenomenon of the European Union. As of now Polish diplomacy conducted by Poles of Jewish origin is “lost”, without direction. One of the reasons is: existing political and intellectual elites were killed off during World War II and thereafter. Imported political elites from the Soviet Union were strange and absent of the Polish mind, considered as “foreign“ objects in Polish social networks and socio-economical life. Newly grown political elites on Polish soil were sidelined and excluded from the decision making process by Poles of Jewish origin. This was observed in many fields: scientific, mass media advancement of grass roots elites in science, no international nor domestic grants, no political advancements in diplomacy, no promotions in entertainment nor cultural life, no promotions of home grown intellectuals (except of Jewish origin) in research. The result as we see it: loss of direction to Poland as well as loss of political direction and the way to the future. 4) “They died Jewish soldiers”, the German army and Conservative Debates about the Nazi past in the 1960s. “They died for Germany” Tim Grady, European History Quarterly 2009 39 p.28

(notes for above thoughts) 5) Shoah resource center, The Transfer Agreement and the Boycott Movement 1/33

6) Time, Manner, Place: Writing European History in Global Transnational and International Contexts, Patricia Calvin. European History Quarterly, 2010, 40p. 624

7) Commentary: Myths, Narratives, and Patterns of Rumors: The Construction of Jewish Subversion and Violent Retribution in Romania 1940-41. Stefan Ionescu, Culture and Psychology 2009 15 p.327

8) “The Jews are Coming”: “Vengeance and Revenge in post-Nazi Europe” Shai Lavi, Law Culture and Humanities 2005 1 p. 282

9) O kolaborantach polskich socialistow po II wojnie swiatowej , Jan Korytnicki

10). DIFFERENCE OF OPINION WITH Professor Zdzislaw Mach, Head of Research at the Institute of Jagielonian University. (Presented at www.salon 24). According to him this book is an extraordinary and highly scientific research familiar with important questions respected by most Polish researchers, as well as the articles being based on solid and scientific basis approaching the reality without any unfounded generalities, or simplicities. A solid scientific approach is paramount for the research done in the book- according to Mr. Mach. In summary, according to him the book gives a differentiated and highly objective view of Polish –Jewish relations. This book supposed to be about the identities of Poles and dealing with the Polish passé. According to Mr. Mach, the Polish National Identity is supposed to be connected with the Holocaust, as well as the Polish collaboration with Nazis to destroy the Jewish population. Additionally, according to Prof. Mach, our correct image is not black and white but nuanced. The reproachful objection of some treason of Polish interests is absurd. The complicated truth is that we need to build healthy relationships with our partners. The book according to Mr. Mach approaches complicated Jewish- Polish relations in different ways and is a good step in the right direction. Mr. Professor in view of what was said before: either you did not read the book, or questions   written by the authors are totally absent in your research and in your scope of interest, or you wanted to support an agenda other than the scientific one (12)? Note21: And the fight between these Jewish factions was deadly to Polish Independence. Zbikowski’s alleged complaints about anti-Semitism should be put into that perspective and considered as available literature in terms of gaining independence from the Soviet Regime.

A separate problem is the philo-Semitism in diplomacy (see the book by Krzysztof Balinski, Polish or anti-Polish Ministry of Foreign Affairs? Ed. Bolonari, Warsaw 2013) and the mass media of Jewish circles studying and writing about Polish - Jewish relations.

[*"Poland asks Jews for forgiveness on 70th anniversary of Yedvabne massacre"*](http://www.haaretz.com/print-edition/news/poland-asks-jews-for-forgiveness-on-70th-anniversary-of-yedvabne-massacre-1.372579)*. Haaretz. 2011-07-11. Retrieved 2011-07-11.*

***34.Warsaw, 2002 IPN (TWO volumes).*** *Wokół Jedwabnego,* 2 Vols (525 pp. and 1034 pp.) in Polish, is the official IPN publication presenting documents produced by the 2000-2003 IPN investigation. Volume 1, 'Studies' (525 pages) contains historical and legal studies written by historians working for IPN. Vol.2 'Documents' (1,034 pages)

1. The exhumation of the Jedwabne is finished. TIME's exhumation of Jedwabne is completed IAR1r 4 15:58: 51 the exhumation and archaeological work in Jedwabne - the site of the murder of Jews that took place there 60 years ago - has been completed. It will take longer to actually study the excavated bones. Large bones - in accordance with the principles of the Jewish religion have not been excavated. The exhumation began last Wednesday and took place in the presence of rabbis. The studies estimate the number of victims can be determined to be a just few hundred, and not, 1600. The results of the work of the Radio Information Agency were announced by the present Minister of Justice, Lech Kaczynski and the head of the IPN, professor Kulesza. **This was misinformation given out regarding the archeological work done on the murder site only.**

2. Heinrich issued an order on June 29, 1941 in which he recommended the Einsatzgruppen, police and security services (ie, SS and SD) to use local anti-Communist and anti-Jewish sentiments to purify the newly acquired land for the Soviet Union: "The incentive to make all efforts by anti-communist and anti-Jewish circles (" Selbstreinigungsbestrebungen antikommunistischer oder antijüdischer Kreise ") to purify their social/political circles, is contained in a speech delivered by Heinrich in Berlin on June 17, in writing, and expressed in orders to the heads of the four Einsatzgruppen, June 29, as well as included in instructions for the higher SS and police commanders on July 2. (Osobyj Archives, Moscow, 500-1-25, cards 387,391,393), Ian Kershaw, Hitler. 1941-1945 Nemesis, Rebis Publishing House, Poznan 2003, pp. 446, ISBN 83-7301-324-5

*1. P.A.I.C.,* [*The Jedwabne Tragedy.*](http://info-poland.buffalo.edu/classroom/J/) *Polish Academic Information Center, University of Buffalo, 2000.*

*2. Public Prosecutor Radosław J. Ignatiew (July 9th , 2002),* [*Jedwabne: Final Findings of Poland's Institute of National Memory.*](http://info-poland.buffalo.edu/classroom/J/final.html) *Communiqué. Polish Academic Information Center, University of Buffalo. Retrieved June 30, 2013.*

*3. IPN,* [*"Komunikat dot. postanowienia o umorzeniu śledztwa w sprawie zabójstwa obywateli polskich narodowości żydowskiej w Jedwabnem w dniu 10 lipca 1941 r."*](http://ipn.gov.pl/wydzial-prasowy/komunikaty/komunikat-dot.-postanowienia-o-umorzeniu-sledztwa-w-sprawie-zabojstwa-obywateli) *Instytut Pamięci Narodowej, ul. Towarowa 28, 00-839 Warszawa. (Polish)*

*4. Michlic, Polonsky, ibidem.* [*"Memories and Methodologies," page 306.*](http://books.google.ca/books?id=a_49GjK8ovMC&pg=PA306&dq=%22illegal+interrogation+methods+were+employed%22&sig=TpjYg-SoLtcEZWs8vc1lXz4VWZw)

*5. Jedwabne, July 10th, 1941: an Interview with Pawel Machcewicz, Director, Office of Public Education, Institute of National Memory* [*info-poland.buffalo.edu*](http://info-poland.buffalo.edu/search-all/classroom/J/Mach.html)

6. [*http://www.ipn.gov.pl/portal.php?serwis=en&dzial=55&id=131&search=5667*](http://www.ipn.gov.pl/portal.php?serwis=en&dzial=55&id=131&search=5667)

7. [*Contested memories By Joshua D. Zimmerman, Rutgers University Press - Publisher; page 67-68*](http://books.google.ca/books?id=4Iiw0KB31rgC&pg=PA67&lpg=PA67&dq=Soviet+Jedwabne&source=bl&ots=SfWxyFE-_-&sig=RqH0K2WJPTj3S58HVxoNFApzcvU&hl=en&ei=CFj2SdKRI4aMtgOg6YjfAQ&sa=X&oi=book_result&ct=result&resnum=20%20\%20PPA68,M1)

8. [*Antisemitism By Richard S. Levy, ABC-CLIO - Publisher; page 366*](http://books.google.ca/books?id=Tdn6FFZklkcC&pg=RA1-PA366&lpg=RA1-PA366&dq=Soviet+Jedwabne&source=bl&ots=qJZmydvEYG&sig=PYFB-AzqfPyhFGoaF4HC_R9-ikw&hl=en&ei=CFj2SdKRI4aMtgOg6YjfAQ&sa=X&oi=book_result&ct=result&resnum=25)

9.[*Alexander B. Rossino*](http://en.wikipedia.org/wiki/Alexander_B._Rossino%20\%20Alexander%20B.%20Rossino)*,* [*Polish 'Neighbors' and German Invaders: Contextualizing Anti-Jewish Violence in the Białystok District during the Opening Weeks of Operation Barbarossa,*](http://archive.is/EitE4) *Polin: Studies in Polish Jewry, Volume 16 (2003). Internet Archive. Referenced citations: #58. The Partisan: From the Valley of Death to Mount Zion by Yitzhak Arad; #59. The Lesser of Two Evils: Eastern European Jewry under Soviet Rule, 1939-1941 by Dov Levin; and #97. Abschlussbericht, 17 March 1964 in ZStL, 5 AR-Z 13/62, p. 164.*

*9. Laurence Weinbaum, Jerusalem Center for Public Affairs,* [*Penitence and Prejudice: The Roman Catholic Church and Jedwabne*](http://www.jcpa.org/phas/phas-weinbaum-f02.htm) *Jewish Political Studies Review 14:3-4. Fall 2002.*

*10. United States Holocaust Memorial Museum,* [*Bibliographies. Poles: Introduction*](http://www.ushmm.org/research/library/bibliography/?lang=en&content=poles)

11. [*"Israel Gutman"*](http://wiez.free.ngo.pl/jedwabne/article/01.html)*. Wiez.free.ngo.pl. 1941-07-10. Retrieved 2011-10-07.*

12. [*http://www.jewishgen.org/Yizkor/Jedwabne/Yedwabne.html*](http://www.jewishgen.org/Yizkor/Jedwabne/Yedwabne.html) *Jedwabne Yizkor book, published in Jerusalem in 1980.*

*13. Jewish Historical Institute community database* [*http://www.jhi.pl/en/gminy/miasto/137.html*](http://www.jhi.pl/en/gminy/miasto/137.html)*.*

*14. Kitchen, Martin (1990).* [*A World in Flames: A Short History of the Second World War*](http://books.google.com/?id=0t-fAAAAMAAJ&q=%22The+joint+invasion+of+Poland+was+celebrated+with+a+parade+by+the+Wehrmacht+and+the+Red+Army+in+Brest+Litovsk%22&dq=%22The+joint+invasion+of+Poland+was+celebrated+with+a+parade+by+the+Wehrmacht+and+the+Red+Army+in+Brest+Litovsk%22)*. Longman. p. 74.* [*ISBN*](http://en.wikipedia.org/wiki/International_Standard_Book_Number%20\%20International%20Standard%20Book%20Number)[*0-582-03408-6*](http://en.wikipedia.org/wiki/Special:BookSources/0-582-03408-6%20\%20Special:BookSources/0-582-03408-6)*. "The joint invasion of Poland was celebrated with a parade by the Wehrmacht and the Red Army in Brest Litovsk"*

*15. Raack, Richard (1995).* [*Stalin's Drive to the West, 1938-1945*](http://books.google.com/books?id=pAdZMaWn8cIC&pg=PA58&dq)*. Stanford University Press. p. 58.* [*ISBN*](http://en.wikipedia.org/wiki/International_Standard_Book_Number%20\%20International%20Standard%20Book%20Number)[*0-8047-2415-6*](http://en.wikipedia.org/wiki/Special:BookSources/0-8047-2415-6%20\%20Special:BookSources/0-8047-2415-6)*. "The generals of the two invading armies went over the details of the prearranged line that would mark the two zones of conquest for Germany and Soviet Russia, subsequently to be rearranged one more time in Moscow. The military parade that followed was recorded by Nazi cameras and celebrated in the German newsreel: German and Soviet generals cheek by jowl in military homage to each other's armies and victories."*

*16. Tec, Nechama (1993). Defiance: The Bielski Partisans. Oxford University Press US.* [*ISBN*](http://en.wikipedia.org/wiki/International_Standard_Book_Number%20\%20International%20Standard%20Book%20Number)[*0-19-509390-9*](http://en.wikipedia.org/wiki/Special:BookSources/0-19-509390-9%20\%20Special:BookSources/0-19-509390-9)*.*

*17. (Polish) The 90th session of the* [*Senate*](http://en.wikipedia.org/wiki/Senate%20\%20Senate) *of the* [*Republic of Poland*](http://en.wikipedia.org/wiki/Republic_of_Poland%20\%20Republic%20of%20Poland)*.* [*Stenograph, part 2.2.*](http://www.senat.gov.pl/k4/DOK/sten/090/22.HTM) *A Report by* [*Leon Kieres*](http://en.wikipedia.org/wiki/Leon_Kieres%20\%20Leon%20Kieres)*, president of the* [*Institute of National Remembrance*](http://en.wikipedia.org/wiki/Institute_of_National_Remembrance%20\%20Institute%20of%20National%20Remembrance)*, for the period from July 1, 2000 to June 30, 2001.* [*Donald Tusk*](http://en.wikipedia.org/wiki/Donald_Tusk%20\%20Donald%20Tusk) *presiding.*

18. [*Alexander B. Rossino*](http://en.wikipedia.org/wiki/Alexander_B._Rossino%20\%20Alexander%20B.%20Rossino)*,* [*Polish 'Neighbors' and German Invaders: Contextualizing Anti-Jewish Violence in the Białystok District during the Opening Weeks of Operation Barbarossa,*](http://archive.is/EitE4) *Polin: Studies in Polish Jewry, Volume 16 (2003). See citation #43: Michal Gnatowski, "W radzieckich okowach: studium o agresji 17 wrzesnia 1939 r. i radzieckiej polityce w regionie Łomzynskim w latach 1939-1941" (Łomza: Łomzynskie Tow. Nauk. im. Wagów, 1997), p. 115. Among the 22,353 deportees, were families from around* [*Białystok*](http://en.wikipedia.org/wiki/Bia%C5%82ystok%20\%20Bialystok)*,* [*Jedwabne*](http://en.wikipedia.org/wiki/Jedwabne%20\%20Jedwabne)*,* [*Łomża*](http://en.wikipedia.org/wiki/%C5%81om%C5%BCa%20\%20Lomza) *and* [*Wizna*](http://en.wikipedia.org/wiki/Wizna%20\%20Wizna)*.*

*19. Sanford, p. 23; (Polish)* [*Olszyna-Wilczyński Józef Konstanty*](http://encyklopedia.pwn.pl/haslo.php?id=3950966)*,* [*Encyklopedia PWN*](http://en.wikipedia.org/wiki/Internetowa_encyklopedia_PWN%20\%20Internetowa%20encyklopedia%20PWN)*. Retrieved 14 November 2006.*

*20. Prof. Iwo Cyprian Pogonowski,* [*"Jedwabne: The Politics of Apology"*](http://www.pacwashmetrodiv.org/events/jedwabne/pogonowski.text.htm)*, presented at the Panel Jedwabne – A Scientific Analysis, Polish Institute of Arts and Sciences in America, Inc., June 8, 2002, Georgetown University, Washington DC.*

*21. Jerzy Lukowski, Hubert Zawadzki,* [*A Concise History of Poland,*](http://books.google.ca/books?id=HMylRh-wHWEC&pg=PA261&dq=%22The+insidious+influence+of+Nazi+anti-Semitic+propaganda%22+in+Jedwabne&sig=uMRE6gwNrkD8XQ8-TL7GalvxrSo) *page 261.*

*22. Christopher R. Browning, Jurgen Matthaus,* [*The Origins of the Final Solution, page 262.*](http://books.google.com/books?id=jHQdRHNdK44C&pg=PA262&dq=%22Heydrich+reminded+the+Einsatzgruppen+chiefs+of+the+need+for+self-cleansing+measures+by+the+local+population%22&lr=) *Publisher* [*University of Nebraska*](http://en.wikipedia.org/wiki/University_of_Nebraska%20\%20University%20of%20Nebraska) *Press, 2007.* [*ISBN 0-8032-5979-4*](http://en.wikipedia.org/wiki/Special:BookSources/0803259794)

*23. June 29, 1941, Warsaw - Order No.1 of Reinhard Heydrich to the Einsatzgruppen Commanders on "Self-cleansing" Operations and the Role to be Played in the Same by German Military and Police Forces (excerpts), Page 21in"Inferno ofChoices,*[*http://www.londyn.polemb.net/gallery/zdjecia/zdjecia6/book\_INFERNO%20OF%20CHOICES.pdf*](http://www.londyn.polemb.net/gallery/zdjecia/zdjecia6/book_INFERNO%20OF%20CHOICES.pdf)

*24. Michael C. Steinlauf. Bondage to the Dead. Syracuse University Press, p. 30.*

*25. Paweł Machcewicz, "Płomienie nienawiści",* [*Polityka*](http://en.wikipedia.org/wiki/Polityka%20\%20Polityka) *43 (2373), October 26, 2002, p. 71-73* [*The Findings*](http://www.znak.org.pl/index-en.php?t=przeglad&id=1573)

26. [*Tomasz Strzembosz*](http://en.wikipedia.org/wiki/Tomasz_Strzembosz%20\%20Tomasz%20Strzembosz)*,* [*"Inny obraz sąsiadów"*](http://web.archive.org/web/20010610072611/http:/www.rzeczpospolita.pl/gazeta/wydanie_010331/publicystyka/publicystyka_a_2.html)*,* [*Rzeczpospolita*](http://en.wikipedia.org/wiki/Rzeczpospolita%20\%20Rzeczpospolita)*, article stored by the* [*Internet Archive*](http://en.wikipedia.org/wiki/Internet_Archive%20\%20Internet%20Archive)*. Quote in* [*Polish*](http://en.wikipedia.org/wiki/Polish_language%20\%20Polish%20language)*: "Osobnym problemem są mieszkańcy miasteczka wymieniani podczas zeznań składanych na ręce funkcjonariuszy Urzędu Bezpieczeństwa. A to z tego powodu, że zeznania te, właśnie w tym punkcie, były gremialnie odwoływane na sali sądowej jako wymuszone torturami."*

*27. According to the deposition of Józef Żyluk (signed on January 15, 1949 during interrogation at the* [*Ministry of Public Security*](http://en.wikipedia.org/wiki/Ministry_of_Public_Security_of_Poland%20\%20Ministry%20of%20Public%20Security%20of%20Poland) *office in* [*Łomża*](http://en.wikipedia.org/wiki/%C5%81om%C5%BCa%20\%20Lomza)*), the men assembled "under the threat of death"*

28. [*"Wirtualny Sztetl. Kolno - historia."*](http://www.sztetl.org.pl/pl/article/kolno/5,historia/) *Muzeum Historii Żydów Polskich*

29. [*"Polin - dziedzictwo polskich Żydów. Kolno - info."*](http://www.polin.org.pl/cities/241/info/) *Fundacja Ochrony Dziedzictwa Żydowskiego*

*30. IPN Communiqué. Final findings.* [*Postanowienie o umorzeniu sledztwa.*](http://web.archive.org/web/20121114125013/http:/www.ipn.gov.pl/ftp/pdf/jedwabne_postanowienie.pdf) *Facsimile of the original document in full.* [*Institute of National Remembrance*](http://en.wikipedia.org/wiki/Institute_of_National_Remembrance%20\%20Institute%20of%20National%20Remembrance)*, June 30, 2001. PDF file, direct download 25.4 MB. (Polish)*

*31. Gross, Neighbours p. 17-18 (Polish edition)*

32. [*Paweł Machcewicz*](http://en.wikipedia.org/wiki/Pawe%C5%82_Machcewicz%20\%20Pawel%20Machcewicz)*, professor of history at the* [*Warsaw University*](http://en.wikipedia.org/wiki/Warsaw_University%20\%20Warsaw%20University)*, Wokół Jedwabnego, 2002; see: excerpt in "The Jedwabne Case" ABSTRACTS, translated by Christina Manetti,* [*Institute of National Remembrance*](http://en.wikipedia.org/wiki/Institute_of_National_Remembrance%20\%20Institute%20of%20National%20Remembrance)*, Poland*

33. [*Alexander B. Rossino*](http://en.wikipedia.org/wiki/Alexander_B._Rossino%20\%20Alexander%20B.%20Rossino)*, historian at the* [*United States Holocaust Memorial Museum*](http://en.wikipedia.org/wiki/United_States_Holocaust_Memorial_Museum%20\%20United%20States%20Holocaust%20Memorial%20Museum) *in* [*Washington, D.C.*](http://en.wikipedia.org/wiki/Washington,_D.C.%20\%20Washington,%20D.C.) *(2003).* [*"Polish 'Neighbors' and German Invaders: Contextualizing Anti-Jewish Violence in the Białystok District during the Opening Weeks of Operation Barbarossa"*](http://archive.is/EitE4)*. Polin: Studies in Polish Jewry 16. "Cited by* [*Bogdan Musial*](http://en.wikipedia.org/wiki/Bogdan_Musial%20\%20Bogdan%20Musial) *in: "Konterrevolutionäre Elemente sind zu erschiessen": Die Brutalisierung des deutsch-sowjetischen Krieges im Sommer 1941, (Berlin: Propyläen, 2000), pp. 32, 62."*

*34. Piotr Wróbel (2006).* [*"Polish-Jewish Relations"*](http://books.google.ca/books?id=--fhfkLjI8AC&pg=PA391&dq=%22Szymon+Datner,+the+most+outstanding+Polish+specialist+on+the+Holocaust%22&hl=en&ei=aXXJTYewLYbfiAKShrSFBQ&sa=X&oi=book_result&ct=result&resnum=1&ved=0CDgQ6AEwAA%20\%20v=onepage&q=%22Szymon%20Datner%2C%20the%20most%20outstanding%20Polish%20specialist%20on%20the%20Holocaust%22&f=false)*.* [*Dagmar Herzog*](http://en.wikipedia.org/wiki/Dagmar_Herzog%20\%20Dagmar%20Herzog)*: Lessons and Legacies: The Holocaust in international perspective (*[*Northwestern University Press*](http://en.wikipedia.org/wiki/Northwestern_University_Press%20\%20Northwestern%20University%20Press)*). pp. 391–396.* [*ISBN*](http://en.wikipedia.org/wiki/International_Standard_Book_Number%20\%20International%20Standard%20Book%20Number)[*0-8101-2370-3*](http://en.wikipedia.org/wiki/Special:BookSources/0-8101-2370-3%20\%20Special:BookSources/0-8101-2370-3)*. Retrieved May 10, 2011.*

35. [*Rossino, Alexander B.*](http://en.wikipedia.org/wiki/Alexander_B._Rossino%20\%20Alexander%20B.%20Rossino) *(2003).* [*"Polish 'Neighbors' and German Invaders: Contextualizing Anti-Jewish Violence in the Białystok District during the Opening Weeks of Operation Barbarossa"*](http://archive.is/EitE4)*. Polin 16. Note 97. Archived from* [*the original*](http://myinternetarchive-recovery.blogspot.ca/2011/04/polish-neighbors-and-german-invaders.html) *on 29 October 2013. "Cited in German court hearing: Vernehmung von Oberregierungsrat Graf von dem G., 2 September 1960. ZStL, 5 AR-Z 13/62, p. 11."*

*36. Thomas Urban, reporter of the* [*Süddeutsche Zeitung*](http://en.wikipedia.org/wiki/S%C3%BCddeutsche_Zeitung%20\%20Süddeutsche%20Zeitung)*; Polish text: "Poszukiwany Hermann Schaper", in* [*Rzeczpospolita*](http://en.wikipedia.org/wiki/Rzeczpospolita%20\%20Rzeczpospolita)*, Sept 1-2, 2001*

37. [*"Manslaughter of Jewish Inhabitants of Jedwabne."*](http://www.ipn.gov.pl/portal/en/19/195/Manslaughter_of_Jewish_Inhabitants_of_Jedwabne.html?search=243050)[*Institute of National Remembrance*](http://en.wikipedia.org/wiki/Institute_of_National_Remembrance%20\%20Institute%20of%20National%20Remembrance)*.* [*Warsaw*](http://en.wikipedia.org/wiki/Warsaw%20\%20Warsaw)*,* [*Poland*](http://en.wikipedia.org/wiki/Poland%20\%20Poland)*. Publication date: 18 November 2003.*

*38. Gross, Jan Tomasz (2000). Sąsiedzi. Historia zagłady żydowskiego miasteczka (in Polish). Sejny: Pogranicze.* [*ISBN*](http://en.wikipedia.org/wiki/International_Standard_Book_Number%20\%20International%20Standard%20Book%20Number)[*83-86872-13-6*](http://en.wikipedia.org/wiki/Special:BookSources/83-86872-13-6%20\%20Special:BookSources/83-86872-13-6)*.*

*39. Antony Polonsky, Joanna B. Michlic.* [*"Chronology: December 1966"*](http://books.google.ca/books?id=AfeGB5yz0ooC&lpg=PP1&dq=%22The%20Neighbors%20Respond%3A%20%20The%20Controversy%20over%20the%20Jedwabne%20Massacre%20in%20Poland%22&pg=RA1-PA452%20\%20v=onepage&q=%22The%20Neighbors%20Respond:%20%20The%20Controversy%20over%20the%20Jedwabne%20Massacre%20in%20Poland%22&f=false) *(Google books preview). The Neighbors Respond: The Controversy over the Jedwabne Massacre in Poland. Ibidem: Princeton University Press. p. 452. Retrieved November 10, 2012.*

40. [*Jedwabne postanowienie (resolution).*](http://www.ipn.gov.pl/ftp/pdf/jedwabne_postanowienie.pdf) *IPN Gov.pl PDF file, direct download.*

*41. Rabbi Jacob Baker,* [*"We Trusted Each Other"*](http://info-poland.buffalo.edu/classroom/J/Baker.html) *Polish Academic Information Center, University of Buffalo.*

42. [*IPN*](http://en.wikipedia.org/wiki/Institute_of_National_Remembrance%20\%20Institute%20of%20National%20Remembrance) *(July 17, 2003).* [*"Insight Into Tragedy"*](https://web.archive.org/web/20110303021458/http:/www.warsawvoice.pl/WVpage/pages/article.php/2968/article) *(*[*Internet Archive*](http://en.wikipedia.org/wiki/Internet_Archive%20\%20Internet%20Archive)*). The Warsaw Voice Monthly.*

43. [*Findings of Investigation S 1/00/Zn into the Murder of Polish Citizens of Jewish Origin in the Town of Jedwabne on 10 July 1941, pursuant to Article 1 Point 1 of the Decree of 31 August 1944*](http://books.google.com/books?id=a_49GjK8ovMC&pg=PA344&dq=Jedwabne+ipn+michlic&ei=UOk6SJ-qJIe0yQTN75jMDw&sig=tcQw_D1mXAxsYixvXJFcjBwEI4U%20\%20PPA133,M1)*. In: Antony Polonsky & Joanna B. Michlic, eds. The Neighbors Respond: The Controversy over the Jedwabne Massacre in Poland. Princeton University Press, 2003.*

*44. Paweł Machcewicz, Krzysztof Persak, Wokół Jedwabnego, Instytut Pamięci Narodowej – Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu. Vol.1: Studia, 525 pages; Vol.2: Dokumenty, 1,034 pages, Warsaw, 2002. See:* [*Google bibliogroup.*](http://books.google.ca/books?id=Pc5tAAAAMAAJ&q=bibliogroup:%22Wok%C3%B3%C5%82+Jedwabnego%22&dq=bibliogroup:%22Wok%C3%B3%C5%82+Jedwabnego%22&hl=en&sa=X&ei=yu-bUOyHKOGgiQK_1YDgBQ&ved=0CDAQ6AEwAA)[*ISBN 8389078082*](http://en.wikipedia.org/wiki/Special:BookSources/8389078082)*.*

*45. IPN,* [*A communiqué regarding the decision to end the investigation of the murder of Polish citizens of Jewish nationality in Jedwabne on 10 July 1941.*](http://ipn.gov.pl/wydzial-prasowy/komunikaty/komunikat-dot.-postanowienia-o-umorzeniu-sledztwa-w-sprawie-zabojstwa-obywateli) *(Komunikat dot. postanowienia o umorzeniu śledztwa w sprawie zabójstwa obywateli polskich narodowości żydowskiej w Jedwabnem w dniu 10 lipca 1941 r.) Instytut Pamięci Narodowej IPN, ul. Towarowa 28, 00-839 Warszawa; dated 30 June 2003. (Polish)*

*46. Elżbieta Południk, Andrzej Kaczyński,* [*Wyniki śledztwa w sprawie Jedwabnego - Jednak sąsiedzi*](http://www.polish-jewish-heritage.org/Pol/jednak_sasiedzi.htm)*,* [*Rzeczpospolita*](http://en.wikipedia.org/wiki/Rzeczpospolita%20\%20Rzeczpospolita)*, 10 June 2002*

*47. Jędrysik Miłada (2006-07-09).* [*"Jedwabne i "Strach""*](http://wyborcza.pl/1,76498,3468035.html)*. Gazeta Wyborcza. Retrieved January 1, 2012.*

*48. Elazar Barkan, Elizabeth A. Cole, Kai Struve (Band V - 2007).* [*"Shared History - Divided Memory. Jews and Others in Soviet-Occupied Poland, 1939-1941"*](http://historyandreconciliation.org/wp-content/uploads/2012/07/intro_shdm.pdf) *(PDF direct download, 796 KB). Leipziger Beitrage zur Judischen Geschichte und Kultur. Leipzig: Simon - Dubnow - Institut. p. 8. Retrieved November 9, 2012.*

*49. Sylvie Kauffmann (19 December 2002).* [*"Poland faces up to the horror of its own role in the Holocaust | Education"*](http://www.guardian.co.uk/education/2002/dec/19/highereducation.news?INTCMP=SRCH)*. London: The Guardian. Retrieved 2011-10-07.*

*50. Bogdan Musial, "The Pogrom in Jedwabne: Critical Remarks about Jan T. Gross' Neighbors", pp. 304-343; in Michlic and Polonsky, The Neighbors Respond (ibidem).*

*51. Joanna Michlic, Antony Polonsky, The Neighbors Respond.* [*Princeton University Press*](http://en.wikipedia.org/wiki/Princeton_University_Press%20\%20Princeton%20University%20Press) *– Publisher. Chapter: Official Statements, page 135, and Bogdan Musial, in* [*"Memories and Methodologies," page 334.*](http://books.google.ca/books?id=a_49GjK8ovMC&pg=PA334&dq=%22the+exclusively+German+instigation+of+the+Jedwabne+crime%22&sig=1eCHq82gF2Q-qXq_Gb6gZrEXU8Y)

*52. TomaszStrzembosz,'Jedwabne1941*[*http://www.antyk.org.pl/ojczyzna/jedwabne/strzembosz.htm*](http://www.antyk.org.pl/ojczyzna/jedwabne/strzembosz.htm)

*53. Marek Jan Chodakiewicz, 'Research Before Conclusion: The Problems of Shock Therapy in Jedwabne,'* [*http://glaukopis.pl/pdf/czytelnia/ResearchBeforeConclusion.pdf*](http://glaukopis.pl/pdf/czytelnia/ResearchBeforeConclusion.pdf)

54. [*The neighbors respond: the controversy over the Jedwabne Massacre in Poland By Antony Polonsky, Joanna B. Michlic. Page 134*](http://books.google.com/books?id=AfeGB5yz0ooC&pg=PA134&dq=%22three+hundred.+This+is+confirmed+by+the+number+of+victims+in+the+two+graves%22&hl=en&ei=ChSZTdGDJIThiALxqPicCQ&sa=X&oi=book_result&ct=result&resnum=1&ved=0CCgQ6AEwAA%20\%20v=onepage&q=%22three%20hundred.%20This%20is%20confirmed%20by%20the%20number%20of%20victims%20in%20the%20two%20graves%22&f=false)[*Princeton University Press*](http://en.wikipedia.org/wiki/Princeton_University_Press%20\%20Princeton%20University%20Press)*, 2004.* [*ISBN 0-691-11306-8*](http://en.wikipedia.org/wiki/Special:BookSources/0691113068)

*55. Polonsky, A., & Michlic, J. B. (2004). The neighbors respond: the controversy over the Jedwabne Massacre in Poland. Princeton, N.J.: Princeton University Press.* [*ISBN 0-691-11306-8*](http://en.wikipedia.org/wiki/Special:BookSources/0691113068)

*56. Marshall Poe (November 8, 2012).* [*"Marek Jan Chodakiewicz: The Massacre in Jedwabne, July 10, 1941: Before, During, After, Columbia University Press, 2005"*](http://newbooksinhistory.com/2012/11/08/marek-jan-chodakiewicz-the-massacre-in-jedwabne-july-10-1941-before-during-after-columbia-up-2005/)*. Interview with Marek Jan Chodakiewicz. New Books in History. Retrieved November 9, 2012.*

*57. Marek Jan Chodakiewicz (2005).* [*The massacre in Jedwabne, July 10, 1941: Before, During, After*](http://books.google.ca/books?id=YZOJAAAAMAAJ&dq=book+on+the+Jedwabne+pogrom&q=four+or+five+trucks)*. University of Michigan: East European Monographs.* [*ISBN*](http://en.wikipedia.org/wiki/International_Standard_Book_Number%20\%20International%20Standard%20Book%20Number)[*0880335548*](http://en.wikipedia.org/wiki/Special:BookSources/0880335548%20\%20Special:BookSources/0880335548)*. Retrieved November 9, 2012.*

*58. Professor* [*Peter D. Stachura*](http://en.wikipedia.org/wiki/Peter_D._Stachura%20\%20Peter%20D.%20Stachura) *(February 6, 2008).* [*"Jedwabne: A reply to Antony Polonsky & Joanna Michlic"*](http://glaukopis.pl/pdf/czytelnia/JedwabneReplyToAntonyPolonsky.pdf) *(PDF direct download, 69.8 KB). Review of Professor* [*Marek Jan Chodakiewicz*](http://en.wikipedia.org/wiki/Marek_Jan_Chodakiewicz%20\%20Marek%20Jan%20Chodakiewicz)*’s monograph, The Massacre in Jedwabne, July 10, 1941: Before, During, and After (East European Monographs, Boulder, CO.; distributed by Columbia University Press, New York, 2005). New York: The Centre for Research in Polish History, University of Stirling. Retrieved November 9, 2012.*

59. [*List of articles on Jedwabne*](http://www.rzeczpospolita.pl/tematy/jedwabne/) *compiled by Rzeczpospolita.*

*60. 'Thou Shalt not Kill,' Poles on Jedwabne, 34 articles* [*http://wiez.free.ngo.pl/jedwabne/main.html*](http://wiez.free.ngo.pl/jedwabne/main.html)

61. [*"President Kwasniecki's Speech at the Jedwabne Ceremony"*](http://www.radzilow.com/jedwabne-ceremony.htm)*. Radzilow.com. Retrieved 2011-10-07.*

*62. Kate Connolly in Berlin (11 July 2001).* [*"Poland says sorry for slaughter of Jews | World news"*](http://www.guardian.co.uk/world/2001/jul/11/poland?INTCMP=SRCH)*. London: The Guardian. Retrieved 2011-10-07.*

*63.* Handicapped and deficient memories about Jedwabne

Prof. Dmitrov said recently: "If I had today, at the end of the decade from the climactic wave of interest about Jedwabne, to answer one opinion, which it left, I'd say Jedwabne is a memorial place.” Of course, it is impossible to deny that the debate around Jedwabne, which meant, after all, that many people have tried to get the truth, we know much more now about what occurred in 1941. In fact, however, it is not so much that we went deep into the mystery of the past, or how much we dug up and put out in the light, for the stories have long been known to the indigenous people, though left for various reasons, hidden, put under the table, or doomed sometimes to obscurity, at times presented in accordance with the truth. Without a doubt Jedwabne functions as a memorial of awkwardness, because we are speaking about our guilt. However, it seems that for most the past secrecy of Jedwabne was reviled. This case, about which Gross wrote, was known in a very limited circle, and they tried to break the silence (Datner, articles of Wroniszewskis from the 80s) but it ended in a fiasco. Gross was the first to expose the myth, according to which the Poles were victims suffering far longer and harder than the other nations. The other books written by him were accepted with more calm - is it because people were familiar with the topic, with the idea that there can be situations, when we cause pain to others of our own free will? Full text;[http://bialystok.gazeta.pl/bialystok/1,100421,9912070,Ul](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fbialystok.gazeta.pl%2Fbialystok%2F1%2C100421%2C9912070%2CUlomna_pamiec__70__rocznica_mordu_w_Jedwabnem.html%23ixzz30rspSrvH%20\%20_top) many of as already mentioned if you talk about the pogroms in1941 in public awareness, Jedwabne comes to mind. Hardly anyone can point out where else similar events occurred. Jedwabne takes the blame for other towns. The town has become a sinister symbol and it would be good if its inhabitants were able to somehow gain, and keep in mind the principle: "we don’t want to accept what was found by the researchers". Maybe it wouldn't be a bad idea to organize the Jedwabne debate, as suggested by the current mayor, an attempt to address the theme after the years of irritable media clamor. Nice talk from the researcher who knows what really happened in Jedwabne, but is probably too afraid to say it out loud. Ewa Wolentarska-Ochman, in her article “Collective Remembrance in Jedwabne: Unsettled Memory of World War II in Post Communist Poland” mentioned some of these questions as well as the political involvement of The Polish Authorities in the debate and the “Cleansing Memory“ (Oczyszcznie Pamieci p. 153… and following).

*Biography: Jan T. Gross was born in* [*Warsaw*](http://en.wikipedia.org/wiki/Warsaw%20\%20Warsaw)*,* [*Poland*](http://en.wikipedia.org/wiki/Poland%20\%20Poland)*, in 1947 to Hanna Szumańska, a Polish mother, who was a member of the Polish resistance (*[*Armia Krajowa*](http://en.wikipedia.org/wiki/Armia_Krajowa%20\%20Armia%20Krajowa)*)*[*[1]*](http://en.wikipedia.org/wiki/Jan_Tomasz_Gross%20\%20cite_note-1) *and Zygmunt Gross, a* [*Polish Jewish*](http://en.wikipedia.org/wiki/History_of_Jews_in_Poland%20\%20History%20of%20Jews%20in%20Poland) *father who was a* [*PPS*](http://en.wikipedia.org/wiki/Polish_Socialist_Party%20\%20Polish%20Socialist%20Party) *member. His mother,* [*risking her own life*](http://en.wikipedia.org/wiki/Rescue_of_Jews_by_Poles_during_the_Holocaust%20\%20Rescue%20of%20Jews%20by%20Poles%20during%20the%20Holocaust)*, helped his father to survive the German Nazi occupation of Poland. They married after the war. Jan Tomasz Gross studied physics at the* [*Warsaw University*](http://en.wikipedia.org/wiki/Warsaw_University%20\%20Warsaw%20University)*.*

*He was among the young dissidents called* [*Komandosi*](http://en.wikipedia.org/wiki/Komandosi%20\%20Komandosi)*, and consequently among the university students involved in the protest movement known as the "March Events," the* [*Polish student and intellectual protests*](http://en.wikipedia.org/wiki/1968_Polish_political_crisis%20\%201968%20Polish%20political%20crisis) *of 1968. Gross was expelled from the university, arrested and jailed for five months. As a consequence, and because the Polish government permitted the emigration of "people of Jewish origin" at that time, he emigrated with his parents to the* [*United States*](http://en.wikipedia.org/wiki/United_States%20\%20United%20States) *in 1969.*[*[2]*](http://en.wikipedia.org/wiki/Jan_Tomasz_Gross%20\%20cite_note-2) *In 1975 he earned a Ph.D. in sociology from* [*Yale University*](http://en.wikipedia.org/wiki/Yale_University%20\%20Yale%20University)*, and has taught at Yale, NYU, and Paris. He acquired* [*U.S.*](http://en.wikipedia.org/wiki/United_States_of_America%20\%20United%20States%20of%20America) *citizenship and currently teaches history at* [*Princeton University*](http://en.wikipedia.org/wiki/Princeton_University%20\%20Princeton%20University)*. Gross was awarded the* [*Order of Merit of the Republic of Poland*](http://en.wikipedia.org/wiki/Order_of_Merit_of_the_Republic_of_Poland%20\%20Order%20of%20Merit%20of%20the%20Republic%20of%20Poland) *in 1996,*[*[3]*](http://en.wikipedia.org/wiki/Jan_Tomasz_Gross%20\%20cite_note-3) *an award granted to foreigners for their exceptional role in cooperation between Poland and other nations. He was also a Senior* [*Fulbright*](http://en.wikipedia.org/wiki/Fulbright_Program%20\%20Fulbright%20Program) *Research,* [*John Simon Guggenheim Memorial*](http://en.wikipedia.org/wiki/John_Simon_Guggenheim_Memorial_Foundation%20\%20John%20Simon%20Guggenheim%20Memorial%20Foundation)*, and* [*Rockefeller*](http://en.wikipedia.org/wiki/Rockefeller_Foundation%20\%20Rockefeller%20Foundation) *Humanities Fellow.Gross came to public attention on the occasion of his several publications. Then he was in the center of a controversy due to the publication of his 2001 book on the* [*Jedwabne massacre*](http://en.wikipedia.org/wiki/Jedwabne_massacre%20\%20Jedwabne%20massacre)*,* [*Neighbors: The Destruction of the Jewish Community in Jedwabne, Poland*](http://en.wikipedia.org/wiki/Neighbors:_The_Destruction_of_the_Jewish_Community_in_Jedwabne,_Poland%20\%20Neighbors:%20The%20Destruction%20of%20the%20Jewish%20Community%20in%20Jedwabne,%20Poland)*, which examined a massacre of the Polish Jews in* [*Jedwabne*](http://en.wikipedia.org/wiki/Jedwabne%20\%20Jedwabne) *village in German-occupied Poland. In his book Gross writes that the massacre was perpetrated by Poles and not by the German occupiers, as previously assumed. The claims were the subject of vigorous debate in Poland.* [*Norman Finkelstein*](http://en.wikipedia.org/wiki/Norman_Finkelstein%20\%20Norman%20Finkelstein) *accused Gross of exploiting the Holocaust.*[*[4]*](http://en.wikipedia.org/wiki/Jan_Tomasz_Gross%20\%20cite_note-6)[*Norman Davies*](http://en.wikipedia.org/wiki/Norman_Davies%20\%20Norman%20Davies) *describes "Neighbors" as "deeply unfair to Poles".*[*[5]*](http://en.wikipedia.org/wiki/Jan_Tomasz_Gross%20\%20cite_note-7) *A subsequent investigation conducted by the* [*Polish Institute of National Remembrance*](http://en.wikipedia.org/wiki/Polish_Institute_of_National_Remembrance%20\%20Polish%20Institute%20of%20National%20Remembrance) *did not support Gross' thesis on issues such as the number of people murdered,*[*[6]*](http://en.wikipedia.org/wiki/Jan_Tomasz_Gross%20\%20cite_note-IPN_postanowienie-8) *and the extent of Nazi German involvement in the massacre.*

*Gross'* [*Fear - Anti-Semitism in Poland after Auschwitz*](http://en.wikipedia.org/wiki/Fear_-_Anti-Semitism_in_Poland_after_Auschwitz%20\%20Fear%20-%20Anti-Semitism%20in%20Poland%20after%20Auschwitz)*, which deals with* [*antisemitism*](http://en.wikipedia.org/wiki/Antisemitism%20\%20Antisemitism) *and* [*violence against Jews in post-war Poland*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944-1946%20\%20Anti-Jewish%20violence%20in%20Poland,%201944-1946) *was published in the* [*United States*](http://en.wikipedia.org/wiki/United_States%20\%20United%20States) *in 2006 and had received praise in the United States; its Polish version, published in 2008, got mixed media reception restarting a nationwide debate about antisemitism in Poland during World War II and after.*[*[7]*](http://en.wikipedia.org/wiki/Jan_Tomasz_Gross%20\%20cite_note-Whitlock-9) *The book has been welcomed by some Polish historians and criticized by others who do not deny the facts Jan Gross presented in his book, but dispute his interpretation.*[*[8]*](http://en.wikipedia.org/wiki/Jan_Tomasz_Gross%20\%20cite_note-10)[*[9]*](http://en.wikipedia.org/wiki/Jan_Tomasz_Gross%20\%20cite_note-11)[*Marek Edelman*](http://en.wikipedia.org/wiki/Marek_Edelman%20\%20Marek%20Edelman)*, one of the leaders of the* [*Warsaw Ghetto Uprising*](http://en.wikipedia.org/wiki/Warsaw_Ghetto_Uprising%20\%20Warsaw%20Ghetto%20Uprising) *said in an interview with the* [*Gazeta Wyborcza*](http://en.wikipedia.org/wiki/Gazeta_Wyborcza%20\%20Gazeta%20Wyborcza) *daily, "Postwar violence against Jews in Poland was mostly not about anti-Semitism, murdering Jews was pure banditry."*  There is a discussion going on about the identity of J.T. Gross. Is he Polish, or Jewish? Danusia Goska on her Bieganski Blog says: Jan Tomasz Gross is as Polish as Pierogi. Unfortunately, pierogi are not a Polish invention but originally from China, and considered to be a Russian delicacy. So what about J.T. Gross? What does he say about himself: “My identity as a Pole includes profound siding with the persecuted. Few have better right to feel persecuted than Poles ... but we cannot base our self-identity on lies or half truths. - (10. see:Jersalem report 10/31 2010, Myths and Truths by Etta Prince-Gibson). “Our family was very assimilated. It would be presumptuous of me to say I’m Jewish. I don’t know about Jewish traditions or holidays”. (ibidem). I remember a similar confession from Robert Murdach: I’m not Jewish, but… and he spoke on the JDL convention passionately. To be Jewish is not necessarily to know Jewish traditions. Is Gross a Pole? To me, no. (M.B.).

1. Notes about Jan Tomasz Gross prepared based on the fallowing articles:

2. Piotr Zychowicz, [*Oko w oko z tłuszczą*](http://www.rp.pl/artykul/87277.html)*,* [*Rzeczpospolita*](http://en.wikipedia.org/wiki/Rzeczpospolita_%28newspaper%29%20\%20Rzeczpospolita%20(newspaper))*, January 26, 2008 (Polish)*

3. [*"Norman B. Tomlinson '16 and '48 Professor of War and Society. Professor of History"*](http://www.princeton.edu/history/people/display_person.xml?netid=jtgross&interview=yes)*. Princeton University History Department. Retrieved 2013-06-27.*

*4. Source:* [*Davies: "Strach" to nie analiza, lecz publicystyka*](http://serwisy.gazeta.pl/swiat/1,34265,4854594.html)*,* [*Gazeta Wyborcza*](http://en.wikipedia.org/wiki/Gazeta_Wyborcza%20\%20Gazeta%20Wyborcza)*, January 21, 2008 (Polish)*

5. [*Postanowienie o umorzeniu śledztwa IPN*](http://www.ipn.gov.pl/ftp/pdf/jedwabne_postanowienie.pdf)*, June 30, 2003 (Polish)*

*6. Craig Whitlock,* [*A Scholar's Legal Peril in Poland*](http://www.washingtonpost.com/wp-dyn/content/article/2008/01/17/AR2008011703411.html)*, Washington Post Foreign Service, Friday, January 18, 2008; Page A14*

7. [*Marek Jan Chodakiewicz*](http://en.wikipedia.org/wiki/Marek_Jan_Chodakiewicz%20\%20Marek%20Jan%20Chodakiewicz)*:* [*People’s past has to be reviewed critically on individual basis*](http://www.rp.pl/artykul/86375.html)*,* [*Rzeczpospolita*](http://en.wikipedia.org/wiki/Rzeczpospolita_%28newspaper%29%20\%20Rzeczpospolita%20(newspaper))*, January 11, 2008 (English)*

*8. Piotr Gontarczyk,* [*Far From Truth*](http://www.rp.pl/artykul/86847.html)*,* [*Rzeczpospolita*](http://en.wikipedia.org/wiki/Rzeczpospolita_%28newspaper%29%20\%20Rzeczpospolita%20(newspaper))*, January 12, 2008 (English)9. Ryan Lucas (January 24, 2008).* [*"Book on Polish anti-Semitism sparks fury"*](http://www.usatoday.com/news/world/2008-01-24-3040464218_x.htm)*. USA Today.*

10. Jersalem Report 10/31 2010, Myths and Thruths by Eetta Prince-Gibson.

PART TWO; **THE MASSACRE AND MURDER IN JEDWABNE ON JUNE AND JULY 1941: The Flawed Approach to the Evidence\***

1. Murder on June 25(Wensday).1941

The media and some scholarly writings have presented (including but not limited to Gross’s *Neighbors*) – a clear version of events: as stated in the Jewish calendar on the 30th of Sivan, 5701 (June 25, 1941 in the Latin calendar): in Jedwabne, Poland, the local Polish citizenry began a pogrom aimed at the Jews living in Jedwabne1. Previousely, we presented some contentious image of the Massacre on 10 the July according to the different writings, documents, IPN opinion media narratives, political statements and acts.

To promulgate the said image, there is an enormous media effort to justify Jewish calendar statement. Let’s begin with Wikipedia we saw over 75 bibliographical notes, 17 pages of written text, and 21 pages of pictures, not necessarily related to the Massacre July 10. It suffices to mention 3.310.000 places talking about the Massacre of 200-300 humans.

For comparison: Katyn Massacre is mentioned about 158.000 times, printed explanation about Massacre of 24500 annihilated Polish military and Inteligencia is contained on 26 pages. It has about 5 pages of pictures.

Warsaw Uprising in 1944 is mentioned in 07.200.000 times, in pictures 34 pages. Written information about uprising explained on 7 pages. The different type of damage accured to Warsaw was more that 150.000 Humans killed, 250.000 expelled, 80%of the city in ruines.

For the matter Warld War II is mentioned on Internet 1.650.000.000 times. It has only 20 pages of pictures, and the subject is considered on 17 pages. So in comparison of about 70 millions of humans perished in the War. The Massacre of about 250 Jews is covered at list with the amazing scope and interest. Being aware of this enormous publicity efforts let’s analyze the very first killing in Jedwabne, after surprised German invasion against Soviets.

This first episode of killings started June 24 (possibly in the Tusday’s evening) 1941 with the executions of 30 or more NKVD Jewish collaborators, militia men, spies, and some other Jews and Polish Communists in Jedwabne and its environs. 2. As will be shown, those killed included some Soviet Jewish militia members, namely Czeslaw Kupiecki, or Levin, the Pole Kropniewicki, and others. Karol Bardon, who until recently had been second in command of the Soviet militia, had switched his loyalties. Now, serving the Germans instead of the Soviets, as German policeman, he knew the worst of the worst of the Soviet collaborators, and he exposed them to the Germans, while simultaneously with other Jedwabne inhabitants (named later) taking part in the beatings of his one-time colleagues. 3.

Nazi Germany’s Reinhardt Heydrich and Heynrich Himmler’s instructions, from June 17 1941, had taken effect: They were intended to incite and exploit anti-Jewish and anti-Communist sentiments. 4. These events on June 25 then did not occur in a vacuum. The emotions of revenge, disappointment, and betrayal were also freshly fueled by those Jedwabne-area inhabitants who just came from Lomza prison, as well as the sudden German arrival.

On June 22, 1941, these Poles had been scheduled to be sent by train to Siberia. The German attack on the USSR saved them. The imprisoned Poles broke the Lomza jail gates and came back, mostly on foot, to their homes on June 23 and 24 of June 1941. They were astonished to see that Jews had mostly occupied the Poles’ former living quarters and had also taken their meager possessions. 5.

There are more incidentally mentioned remarks in the literature on the subject pointing to the murder in Jedwabne of June 25, 1941. The IPN, in its decision, made us aware about witness  Waclaw Kupiecki, who testified  about his  brother  Czeslaw Kupiecki. 6. The latter was beaten, taken to the car (truck) by German soldiers (7) and killed later by them, but did not mention expressly the date of June 25, 1941.The events of June 25 are barely mentioned by Andrzej Zbikowski. 8. In contrast, historian Marek Jan Chodakiewicz( 9) mentioned that about thirty or more people were killed on that date. Neo-Stalinist Jan Tomasz Gross never mentioned any of these victims, or any murders associated with that date.

When we argue about this date we have also the Lomza Court date in its files, but in general, the court in Lomza conflated these two episodes of murder accured on June 25.1941 and July 10 1941,( 10). When it passed the sentences, it included the massacre on July 10, 1941 and put into its sentences the murders that occurred on June 25.1941. They seemed not to distinguish between these two murders as separate events. In the court proceedings some of the accused took part in both murders, as can be seen in the court proceedings. The court simply wanted to punish the alleged perpetrators, no matter the reason. Some of the accused were allegedly members of the Home Army (A. K.). They were considered political adversaries to the newly imposed Soviet regime. Under those circumstances it’s worth to remember that the court in Lomza at that time was not only a ”dispenser” of justice, but also an “enforcer” of the second Soviet occupation’s regime. It acted against both silent and armed resistance. Given the strong resistance to the Soviet-inspired regime there, the authorities looked for other forms of pressure besides simply killing their political enemies. The court system became one of the most efficient tools in that endeavor. On August 31, 1944, the new Soviet-imposed Communists passed a decree by the PKWN to destroy political enemies, while using the pretext that these political enemies had helped the German government to persecute Polish citizens. It was an effective tool to destroy and kill their political enemies (11). A massacre of Polish citizens of Jewish origin was an excellent pretext to prosecute political enemies like the Home Army (A. K.) and brand them as those who annihilated Jews (who, actually, were called as collaborators, spies, etc.) during the Soviet and German occupation.12.

This type of action is shown in the documents presented to the Lomza court in 1949. Due to these clandestine operations as well as the nature of the UPBP in Lomza, we have few documents showing direct involvement of UPBP (Agency for Public Security) in the court proceedings. However, traces of their actions can be found in these rare documents. 13. Th interest in the Jedwabne murders started in 1945. (14). And finally in October 1948, an anonymous letter was sent to the central committee of the PPR in Warsaw. It contained information about the Laudanski family, arguing that Czeslaw Laudanski was the commander of an underground organization. 15.

The Lomza court consulted with the Agency of Public Security (Bezpieka) about Boleslaw Ramotowski, who was part of the underground organization, and refused him clemency based on his allegiance. Similar reasons were given for denying clemency to Roman Gorski. It was argued that he was a member of an illegal organization and that he held views treasonous to the USSR. Zygmunt Bogdanowicz1 6. made the recommendation not to pardon Ramotowski Boleslaw despite his working-class origin. The intellectual level of prosecutors like Zygmunt Bogdanowicz lacks credibility. His knowledge of the Polish language was poor. His education consisted of three classes of grammar school.

Incidentally, in the Lomza court proceedings, the education level of the witnesses, accused, and convicted, as determined by the prosecutors was rather meager, and insufficient at best. Usually, they had 1-4 years of grammar school, and some did not even know how to sign their names. The ethnic origin of the prosecution is at best questionable. Their family names are non-Polish: rather they are mostly Jewish, as indicated in the court documents. 17. In fact the Jews were causa movens for this trial (Venezuela and Uruguay Jews, and the Jewish Committees in Poland)18.

**2. The MASSACRE ON JULY 10, 1941. This date of the massacre is undisputed.**

**According to an SS dispatch of July 7, 1941, a** gendarmerie detachment consisting of 8 men was stationed in Stawiski (10 kilometers from Jedwabne). The sergeant of this unit reported that, they have to oversee no less than 74 localities in the area. Therefore, as a stop gap measure, the gendarmerie detachment has temporarily enlisted Poles in an auxiliary unit.” 19.

According to the primary sources, German ministry diaries unquestionably confirm Nazi German police involvement in the massacres in the Jedwabne area, on different levels on June 25 and July 10 1941.Gerrman documents and German presence from Sipo detachments to German Ministers in the area are indisputable. On June 30 1941 Himmler and Reinhardt Heydrich had been briefed (and they had been personally present in the Bialystok- Lomza area on June 30, 3-10 July 1941) and approved the “cleansing actions”. 20. Further , the German Police leadership (21) ordered security units from the border region like Sipo and SD units of Zichenau-Schrottersburg to relieve the other Einsatzgruppen in order to secure newly conquered territories and to conduct “cleansing actions” (i.e. killings) in the area of Lomza county. These German documents we have not been presented the 1948-49 Lomza Court investigations. Without even any major detail studies, there are many inconsistencies already evident in the testimonies of both murders( Note 1 The distorted and incomplete image of the massacre of July 10, 1941 was presented in the Lomza court files. Fallowing that approach, it had been an alleged cause of flawed content presented in the movies such as After (*Poklosie*) 23. and the play Our Class 24. (*Nasza Klasa*). Along these same lines mendacious contentions are expressed in the German film *Our Fathers Unsere Vaters*) and trounced remarks about “Polish concentrations camps”. 25). This is done, despite the public interest, the research curiosities and the political interests of Poland.

In spite of that, over the past decade, the research about the genocide of the Jews in Eastern Europe was focused increasingly on developments in the so-called "regional periphery" of Nazi-dominated Europe conquered territories, rather than on the decision-making process at the "center" in Berlin. This shift prompted an increase in the number of scholarly studies that examine the role that Eastern Europeans played in the destruction of Jewish communities during the German occupation[[1]](#footnote-1)6. The murder of Polish Jews, as well as a whole debate about Polish historiography, and Holocaust participation of other nations in particular the Ukrainians, Lithuanians, Latvians was put on the researchers table. Gross, when he wrote that Poles in Jedwabne and other small towns west of Bialystok had taken part in the murder of local Jews, had challenged the supposedly long-cherished notion in Poland that all Poles - Christians and Jews - had suffered equally under the Nazis. Gross' portrayal also deeply offended Poles who clung to the supposed common opinion that their countrymen had never willingly collaborated with the Germans1[[2]](#footnote-2) . (Note.2 in the Shoah we exclude Jews killed for being spies, Soviet collaborators, bandits, “pozornys- feigns”, or political enemies of Polish Independence).

A. Prologue to the massacre

While *Neighbors* contributed and exacerbated to an ongoing re-examination of the history of the Holocaust, Gross' failure to examine German documentary sources fundamentally flawed his depiction of the events and its conclusions. There was Wasserstein’s flawed testimony (many different versions dated, undated, signed, unsigned), with obvious contradictions in the witness testimonies, Wasserstein’s timetable on the murders executed by Germans, as well as the socio-economic conditions in the subject area are totally absent in Gross’s writing. Gross’s approach was a skewed history that did not investigate SS operations in the region, its directives, supervision by German Ministers, or the Jewish role in the first Soviet occupation.

The studies undertaken and presented up to now on the mentioned subjects are rather marginal (including those of Aleksander Rossino, Andrzej Zbikowski, Marek Wojcicki, Anthony Polonsky- to name a few) , partially addressing only some aspect of the questions treated they do not take under the consideration all the documents available. They are promulgated according to some of the neo-Stalinist narrative and they suggest Polish involvement in the Jewish Genocide (Shoah). There was also exhaustive research from a certain point of view by the likes of Marek Jan Chodakiewicz, Bogdan Musial, or Tomasz Strzembosz mentioned before, who tried to supplement the partial view stories of their neostalinists colleagues. They exposed the innuendos, myths, and omissions of Jan Tomasz Gross who was called by some historians’ a” vampire of history”.

All of them neglected to put the distinctive date of the murder on June 25.1941, and they mixed up two dates. They fell into the trap of the apparent contradictions in the testimonies of the witnesses in the Lomza trial of 1949. They did not bother to admit the different dates of murders in their minds and the alleged different degrees of Polish collaboration in the murders. 27. Closer look and compare the testimonies of Stanislawa Sielawa 28. before the Lomza court with the others, can presume and suggest that they mixed up two murders,as did the prosecuters in the lomza court files. Part of the Sielawa’s testimony can be attributed to the June 25th murder and another part to the massacre on July 10, 1941. The court did not pay any attention to it. They wanted to convict the perpetrators no matter the facts.

Datner’s research 29. Named the date of 25 June 1941, but the new way to approach the Jewish genocide by the Justice system in Poland, was suggested.

B. RESEARCH REDIRECTED?

According to Krzysztof Perszak, the research into the perpetrators in Jedwabne as well as other crimes against Jews, started from different perspective, when the Bialystok District to Investigate German atrocities during the war, was created in 1966.

Another approach in search of the alleged culprits was taken to investigate the Jedwabne Massacre on July 10, 1941. [30.] The turning point of the research came about with the testimony of Jan Michal Kielczewski [31.] who stated “he came back from Bialystok jail on June 29 1941. On July 9, 1941,” I went to Grady, and came back on July 10, 1941 in the evening. At that time I learned from Jedwabne’s inhabitants about the Germans who had burned the Jews in Sleszynski’s barn. It was said that the civil population helped in this endeavor, but who specifically helped the Germans, I don’t know”.

Already, in the Court Proceedings in Bialystok of 1953, Feliks Tarnacki versus Jozef Sobuta stated that “in this murder, many Poles took part, like Karolak and others” (32). (Marian Karolak was not Polish, he was Volksdeutsche).For that matter, the prosecutors also had in their hands the testimonies of Jozef Gradowski (his association with the UB, his fraudulent requests for Jewish properties left without hereditary contacts, his false testimonies, and reputed contradictions) but they did not believe him at the time in 1949, nor later. As late as 1967, Jozef Gradowski still maintained that Antoni Grzymala and Feliks Zyluk came to him with clubs in early July, and took him by force to the market place in Jedwabne”. During his confrontation with Jozef Gradowski, Antoni Drzymala stated that he “never went to Josef Gradowski’s home and was never armed with a club. According to his testimony he had been home sleeping after work. Incidentally, this confrontation was recorded only on one original, which was never sent on to the Warsaw proceedings, according to Krzysztof Perszak (33).

A new investigation about murdered Jews in Jedwabne began in 1967, in Lomza court , as well as in Bialystok, both of which dragged on over time, without any real results. On August 17, 1971, prosecutor Waldemar Monkiewicz, from Lomza, asked to investigate *ampt kommissar* Adamie, and six other German Gendarmes. After closing the investigation in 1974, he re-opened it on November 22, 1982. (34). Closing it again in late 1982. [35].

According to the practices of the mentioned Commission (GKBZH Glowna Komisja Badan Zbrodni Hitlerowskich ) these documents from the investigation were accessible, as mentioned Bi/159 in Bialystok IPN (36).Often, it’s revolting to go after these leads, links that no one had even bothered to investigate. But sometimes, this was the only way to get at the truth and to finally reveal it. It is possible, that in these documents mentioned a while back, the truth of Jedwabne could rest hidden, and that the identities of the massacre’s real perpetrators, could be yet revealed.

Another case which could add more argument to our research is Sobuta’s case. It was meticulously investigated. This case is a curious one. He was at the scene of the massacre in Jedwabne on July 10, 1941 and possibly the June 25 1941 murder in Jedwabne. After the massacre, he took (or rented) the home of the Jew, Stern Hersh, who had been murdered in the massacre in Jedwabne. Sobuta later was sent to the concentration camp in Gross-Rosen. He came back in 1945 to Jedwabne and left it in 1946 for Lodz, where he opened a textile store. He was not charged in the Lomza Trial in 1949 (being resident in a psychiatric hospital). He was fined for his business dealings in Lodz about that time.

The investigation of Jozef Sobuta started at the end of 1952 in Lomza. On December 11, 1953, under Judge Antoni Malecki in Bialystok, who was familiar with the Jedwabne massacre on July 10th, 1941 (and who passed the sentence against Karol Bardon), Jozef Sobuta was found not guilty. After the appeal to the Supreme Court in Warsaw, Sobuta‘s sentence was voided. The Supreme Court in Warsaw asked the Bialystok Court to adjudicate against Sobuta once again. [37]. The court again found Jozef Sobuta not guilty. That court cast into doubt the witness testimonies and the prosecutors’ statements. It said: “Careful necessity to assess the complaints in view of The Decree of August 31st, 1944”, according to judge Malecki (38) causes for punishment are not listed and spelled out.

These different, complex, and sometimes incomprehensible court decisions give us a look into the complexity of these cases, the political pressures, as well as the insurmountable judicial difficulties in finding the reality of the events in June and July of 1941 in Jedwabne [39]. To punish the alleged perpetrators when there is not enough evidence is unfeasible. The judge may be did not have knowledge of the facts, missing the documents not revealed to this day, and his standards to support a guilty verdict were more stringent, than the historical research done to find the truth about said event.

**C. Archeological search only – nonexistent exhumation: Who murdered the Jews?41.**

The man in charge of the archeological work and exhumation was Professor Andrzej Kola, Ph.D. from the University of Torun. In his interview with Kinga Nemere-Czachowska she [42] questioned Professor Kola.

Mrs. Chachowska’s question was: “Konstanty Gebert posted in the"Republic"(Rzeczypospolita) an article on the investigation of Jedwabne, in which he wrote that archaeologists were furious that they were not allowed to carry out their work to the fullest extent. How do you comment on this? Professor Kola replied: “A bit of an overstatement, that was not exactly furiousness, but we felt some discomfort. We received an order for performance and it was assigned to us as archaeological research, and we wanted to fulfill it completely. However it was not possible due to the position taken by the Jewish community. We were not allowed to touch and compromise the remains, we could only uncover them. An attempt of exhumation was made; **but it was not a real exhumation** (said Professor Andrzej Kola -M.B underlined). Fortunately, the order was also given to pursue archeological work. To that end, we were asked to examine the structure of the barn in which the Jews had been burned, and this task was executed one hundred percent. It was just happen-stance, that in carrying out this task in the barn, we came across a “grave” with a statue of Lenin in the middle, and again our work had been suspended. We knew that the grave-mining, from the point of view of archeology, and its exhumation from the point of view of physical anthropology, that it would bring a lot of knowledge which we did not yet have. Even if we only discovered the remains of bone, this would be enough to prove that people had been shot here. We came across a bullet – a 9mm caliber - launched from a German side arm, a Luger (parabellum), a German officer’s weapon. The bullet must have hit soft tissue, because it was deformed in a certain way. [42].

The interruption of archeological work done by Professor Kola just fourteen days in at the massacre site, was announced under the auspices of the Justice Ministry of Poland (Lech Kaczynski) and announced directly by the Polish Information Agency (PAI) as follows:

“The exhumation and archaeological work in Jedwabne is now completed. [43]. The murder had taken place 60 years ago. The small bones excavated there have been taken. Large pieces of bone - in accordance with the principles of Jewish religion - have not been excavated. The exhumation which began last Wednesday took place in the presence of rabbis. The research indicates that an estimated number of victims can be determined to be closer to within a few hundred souls, rather than 1600, as anticipated. This result of the investigation was presented to the Radio Information Agency (Radiowa Agencja Informacyjna) by Justice Minister Lech Kaczynski and the head of the investigative department of the IPN, Professor Witold Kulesza. [44].

D. **Trunked, as well as trounced information**

This information, or rather misinformation was placed into IPN findings, and has been repeated endlessly in every current publication and political cultural announcements and statements to this very day or spelled out by many politicians of Polish or Jewish origins, or researchers, as well as many so-called journalists in the mainstream mass media.

But in contradiction to Ignatiew’s Official Statement, the person in charge of archeological and the task of exhumation was Professor Andrej Kola, who stated:”It was not an exhumation.” Still, the IPN stated that it had been a “partial size exhumation work” (in contradiction to Professor Andrzej Kola [45] and “equipment taking part in exhumation procedures”). It’s unusual to take part in something which is nonexistent and was never started. If it did not start, then how can it be interrupted, or finished for that matter?

And this is Ignatiew’s statement in response to that question: “The incomplete scope of the exhumation, and the impossibility of verifying the hypothesis that a grave, or collective graves, exist at the Jewish cemetery (*Some witnesses who had been paid off by journalists indicated these graves, but in fact it had been wrong information.*), prevent us from determining conclusively the total number of individuals murdered on the day of the events in Jedwabne”( 46).Another case which could add more argument to lack Polish responsibility in the perpetrated massacre and add a powerful argument to our research is Sobuta’s case.. After the appeal to the Supreme Court in Warsaw, Sobuta‘s sentence was voided. The Supreme Court in Warsaw asked the Bialystok Court to adjudicate against Sobuta once again. [37]. The court again found Jozef Sobuta not guilty. That court cast into doubt the witness testimonies and the prosecutors’ statements. It said: “Careful necessity to assess the complaints in view of The Decree of August 31st, 1944”, according to judge Malecki (38) causes for punishment are not listed. These different, complex, and sometimes incomprehensible court decisions give us a look into the complexity of these cases, the political pressures, as well as the insurmountable judicial difficulties in finding the reality of the events in June and July of 1941 in Jedwabne [39]. to punish the alleged perpetrators. Despite that the judge did not have current knowledge of the facts, missing the documents not revealed to this day, and his standards to support a guilty verdict were more stringent, than the historical research done to find the truth about said event.

**3. IPN TOTALLY BOTCHED THE INVESTIGATION INTO THE GUILT OR INNOCENCE OF JEDWABINIENS.**

As mentioned before, the IPN Prosecutors and researchers investigated 111 witnesses from Poland and abroad, as well as searching in Polish and German archives, and Israeli documents, and other documents and various writings. The work was continued for two years. It started in early 2001 but the IPN findings of any alleged Polish involvement in the Jedwabne massacre was made public knowledge in Poland from the start.

Finally this statement was issued from the IPN investigation: “We recognize, therefore, that the materials of evidence in the files of the Lomza proceedings have not been manipulated and that in fairness the data they contain must now be accepted that the consequences here indicate that Polish civilians were significant perpetrators in the taking part of events on July 10, 1941. [22.] “A Governmental IPN investigation that closed in 2002, said that some 40 Polish men killed between 300 and 400 Jewish men, women and children in Jedwabne, in Poland’s northeast, that they died from beatings, and that some others had been burned alive in a barn. It was impossible to state the exact number of victims, the investigators said. "While the process in Lomza requires a critical approach and assessment of how it was neglected (such an appraisal was made ‌‌previously in the text above), it however allowed us to recognize its findings and the testimony of witnesses. A critical approach was taken to this complex investigation, which pointed to the large presence of uniformed and armed Germans in Jedwabne on July 10, 1941, as they instigated accomplices at all stages of the makings of the crime. For that reason, the hypothesis that the massacre in Jedwabne was executed by Germans without the participation of the Poles, or by forcing a dozen or so residents of Jedwabne to participate, should be considered unproven.” Finally the ruling was about Polish responsibility sensu stricto and German Responsibility sensu largo. [46.]The IPN did not investigate the role of the Jewish partisans active before and after the massacre in Jedwabne. They were acting like feigns (pozorni), or pretending to be on patrol in AK formations. In fact according to the memoires of Jewish partisan Harold Zissman [47]: “they were carrying out bandit raids (bombings- according to their expressions) and extorted food and tools from farmers. They acted as quasi occupiers, second only to the Germans at the time.

In the end, the IPN did not release the alleged perpetrator’s names, stating only that they were dead, or had their cases adjudicated. Unfortunately, the court files had been manipulated in as far as the murder date and the massacre date were concerned. There was no indication of the names of the perpetrators by the IPN, nor any indication about the methods used to perpetrate the massacre on July 10, 1941. [48.] The IPN almost “forgot” about the terror of the German occupation at the time and its consequences for Jedwabne’s inhabitants.

**4.Massacre on July 10 1941: Who did it?**

**A. (About Schaper\*)**The Indicated Murderer’s route of the SS in the summer of 1941 can be rebuilt. At the end of June in Jedwabne area: Wizna, June 29- 30, Stawiski 30 of June, Wąsosz 3- th of July, July 7 was Radziłów, 10 July Jedwabne, in August Łomża, around August 22, Tykocin, Rutki-4 September and the name is Hermann Schaper. Obersturmführer [Hermann Schaper](http://en.wikipedia.org/wiki/Hermann_Schaper%20\%20Hermann%20Schaper) and his commando were deployed in the area in question (shown before in the text). The methods used by Schaper's death squad in the Radziłów massacre were identical to those employed in Jedwabne. Upon the outbreak of war between Germany and the USSR, [Reinhard Heydrich](http://en.wikipedia.org/wiki/Reinhard_Heydrich%20\%20Reinhard%20Heydrich) ordered his security forces to "cleanse" the border areas of Jews which led to the formation of additional Einsatzkommandos. He instructed [Nebe](http://en.wikipedia.org/wiki/Arthur_Nebe%20\%20Arthur%20Nebe) to organize massacres (i.e. "self-cleansing" in German jargon meant ‘killings‘) in the [Bezier Bialystok](http://en.wikipedia.org/wiki/Bezirk_Bialystok%20\%20Bezirk%20Bialystok) district responsible Waldemar Warcholl originally from Kwidzin spoke Polish, inspired by the unorganized fleeing of Soviets and NKWD collaborators.

Nebe oriented his commanders including [Brinker](http://en.wikipedia.org/wiki/Wolfgang_Birkner%20\%20Wolfgang%20Birkner) (who was not implicated finally in Jedwabne massacre) on their new duty on July 2 and 3, (24), but cautioned that the [SS](http://en.wikipedia.org/wiki/SS%20\%20SS) should leave "no trace" of its involvement in the murders([49.]](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-Wrobel-35).The German prosecutors found no hard evidence implicating Birkner, who was supposed to be the man in charge of this self cleansing in Lomza area, but in the course of their investigation they discovered new German witness, SS Kreiskommissar of Łomża von Gaben , who named the [Gestapo](http://en.wikipedia.org/wiki/Gestapo%20\%20Gestapo) paramilitary [Einsatzgruppe B](http://en.wikipedia.org/wiki/Einsatzgruppe_B%20\%20Einsatzgruppe%20B) under SS-Obersturmführer [Hermann Schaper](http://en.wikipedia.org/wiki/Hermann_Schaper%20\%20Hermann%20Schaper) was deployed in the area. 50. “The evidence collected by the West Germans, including

*\*Hermann Schaper was a Kriminalkommissar with the Gestapo Zichenau, 1941 (BBL 39/41) A transfer to Gestapo Tilsit in 1941 did not take place (1941) (BBL 48/41) Promoted SS-Hstuf on 30 January 1944 by IdS Königsberg (BBL 13/44). He was highly qualified in the ‘surety’ field since 1935. In 1939 he was the head of Gestapo in Ostroleka. He was criminal kommisar in RSHA. He spoke German, French, Polish, and English. He was taken prisoner by Soviets in May 1945 and took on a new identity as Karol Bielinski born in 1918 near Klajpeda. In 1953 German police stopped and discontinued the investigation about him, when he was caught for stealing. They stated that Schaper as surety agent (1932-45) can be claimed to be persecuted by France or Poland. (Around Jedwabne, vol.2., Edmund Dimitrow). The operational groups of German surety Police and Service surety at the beginning of Jewish annihilation in the Lomza and Bialystok region in Summer 1941, p.319.ibidem 4-th of July Hermann Goring was in Lomza and Kolno with Erich Koch. 8 of July Himmler-Reichsfuhrer Ss and Police he came to Bialystok on 8 of July1941.*

The positive identification of Schaper by witnesses from [Łomża](http://en.wikipedia.org/wiki/%C5%81om%C5%BCa%20\%20Lomza), [Tykocin](http://en.wikipedia.org/wiki/Tykocin%20\%20Tykocin), and [Radziłów](http://en.wikipedia.org/wiki/Radzi%C5%82%C3%B3w%20\%20Radzilów), suggested that it was indeed Schaper's men who carried out the killings in those locations. Investigators also suspected, based on the similarity of the methods used to destroy the Jewish communities of Radziłów, Tykocin, [Rutki](http://en.wikipedia.org/wiki/Rutki,_Warmian-Masurian_Voivodeship%20\%20Rutki,%20Warmian-Masurian%20Voivodeship), [Zambrów](http://en.wikipedia.org/wiki/Zambr%C3%B3w%20\%20Zambrów), Jedwabne, [Piątnica](http://en.wikipedia.org/wiki/Pi%C4%85tnica%20\%20Piatnica) and [Wizna](http://en.wikipedia.org/wiki/Wizna%20\%20Wizna) between July and September 1941 that Schaper's men were the perpetrators." [[51]](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-Rossino-89-36) During the subsequent German investigation at [Ludwigsburg](http://en.wikipedia.org/wiki/Ludwigsburg%20\%20Ludwigsburg) in 1964, Hermann Schaper lied to interrogators that in 1941 he had been a truck driver. To his satisfaction, legal proceedings against the accused were terminated on September 2, 1965. However, Schaper's case was reopened in 1974. During the second investigation, Count van der Groeben testified that it was indeed Schaper who conducted mass executions of Jews in his district. In 1976 a German court in [Giessen](http://en.wikipedia.org/wiki/Giessen%20\%20Giessen) ([Hessen](http://en.wikipedia.org/wiki/Hessen%20\%20Hessen)), pronounced Schaper guilty of executions of Poles and Jews by the commando SS [Zichenau](http://en.wikipedia.org/wiki/Ciechan%C3%B3w%20\%20Ciechanów)-[Schröttersburg](http://en.wikipedia.org/wiki/P%C5%82ock%20\%20Plock). Schaper was sentenced to six-year imprisonment, but was soon released for medical reasons.[[52]](http://en.wikipedia.org/wiki/Jedwabne_pogrom%20\%20cite_note-Urban-37) According to German federal prosecutors, the documentation of his investigation is no longer available and it has most likely been destroyed.

Hermann Schaper’s last known place of residence: an unknown cemetery. Perhaps in Lüneburg or Lüdenscheid, Germany. In any event, something on the Lu ... So says a witness, who spoke with him in 1979. But 22 years ago, traces of this man were lost. He is dead now. Already back then during the IPN investigation, he was chronically ill, and suffered from a bad prostate, but gave a partial interview to the IPN Prosecutors, who did not follow up on it, for which medical reasons were given as excuse.

His Place of birth: Strasbourg in Alsace, in 1911, belonging to the German Reich, from 1919 to the French Republic. A German he learns nothing about the exhumation, about finding shells of the German guns and German officer pistol.

A German reader learns not to test IPN in the documentation or about documents from the Center of Nazi Crimes in Ludwigsburg. Experts from Ludwigsburg 40 years ago have discovered that an SS Einsatzkomando was under the command of Hauptsturmführer Hermann Schaper from late June to early September 1941. They launched their cleansing actions in at least six places near Łomża County the action of “the liquidation of the Jews,"

*B.* **Einsatzkomando Responsibility**

Israeli officers found the survivors of the "SS Einsatzkomando" in two places. Chaja Finkelstein from Radziłow, living in Haifa Technical University, they showed her 20 photos of Nazi officers. She indicated Schaper as being present on the two pictures and said: "I saw him on the market as he gave orders" Chaja said. This German was at the same time in her home with the Polish auxiliary police by the name Godlewski.

During the test case the Israeli officials interrogated Izchak Feler. He also identified Schaper based on the photos. Israeli officials, however, have not been able to find the eyewitness, who saw him in Jedwabne. In Israeli archives, including Yad Vashem, are other relations on the crimes committed by the Schapers’ Einsatzkomandos, or Sipos in eastern Poland.

On the basis of the information from Tel Aviv and protocols of interrogation of German officers, Opitz from Ludwigsburg came to the conclusion that Schaper’s Einsatzkomando was also responsible for mass murder in Jedwabne. This is also from the operational area plans, because storm troopers acted before and after July 10, 1941 in neighboring towns.

Schaper, during the questioning by the public prosecutor of the city Ludwigsburg in 1964, Schaper gave "office worker” as his profession, however, he denied that he ever heard the name of the village of Radziłów, Rutki, Zambrów, Jedwabne and Wizna. Then he tripped over himself too: once saying that he was the driver, another time, that he was in charge of administrative affairs in Lomza, and yet another time, that he had to prosecute double agents. Another lead to confirm Shaper’s presence in Jedwabne is: Count von der Groeben Head of the German civil administration in Lomza, he testified to the Protocol and has heard that Schaper was in lead to kill the Jews in Lomza region.

The Schaper’s proceeding was discontinued on September 2, 1965, due to a lack of evidence. In support of closing the investigation, the Hamburg Senior Attorney wrote that it is true that survivors of Radziłow recognized Schaper in the driver seat for killing the Jews. However, as experience shows, in identifying on the basis of the pictures it is possible to make a mistake. As the German Attorney stated: "even though Schaper oversaw the collection of Jews, it still does not prove that they knew that they will be killed, and that whether he himself was there during this killing or somewhere else". Also the statement of the count von der Groeben did not constitute proof. Unfortunately, it was the time when most German prosecutors did not pay particular attention to accuse Nazi perpetrators, and diplomatic relations with Poland at the time were sparse and unfriendly. [56.]

But ten years later, the German circuit court in Giessen sentenced Schaper to prison for six years for crimes committed. Even, in 1974, he spent several months in jail before his lawyer managed to arrange his release. The Court was of the opinion that there is no danger of escape, Schaper presenting himself as a respectable citizen who appeared on time to all the hearings. At that time he was already on pension and retired for health reasons, before the age of 65 years. His prostate disorders escalated. He had to be excused from the judiciary. He wore a diaper, which was supposed to be embarrassing for him. However, he tried to keep himself active in the outdoors despite his alleged health problems for many years to come.

**C. Court in Ludwigsburg**.

In the Ludwigsburg circuit court from almost forty years ago, the counsel Opitz, whose name is unknown, heard: "the extermination of the Jews" in the Łomża53( 5328a. Files no. 5 AR-13/62). Opitz based his accusations primarily on the statements of the members of the SS who were interviewed twenty years after the event, as well as the statements of the surviving Jews, who mostly lived in Israel. He did not have at his disposal the Polish files from Lomza. The diplomatic relations between the FEDERAL REPUBLIC OF GERMANY (or it was even said the NRF) and PRL, were not proven to the cooperation between two justice systems.

Opitz has determined that, this "action against the Jews" was carried out by the Einsatzkomando SS Zichenau-Schröttersburg. In Zichenau he sought out and called the German occupiers in Ciechanów, Schröttersburg and Płock. SS. This commando was ordered to fill the "security vacuum" of police in the area of Łomża and carry out the "purge", as it was known in the Nazi language. It was all about the murder of the Jewish population. The route to the murderers of the SS in the summer of 1941 have been well rebuilt based both on the basis of German documents, as well as through the testimonies of witnesses: at the end of June Wizna, July 3-4, Wąsosz, July 7, Radziłów, 10 July, in August (exact date) Łomża, around August 22, Tykocin, on 4 September. Also listed are "Jewish actions" in Zambrów and Borki.

Einsatzkomandos operated according to the same schema as in many other villages in the area from the Baltic Sea to the Black Sea, in present-day Lithuania, Belarus, Ukraine, and Moldova. In Polish occupied territories the anti-Semitic sentiment was strengthened and instigated by a Soviet occupation from September 1939 to June 1941, because in the eyes of many Poles they suspected the collaboration of Jews with the Soviets and even with the Germans.

Nazi command well knew these moods. Reinhard Heydrych, one of the commanders of the SS, wrote in his dispatches from 1 July 1941: "the Poles residing in these areas will be on the basis of their experience, anticommunists and anti-jewish. Recommend the use of sentiments appropriate to encourage Poles as "the initiating element to the massacres" [54.]

This order was also given to the Commander of the criminal *Einsatzkomando*-Schröttersburg, Schaper. According to witnesses he was “personally seen by a Jewess at least distantly from Jedwabne at about 15 kilometers in Radzilow and 30 kilometers away from Tykocin. All this was learned by judicial counsel Opitz from Israeli authorities. This was known from Tel Aviv report (REF. P. Ain. -0189) received by Bureau of investigation to the prosecution of Nazi crimes by Israeli police staff, drawn up in German on January 23, 1963, by the founder and promoting lawyer, Derschowitz. [55.]

D. **Court Conviction**

Despite his health issues, Schaper was sentenced to six years in jail as declared by the Court in Giessen in Hesse. The court ultimately said in 1976 that "the Gestapo" and four other members of the commando unit of the SS Zichenau-Schröttersburg, were guilty of "complicity in the murder of Poles and Jews." The main culprits were Nazi superiors, who released the man without respect to the laws and regulations. However, the defendants have yet to understand that "the provisions of criminal law for the Poles" (Polenstrafrecht), as well as repression of the Jews were a "moral collapse" and illegal. They operated from racial hatred, and "low motives". Schaper was sentenced to a six year prison term, but his attorney filed a review and the former SS Hauptsturmführer went free, because there was no danger of escape. The lawyer argued that Schaper cannot be accused of racial hatred, because he claimed that amongst his friends there are a few Jews. And besides, he only carried out orders. This argument allowed Schaper and his lawyer to win a Federal Court ruling in Karlsruhe. The judges considered that the Court in Giessen did not check sufficiently on the alleged "racial hatred", and passed it to another Court. The second process, however, never happened because the state of health of the then 68-year-old Schaper had deteriorated enough that, on the basis of a medical certificate, he could not participate in the hearings and Court Proceedings.During the process of Giessen it came to light that the Gestapo archives from the Zichenau-Schröttersburg were in Polish hands. When the Red Army in summer 1944, was gone west much faster than expected by Germany, one of the German storm troopers was given the task of destroying the files. According to the Superior’s request, he was ordered to load all on a truck, which, however, probably in a panic he may have abandoned in the forest. Only recently we found that files of the Gestapo are presumably in the archives of the Ministry of internal affairs in Warsaw. Only a fraction has been previously reviewed.

IPN found about these files and about Hermann Schaper in the German Court System. Despite that Schaper was subject of many investigations and trials in Germany, in IPN eyes his role, and IPN investigation in Murdering the Jews in Jedwabne area was at least slow and incomplete. Despite sending a researcher’s team to Germany, they accomplished little. The German documents like Heydrich June 29, 1941 issued order in which he recommended Einsatzgruppen, police and security services (i.e., SS and SD) to use local anti-Communist and anti-Jewish sentiments to purify the newly acquired land of Soviet Union: "The incentive to make the effort by anti-communist and anti-Jewish circles (Selbstreinigungsbestrebungen antikommunistischer oder antijüdischer Kreise ") the self-purification contained in a speech delivered by Heydrich in Berlin on June 17 1941, then in writing, expressed in orders to the heads of the four Einsatzgruppen, June 29, and included instructions for the higher SS and police commanders of July 2.1941 were not part of the IPN report . These speeches, legal instructions issued by Geman Ministers Schaper’s court documents, live interview with Schaper seemed not to be important to the IPN researchers, neither their personal presence near the murders’ sites, or th be in the presence of the original murder.

5.BARBAROSSA PLAN

The plan Barbarossa was well conceived before the German invasion against the Soviet Union, it was planned that the slaughter supposed to be methodical and more developed –according to Nazis – when the troupes become more radicalized on the battlefield.57. In that spirit Reinhardt Heydrich on June 17.1941 “verbally” ordered his subordinates as follows: The endeavors to conduct self-cleansing by anti-Communist or anti-Jewish circles in the newly occupied areas should be not be interfered with. On the contrary, they should be initiated without however leaving any traces (no German involvement shown). If necessary, they should be intensified and channeled in the proper direction without giving the “self-defense circles” the possibility of invoking any decrees or political promises.

Since for easily understandable reasons this form of operating is possible only at the initial stage of the military occupation, the groups and units of the Security Police and the Security Office, in cooperation with military commends, should endeavor to enter as fast as possible into the newly occupied territories, dispatching before them an initiation group (Vorkommando) to be able to arrange what is necessary. The leaders on such initiation groups should be only such member of the Security Police and Security Office who have an appropriate political sense. The creation of permanent (local) self-defense entities with central leadership is to be avoided for now. Instead local pogroms are to be incited in an organized way as has been outlined above. Not all always goes as planned. In the Eastern Borderlands according to Nazi police dispatches in the Wilno area, the Poles actively helped the Jews.58, what can be disputed according to the other documentsd presented in the archives.

It’s well a known German proverb; Ordnung muss sein. In that spirit Germans adhered to what was said by their superiors. They also assumed that the local individuals who proved themselves in the anti-Jewish and anti-Communist actions could be employed on the lowest level of the civilian administration and auxiliary police. The German military and police forces adhered to what was said, when they invaded the Soviet Union on June 22, 1941. German Minister Heydrich June 29, 1941 issued an order in which he recommended that Einsatzgruppen, police and security services (i.e., SS and SD) use local anti-Communist and anti-Jewish sentiments to purify the newly acquired land of the Soviet Union: "The incentive to make the effort by anti-communist and anti-Jewish circles ("Selbstreinigungsbestrebungen antikommunistischer oder antijüdischer Kreise") to self-purification is contained in a speech delivered Heydrich in Berlin on June 17, then in writing, expressed in orders to the heads of the four Einsatzgruppen, June 29, and included instructions for the higher SS and police commanders of July 2. 59.

It is sometimes stated, that the Nazi regime defined the war against the USSR as a conflict of mutually antagonistic ideologies. The ultimate aim of which was to destroy as Adolf Hitler put it the "Judeo-Bolshevik" system. However, because National Socialism conflated notions of ideological identity and racial-biological origin, the attack on the Soviet Union was not only a normal military offensive in which the sole objective was the destruction of the Red Army. The officers of the Wehrmacht, SS, and police were also determined to carry out a war against elements of the civilian population, and to eliminate Jews in the Soviet military as well as a political, administrative and police apparatus.

In fact a detailed exploration of SS activities in the region reveals that the outbreak of violence against Jews was directly related to policies that the SS implemented IMMEDIATELLY after the invasion and the targeted killing of Jewish men, or NKWD collaborators on June 25 1941 in just conquered Jedwabne. It was all well planned, on 3 March 1941; Hitler approved orders drawn up by the Armed Forces High Command to stipulate that one of the primary objectives was the elimination of the "Jewish-Bolshevik intelligentsia."60. SS and police units received similar instructions that described in still greater detail the segments of Soviet society should be liquidated like the functionaries in the upper, middle, and lower levels of the Communist Party. In particular political commissars attached to the Red Army, Jews in Party and state positions, saboteurs; propagandists; partisans; agitators; and the similar professions. They were prepared for the tasks by carrying even; specially prepared ledgers (*Fahndungslisten*) containing the names of specific individuals whose arrest was considered important.61.

When the invasion started, however, pragmatic concerns caused a further radicalization of German policy. As Jürgen Förster has noted, to Hitler and others in the Third Reich the "Jewish-Bolshevik intelligence" was the biological pillar to communism but it also formed the nucleus (*Keimzelle*) of potential opposition to German administration. As taking into account what was said, SS, police, and Wehrmacht treated the Jewish civilian population, as perceived enemies. In addition to the use of violence against Jews in reaction to civilian attacks, SS and Wehrmacht units also employed violence "preventively" against Jews. Klaus-Michael Mallmann concludes that because many Germans on the eastern front automatically assumed Jews were hostile, the SS and army resorted to mass shootings as a prophylactic measure to deter Jewish resistance. 62. Beginning in spring 1941, the negotiations started between SS Security Police chief Reinhardt Heyndrych and the army general quartermaster, Lieutenant General Eduard Wagner, several agreements were agreed upon delineating the security responsibilities of the SS and Wehrmacht in areas behind the battlefront. According to the agreement reached by Heydrych and Wagner on 26 March 1941, units composed of SS Security Police and men from the Security Service (SD) of the Nazi Party would be responsible for so-called "special tasks" in German army rear areas, including the use of "executive measures" (i.e., shootings) to combat "activities hostile to the state and Reich."63. Heydrich's Security Police and SD were combined into *Einsatzgruppen* (Operational Groups) and instructed to coordinate their activity with army security forces. Each *Einsatzgruppe* was comprised of several smaller *Einsatzkommandos* and *Sonderkommandos*, which could operate in the field autonomously and the unexpected war against the Soviets began.

The destruction of Soviet forces starting on June 22 1941 was precipitous and quick. They attacked Bialystok district simultaneously by the German Ninth Army in the north and the Fourth Army in the south. In the northwest, two regiments of the 87th Infantry Division, the 173rd and 187th Infantry Regiments, started attacking from East Prussia between Szczuczyn and Kolno immediately on 22 June 1941. After passing through Lomza, on 22 and Stawiski on 23 June, Radziłów and Jedwabne on 23 of June they went to Białystok.64. When by 27 June, at that date about 700-800 Jews were burned in the synagogue, where according to some Germans (drunken ones) the armed insurgents were hidden.

In short, upon the outbreak of the war between Nazi Germany and Soviet Union, Reinhardt Heydrych ordered his security forces to “cleanse” (it meant to kill) the border area (Lomza and its environs) many of the Jews and others left over by the Red Army. This task led to the formation of a additional Einsatzkommandos. He instructed Nebe to organize massacres in the Bezier Bialystok district, inspired by unorganized fleeing Soviets and NKWD collaborators. Nebe oriented his commanders including Birkner and others on their new duties on July 2 and 3 (34) but cautioned that the SS should leave “no trace” of its involvement in the murders65. This was enforced by presence of highest Officials in Bialystok and Lomza on June 30-to July 10 1941.64.

6.  **WHO MURDERD JEWS; JUNE 25 1941 JEDWABNE MURDER**

**A.Indirect and direct testimonies about June 25 1941 murders.65.**

The court proceedings about establishing the death certificates can give us some answers. When the Second Soviet Occupation started after 1944 the questions of ownership of the properties became important and, it was one of the most important to the incoming regime. They instituted The Central and District Liquidation Establishment (Glowna i Okregowa komisja likwidacyjna). The representatives of these Commissions ex Officio took part in the proceedings to establish the right of ownership; they have to voice objections.

To establish the ownership, in particular hereditary questions of persons perished in the war, it was usual to present death certificate, or to present the court document testifying the former.The procedure was spelled out by the Decree passed on September 26 1945 “the circumstances (of death) should be quasi probability” (the proof in these cases were the witness testimonies).66.

In Lomza archives, there are 14 cases to reward the properties’ ownership. Eleven of those are about verifying the deaths. There are nineteen Poles, who purchased the properties from Jews and wanted to be full owners of properties. And eleven Jews were part of the proceedings, who wanted to be the rightful owners of the properties left by their deceased family members. In order to become the owners, they have to prove, that the previous owners are not alive, or they rightfully inherited these properties. In many cases the only way was to go to the Court in Lomza and to have relatives’ death witnesses testify. The majority of witnesses spoke about ways people were murdered: “she was murdered by Germans”; Germans took all the Jews to the barn and burned them: twenty witnesses from 31 indicated Germens as perpetrators.67.

In these proceedings there are traces of a scandalous mechanism to reward the properties. It formed a criminal enterprise in Jedwabne and Bialystok, and Eliasz Gradowski (in 1947 he was 22 years old), and Samuel Farber were part of it. This was exposed by Jozef Gradowski- Eliasz’s first cousin. Allegations of Jozef Gradowski in dispute with Jakub Cytrynowicz are other shady business implications that Jedwabinien Jews were involved in after 1945. Most of the witnesses were ether pro forma, or their testimonies were very suspicious. Aleksander Wyrzykowski was the witness in the case of Piekarska and he said “Piekarska perished when all other Jews did. I don’t know her maiden name. In Jedwabne there is property consisting of a wooden home, wooden barn and three morgues (about 1 acre parcel M.B.). I worked there... I don’t know if the homes belonged to husband, or to wife. Who is Cytrynowicz I don’t know. I don’t know who the Plaintiff (Jozef Gradowski-M.B) is, because he was hiding before Germans. The house was built by Jankiel Piekarski. Piekarski told me that his wife was from the family Czapnicki”. (This is this same Wyrzykowski, who complained about a beating received from A K – Home army. In fact the beating was punishment for denunciation of Home Army Members to the Communist Authorities).

In this same case, another witness, a Jew by the name Chaim Sroszko (or Soroszko wrongly written) testified that “Germans burned Piekarski’s in August, but the year I don’t remember. Piekarska’s maiden name was Gradowska- the daughter of Lejba Gradowski.” Another witness in this same case stated that “Piekarski along with his wife Golda were burned by Germans. Plaintiff (Jozef Gradowski\_M.B.) had two sisters, who emmigrated to Canada before the War. I knew them well. I’m from Jedwabne. Piekarski’s sister was married to the Plaintiff’s brother, wife of Mejer, so she can’t be the Plaintiff’s sister. Jankiel Piekarski and Mejer Gradowski get married in my time. I was often at Piekarski’s house” .68. In this case the Court rejected Jozef Gradowski’s request .69.

But, after adjourning the session in September 9, 1947, in this case to verify the deaths of Golda, Jankiel, Chai Sory and Pesy Piekarski, the Court stated that they are dead on July 10 1941. This was declared despite that Golda Piekarski was not Jozef Gradowski’s sister, or Lejba Gradowski’s daughter. 70.On the motion of Jozef Gradowski arguing that the civil acts were perished, and based on the Stanislaw Olszewski’s testimony that the court declared the death of Bluma Gradowska, Jozef Gradowski added that his mother “was murdered by Germans in Jedwabne by burning along with other Jews from the town. At that time I was in Russia”.71.

The Court was aware of false witness’s testimonies and sometimes rejected requests, and did not rule in favor of the Plaintiffs. But the fraud was rampant according to the documents found in Archives of the Court files. Just to illustrate the extent of the malfeasance we can stay after the Krzysztof Persak case of Eliasz Gradowski, who sold the house of her alleged sister Chana Sztern. The fraud was evident: Chana Stern was born in 1896 and she was older than her mother born in 1905 and Chana was supposed to be older than her alleged brother by 28 years. Finally the Court passed the judgment in Przystrzelski’s favor about Chana’s death. 72.

In the case to officially recognize the death of Abram Kruk, Helena Chrzanowska, the granddaughter of the deceased presented the witness of Marian Zyluk and herself under the oath she testified that her grand father was son of Szlajzamen and Leia Cynowicz born in Przytuly on January 1, 1870. The court declared that Abram Kruk died in Jedwabne on July 10.1941.73.

In the case to verify the death of miller Zelnik Zdrojewicz on the request of his son Pejsach, the only witness was his first cousin Zelik Lewinski who said “With my own eyes I saw Zelik Zdrojewicz herded by Germans to the barn and later they ignited the barn and burned all the Jews inside”.78.Some of the witnesses did not mention who was the perpetrator in the cause of death. They stated “she perished during the war“ or “she perished with her entire family during the German occupation”, and Gedaly London received the property: house located on the parcel.75.In many communities, Jews conducted their own Civil Books containing Jewish births, marriages, deaths. Regarding Jedwabne, in each and every one of the fourteen Court sessions in Lomza passing judgment on death verifications, the witnesses spoke about Germans murdering the Jews. [76.] Definitely these decrees were not about the Massacre itself, but indirectly, with other documents can guide us to what really happened in Jedwabne from June 25 to July 10 1941 and after.

**B.) Complaint filed about June 25 Murder 1941 in Jedwabne: court documents**

1. In a complaint filed on March 31 1949, the Prosecutor stated that “on June 25 1941 in Jedwabne some persons facilitating the German Government, took part in the apprehension of about 1200 persons of Jewish origin, and these persons were then burned alive in Bronislaw Sleszynski’s barn.” 77.The accused were : Boleslaw Ramotowski born in Jedwabne , Czeslaw Lipinski born in Przytuly, Stanislaw Zejer, barn Jedwabne Wladyslaw Dabrowski born Jedwabne , Feliks Tarnacki born in Jedwabne, Jozef Chrzanowski born in Jedwabne, Roman Gorski born in Jedwabne Antoni Niebrzydowski born in Stawiski, Wladyslaw Miciura born in Radom, Jozef Zyluk born in Szczuczyn, Marian Zyluk born in Augustow ( Big farm), Jerzy Laudanski born in Jedwabne, Zygmunt Laudanski born in Jedwabne, Czeslaw Laudanski born in Jedwabne, Wincenty Goscicki born in Zamosc , Roman Zawadzki born in Stawiski, Jan Zawadzki born in Jedwabne, Franciszek Lojewski born in Jedwabne , Eugeniusz Sliwecki born in Jedwabne, Stanislaw Sielawa born in Jedwabne, Karol Bardon born in Cieszyn.

2.As a reason for indictment the Prosecutor cited (there were many reasons: Migdal Calka and his letter from Cuba, the search for the Piekarski’s and their death cases) they mentioned Szmul Wasserstejn’s written testimony where he mentioned perpetrators : Mieczyslaw i Waclaw Borowscy, Bronislaw Sleszynski, Karolak( mayor), Boleslaw Rogalski, Eugeniusz Kalinowski, Trzaska, Jerzy Tarnacki Michal, Laudanski (father), Jerzy Laudanski Juliusz Schmidt (Schmid).

The Jewish Historical Commission according to Szmul Wasserstejn made a statement regarding the murder of 25 June 1941. Borawski (Boroviuk) Wacek and his brother Mietek. 78.

3. The testimony of witness Stanislawa Sielawa (it was this one who wrote about grace for Stanislaw Lipinski, she was allegedly 20 years younger than him) .79. She saw Laudanski Czeslaw: “when the German occupiers came in 1941 to Jedwabne, the inhabitants of Jedwabne started murdering Jews, and they murdered about 1500.” She saw with her own eyes... Jerzy Laudanski, Kalinowski Jurek, and the Russians beat the Jew Elunia. (No, this happened on June 25 1941). She spoke about Jews burning her house.

Later she was called as witness during the hearing on May 16 1941.65. She stated in court that Laudanski shouted that Kalinowski and one Soviet beat Jews in the back room of her house. Czeslaw Laudanski was to weak to do anything; he had just come from jail. She denied that in her deposition she testified about Laudanski Jerz beating the Jews. 80. In the end, the Lomza Court convicted Karol Bardon with a death sentence, Jerzy Laudanski got 15 years in prison, Ramotowski Boleslaw, Miciura Wladyslaw, Laudanski Zygmunt, got 12 years each, Lipinski Czeslaw and Zejer Stanislaw got 10 years each, Dabrowski Wladyslaw, Tarnacki Feliks, Niebrzydowski Gorski Roman and Jozef Zyluk got 8 years each.

Found not guilty were Jankowski Aleksander, Chrzanowski Jozef, Jozef Zyluk, Marian Zyluk and Laudanski Czeslaw.

Finally the Supreme Court in Warsaw denied the request for clemency for Antoni Niebrzydowski, Zygmunt Laudanski, Wladyslaw Miciura Stanislaw Zajer, Czeslaw Lipinski, Wladyslaw Dabrowski .81,82.

In all, it showed 83 China Justice was applied in this case. Some of the reported perpetrators did not make it to the court proceedings, some died, and others were convicted, only later to be found not guilty. Some of those accused took part in the Massacre on July 10.1941. Some of the convicted were familiar with using arms, having newly changed their colors from Soviet red to German blue. What about the others? What kind of arms could they carry?

**7. Massacre on July 10.1941**

A.) War’s reality

War was the reality at that time: Due to **the curfew** some of those farmers did not leave Jedwabne on the market day – Wednesday, or did not leave early on Thursday may be to go to the Market Place in Radzilow about 16 km from Jedwabne. Another insurmountable obstacle was a total German (guards on the exits from Jedwabne) prohibition to leave Jedwabne and the future Massacre site.When researching every side of the Massacre, I found the oral and written exposes of Prof Perszak in which he spoke of the direct involvement in the Massacre on July 10 1941 by the inhabitants of Jedwabne. He stated “there was a period of two weeks during which the German authority was not yet established” and later he added that he “was aware of some German directives, but treated them as irrelevant to this Massacre.” These statement are contradictory and patently wrong according to the documents and facts on the ground by June 25.1941.

B. **Arms used on the site of Massacre July 10 1941. (70).**

In many testimonies and accounts about the Massacre July 10.1941 we heard that the farmers came in the morning of July 10 1941 (Thursday July 101941 ,Wednesday was a market day) to Jedwabne and took batons and something that looked like whippletrees, (singletrees- orczyks) to persecute and annihilate the Jews. But nobody paid attention to the unsuitability of whippletrees, AS WEAPONS to be used to commit the Massacre, or at least to be useful facilitators. This tool is essential to immobilize horse wagons and sine qua non part of the horse’s collar. Often, when the farmer worked on the fields, he broke off a whippletree branch, (singletree) from the farming equipment leaving it at the horse’s collar and went home for lunch riding the horse (not so comfortable but works).

This is common knowledge, that German Gendarmes and Gestapo were armed sufficiently to defend themselves as well as to kill others efficiently and quickly. If we go to the archeological research done on the premises in question, the bullets found in the barn came unquestionably direct from fire arms used by German Officers (parabellum according to prof. Andrzej Kola). Other arms possibly used were Russian and German in origin, some automatic and very efficient in killings.84.Who could have them on the site of the Massacre: Gendarmes (Polish or German origin) stationed and being in charge of the German order and representing German occupation in Jedwabne at that time, and other German “visitors” who did the job of “cleansing” and followed Henrich’s directive mentioned before. 85.

The question remains if the arms used by others who allegedly participated in the Massacre on July 10. 1941, were as efficient as the Germans .

J.T. Gross and other so called researchers suggest that the farmers, peasants, and others took part in the Massacre with their sticks, whippletrees, (singletree) and klonnicas ( klonnice- big sticks). We find these allegations in many witnesses’ testimonies, as well as IPN documents there is a talk about klonnice (strong batons –an easily removed part of the horse wagon preventing the touch of wooden board to the wheels of the horse wagon) and whippletrees, (singletree- orczyks).

For the fun of it, I asked many of the researchers investigating the Massacre of July 10 1941, if they knew what an “orczyk” (singletree) was, and if they knew its look and construction? Up to now, nobody gave me a correct answer. What is it? This is an essential part of the horse wagon, connecting the wagon to the horse’s harness, without it the wagon can’t be pulled. Usually this is about 3’ long, and about 2’’/3” in width. It has metal parts as two hangers on the opposite sides, and in the middle it has another hanger, which is attached to the wagon. Two other hangers are attached to the horse’s harness. Due to its construction it is hard to be disconnected from the harness of the horse and the wagon, and difficult to hold firmly. So as a weapon it is rather useless. For that matter a klonnica - a strong stick - is much better and easier to take up and wield, without harm to the wagon (there are four of these batons in the construction of the horse wagon). We had found that Karol Bardon testified about big sticks, or something like whippletrees, (singletree (orczykami) in their hands (84). Is this particular detail important in our research? Rather nobody paid attention to the unsuitability of the whippletrees which when taken out makes horse wagons immobilized. The reality was at that time: due to the curfew some of those farmers did not leave Jedwabne on the market day – Wednesday, or did not leave on Thursday to go to the Market Place in Radzilow about 16 km from Jedwabne( at least some of the marchlands and buyers of goods). An insurmountable obstacle was the German (guards on all the exit routes from Jedwabne) prohibition to leave Jedwabne and future environs of the Massacre site.It is conceivable that the IPN did not pay attention to such details. It was its first criminal investigation ad it botched this one badly and did not even consider all the available documents, archives, testimonies or other convictions passed on by the German court system.

Where is the proof that the IPN and its researchers bore at least partially the responsibility to establish the historical truth of the event, instead of merely the legal conviction?Was the IPN and its researchers pressured by outside forces, from Polish authorities, or by others? Is the Massacre of July 10. 1941 presented as a one sided story, or many aspects of different stories for certain circles, or has it also multiple aspects to the political circles?The IPN findings about Hermann Schaper in the German Court System were fragmentary and at least incomplete and flimsy at last. In the German court system Schaper was subject of many investigations and trails in Germany, in IPN eyes his role in murdering the Jews in Jedwabne area was at least slow and incomplete.

IPN’s misinformation and wrong statements, or suppositions against the facts and documents can be found in his own documents presented in Second volum “Around Jeddwabne”. In his researches about the Lomza Court sentences and judicial proceedings in Bialystok, or Warsaw he presumed as a fact accompli, that the preamble put by him needed not to be verified, or investigated. The Jedwabne “inhabitants’’ (who: new arrivals from outside like Karolak, Bardon, Sobuta, Zyluk, or representatives of German occupation newly engaged as Gendarmes like Godlewski, or Laudanski) participation in the Massacre was considered certain, despite the serious probable causes for doubt mentioned already. Professor Perszak examined and prepared many judicial documents without studying them carefully.7b.). SENTENCE; The Lomza Court (1948-1949) issued the following document: case number KSu 33/49: The Court declares:

a. **Karol Bardon is guilty of collaborating with Germans in** murdering the Jews on June 25.**1941.**

b) Jerzy Laudanski…there are other names following the convicted. The crime in Jedwabne (10 July 1941) was covered by the investigative proceedings in February 1948.

. The process was controlled and inspected by officers of Jewish origin employed by the Surety Office (UB) in Lomza. No one might release the results of the investigation when they were not prewritten.

Unfortunately on the contrary, after the completion of the investigation, before the Court, many of the defendants and witnesses testified. Due to the cruel methods, they were forced to make false confessions and admitting the guilt, which, the Court failed to take into account.

The first was Karol Bardon ( he was active in the soviet administration previously in Jedwabne as a militiaman ) ,Volksdeuche from Silezia who cooperated with Germans in the crime (as specified in the judgment: his action was considered to be non-coercive in characteristics, but he was sentenced to the death penalty. Bierut’s Act of grace changed this penalty to 15 years in prison. In his file there are cited testimonies: he carried a rifle and demanded from Niebrzydowski the kerosene to burn Sleszynski’s barn.

A guilty verdict was handed down to four other persons: [2a] [**George Laudanski who allegedly was**](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fmyslnarodowa.wordpress.com%2F2013%2F02%2F06%2Fjedwabne-ostatni-swiadek-jerzy-laudanski-apel-o-wsparcie-filmu-dokumentalnego-o-jedwabnem%2F%20\%20_top) an employee at the German military police in Jedwabne. His “work" consisted of shoe shiner to the German Gendarmes. Incidentally, the court found the testimonies of Elijah Gradowski, Abram Boruszczak and Szmul Wasersztejn ' accusing him of murder to be unreliable. **‘The testimony I declared was made under duress, because, I was beaten and mistreated, the facts of what really happened are not so; what I said was forced on me”** but despite all this he was sentenced to 15 years in prison.

[c] Zygmund Laudanski, and his brother (who at the hearing pleaded not guilty), was pegged by witnesses Borawska and Chrzanowska who said that the accused were forced by Germans to bring the Jews to the market, and then from there fled, in the process of leading Jews to the barn. “I have not seen 'Żyluk, Laudanski at the market”.

[d] Bolesław Ramotowski admitted that he watched the Jews to the market and to the leading of the Jews to the Sleszynski barn. Witnesses Grądzka and Jarnutowska said that Boleslaw Ramotowski has been at the market and was taken by the Germans. Boleslaw Ramotowski said: **“As far as the evidence goes, I was forced to report on other people, and I was beaten heavily”.**

[e] Miciura was allegedly an employee of the German post gendarmerie in Jedwabne at that time. He was handed 12 years in prison. The Court said: “Guilty due to his action on the behest of the Germans including holding three persons of Jewish nationality and to have brought them to the place of collection.”

[f] Stanislaw Zejer stated during the hearing that the Gestapo told him to lead two of the Jews, whom he initially took, but then dropped, and ran away home. Marian Rutkowski: **''I know that during the investigation Zejer was beaten and abused.'**). And he was sentenced to 10 years in prison.

[g] Czesław Lipinski at the hearing denied involvement in the crime. His witness was Rybicka, as Godlewski said, and the accused was taken away forcibly by Germans, Natalia Rybicka said: 'Józef Sielawa and the accused Czeslaw Lipinski were taken from houses by German gendarmes” as she saw it. Lipinski said that during the investigations: **“I was beaten very much**. **I've said yes, as they demanded from me.**” He was sentenced to 10 years in prison. Another Guilty verdict was handed to those, who acted to the detriment of the civilians of the Jewish nation by watching them on site, where they were ensemble on the market. The Court convicted the following 5 persons:

[f] Władysław Dąbrowski (at the court proceedings he pleaded not guilty) The accused testified that he did not want to go and he was slapped in the face by Germans and forced to follow. In the proceedings he testified to guard the Jews for two hours. At the court proceedings he said that **the content of the testimony during the pre-trial investigation has been forced on him.**

[g] Feliks Tarnacki, the accused pleaded guilty at the trial for guarding the Jews at the market for 15 minutes, after which he fled. The witnesses: Walczyński, Krystowczyk and Przestrzelski said that the accused at the time of the critis left Jedwabne by bicycle. In a later trial he was acquitted.

[i] Roman Gora (the accused pleaded guilty at trial to guard the Jews at the market for 15 minutes. Witnesses: Borawska and Mroczkowska have submitted their testimony that he has been beaten and that the Germans took the accused by force and with violence. Gora said during the trial, that he: “**was beaten very much and so I have spoken under the influence of pain**”.

[j] Anthony Niebrzydowski admitted only to bringing the Soviet-made kerosene to Bardon at his request.

[k] Joseph Zyluk at the court hearing he did not admit guilt and he explained that he took a Jew from the mill, and later released him along the way. At the time of the investigation he testified, “that the Jew ran away en route and he went home, and saw Jews being chased to the Sleszynski barn.” (Later he was acquitted). All of these five were condemned to 8 years in prison.

**C. Crying out deficiencies in the Court Decision**.a.The court in Lomza stated the following as reasons for such judgment : ''**in this murder the Germans took part by the dozens.** (Witness. J. Sokołowska) involved in this **were about 68 Gestapo** and the local population. This local population was pulled into **violence**. Jews were gathered on the square, where after many excesses, like bearing the monument to Lenin, they were taken to the cemetery, where many of them were shot in the Sleszynski barn, and where they were set on fire. The local population in this number (presented M.B.) and the defendants were taken to participate **in terror**. Violence was used by the Germans on the accused escapees on a small scale. The German’s critical arrival in Jedwabne and the fact that the Jews had to be pulled out of their homes were two main reasons for convictions. The Germans could not assemble the Jews due to the relatively small number of them.'' said the Court.

b. This Justification at last seems to be an unambiguous one and clear in admitting that the **Germans terrorized the Poles** and forced them to participate in the German **planned massacre**. In legal terms the judgment of their guilt and sentencing to long imprisonment is unacceptable, illegal, and that's exactly what the Court decreed.

c. The Defenders testify to the Court, and The court stated: '**Some of the defendants as their excuse informed this court that they were beaten, and it is therefore testimony filed under pressure**. Because many of the subjects were indicted at the same time, the public prosecution service and the testimony given here coincide with testimony in the U.B., therefore the submission of claim by the accuser’s testimony under pressure is to be rejected, and that's what was said in the U.B. This is again a violation of the fundamental principles of legal requirement that the uncertainty (and that almost all statements condemning the fact of forced testimony having been confirmed) settled in favor of the accused.

d. The statement of Szmul Wasersztejn was unbelievable in its testimonies (his written statement was full of inconsistencies, the original is lost, and there are different versions of this same document), as well as that of Henry Krystowczyk- the NKVD agent, who escaped early from Jedwabne, for fear of being executed and did not witness the massacre on July 10 1941. Evidence was given that the Jew Elijah Grądkowski (deported then to Russia) and Boruszczak (who was not a resident of Jedwabne) were not witnesses of the crime. Their information for the above reasons should be treated as supplemental evidence, assuming that the witnesses have only information about the accused, but not pretending to the massacre on July 10 1941. Unfortunately on the contrary, after the completion of the investigation, before the Court, many of the defendants and witnesses testified. Due to the cruel methods, forced confessions they were forced to make false confessions and admitting the guilt, which, the Court failed to take into account.

e.The District Court in Lomża considered this matter only on 16-17 May 1949. Just two days. In the quasi judicial process 22 people sat down, 12 of them were convicted for being participants and facilitated the Germans in killing of about 1200 people of Jewish nationality. Some of these twelve, in the process of Appeal were acquitted (two persons). The remaining defendants were acquitted later in coming years or spent more time in different jails.

**D. Karolak and Sobuta question**

**Nothing was said about the German collaborator Volksdeuche Marian Karolak** who was brought from Silesia and appointed by the Germans as mayor of Jedwabne. Similarly other people in the administration were also appointed as a German Board of Directors. First of all Marian Karolak and his people went on full cooperation with the Germans, being the main contractors of the German plan for the annihilation of the Jews from Jedwabne on July 10, 1941. This criminal and collaborator has not been found since 1949.

g. In this investigation, the court in Lomza did not accuse, or investigate other possible conspirators, like those who fled, or were murdered after the crime. The investigation **was carried out in 1948-1949 and the proceedings evolved in a manner requested by the Surety apparatus so as to indicate its purpose was to justify the fact that the Poles were the perpetrators of the crime in Jedwabne** regardless of the actual facts, or dates. It is clear that no effective effort to explain the German’s crime and to find an appropriate fix regarding the German responsibility was not carried out professionally. On the other hand, it is undeniable that it was a crime carried out by the Germans on Polish citizens of Jewish nationality. Still the question remains: Were they **convicted** for the acts committed on or before July 1941, or were some convicted for the Massacre that occurred on July 10, 1941 and the Murder on June 25, 1941. Who for what?

**F. Dates and colors uniforms confusion by the witnesses?**

Let’s take into consideration that the Prosecutors, witnesses, and participants (in the killings of Jews and communist Poles collaborating with Soviets) seven years after the murders were more credible in establishing the correct date of the murders (June25, July 10), than those questioned over sixty years after the tragedy. Neither prosecutors, nor personnel involved in this Court Judgment of 1949 objected, so they all agreed, except for Jozef Gradowski.85. Those who were killed in the first outburst of Polish anger, betrayal, and revenge, unconsciously followed the German hopes for “cleansing”: simply put, the Soviet NKWD and their Polish Commu‌nist sympathizers, and some other Jews, who did not have a chance to flee Jedwabne. Were they ideal targets for it? Against Perschak’s presumption,when the Germans entered Jedwabne on June 23, they temporarily set up a military command post there, according to their “Ordnung muss sein”, and directives from Henrych mentioned before. So first various units of the Wehrmacht simply streamed through the town. The soldiers abused and killed some (at last 7-10) Jews and sus‌pected Communists, and also robbed some Jewish property. After them, the Nazi police arrived most likely on June 24 and established a post at the drug store, a former NKVD headquarters. Allegedly they have some confidential lists and investigative data about the situation there. The remnants of the Soviet Militia were there. So they “hired” them at the spot, using them according to Henrych’s directives. This was the first permanent local institution of German power. The Nazi gendarmes restored “law and order” as they did elsewhere throughout the newly captured eastern territories in the summer of 1941. After that outburst of revenge on June 25, the settling of previous accounts, and old injuries real or imagined, the killings stopped. It could be conceived without any exaggeration that a relative calm came to the inhabitants of Jedwabne. The collaborators were punished, some fled. People started preparing themselves for the upcoming harvest.

The color of the uniforms worn by Germans and nevely hired gandaremes from Jedwabne inhabitants was never investigated throuely . Many witnesses spoke about “Blue” color of the uniforms worn by Germans. They were likely confused about nationality of the clothing worn (see Sielawa’s testimony, or Julia Sokolowska’s account and others).

**I. First Murder took place on June 25, 1941** [86.]

Jedwabne’s proximity to the frontier as agreed in the Ribbentrop-Molotow pact, assured immediate effects of the attack. A lot of local collaborators and their soviet supervisors, and the NKWD personnel along with the remnants of the Red Army fled the area in extreme haste. The fugitives form Jedwabne numbered in the hundreds. But the fate of the rest, who did not flee in time was rather grim. In addition the prisoners were freed in Lomza from the last deportation, now aborted as the destination to Siberia exacerbated the radicalization of their behavior. Consequently, what followed on June 24 and 25(Wednesday-market day in Jedwabne) in 1941 was some looting of homes or environs belonging to the fleeing Soviets and their sympathizers. The pillaging of state owned stores or cooperatives by other Poles had likely long been a fact of lifeenrage and betrayal against new “occupants” found by Poles returning from Lomza.As Tomasz Strzembosz stated that the peasants “murdered cruelly their own neighbors who collaborated, or were suspected of having had collaborated with NKWD in putting together a deportation list. Some of those killed were ethnic Poles alleged as being Comunist sympathizers, as well as unknown Russians. The names of the killed among others were Felix Choinski from Wizna, a few local Jewish militiamen NKWD (V.A. Shevelov and M.A. Kislow), Lewin, Jakob Katz a Jew who was beaten severely and denounced to the Germans, who shot him immediately. Czeslaw Krupniewski – militia commander who was beaten and later killed by Germans. The Germans executed about 30 communists on the days mentioned, including Ramotowski from Koniecki, and the Wisniewski brothers from Bartki. Other Soviet collaborators were severely beaten by the Germans. This vengeance ended quickly before the Wednesday evening’s end of June 25, 1941.

Let’s give a voice to Shmul Wasersztejn( acconted to him about Jedwabne murders by Gradowski) - his documents – based on the writings of J.T. Gross. He stated that with his own eyes, he saw the killing of three Jews. [87.] He mentioned the perpetrators: Karolak Borowiuk (a total of 16, though in other translation he mentioned 20).

Stanislawa Wisniewska the wife of a murdered husband indicated, that her husband was killed by Laudanski. Kalinowski he was killed along with three other Jews. After the slapping of her husband by Laudanski, the Germans killed all of them. [87.] Another witness said Boleslaw Ramotowski during a confrontation with Marian Zyluk was beaten on June 24 by Germans. The testimonies of Eliasz Gradowski did not make it to court, nor were they deemed believable. [88.] Stanislawa Sielawa the wife of the accused testified on Laudanski Kalinowski Jurek and the Russian. They beat up the Jew by the name of Elunia (maybe Eliasz Krawiecki? He was recuperating for two weeks). 89. Bronislawa Kalinowska testified that: after the arrival of the German occupiers, the people form Jedwabne started murdering Jews. [90.] **On January 1949 the Jewish Historic Commission from Bialystok stated that “On June 25 the bandits of Polish origin started the pogrom of Jews, as based on Szmul Wasersztejn’s account**.” [91.]The drowning of Basia Binstejn and Kubrzanska Chaja, was placed by Eliasz Gradowski’s account on June 25, 1941. This is controversial; it was probably on July 10, 1941. Eliasz Gradowski testified about the meager resistance: “they were defenseless, some covered with blood.” [92.] Julia Sokolowska indicated that she knew about Wisniewskis’s killing, and presumed that Jozeph Zyluk did not serve in the Gendarmerie, only his brother. The wrong person is in jail. 93.Joseph Gradowski testified in 1967 that Feliks Zyluk saved him from the Massacre, another time he said that Feliks Zyluk took him to the market. [94.] He also stated that “Germans executed Jewish Poles on July 10, 1941 and later he corrected the date as written by the court.” [95].The Procurators from the Lomza court proceedings mixed up the testimonies of Stanislawa Sielawa (she was talking about June 25) and the events on July 10, 1941. [96.] Or purposely Laudanski was charged for both crimes, as shown in some proceedings (see the Sielawa’s testimony against Laudanski, or Sobuta convictions overtourned).Karol Bardon in his testimony stated about his alleged good deeds on the date of June 25.1941. He saved a Soviet employee by the name Antonow (who was allegedly Ludanski’s accomplice in the murder of the young Jew, Lewin), and also helped two women wounded at Kotowo-Platz. These women were saved: one taken to the hospital in Lomza, and the other one cared for on the spot. And he said that he was witness of 6 persons being beaten (including Kupiecki- former militia man, the two Wisniewski’s, the bakery owner on the corner of the market and Przystrzelska, among others unknown to him). [97.] Later he mentioned a young man about 21-22 years old by the name of Lewin(Lewiuk). He was taken by Laudanski and then beaten and then killed by the Germans. According to the testimony of Marian Zyluk, on July 1, 1953, Kupiecki Czeslaw was killed immediately when Germans came to the town. [99.] Similar testimony was received from Boleslaw Ramotowski: immediately when the Germans came, they took him in the car and killed him outside Jedwabne. [98.]

Except for this killing there was no other slaughter of Jews in the period in question, unlike on Lithuanian, Ukrainian or Belarusian soil. The Poles did not collaborate with the Germans in Lithuania as they had expected us to do so.

A second German occupation started in the Jedwabne region. The cooling period was put in place partially by remaining elites, Catholic Church representatives, and by the underground. To illustrate this we can add that Second Lieutenant Bronislaw Skarzynski (Czerwiec) returned home from the Soviets, took command of the local underground and started teaching in the local elementary school. The remaining elite wanted to have as little as possible to deal with a second German occupation. Skarzynski recalled that: “there were about a dozen gendarmes in Jedwabne, who in order to have assistance in their rule, established a town administration” (100). From other sources we know that these collaborators, who headed the Jedwabne administration, came from a self-selected, non-elite group that had gained a stamp of approval from the Germans in town. It seemed that all was settled and calm under the circumstances of the occupying German force.

This could be unimaginable what happened on July 10 1941 in peace time circumstances. Assembled Jews on the market place killed in two batches. This massacre was a cold-blooded, systematic, well planned murder of Jews. By stretch of imagination, they could have been some Soviet collaborators , or generally considered as such, or just NKWD agents in particular, Soviet just sympathizers may be , left over of Soviets possible ,NKWD family members sure , plain distended Jewish shetel community members by their neighbors possible by some , or Jews, men and women who allegedly cheated their neighbors. With all this ifs and buts, it seems that, this Massacre was not revenge against Soviet collaborators as a wholesale approach. We should point out that some of the perpetrators may have disingenuously attempted to justify their participation in the massacre for themselves and for others as formally stated. Massacre of over 200 human beings in one place, at this same time by relatively small group of people may be mind boggling for many researchers, politicians, or ordinary people. Time of war and occupation can be a justification?

With the Communist rule in force, can court proceeding in Lomza give us some clues? The opinion of UB Investigator Bogdanowicz Zygmunt is significant when he wrote about convicted: Ramotowski or Gorski. His writings were testimony about the degree of understanding Polish language and court process. Boganowicz testified that “Ramotowski Boleslaw was loyal to the Jewish Population (Do ludnosci zydowskiej byl ustosunkowany lojalnie), but in the next sentence he said: he showed enemy attitude towards Jewish population (do zydowskiej ludnosci byl wrogo ustosunkowany (101). It’s impossible to look for any guidance in these proceedings. In all it’s showed the China Justice applied in this case.

**G.BLAMING POLES: THE Ordinary Poles in Jedwabne**

Some interesting facts should be mentioned, however about the Jedwabne’s inhabitants. As legend (or historical fact) has it, it was near Wizna or Łomża that St. Wojciech (Adalbert) suffered death as a martyr. The mother of the great Polish Cardinal Stefan Wyszyński, after whom a school in Jedwabne has been named, is buried in the Łomża cemetery. It said that in Wizna the famous Italian-born Queen Bona Sforza would have her castle and summer residence. She founded a church in the town and even built an underground passage between the castle and the church. The areas around Wizna were inaccessible but nevertheless served as a hunting ground for the royal entourage. Even the princes Radziwiłł fell in love with the forests on the banks of the Biebrza and wished to hunt there. The area had been known to merchants since “time immemorial”, since a trade route ran through the region. I shall add that many Roman coins have been found in Przytuły. If we wanted to peruse the history of the region, we would find mentions of noble levy (pospolite ruszenie) from 1446 (the documents are at the Polish Museum in Chicago). It is interesting to know that we find the same names of men fighting under King Władyslaw IV as we encounter in the area now. Documents reflecting the local petty nobility going to defend the Patria show that the local villages had the same names in times of Polish kings as they have now. In addition to the petty nobility there were also serfs and pretty large properties in Stawiski, Przytuły or Jedwabne, not to mention the lands of the Rzadiwiłłs. The March route of the Napoleonic armies moving against Russian Empire also led through Stawiski. Supposedly it was a beaten track for French and they came back by this same route beaten severely. The great idea of national independence was also not foreign to the locals. I have been told that my great ancestor (from my father on the mother side), Adam Konopka (probably educated in the Tsarist Army), was a general in Napoleon’s army and later found his way to the court of the British Queen. My great grandparents, who bore the name of Bagenski (my father also signed his name in this manner) also fought in the January Uprising 1864 and had to escape into the Prussian partition of Poland. After the defeat of the uprising the Tsar ordered the divide of to the peasants such estates as Sieburczyn on the Narew. The next “wave” of partitions would take place after World War I. And World War II in Jedwabne and Przytuly was another time to distribute farmable lands.

Contrary to appearances, we can speak of fairly advanced social stratification in this area. There was the clearly defined group of rich nobles, plenty of impoverished petty nobles, many peasants freed from serfdom in 1863. They did not “assimilate” with the farmers, peasants, or with the petty nobility. Finally, we also have enfranchised farm labourers, known as fornale (“carters”). This last group was much different from the other mentioned groups; they did not always know how to manage a farm and often sold off the plots granted to them. They would continue to work either for richer peasants, farmers or for nobles on their now reduced estates. This stratification was often held in contempt, either consciously or subconsciously, by the enfranchised peasantry or the petty nobility. Another group of the community was: the small town labourers who began to engage in trade, crafts or small-scale agriculture we gain a clearer picture of the social situation in this area. All these groups, subgroups and particulars we find in town of Jedwabne, on the Polish side.

**8. JEWISH ATTITUDES: Jewish shtetl, Polish town, Lomza region town.**

A. Shtetl

Now we must proceed to discuss the situation of our brothers of the Mosaic faith. According to some Jewish historians, Jews had to begin appeared from the sixteenth or seventeenth centuries in Jedwabne area. At the beginning of the twentieth century the towns in the area can already boast of being more than 50 percent Jewish population. The local Jews would mostly engage in trade and handicrafts. At the same time, like in Stawiski, the Jews had their own social organizations, schools, political parties and, obviously the synagogues. This Jewish presence in the area could not reflect any great persecution or an unfriendly attitude towards the Jews on the part of the local Polish Christian population. These people had inhabited the same land for centuries, they had their own niches and, although they were a separate ethnic group, it does not appear that the goal of Polish independence was totally alien to Jews. As Marek Jan Chodakiewicz noted (102), service in the army of a given state is the best gauge of identification with a given society. During World War II 5,000, or more Jews would serve in the Whole Polish Armed Forces. The inhabitants of the area finally regained the independence in 1918 during the World War I. They had witnessed Pilsudski’s victorious war with the Bolsheviks in 1920 (note 4. They were scared to death when communist influenced rowkoms were established in the environs of Jedwabne, and Bolsheviks Temporary Authorities were installed on 2-5 August 1920 in Bialystok). Independents and national ideas were not foreign to them. Roman Dmowski himself spent the last two years of his life in Drozdowo, several kilometres from Stawiski and Jedwabne. At the same time, the attitude towards Pilsudski’s regime, the “Sanacja”, was also friendly. The more enlightened inhabitants, the intelligentsia (the pharmacist, the priest, the doctor and the teachers) and even peasants took note of the rulers’ faults but, in general, there was much more distrust, and even enmity, towards the foes of Poland’s independence: Germany and Russia. The monument to Piłsudski, was erected in the Jedwabne in 1930 near the market place, it was mainly the sign of the pro-independence and patriotic worldview of the local population.

Jan Tomasz Gross presumably imposed known only to him the understanding of the term “community”. Was he?”The Destruction of the Jewish Community in Jedwabne”. In Polish edition he stated: Destruction’s History of the Jewish town (Historia zaglady zydowskiego miasteczka).These two terms do not converge or they can’t be used interchangeably. What about the Jews’ attitude in Jedwabne just before the World War II and their behaviour during the Soviets invasion of Poland on September 1939-June 1940?

When we sifted thru the documents according to Rabbi Hershel Baker the Jewish community at that time in Jedwabne was overwhelmingly religious, insular and rather traditional. They adhered to the Jewish rules of conduct they studying Torah and Malamud. Jews (103) they have cordial relations on the personal level with their Christian next door neighbours. Majority of them intermingled in the neighbourly, business relations. It is said that most of the Jews there adhered to the ancient tradition of Jewish separateness according to the concept of shtetl. And term shtetl has different meaning then little town. The attitudes and thought habits were the characteristics to learn about Jewish tradition. This supposes to be as an evident as are as evident as the street and market place and as the **yeshiva.** The picture of the Jew in shtelt includes his desire to examine, analyze and re-analyze, and to seek meanings behind meanings understood by ordinary people. The Jew in the shtetl supposed to adhere to divine implications and to take in mind his secondary consequences of his action. It includes also a dependence on deductive logic as a basis for practical conclusions and actions. The Jews of the shtetl spoke a [**Yiddish**](http://en.wikipedia.org/wiki/Yiddish%20\%20Yiddish), but they also had a unique rhetorical style, which rooted in traditions of the Talmud. The shtetl operates on a communal spirit where giving to the needy is not only admired, but expected and essential: The problems of those who need help are accepted as a responsibility of the community and of the individual. According to the Talmud’s teaching the most important things are: Torah, Service to God and human kindness to the members of shtelt and others like them. The existence of goyim was admitted and it was followed by Talmudic teachings about it.

In Jedwabne beside their Jewish shtelt , it was also other town belonged to others who owned the properties there ,craft’s places, their homes, houses big and small farmable soil around the town about 1600 hectares belonged to a Polish landowner. The other people participated in the communal live in Church, civic organizations politics, schooling, but they were goyim according to the Jewish tradition. The Jews on the other hand they owned the properties like Poles, they owned some houses, pig barns, barns, places of crafts. So far according to the records they owned only ¾ hectare of farmable land.

After the Independence was gained in 1918 and being witnesses of Bolsheviks- Polish war in 1920 Jedwabne inhabitants were overwhelmingly Polish origin and Roman Catholic. There was a Jewish community about 47 % of the entire Jedwabne population. There were some Germens as well as Byelorussians around. In the Jedwabne surrendered villages farming land was cultivated by petty gentry( szlachta zagrodowa) and peasants received their lands after divided gig land by car in 1963 as well after 1920-ties. There was at list silent mistrust between these two kinds of farmers.

Jews in Jedwabne they shared some common concerns like ravaged fires consuming Jewish and Polish properties. They had to endure this same weather excesses like freeze, drought or unexpected and ravaging storms. They also suffered similarly from 1930s Great Depression. Commerce and little manufacture were mostly in Jewish hands. They owned before WWII two mills, lumberyard and power generating plant. Most of the stores were in the Jewish hands, there were only one Polish owned drug store and three general stores. There were favorable conditions to the business. Every Wednesday score of people came to the Market Day buyers and sellers as far as from Lomza and Grajewo. Market Day was not only a commercial event to was also social event PO [the meet each other, exchanged the latest news, hearsays, gossips, latest rumors and the trends in business. It was separateness however between Polish and Jewish marchlands’. Mostly Jews were farm product, or live inventory buyers. A few Polish buyers entered to the market too. Some time it was a fierce price competition, but never cause to the violence. According to Marta Kurkowska-Budzan born in Jedwabne in 1948, Jewish butcher and the Polish one, they sheared this same cold storage (104). Outside of the commercial relations both communities led their separate lives. Occasionally there was social contact like common dances, or reciproque visits to the neighbors, Jewish women Kanowicz and Stolarska were friends with Karwowska. When fire broke out in the Jewish owned mill Poles and Jews participated in the rescue operation (105). But some co-existence no assimilation conflicts were present, despite that Jewish children teach Polis one the Jewish songs. This was also visible at the level of social relations between the local Jewish and Polish elites.

In 1930, when Marshal Pilsudski monument was unveiled in town to the delight of his followers, Jews were also sympathetic to him too. At list once, it was possible to diffuse dangerous situation when the Jewish woman was killed and it was followed by alleged revenge killing of a Pole. Even according to J.T.Gross that “neighborly contacts were frequent. Each side treated the other with aloofness and caution” (106). Had been in all, there was no open conflict between the two communities, and any reason up to now. And Hitler invaded Poland on September 1 .1939 keeping in his packet Ribbentrop-Molotov Pact from August 23 1939, with paragraphs dividing Poland second time.

B.Soviet occupation

Soviets came to Jedwabne on September 23- 27 1939 .The Second occupiers destroyed Polish State institutions and installed their own. The only there Poles Communists were part of a new regime. The rest were the local Jews in number exceeding 18 plus 40 registered later on, not counting 130 NKWD agents( on June 22.1941 about 100 collaborators mostly Jewish left Jedwabne). In addition Soviet occupiers sent some Soviet officials about 80 from Belorussian origin, 29 Russian and 4 Polish origins. (107).

So it is rather highly contested to say that: The power in the town (JedwabneM.B.) And its environs was firmly in the hands of Soviet officials mostly of Slavic origin” (108) It was rather in the Soviets hands inspired and filed by Jews.

Soviets had been complained in their rapport that “Hard times to hire Poles, they are only Jews they have. (109) “The Jews have supported us and only they have been visible at all times. (110). were the Jewish-Polish relations as uneventful as claimed by Rabbi Baker originally from Jedwabne.

It seems that Soviet s played the cart Divide ET Impera-they tried to antagonize these two communities and the Jews seemed to be willing and become conscious material for it. Still the question on NKWD members and collaborator is hidden in the Soviets archives , but it’s safe to say according to professor Jacewicz’s research that about 3,2 of Jewish population participated in the overt Soviet collaboration ,but only 0.34 of Poles took part in it. It’s worth to remainder that the overt collaborators were not automatically agents of the secret police. The last ones by nature were the collaborators and they were mostly of Jewish origin. If we take into consideration that about 300 people from Jedwabne were sent to Siberia and only 9 Jews sheared their faith- some sent as convinced for simple crimes. The statistic is self proclaiming. After all anti-communists Poles Christian or not (we have Tatar communities assimilated Byelorussians, or Germans for that matter) hated the Soviet flunkeys (cringers) and collaborators no matter their ethnicity. Where are than Jews so called co farmers, or co caretakers of the Jedwabne as claimed by President Kwaskiewski’s speech, or inscription on the Jedwabne Monument? (110).

Its worth to remind about the arguments of Aleksander Smolar was stated that:” War and after war experiences are consolidating patriotic legal binding antyJewish sentiments”. (111). According to Andrzej Zbikowski, Smolar indicated exactly the controversial borders for Polish and Jewish memories as subject to investigate. The War World II experiences are first should be to consider. And according to Zebrowski, IPN in its investigation, they took historical approach to conduct the crime investigation. The image received due to this approach was bleared difficult to interpret (113). He admitted also, that financial rewards, or avenge were not the ultimate cause of the Massacre (What was it?). And Andrzej Zbikowski mentioned as an ultimate cause: the diffusion of the “Jewish treason” stereotype probably prevalent in the concerned area. ( 112).

And later he tried to be “bipolar” and to objectify: the Jewish and Polish narratives documented only in Underground Polish State rapports. He explained that the Jewish population acted under situation’s pressure but not under individual motives and social hierarchy. He paid attention to the strategies of survival and accommodation, when Jews were convinced that the changes are going to be permanent and as an ultimate goal will be total (Poland’s) unification with the Soviet Empire. (114). Purposely Zbikowski avoided the question of collaboration as integral part of survival and accommodation. He was struggled with the tribal allegiance of the historians, who identify themselves with the tribe and the harms and wrongs of “ours”: is more painful that this same of “theirs”. And further to justify Jewish treason he allegedly presumed that Poles requested more patriotism from Jews that form Byelorussians, Ukrainians, or Lithuanians. (Not to consider their particular interests in arguing for their own statehood).

At the end for him question if the Jews betrayed Polish State is irrelevant and is not worth further discussion. (115), as stated before.

The Question of collaboration and treason were accentuated and came to researchers light due to the German and Soviet occupations. Now term collaboration is used to describe each and every form of collaboration between occupiers and occupied. But this is not sufficient to describe differentiation in the motives, grades and harmfulness of the action undertaken. The collaboration with the occupiers in order to maintain necessary institutions and populace’s protection as far as possible it’s called cooperation. (116). this kind of cooperation did exist in Jedwabne between Soviets and overwhelmingly Jewish field administration represented only Soviets’ interest. This survival was not to extend the chances of life, but rather to annihilate” others” for Soviets it meant Poles. Treason was an ultimate reason, why Poles were bystanders and covertly satisfied from the Massacre on July 10.1941. Were the Jews neighbors in the sociological sense? No. where they assimilated? No. Jewish treason should be the departure point to describe causes of Jedwabne Massacre, not the stop point treated as irrelevant. (117).

The degree of their assimilation or separatism is another question. The question of Jewish identification, their assimilation and patriotism in light of the Polish drive for independence was being researched. Among others, Kevin McDonald is a pioneer in this field. Andrzej Zbikowski neglected the question as irrelevant to the Massacre July 10 1941. It has to be said that the Jewish population, in general, stood aloof from the movements whose goal it was to fight and protect Poland’s independence (118). In fact, most supported those socialist currents favouring communist ideas.

As the historical sources show, there was only one ethnically-Polish communist in Jedwabne; all the others were of Jewish descent. This allows us to argue that the local Poles did not necessarily see the Jews in Jedwabne as a different “race”, but as political opponents with different views, who incidentally, happened to be Jewish without any care for Polish independence’s fight. If there were conflicts or disagreements, they were usually of a political, economic, not necessarily of the ethnic nature.

Thus, if we take into account the deeply-rooted Polish attachment to independence and the general indifference of the Jewish population towards this goal our image of Polish and Jewish behaviour during World War II will be clearer. The great hostility on the part of the Catholic population towards the communist ideology was a source of enmity towards booth: the Polish communists and Jewish communists. The Lenin’s statue erection instead of Pilsudski’s monument was an ultimate travesty for Christian Poles in Jedwabne.

Considering the conflict in terms of political struggle and the opinion of Catholic religion we are helped to understand certain Polish actions in the events that fallowed second German occupation after June 22 invasion against Soviets.

We must also note that back then moral behaviour was controlled by public opinion which either approved or condemned moral stances. Honesty, survival, the love of liberty or independence were often considered as very important in the minds of individuals and held in high esteem by public opinion. Alcoholism, stealing, cheating were frowned upon and the moral authority and pronouncements of the clergy were very important in this matter. In Jedwabne area, being criticized from the pulpit was often a greater punishment than the prison. Honour and respect for the private property of others were very important commandments rubbed in from the crib and it was strictly enforced. Thieves were looked down upon by society and did not hold any respect. For these inhabitants of Jedwabne and its environs somebody else property was seen as a moral value. We also note that both the Polish and Jewish populations (the latter being slightly richer) did not belong to the wealthiest in Jedwabne. This gives us even clearer picture emerges for booth segments of the population. Honour and respect for the private property of others were very important commandments rubbed in from the crib and were strictly enforced. Thieves were looked down upon by society and respect for someone else’s property was a moral value. This introduction, however general, was intended to help understand the crimes and actions of those either calling themselves “Poles” or being called “Poles” by others. In order to bring to a close these introductory comments I would like to introduce the following working hypothesis: sometimes a supposed victim can be become a criminal or a supposed criminal can become a victim. This is possible during extraordinary circumstances, such as wartime or during ethnic or racial conflicts. When a man’s existence is under great threat, he can commit acts aiming at self-preservation or the avoidance of destruction, but without properly taking into account the self-preservation instincts of others. Having read almost everything on the tragic massacre in Jedwabne I would now like to address some prevailing myths about the locality. This gives us even clearer picture which emerges for booth segments of the population.

Inhabitants of JEDWABNE, at the time of Massacre July 10, were as normal as everybody else struggling to survive just recent Soviet occupation and now German terror and occupation. So called moral authorities like Cardinal Glemp in his speech, he characterized them as bunch of abnormal people, who should be a subject of special scientific research. (119). In reality they did not have specific character qualities outside normal and accepted on that time. 121.

C. Jewish attitudes toward Germans

Some of the Jews tried Karol Bardon’s transformation: yesterday Soviet militia man, today German Gendarme. Some joined the Jewish underground. But we don’t have any information about it in the written documents. So panic, insecurity probably was prevalent in the Jewish inhabitants of Jedwabne before Massacre July 10. 1941(120). ( There is no known documents at thistime about the hipothesis about NKWD collaborators, who wanted to pay ransom to the Germans inJedwabne in order to save Jews and avoid the massacre. The role of Waldemar Warcholl a head for these operations is unknown and can be investigated. This is obscure question and outside of the scope of this researcher in this endeavor). They did not find second employment in the German hiring (121). For sure not any of them, they were perpetrators in July 10 1941 Massacre. Some they were saved and survived after Murder on June 25 1941 and Massacre of July 10 they found their ways to survive in ghetto established by Germans at the Stary Rynek (Old market) in Jedwabne. But, we should try to identify the perpetrators of the Massacre happened on July 10.1941, discover the dynamics of the massacre, and learn about the subsequent fate of the Jewish survivors (or even establish their approximate number saved after both murders. This is going to be done later, when speaking about Jews saved numbers).

Next, we should determine whether the selective witness accounts used by some scholars until quite recently are the only sources available to study the crime. Then, to distinguish judiciously between the reliability of different and differing accounts from each other, it should studied  the circumstances under which witness testimonies were gathered. Last but not least, we should analyze the motives for the crime. Note14. Therefore, to test the validity of other scholarly opinions about the massacre, many unsubstantiated, we shall continue a chronological discussion of the story of Jedwabne, focusing on those aspects that are indispensable to examine the crime, no matter how remotely related they are to the massacre of the Jews.

**9. Socio-economic Conditions in Jedwabne after Massacre July 10 194 1(121)**

In other words, currently we should be looking at several major factors existed before during and after the Massacre. First, what happened in the little town between the quick retreat of the Soviets in June and the massacre of the Jews in June, July 1941? What took place ,when the Nazis established themselves firmly in the locality at the end of June 1941, to January 1945, when the area was once again occupied by the Red Army? What was the situation in Jedwabne between January 1945 and the trial of the massacre suspects in May 1948-49? We shall recognize that the Jedwabiniens suffered horrendously from the terror of the occupiers. Although they were spared of extermination by the Nazis, the persecution of the locals continued by Germans killings, terror was common accuracy , excessive contingents of food and farmers products taken by force. This was this same after 1944, when the Soviets and their Polish Communist proxies came to power in Jedwabne area. As mentioned, the Soviets retreated on June 22 and 23, 1941. When the Germans entered Jedwabne on June 23, they temporarily set up a military command post there in place where used to be NKWD headquarters.

Then, later , after the Massacre July 10, having tortured and interrogated them for a few weeks, the Germans executed a batch of 20 Communist collaborators, again almost all of them ethnic Poles, in the nearby Przestrzele forest on July 20. 1941. A few days earlier the Germans killed four Polish thugs, undoubtedly active participants in the round­up and mass murder of the Jews, for robbing Jewish and Polish property, but not to delivered to Germans and keeping it for themselves. This could be intended to calm the remnants of the Jewish population and show the locals “Nazi justice.”Next, the Nazis dealt with Jewish property. Undoubtedly, at first, they turned a blind eye as the locals looted some items following the massacre. Soon, however, the Germans ordered the Poles to bring all movable Jewish property, including furniture, household appliances, various tools, and clothes to the city hall. Later, the goods were transported out of Jedwabne as the war booty. (122). Next, the Nazis redistributed some Jewish real estate. A few Poles paid for it but, more frequently, the poor were allowed to move into Jewish houses and pay the rent to their new landlord: The Third Reich became specifically the town as commissary administration of the Jewish properties. According to Bronislaw Skarzynski, after the murder of the Jews, their property was looted by the Germans, robbing whatever they liked, and the rest [was taken] by some of the [Polish] inhabitants. Jewish apartments were occupied by the Poles who lived before in basements or were crowded in a small living quarters. The Germans as new owners sold to the peasants a few houses belonged before to the Jews , other to be dismantled for building material. The Germans established and solidified their power in the area. Jedwabne became the seat or township (Gemeinde), county of Lomza the Bialystok region (Bezirk Bialystok). To complement their tools of power, they designed also a civilian power structure where a few German leaders supervised an ethnically Polish administration.

Simultaneously with the restoration of "law and order" and Ordnung muss sein, most likely already by June 25, 1941, the Nazi policemen appointed, a new mayor, Marian Karolak Volksdeuche , Karol Bardon Volksdeuche too, became primus inter pares in the Gendarmerie and a few of his associates who were ordered to establish a town administration and they took control of a civil guard. Jedwabne had a commissary administration and not an elected town council, as Gross believed the new authorities, Karolak and his associates were elected by populace of Jedwabne. He considered him to have been the driving force behind the massacre of the local Jews. But these officials were rather the figureheads. Probably by the middle of July at the latest (if not earlier) the German Amtskomissar Herbert Zimmermann arrived in Jedwabne along with his co­worker Krawietz. The former supervised the town administration and the latter managed the landed estate. Zimmermann and Krawietz favored local ethnic Germans (Volksdeutsches) as their closest collaborators. According to a Polish witness, "mostly those people who boasted of having German ancestors were co-opted into the administration" during the new occupation. Those who spoke German were obviously privileged, and the Nazis tried to take advantage of their presence to solidify their rule. Another group the Nazis elicited support from was the descendants of the German immigrants who settled in the area in the nineteenth century. They usually spoke no German but their "blood line" was redeemable from the Nazi, point of view. Therefore they were granted privileges in employment, education, and supplies. Reportedly, some of them, including Julian and Edward Szmidt and Antoni Lewandowski, could participate in the massacre of the Jews on July 10.In 1941 Lewandowski was appointed mayor of Jedwabne. Soon after he signed the Volksliste and was officially granted German citizenship.

Nonetheless, there were also enough ethnic Polish collaborators, some willing and others not, and passive participants in the Nazi system who found employment in the town and village administration. Only some of them had been pre­war Polish government officials and members of the underground during the Soviet occupation. Some of those remaining had two identities: as minor bureaucrats in the German occupation system and anti­Nazi resistance members, including for example the town secretary of Jedwabne, Piotr Kulesza, and two Polish auxiliary policemen, Jan Koscielecki and Zbigniew Prochnicki.? Nonetheless, the phenomenon of bureaucrats­cum­resistors occurred only on a limited scale in Jedwabne since most of the old elite had been eliminated by the Soviets.

Thus, people like the mayor Karolak Volksdeuche and the Volksdeutsche Bardon were perceived by many as German figure heads. It was obvious to all that the true ruler of Jedwabne was the German head of the local Nazi gendarmerie post, Heinz Bitmann, who commanded about ten German gendarmes and 7 auxiliary policemen (Schutz­manner) consisting of local ethnic Germans and Poles. Reportedly Sicherheitspolizeifuhrer Radtke operated in Jedwabne but no other details are available. If true, he may have been in charge of the political and criminal police cell (Sipo­, SD­ und Kripostelle).

On the other side of the power spectrum, on the moral plane the Polish population looked up to Father Jozef Keblinski. Following Father Szumowski's arrest in 1940, the vicar took over the parson's duties, as administrator of the parish, and tended the flock in Jedwabne until August 1945. The priest occasionally served as an interpreter as he knew German. He was also involved with the independendist underground .Thus, during the German rule, the Catholic Church and the priest continued to occupy the traditional post of spiritual and (indirectly) some political influence.

The remaining Jews ( about 100 or more ) of Jedwabne did not have any leadership or infrastructure, since their institutions were destroyed by the Soviets and practically all of their leaders perished on July 10, 1941. It is possible however that the Nazis appointed the only surviving community leader of some stature, Israel Gradowski, to head the Jewish Council (Juden‌rat). (123). Further, significantly, it appears that in addition to Gradowski scores of local Jews managed to save themselves from death, if only temporarily. Some had hidden with their Polish neighbors. Others ran away, finding refuge in other towns. According to Rivka Fogel and other sources, about 100­125 Jews survived the massacre and returned to live in Jedwabne, where an open ghetto was established near the Old Market . A few of the survivors remained with their Polish friends, including Szmul Wasersztejn, who for a while successful in the black market trade in defiance of Nazi decrees. The Germans even allowed hiring out some Jews to the local peasants to help them with the farm work. The laborers were given food but their salaries were surrendered to the Nazis. In November 1942 the Jews who remained in Jedwabne were, transferred either to the Lomza ghetto or to the transit camp in Zambrow; some were killed in local executions, but the bulk of the Jews were gassed in Treblinka.

Very few managed to run away again and hide. Among them was Jakub Pecynowicz. A small number of the survivors of the Jedwabne massacre, including Izrael Gradowski, Szmul Wasersztejn, and Men‌achem Finkielsztejn, hid with their Christian friends, the Karwowskis, Chrzanowskis ,Wyrzykowskis, and others. And so did the Lewin family of Wizna who fled the massacre in Jedwabne, hide with Polish peasants, Wincenty Dobkowski and his family, in Zanklewo until 1945, and survived the war.

Far more Poles assisted Jewish fugitives, both neighbors and strangers, on occasional basis. Such charitable individuals included Franciszek and Teodor Lusinski, Trzaska as well as Czeslaw Laudanski. According to Bernadeta Waszkielewicz, Ruhla Ofnagiel fled the Warsaw ghetto and found shelter first in Minsk Mazowiecki and then in Poreby Lesne, Gleboczyca, and other villages in the area. She became "Anna Nozykiewicz, nee Piechota, born in 1923 in Jedwabne." False documents were supplied to her most likely by the Jedwabne’s priest. Others like, Stanislaw Ramotowski managed to save Rachela (Marianna) Finkelsztejn (whom he later married). As a result the Nazis caught and killed six members of the Finkelsztejn clan, who were not baptized in Radzilow. Some other Finkelsteins were saved and immigrated to Israel.

Finally, a number of local Poles died for assisting Jews. According to Antoni Nadara, the Germans allegedly shot a Polish family and sixteen Jews hiding on their farmstead near Jedwabne. The Nazis also executed twenty-seven Polish Christians in Wnory­Grady for periodically feeding Jewish fugitives. Thus, rescue efforts were seriously limited by the Nazi terror. (124). On the other hand, the impetus to inform on Jews and their rescuers was somewhat mitigated because of fear of reprisals from the Jews. According to the memorial book of Jedwabne, "Jews hiding in the area found one another and formed an underground organization. When they heard of Poles who had reported Jews to the Gestapo, they set fire to the homes of the informers."83. While the Nazis attempted to exterminate all the Jews of Jedwabne, they also continued the Soviet policy of annihilating the Polish Christian elite.

Like in the Soviet case, this was not a consistent policy of extermination but of multiple acts of targeted random terror. This particular facet of terror was based upon punishing those deemed responsible either directly or indirectly for Anti­Nazi attitudes and being too slow to give the contingents to the Germans. Already in the summer of 1941 the teacher Jaworski was executed for, the illegal possession of a radio. The teacher Henryk Pytluk of Burzyn was shot for an unknown reason. For defying the Germans , the town secretary of Jedwabne Piotr Kulesza was sent to the Majdanek concentration camp, where he perished on October 13, 1943. The elementary school principal Wladyslaw Dybkowski of Romany near Przytuly and the teacher Jan Abramowicz of Wierciszewo near Wizna were seized and incarcerated at the concentration camp in Gross Rosen. In addition to approximately 20 members of the local elite who were killed, probably as many as 800 hostages, mostly out­of­area Poles brought in from Lomza, were executed in the nearby forest of Jeziorko. An estimated 80 of the locals were thrown into Nazi jails and concentration camps.

Further, from the start the Nazis exploited the Polish population economically to the point of pushing most to the brink of starvation taking the agricultural products including live animals. Moreover, after their Jewish slaves were exterminated in the Holocaust, the Nazis pressed thousands of local Poles into forced labor and sent hundreds of them to work in the Reich. Beating and abuse by the Germans became routine in Jedwabne as well as in the surrounding village ( My father was beat up by gendarme Kolasko) and our dog was killed by him as being stronger that Kolasko’s. Another example, the gendarme Karol Bardon extorted money, food, and alcohol from at least one peasant woman with false promises of freeing her husband. Bardon himself had arrested this poor man and sent him to a concentration camp, where the man died. In another instance, while apprehending a peasant, Burdon casually shot his little son. Constantly, the Nazi police searched for fugitive Poles, Jews, and Soviets. They summarily killed a number of locals. More horrifically, the Germans "pacified" the centers of insurgency and insubordination by burning parts of the villages of Boguszki, Rostki, and Jeziorko and killing some of their inhabitants. On December 31, 1944, the occupiers shot and burned 41 peasants alive in nearby Nieslawice for having sheltered a Wehrmacht deserter. Occasionally, the Nazis made no pretence of punishing the Poles for resistance but simply killed them as being suspected to the partisan activities.

They killed unproductive members of the community as was the case of ‘the estate of Pienki Borowe near Jedwabne where, in July 1942, the gendarmerie raided the local retirement shelter. Germens arrested approximately 60 senior citizens who were subsequently shot in the forest near Jeziorko. The crime was perpetrated for no apparent reason at all other than to eliminate the need to feed the elderly out of the state coffers. Thus, approximately 100 local Poles were killed in Jedwabne and in the outlying villages; Hundreds of Christian’s Poles were sent to labor and concentration camps, where approximately 120 died. Altogether, at least 220 Christian Poles, or an estimated 5% of the pre­war Christian population, of the town and parish of Jed‌wabne alone perished at the hands of the Germans between June 1941 and January 1945.

Finally, the Nazi policy of extermination and exploitation, small number of enforcers led to the breakdown of law and order. There was no security in the countryside, where fugitives, bandits, and various partisans roomed around , fighting with each other , or trying to survive often attacking Polish peasants to secure supplies, thus clashing with the independents underground that protected Polish villages. Due to the war fighting, about 10 percent of the town of Jedwabne was destroyed. Some 50 properties were seriously damaged, 13 out of 38 villages were destroyed completely nearby. Out of 532 farmsteads affected, 232 were completely annihilated. Most of the damage occurred as the front was rolling through the area. This crucial background is indispensable to understand why the Poles, including the real and alleged perpetrators of anti­Jewish violence, also considered themselves victims of the Second World War.

It seems that the locals reacted to Nazi terror by accommodating and resisting. Most people opposed the Nazis spontaneously in an unorganized manner by sabotaging their orders. However, some joined the already robust underground that survived the Soviet rule. At times, members of the underground also spearheaded the spontaneous resistance. For example, Helena Rojkowska, Aleksandra Piotrowska, Maria Gosiewska, Edmund Przestrzelski, and Father Jozef Keblinski were only five out of at least 16 teachers that provided illegal instruction to about 200 children in Jedwabne and its environs. These intrepid secret educators enjoyed the protection of a vast Polish independents conspiracy: the Polish Underground State, which consisted of all Polish political orientations except the Communists. In Jedwabne cell of Home Army was commanded by Second Lieutenant Bron‌islaw Skarzynski ("Czerwiec"), a teacher of the local elementary school, who had survived his earlier incarceration by the Soviets. Together with its Drozdowo counterpart, the Jedwabne cell was subordinated to the Wizna area (rejon) of the Lomza circuit (obwod) of the AK. Meanwhile, by the beginning of 1942, most of the "Endeks" (Nationalists) had separated themselves from Pilsudskite control and formed their own group. In December 1943, the local cell of the Endek National Military Organization (Narodowa Organizacja Wojskowa ­ NOW) joined the National Armed Forces (Narodowe Sily Zbrojne ­ NSZ). The latter, in turn, subordinated themselves to the AK only in September 1944. Thus, the Polish Underground State in Jedwabne had a distinctly right­wing slant and lacked any left­wing competition either within (populists) or without (Communists) the independents camp.

Jedwabne itself was not a guerrilla stronghold. However, it was an important supply depot for the partisans. The town's clandestine cell shared its food and men with the AK and NSZ units fighting in the countryside. According to Teodor Lusinski, at least once the secret Polish fighters of Jedwabne undertook a lengthy supply journey to provide the means of sustenance to friendly partisans, including Jews. In the town and its environs, the armed resistance was kept to a minimum, although a few German policemen and some Polish collaborators were assassinated. A limited number of spectacular underground actions took place but none of them in Jedwabne itself. On April 25, 1943, Captain (later Major) Jan Tabortowski ("Bruzda") of the AK liberated approximately 10 prisoners, including Czeslaw Golebiowski ("Zyla"), from the town jail in Wizna. Beginning in the spring of 1943, a clandestine cadet offi­cer school based upon the NSZ unit of Lieutenant Eugeniusz Kozlowski ("Biebrza") operated in the area. The cadets occasionally disrupted German communications, raided for supplies, ambushed small police detachments, and freed prisoners. For example, on June 14, 1944, the NSZ unit of Captain Antoni Kozlowski ("Bialy") freed 19 political prisoners from a Gestapo convoy near Cydzyn. But most partisan fighting took place away from Jedwabne. In the north, the independentists operated as far away as East Prussia. The aim was vengeance for Nazi pacifications in Poland. Beginning in summer 1943, the local NSZ unit of Lieutenant "Biebrza" and the NSZ unit of Sergeant Antoni Zdunczyk ("0lowek") sabotaged, raided, and destroyed German self-defense outposts and villages in the Reich itself. Note5.

Meanwhile, in the south of Jedwabne, the independentists operated in Czerwony Bor. Striking out of their forest base, the independentists staged one of their most spectacular actions of the Nazi occupation. Namely, in May 1944 the NSZ kidnapped an important Nazi dignitary and, in a prisoner swap, the Germans released 300 Poles from the Lomza jail, Later, during the massive Nazi pacification of June 22 and 23, 1944, the NSZ came to the rescue of their beleaguered AK and NOW colleagues. The bulk of the independents’ forces broke out of the encirclement. However, about 120 Polish insurgents died in that battle, including Captain Kozlowski ("Bialy").

The price for resistance was high. In addition to the losses mentioned above, there were other victims in Jedwabne and its neighborhood. For example, in 1942 the gendarmerie shot Second Lieutenant Michal Markiewicz, a ZWZ commander and teacher, in nearby Jeziorko, On July 4, 1944, after a failed attempt by the Ak to liberate a captured underground fighter in Boguszki near Wizna, the Nazi police arrived from Jedwabne and executed 10 random hostages in reprisal. None the less, the AK and NSZ continued to gain in strength and, when the Wehrmacht commenced its retreat, the local guerrillas attacked German stragglers and briefly seized power in the area. Until then, the Nazi grip on the area was too tight for the armed underground to have asserted itself too openly. Also, the Polish guerrillas were lacking in local cadres, in particular reserve officers, who were liquidated during the first Soviet occupation.

The elite and ordinary people of Jedwabne fared better following the return of the Communists in 1945. After the re­entry of the Red Army to the little town on January 23, 1945, the NKVD nipped in the bud the nascent free Polish administration. A number of people were arrested. The Pilsudskites reconstituted themselves as the Citizen Home Army (Armia Krajowa Obywatelska ­ AKa), which in September 1945 was converted into the Freedom and Independence Association (Zrzeszenie Wolnosc i Niezawislosc ­ WiN). The Endeks founded the National Military Union (Narodowe Zjednoczenie Wojskowe ­ NZW). It consisted chiefly of former NOW and NSZ partisans who failed to follow their fellow AK comrades­in­arms into the AKa and WiN. The Nationalists eventually became the strongest military underground formation in the area. The objective of the insurgents was not to defeat the Communists but, rather, to survive until the Western Allies came to Poland’s rescue. Meanwhile, the independents partisans endeavored to prevent the Communists from establishing their administration in the countryside. They protected the peasants from the forced food seizure and tax collection. In return, they, demanded of the population non­participation in Communist activities.

Finally, they opposed the Soviets and their proxies militarily. Between March 1945 and June 1945, the insurgents often operated in large detachments of up to 200 fighters. Later, they split up into small patrols of between 2 and 20 people. Their rank dwindled because of the two sham amnesties, in June 1945 and February 1947, when many of the AK and, Win fighters turned themselves in, and because it gradually became obvious that the Third World War would not break out after all the Western powers would not liberate Poland. Although after 1946 the Nationalists bore the brunt of the fighting, a high profile Win officer, Major Tabortowski, and his underlings rejoined the, ranks of the insurgents in 1950 to struggle on for several more years.24. The resistance against the Sovietization was fierce. Therefore a scholar aptly dubbed the area which included Jedwabne "a Polish Vendee."25.

The Polish insurgents fought a number of skirmishes against the Communists and carried out more than a score of assassinations, reportedly including of at least four persons involved in the massacre of the Jews. In June, July 1941.The assassinations targeted four categories of people: first, those responsible for collaborating with the Soviets between 1939 and 1941; Second, those responsible for collaborating with the Nazis between 1941 and 1945; Third, those responsible for collaborating with the Soviets and Polish Communists after 1944; and, finally, common bandits were present in the area. Of course, most frequently the insurgents undertook various expropriation actions, captured weapons, and beat up their enemies. Probably the first notable operation of the Anti-Soviet Rising took place on March 26,1945, in Karwowo­Wszebory near Jedwabne. After a Soviet plane made an emergency landing, some "unknown perpetrators" captured its armaments and radio, disarmed the guards, and kidnapped a militiaman. It was Jan Tabortowski and his group included Waclaw Dabrowski (Personal information from WAclaw Dabrowski –M.B.) Most likely on April 10, 1945, as a warning, the insurgents, disarmed the militia commander of Jedwabne. On April 18, they assassinated Waclaw Krystowczyk, who was the Secretary of the Parish , Committee of the Polish (Communist) Workers Party (Polska Partia Robotnicza ­PPR) in Jedwabne, and two other supporters of the proxy regime: Zygmunt Krystowczyk and Jozef Zolnierkiewicz. The assassinations effectively terminated all Communist activities in town for the next four years and virtually paralyzed the civilian administration of Jedwabne until August 1945.

Meanwhile, the armed struggle continued. On April 20, 1945, a unit of the Communist security troops, upon having raided Jedwabne, was ambushed with heavy losses by the insurgents on the road near Janczewo. On May 8, the AKa soldiers of Jedwabne, Drozdowo, and Wizna led by Captain Stanislaw Cieslewski ("Lipiec"), together with their colleagues of the NZW unit of Eugeniusz Kozlowski ("Biebrza"), joined the AKO partisans of Major Tabortowski ("Bruzda") to attack Grajewo, where they captured the secret police post and freed prisoners. Probably on May 15, the insurgents intercepted a convoy carrying forced food quota seized in Jedwabne and its environs. They disarmed the escorting militiamen and confiscated the cargo. Later, the NZW "Biebrza" squad attempted to free prisoners from a secret police transports outside of Jedwabne but the partisans were forced to retreat under fire, losing one man. Then, there was a relative lull in the fighting until the fall of 1945 because the underground was hoping for a political solution to the impossible predicament of Poland. Their hopes were however soon dashed by the Communists who re­grouped and attacked again. The independentists immediately hit back. On October 23, 1945, on the road between Jedwabne and Przytuly, the NZW insurgents under Second Lieutenant Michal Bierzenski ("Sep") and Lieutenant Henryk Jastrzebski ("Zbych") ambushed a secret police convoy. Four militiamen and two secret policemen were killed and two wounded. Later that day the insurgents assassinated the militia commander in Jedwabne, Zygmunt Jakubowski. They also confiscated the documents of the official in charge of the forced food quota collection, Francziszek Baclawski. Subsequently, the secret police pacified the town and parish, arresting six persons. On December 24, 1945, the “Sep" unit of the NZW captured Jedwabne, disarming the local Communist militia post. The attackers beat up its deputy commander and assassinated a few alleged agents. Two militiamen, Wladyslaw Stanislawski and Jan Iwanowski, who were independentist plants, departed with the insurgents. 27 On January 24, 1946, the "Sep" unit guerillas took over the town administration building of Jedwabne, destroying all official documents, including draft records and tax register.

Afterward the independentists and their supporters endured a relentless police pacification campaign which preceded a sham referendum of June 1946, falsified by the communist regime. For the most part, the local insurgent units escaped the pacification and continued their operations undeterred. On July 6, 1946, the insurgents intercepted the Mayor of Jedwabne, the village head of Jurzec, and two militiamen, Boleslaw Grygorcewicz a.k.a. Grzegorzewicz and Alojzy Wisniewski. The guerrillas shot Gry‌gorcewicz but they released his colleague and both officials unharmed. A subsequent pursuit by the Communist police from Lomza failed to track down the partisans. However, the Communist security forces had their revenge the following month. On August 5, 1946, in Orlikowo‌Duze, they accidentally apprehended Lieutenant Bogdan Sleszynski ("Los"), the commanding officer of the Jedwabne­Stawiski clandestine (garrison) battalion of the NZW. He was summarily shot when his underlings attempted to free him. Probably to avenge him, on September 25, 1946, an unknown insurgent. Group twice unsuccessfully attacked the militia post in Jedwabne.

Also the NZW unit of Lieutenant Stanislaw Grabowski ("Wiarus") fought in the environs of Jedwabne for a few years after the war. His Insurgents even briefly captured the town on September 29, 1948. "Wiarus" cut the phone links, shot a Communist militiaman. They destroyed the town archives, including tax and military draft registries, and expropriated merchandise and cash from a Communist run cooperative. The insurgents distributed some of the goods to the locals. Afterward, there were but a few spectacular armed actions. For example, the underground fighters intercepted Ryszard Malczynski, the Jedwabne parish commander of Service for Poland (Sluzba Polsce), a youth organization for compulsory labor, who arrived in Siestrzanki to survey fallow land. Since his activities were assumed to be a prelude to the collectivization, he was threatened and told never to return. Similarly, on April 21, 1949, in Witenie near Jedwabne unidentified insurgents beat up, stripped, and cut up the clothes and boots of a parish tax collector, Tadeusz Truszkowski. They also destroyed the tax register and confiscated his money, but they let the man go free. In August 1954 Jan Tabortowski (Bruzda) had destroyed the tax documents, contingent documents in Przytuly near Jedwabne, after lunching the attack on the militia post he was gravely wounded and lost his live in Przytuly. Low level armed resistance persisted until 1957, when Ryba was killed in Jeziorko.

To put the above into its proper context, we must understand that almost all insurgents were farmers by day and guerillas by night. There were precious few full time fighters. Almost all insurgents had fought against the Nazis and more than a few had been active against the Communists during the first Soviet occupation. Their ranks were further reinforced by teenagers and other young adults, including former prisoners of Nazi and Soviet camps who returned home, radicalized by the wartime experience. Aside from fighting the Communists, the insurgents also served as self-defense forces protecting their locality from bandits and marauders.

Thus, their function was not only that of fighters for abstract independence but also of practical protectors of the community. They had impeccable credentials and enjoyed a high degree of respect, initially at least. However, just like under the Nazis, the Communist police terror discouraged many Poles from actively supporting the insurgents. As time went on, the guerrillas often acted with bitterness to coerce those wavering to continue to support them and at times acted ruthlessly in punishing those suspected of having actively aided the Communist authorities. Meanwhile, since their reappearance in January 1945, the Soviet occupiers worked to establish their power in the area. Instead of reincor­porating this part of Poland into the Soviet Union, they introduced a system of occupation by proxy. Backed by the Soviet military and police, the Communists occupied all top posts in the police and civilian administration.

Pragmatically, however, non­communist Poles were allowed to participate in the local civilian government which was established only on March 25, 1945. Initially, the Soviets appointed Borys Worobiew (Boris Vorobev), most likely a Belorussian Communist, to head the town council. Worobiew served also as the town mayor. Stanislaw Judycki became his deputy and secretary. The town council consisted of seven ethnic Poles, including Stanislaw Krystowczyk, a relative of the head of the original revolutionary committee, Henryk Krystowczyk, who also participated in "organizing the people's power in Jedwabne" at the time but soon was dispatched elsewhere. His cousin Waclaw headed the local cell of the Communist party until his assassination in April 1945. This terminated the existence of the Jedwabne cell of the PPR at least until 1949,30 .Probably also in April 1945 the town and parish government disintegrated to a large extent. Worobiew remained the mayor, on paper at least, until June I. informally, the non­party Aleksander Ostatkiewicz served in his stead. In reality, the authority virtually collapsed under the blows of the insurgents. Only on September I, 1945, Ludwik Zaluska officially became town mayor in a compromise with the Communists. Zaluska was a non­party man but sympathized with the insurgents and possibly with the overtly independentist Polish Peasant Party (Polskie Stronnictwo Ludowe ­PSL). Only on March 8, 1949, although reelected once again by his constituents, Zaluska was fired by the Communists and, on April 30, 1949, replaced by an individual more palatable for the authorities in Lomza, the socialist Konstanty Golko.

At any rate, between April 1945 and May 1949, the Communist party virtually did not exist in Jedwabne and its environs. Instead, the accommodationist Polish Socialist Party (Polska Partia Socjalistyczna \_ PPS) has been disappeared in town. There is no evidence that the Polish Peasant Party maintained any presence there)! Nonetheless, the populists were the legal opposition and, thus, probably were popular in the area but not as much as the insurgents. Therefore until 1949 the political power structure in Jedwabne was largely staffed by the independentists of the war­time Polish Underground State. To put it in pre­war terms, an informal Pilsudskite­Nationalist coalition ran the city. It controlled the Town National Council (Miejska Rada Narodowa ­ MRN) and the Parish National Council (Gminna Rada Narodowa ­ GRN) as well as the city and parish mayoralties.

An unwritten compromise persisted in Jedwabne for over four years following the return of the Soviets. The compromise operated on several levels. The insurgents refrained from interfering with the civilian administration so long as the Communists did not try to impose their followers or policies on the town and parish. The Pilsudskite­Nationalist coalition paid lip service to the Communists and resisted both passively and actively any attempts to change the status quo or extract any services or goods from the locals. Frequent incursions by the secret police troops and the military notwithstanding, the Communists grudgingly acquiesced in the arrangement until 1949. The locals played along, covertly supporting the independentists and overtly stressing their noninvolvement as putatively reflected by their non­party status. Accordingly, the town secretary, Edward Musialek, and the parish secretary, Aleksander Polak, declared themselves both as non­party officials. And so did the rural parish mayor Franciszek Biedrzycki (an AKO­ WiN soldier codenamed "Hebel'’) and all hamlet heads in the parish of Jedwabne between 1945 and 1949.

On June 1948 all twenty members of the Parish National Council were not party members. Although in July 1948 three members of the accommodationist Polish Socialist Party joined the Town National Council in Jedwabne, the remaining eight councilmen were non­party, including the highly respected teacher, Bronislaw Skarzynski, who had been a former commander of the Home Army town garrison (and continued to serve clandestinely in the AKO­ WiN undergroundj.ls Further, probably as early as March 1945, the pre­war head of the now­ banned Catholic Action (and undoubtedly connected to the insurgents NZW), Michal Jaloszewski, was elected both to lead the MRN and to represent Jedwabne in the Communist run County. National Council Powiatowa Rada Narodowa ­ PRN) in Lomza. He attended only four monthly PRN sessions between March 1945 and January 1946. Between April and June and from September through December 1945, disgusted at its sycophancy toward the Communists, Jaloszewski boycotted all government activities and meetings outside of Jedwabne, Instead, he relied on Wiktor Janczyk, who represented the GRN of Jedwabne in the PRN in Lomza, attending its proceedings dutifully between April 1949 and June 1950. Jaloszewski was eventually replaced by a succession of locals in his capacity as the head of the MRN: Aleksander Ostaszewski in April 1946, Edward Kosk in April 1947, Jan Kielczewski in September 1947, and Bronislaw Skarzynski in November 1947. Nonetheless, Jaloszewski served as the town's delegate to the PRN until he was replaced with Franciszek Matyjka in December 1946. Matyjka and others were also nominally "non­party" politicians but they were perhaps more palatable for the Communists in Lomza, Jaloszewski kept his seat on the Town Council until July 1948 and even after his official resignation he continued to exercise power from behind the throne. That arrangement ended when, in March 1949, the Communists forced out Bronislaw Skarzynski as head of the MRN and replaced him with the much more pliable Jozef Stromilowski.

Between 1945 and 1949, the town and parish authorities were covert independentist sympathizers. They were also quite conscientious in their duties. According to a report of February 1947, there were no embezzlements in the administration despite frequent inspections from the outside. The population seems to have been content with their political representatives: otherwise there would have been complaints both to the insurgents and the Communists. None are extant, although the political status quo in Jedwabne upset the Soviet sympathizers. The attempts to undermine this compromise had been commenced as early as 1947. Aside from the politicians, there were other pillars of the community that supported the independentists at least passively. The most prominent among them were the physician Emilia Krassowska and the dentist Jozef Kowa1czuk, both well respected in the town and its environs. Of course, Father Antoni Roszkowski, who became the new parson in September 1945, undoubtedly sympathized with the overt and covert independentists and enjoyed a great deal of esteem in Jedwabne. Thus, the priest continued to stand at the apex of the local society.

Of course, initially, the real power in town rested with the commander of the NKVD. After February 1945, when the NKVD abandoned its permanent post in Jedwabne, the Soviet secret police supervisor was superseded by the head of the militia Zygmunt Jakubowski (nominally a member of the PPS) and his eleven militiamen. After October 1945, following Jakubowski’s assassination by the insurgents Eugeniusz Adamczyk became the militia commander. Only in February 1949 was he overshadowed by the newly installed supervisor of the secret police Jozef Heldwig. Nonetheless, after the liquidation of the NKVD post in February 1945, even the militiamen strove to maintain a modus vivendi with the overt independentists of Jedwabne lest the insurgents arrive to remind the Communist security men about the precariousness of their position in the countryside. This situation persisted until January 1949. Nonetheless, as time went on, the delicate balance of power continued mercilessly to shift in favor of the Communists. Terror greatly expedited the process. Immediately after the return of the Red Army in January 1945, the Soviet and Polish Communist security police commenced arrests, deportations, and assassinations of the independentists. Officially, 27 persons were killed in the anticommunist insurrection in Jedwabne and its environs. That number included the militia boss Jakub‌owski along with 15 other militiamen and secret policemen, members of the dreaded Security Office (Urzad Bezpieczenstwa ­ UB). The head of the Communist cooperative movement, Zygmunt Krystowczyk (Hen‌ryk's youngest brother), was only the most prominent of the eleven real and alleged Soviet collaborators who were assassinated by the insurgents. The Soviet losses are unknown, but they can be estimated at about a dozen or so Red Army and NKVD personnel. However, perhaps as many as 50 opponents of the regime died chiefly the insurgents. Hundreds were seized, and the property of some of them confiscated. The secret police also maltreated many innocent by­standers, assuming that almost all locals were “reactionaries."

According to the Communist County Supervisor of Lozma, "the security authorities should conduct themselves with more tact and moderation toward the innocent population that has nothing to do with the reactionary bands [i.e., the insurgents]. Violent actions by the security authorities cause the local population to regard them disfavor ably and at the same time hamper the administrative civilian authorities from fulfilling their duties."35 Further, the people suffered because of the lack of security.

Between 1945 and 1946, the Red Army soldiers looted, raped, and killed with impunity throughout the area. Next, mutual relations between the conquered population and the Communists suffered because the authorities impeded the post­war reconstruction effort by harassing and persecuting private entrepreneurs, as was the case, for example, with the merchant Antoni Przestrzelski, whose wares were confiscated by the secret police. The remaining eighty nine merchants, artisans, and entrepreneurs in Jedwabne were also burdened with excessive taxes.36 In addition, some peasants were dragooned into forced labor by the authorities. The Communists also antagonized the common people by demanding forced food quota in a quantity exceeding that extorted by the Nazis. In 1945, Jedwabne surrendered virtually nothing. When the proxy regime became better organized and its coercion more systematic, the town and parish still trailed behind the rest of the county of Lomza . The peasants likewise refused to pay taxes and resisted their collection. As late as May 1947, Jedwabne was still in default for 1945. To extract the food quota and collect the taxes, the proxy regime sent special teams composed of internal security troops and Communist party activists into the countryside. That undertaking further alienated the people from the regime. As late as November 1948, the parish mayor of Jedwabne told his superiors that "without the special team from the county ... the taxes cannot be collected."(125).

Next, after the militiamen began to register private livestock and at least one large farm was seized from its owner in Janczewo near Jed‌wabne in January 1949, the neighbors immediately understood this as a harbinger of collectivization. Some began selling their cattle illegally; others spread wild rumors and panic. In May 1949, the arbitrary confiscation of a plot of land belonging to Stanislaw Michalowski and of a building owned by the recently fired mayor Ludwik Zaluska only reinforced the feeling of lawlessness.

Last but not least, the inhabitants of Jedwabne became unnerved by the arbitrary changes in the administrative structure introduced by the Communists. First, in April 1948, the parish of Jedwabne was shifted from the county of Lomza to the jurisdiction of the county of Kolno. Then, more importantly, in April 1949, the proxy regime publicly announced its intention to strip Jedwabne of its urban status and relegate it to a much less prestigious category of a rural parish. The Town Council was to be purged and its composition altered. The authorities in Lomza warned that an inspection team would be sent out imminently to scrutinize the past records of the town and parish administration, in particular as far as taxes, forced labor, and obligatory food quota deliveries were concerned. The purge was carried out promptly during a surprise inspection. Despite outspoken protest by the Town Council, the proxy regime pushed ahead with its plans to de­ urbanize Jedwabne, All this caused additional hatred of the Communists.

Most important, however, from the point of view of our inquiry, there was the question of the reckoning for the massacre of the local Jews. After some Jewish survivors complained to the authorities, the Communist security forces commenced investigations of the massacre in Jedwabne and elsewhere in the area. Already by the end of 1945 or at the beginning of 1946, according to a Polish witness, a special secret police team, allegedly headed by "a Jewish prosecutor" (prokurator Zyd), arrived in Lomza and launched its operations. "Many [extrajudicial] executions" occurred as the UB pursued real and alleged perpetrators? A few Polish witnesses claimed that one of the survivors of Jedwabne, Szmul Wasersztejn, allegedly joined the secret police to exercise the revenge on the Polish perpetrators. This claim is doubtful, although Wasersztejn most certainly complained to the Jewish Committee in Bialystok about the Massacre .

Nonetheless, "Jews" were suspected of the revenge killing of the wife of a Polish official implicated in the massacre. Also the owner of the barn where the Jews were burned, Bronislaw Sleszynski, died in mysterious circumstances and it was variously blamed on "the Jews," "Communists," and even the independentist insurgents. At least one local inhabitant ( mentioned before) sent an anonymous letter to the authorities accusing a putative Communist confidence man of having been a Nazi collaborator and participant in the massacre of the Jews. They were unscrupulous individuals trying to capitalize on the human tragedy. For example, although he was in the Soviet Union in July 1941 and consequently had no direct knowledge of the events, Eliasz Gradowski blackmailed some of the inhabitants threatening, unless they paid him off, if not, he will denounce them to the secret police for their alleged part in the massacre.

All in all, many persons were seized for interrogation. At this point it is nearly impossible to disentangle the security police actions against the local underground from its undertakings against the suspected murderers of Jedwabne and Radzilow. It must have been convenient for operational and propaganda purposes to lump both categories together as "fascists" and "reactionaries." Finally, it is doubtful justice was served because the extrajudicial killings, interrogation methods, and the nature of the trials themselves were blatant Stalinist violations of all civilized norms of conduct. We certainly cannot be sure if all of the accused were guilty, and to what extent, and how many real perpetrators (a few at least) were let off the hook because they collaborated with the Communist secret police.

Thus, the outcome of the police and judicial actions on behalf of the victims was less than satisfactory. However, the Jewish search beginning in 1947( Calka Letter), and mostly Jewish personnel in UPBW in lOmza looking to redress Jewish murders certainly infuriated those Poles who had nothing to do with the murderers but who nonetheless experienced the fury of the secret police directly or indirectly. Undoubtedly, both the guilty and the guiltless blamed the Jews and Communists for their misfortune.

All this was taking place against the background of the Polish Anti-Soviet Rising (1944­1956). During the insurrection some anti­Jewish violence occurred but many of the details still remain obscure. It is premature to pass an unequivocal verdict on many of the events because hardly any research has been conducted on the topic. For example, where some saw an independentist underground attack motivated by anti-Semitism upon a family of good Samaritans who had shielded Jews during the Nazi occupation, others disagreed. They testified about appearance of‌ common bandit assault driven by avarice in pursuit of "the Jewish gold" that the Wyrzykowskis allegedly had taken for saving Szmuel Wasersztejn. Thus, it is unwarranted to level the charges of anti-Semitism indiscriminately.

In fact, following the Soviet return in 1944, Jewish Polish relations in Jed‌wabne seem to have been rather proper. A number of surviving Jews visited Jedwabne briefly following the Nazi retreat. A few reappeared periodically to check on their property and take care of various businesses. In any event, most of the surviving Jews of Jedwabne decided against settling back at home and left Poland altogether by 1949. However, at least two persons of Jewish origin lived in the town after 1945, Jan Cytrynowicz and Jozef (Israel) Gradowski. Both were Catholic converts, the former since childhood and the latter after the Holocaust. Both were married to ethnic Polish women.

There was some tension between the converted Jews and other Holocaust survivors. At least five Jewish witnesses, some of whom briefly returned to Jedwabne after the war, expressed unfavorable opinions about the Catholic convert Gradowski and even accused him of betraying Jews to the Germans. No available evidence supports this claim. The accusation probably stemmed from the fact that Jozef Gradowski served as the head of the Jewish Council under the Nazis and converted to Catholicism after the war. Further, he participated in a scheme to appropriate Jewish property illegally but changed his mind and denounced his Jewish and Christian co­conspirators. He also exposed two fraudulent Jewish witnesses and testified favorably on behalf of some of the Poles they were tried for participating in the massacre.86.

10.PROPERTY ISSUES

Property issues were arguably the only field where the Communist proxy regime could endear itself to the population. Property distribution could have been a way to win supporters. This concerned the estates of the landed gentry as well as Jewish and German (Volksdeutsche) property. However, there was too little property available to make a lasting positive impression on the putative beneficiaries. Further, the government strove to make private ownership as small as possible and declared some of the properties as governmentally owned.

It’s well promulgated that Christian Poles enriched themselves due to the demise and Jewish annihilation; some pundits claimed that Jews left a lot of properties.

In addition to those Jewish properties which were recovered and subsequently sold to the Poles, 32 Christians rented expropriated Jewish properties from the Nazis in 1943, and continued paying rent to the Communists after January 1945. For instance, Bronislaw Sleszynski was renting a property originally belonging to Abraham Nozyk. However, none of the renters was given title to the property. Nonetheless, the mills in Jedwabne formerly owned by Jewish entrepreneurs were now listed as "private property" of Christians, although the mechanism of acquiring them is unclear. (126).

The decree was passed about so-called land reform. Altogether six locals of German origin, and one local Volksdeutsche, Edward Szmidt, had their properties sequestered in the town of Jedwabne alone. For instance, Aleksander Mejer lost 3.8 hectares in Jedwabne to the Office of the County Supervisor in Lomza, while Szafemberg's building was turned into a school and hence accrued to the county educational authorities. 89.Likewise, the lands belonging to the nobility were expropriated as well (or rather "inherited" from the Soviet and Nazi confiscations and retained by the Communist state). The landed estate of Jedwabne was taken over, and a small plot of it assigned to serve as the town's market. However, even that attempt by the Communists to endear themselves to the population failed because hardly any land benefited the people. They confiscated the estate of Pienki Borowe. The Parish (gmina) of Jedwabne as for German property, it was confiscated by the state and consisted of 142 hectares, including 75 hectares of cultivable land and 60 hectares of forest. Peasants received barely 24 hectares of land; the rest accrued to the state. After the estate of Jed‌wabne was partitioned, three peasant families were awarded 4 hectares of land (2.2, I, and 0.92 ha, respectively), out of the total of 176 hectares of the estate (including 95.7 hectares of arable land). Altogether 22 peasant families acquired 28 hectares of land in Jedwabne and its environs. Since the putative beneficiaries had been landless or smallholding peasants, their economic condition either failed to improve or even worsened. After all, when they were employed at the estate, their job security and health benefits were assured by the noble employer. Now, they had to fend for themselves, seeking out meager existence on a bit over 1 hectare of land per family. Thus, for the most part, the property redistribution scheme, instead of gaining supporters for the regime, often created resentment among the population for it failed to alleviate the basic ills of those living in the countryside.(127).Thus, although the population gradually ceased to support the insurgents actively, by 1949, its attitude toward the regime oscillated between passive hostility and apathy. Nonetheless, despite the best efforts of the proxy regime to undermine the traditional society and its arrangements in economic matters, things remained essentially the same as before the war, the crucial absence of Jews notwithstanding. By murdering the Jews the Nazis forced a great and rapid expansion of the Polish merchant and artisan strata of the society, The Communists initially accepted the arrangement. It was to the benefit of both the locals and the proxy regime which, in its propaganda at least, supported a swift economic reconstruction. It was reported in 1947 that "in terms of prosperity of the local people, things are incomparably better in comparison with the recent past." The cooperative movement did not exist in Jedwabne. Therefore, the secret of the prosperity was that "the private initiative leads in the economic life of our town."(128)

The emergence and persistence of relative economic prosperity was yet another reason behind the staunch anticommunism of the locals. Their independentist preferences of course found their expression at the voting booth. Just like the rest of the county of Lomza and Poland, the population of Jedwabne and its environs voted three times no in the sham referendum of June 1946. The elections of January 1947 were falsified despite a mass propaganda offensive by the proxy regime.

Independentists often were following the lead of the clergy. According to a secret police report, the priests in the county of Lomza touched upon political matters in their sermons , emphasizing their hostile attitude toward the present system. In their sermons the priests would say, among other things, that: 'we want a Catholic Poland and not a Communist one, ' It is characteristic that the slogans voiced from the pulpit appeared written on the voting ballots in the country side.

Nonetheless, things eventually did change. On May 1, 1948, the Communists were able to organize, for the first time since 1941, the "Holiday of Labor" in Jedwabne. About 2,000 people appeared at the official festivities, many passive on­lookers who were coerced to report but also at least some who came for entertainment, if not yet for ideological reasons. On the other hand, however, the traditional Corpus Christi church procession on May 27 attracted even more participants and annoyed the Communist authorities with its contumacious display of Catholic faith and nationalistic symbols. Needless to say, the locals participated unforced in the latter event. The following year, on May 1, They also most certainly voted against the Communists in 1949, just as on that day in 1940 and 1941, the authorities staged a gala performance at the Catholic House in Jedwabne. Because of administrative punishment, the Corpus Christi parade was less splendid than before. Nonetheless, the inhabitants of Jedwabne remained ready to confront the Communist authorities anytime the freedom of religion was at stake.

By the end of the decade, the proxy government complained that the county of Lomza was full of “reactionary settlements,” including undoubtedly Jedwabne. Traditionally, the inhabitants followed their priests and right­wing groups rather than the Communist party. The people and the local intelligentsia, including "some middle and small ‌holding peasants ,and even Communist party members," believed that "only fascist [i.e., Western] radio stations are right" and that they regarded "democratic [i.e., Communist] radio stations as mendacious." Further, the attitude of the locals toward the proxy regime was "passive" and they attempted to "cheat the authorities every step of the way" as far as the fulfillment of their "duties" to the Communists was concerned. Last but not least, the elite and the people gave hopeful credence to the rumors about "the outbreak of a war against the democratic [i.e., Communist] states in the near future."63 The authorities hoped that more strenuous propaganda work and an increase in the police terror would remedy the situation. Thus, in a way, after 1944, the second Soviet occupation by Polish Communist proxy regime continued in the oppressive tradition of the first Soviet occupation (1939­1941) and the Nazi occupation (1941‌1945).

However, the second Soviet occupation was much milder than either of the preceding invasions. Of course, the Nazi period was the most ferocious. The human and material losses were indisputably the heaviest at the time. This was a function of both the radicalism of the Nazi ideology and the high degree of control exercised by the Germans over the area and its inhabitants. The chief victims of the Nazi occupation were of course the Jews. Nonetheless, the Germans also targeted the Poles, first the intelligentsia and then the ordinary people. However, between 1939 and 1941, it was the Poles, specifically the Polish elite, who suffered most because of the ideological radicalism of the Soviet occupier bent chiefly upon destroying the Polish state and its institutions as well as because of a high degree of control imposed by the NKVD. In contradistinction, after 1944, the Polish Communist proxies of Stalin initially lacked the power to exercise total control over the area, Jedwabne and its environs experienced a period of unprecedented freedom under distress.

The independentist underground, which for the most part had played a secondary, and at times only a symbolic role between 1939 and 1944, became a significant factor in the countryside afterward. Because of the persistence of the armed resistance, the Communists were forced to tolerate an overtly independentist town and parish administration in Jedwabne until 1949. Further, because of the insurgent activities, the proxy regime failed to exploiting population economically. Nonetheless, after 1944, during the second Soviet occupation, Jedwabne sustained some human losses, in particular among the insurgents and the real and alleged supporters of the proxy regime who were mostly ethnic Poles. There were no Jewish victims of the second anticommunist insurgency in Jedwabne and its environs after July 10.1941Massacre. Some remnants of Jews stayed in Jedwabne after 1945. The majority population had to be fairly amicable to the soviet inspired regime according Chodakiewicz’s assessment. They finally saw that the III World War is not coming, so nollens volens they have to survive under Soviet imposed Regime.

Against this indispensable background encompassing the period between 1939 and 1949, we shall consider the massacre of the Jews in Jedwabne on July 10, 1941, including the pre­trial investigation, the trial itself, different witness testimonies, German directives, presence of the German ministers near the site of murders and the forensic (unearthed in this case) evidence from the realist point of view as an tragic event without any terms of repercussion. In Jedwabne case we have only archeological research. Similar murders were committed in other localities near the Jedwabne area, the Germans were main executors. Incomprehensible lack to pay attention in the different writings to the details to discern and consider the massacre tools like the singletrees allegedly used to bloody to death about forty strong Jews, when it has been found many empty shells inside the barn.

11. Dstortion and final questions

Socio-economic conditions at that time had to be taken into account, as well as Jewish Underground organization after June 22 1941. It is also important to investigate more the former. It’s necessary to have to consider all the documents , facts accrued in Jedwabne ,archives, German Instructions about “cleansing”, meticulous preparation of Barbarossa Plan, “hands on” management of the German highest authorities present in the area during the massacres, espionage works available to the Barbarossa’s executors including Harmann Schaper , who was a member of the German Surety apparatus. It suffice to mention the “Blue” color of germen uniforms worn by gendarmerie in Jedwabne at that time mixed reaction of the witnesses who wore them, as well as inaptitude of the wipletrees as a shooting tools. Proven in documents and verified by witnesses Jewish-Soviet collaboration has to be taken as indisputable fact. Missed exhumation of the massacre site, governmental announcements and IPN misstatements are the biggest handicap ever recorded in the time of peace. This stand is incomprehensible in the normal circumstances. Murder accrued on June 25.1941 was never investigated nether by the court in Lomza, or it was not a subject to be investigated by IPN. IPN was in possession of the Wisniewska’s complaint, other documents where the alleged perpetrators were indicated and crime was committed. This Conscious absence of this investigation was difficult to understand. All of it made public confused and it promulgated confabulated image of Jedwabne in the research circles and around the world in the general public’s mind.

This is the biggest distortion of the historical truth in the recent century, confabulated mythic lased and purportedly supported by contradictory, second hand Shmul Wasserstejn’s different versions of testimonies, other testimonies written according to the directions and instructions of ZIH (Zydowski Institut Historyczny).

Apparent reliance on the findings of the court system at that time is very risky. It is also indisputably questionable, provided that we don’t take into account its per se political nature. The Soviet imposed regime forced the court in Lomza to punish inhabitants of Jedwabne for their independist stand. It was obvious, the court system in 1940-ties and 50-ties mended by Jewish origin employees and communists proxies was a political tool to prosecute the adversaries of Soviet imposed regime in Poland.

We have to consider the witness testimonies Jewish, or Polish with grano solis, not to fall in to Gross’s trap (See more research done by Mark Roseman). His approach to the unconditional veracity of testimonies, memoires and memories is troubling. The absence to consider German malicious plan of” cleansing “is scientifically unacceptable. All this taken into account Gross totally had abandoned these data in his social and historical research. He wanted this approach to be cultivated for political purposes. Political propaganda and misinformation about Massacre should be absent from independent research as it’s shown in the precedent consideration. It is patently wrong to omit possibly available archives in order to madden the historical truth. Trounced or flowed approach should be absent to consider the evidence in Jedwabne Massacre.

**Notes.**

1. about the date June 25, 1941 murder:

New York Times Book Reviews fallowing Historical Commission inn Bialystok 1945 stated.’ And as early as the 25 (June-M.B.) local bandits... started an anty-Jewish pogrom’-NYT 2001;

Interview Lipinski”s Piotr with prof.Andrzej Rzeplinski Gazeta Wyborcza, July 22. 2002 (in) The Neighbors Respond. The Controversy over Jedwabne. Massacre in Poland. Antony Polonsky, Joanna B. Michalic (eds). Princeton 2004 Princeton University p.137-144. PL: So what was actually decided in this strange trial ( Lomza 1949-M.B.)? AR: Marginal matters. The prosecutor hit upon the date 25 June. But the barn was burned on July 10 1941: 25 June was the date of the first lynching’s and killings – for instance, on that day the communist Eliasz Krawiecki, known as Elun, a boot maker, was beaten to death....None of those responsible for the persecution had any idea of the topography of the town”.

Shoah Resource Center Where These Ordinary Poles? Mr. Daniel Blatman stated: On June 23,1941 , the Germans occupied the town and immediately took actions that inflicted abuse and injury on the Jewish population”.. see: [www.yadvashem.org](http://www.yadvashem.org)

*Machcewicz Pawel and Krzysztof Persak eds. Around Jedwabne (Wokolo Jedwabnego 2 volumes Warszawa :Instytut Pamieci Narodowej, 2002 .Around Jedwabne v.2.p.817, IPN p.194*.

*Datner, Szymon, “Eksterminacja ludnosci zydowskiej w Okregu Bialostockim”,Biuletyn Zydowskiego Instytutu Historycznego no.4 (October-December 1966):3-29*

28 *Around Jedwabne* vol. 2 p. 504 nr 58. (9) And Julia Sokolowski (Around Jedwabne p vol.II, p.545, p.678. Jewish calandar, Jewish Year books,

2. AROUND Jedwabne P.678

*3. Jan Marek Chodakiewicz , The Massacre in Jedwabne July 10, 1941 Before , During and After. Boulder Colorado University Press, new York 2005.also Around Jedwabne v.2p. 830.*

*4. Around Jedwabne , Vol 2 .p.770.*

5. German Befahl cited later Zissman, H. 2005. *The Warriors*. Syracuse University Press. p. 42(Note5.The most famous foray struck at Mittenheide on August 14, 1943. The Nazi outpost and the village were assaulted and obliterated jointly with the Varsovian detachments of the Storm Cadre Batallions (Uderzeniowe Bataliony Kadrowe ­ UBK) of the Confederacy of the Nation -Konfederacja Narodu ­ KN).

6. This first episode has usually been ignored or glossed over, as it does not support the Gross-promoted narrative of Poles freely killing their Jewish neighbors.

7. IPNp. 194.

*8. Arond Jedwabne Ibid.p.827. IPN 194.*

*9. Andrzej Zbikowski Towards Genesis of Jedwabne Jews in Norhern- East II Respublika September 1939- July 1941 Historical Jewsih Insttute Warszawa 2006 .15.ibid.826.*

*10. Chodakiewicz more about the subject , Around Jedwabne.p.827.*

*11. LOmza Court Decission Around. p.798.* (Thus, the oft-repeated notion that the Polish government had no incentive for blaming Poles for a German crime is patently false.)

12. This Court was typically political considered by the Regim. More Around Jedwabne p. 298. Note12.SOME OF THE PROPERTIES LEFT IN JEDWABNE BY MURDERED from June 24 1941, July 10 1941 and after up to 1945. P.74.these documents were destroyed as shown in Ns205/48 in Lomza Court files

13. The term “local Polish citizenry” can mislead the reader .In fact, so-called “local Polish citizenry” fallowing former (sic) statement included just arrived Germans, newly transformed form Soviet militia to German gendarmes, ordinary Jews, ordinary Poles living in Jedwabne erstwhile Soviet militia, ethnic ordinary Poles living in Jedwabne, one Russian, some Byelorussians and some Jedwabne inhabitants freshly returned from Lomza jail.

In addition, few people realize that there are many Jewish sources that point to the Germans, and not the Poles, as the main killers of Jedwabne’s Jews. When the reader thinks of Poland at that time, he or she should remember that Poland did not exist at the time. She had been conquered **by Nazi** Germany and the USSR. The reader should also realize that there were *two* major episodes of mass killings at Jedwabne in the summer of 1941—that on June 24 and the mass killings of Jews on July 10 1941 There is a systematic effort to eliminate some documents from the internet pertinent in the research about Jedwabne Massacre like report and interview of Professor Kola, or reports about shells and bullets found in the archeological works at murder site.

Around Jedweabne vol.2 p.469 and next.

(see documents of Bogdanowicz’z testimony 5and 6).

*Anti-Jewish Violence In Poland, 1944–1946 refers to a series of violent incidentsimmediately followed the* [*end of World War II in Europe*](http://en.wikipedia.org/wiki/End_of_World_War_II_in_Europe%20\%20End%20of%20World%20War%20II%20in%20Europe) *and influenced the postwar history of the Jews as well as Polish-Jewish relations. The exact number of Jewish victims is a subject of debate, but the range is estimated as 1,000*[*[1]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-SG-1-1) *to 2,000*[*[2]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-Michlic-2) *(with 327 documented cases).*[*[3]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-Engel-3) *Jews constituted between 2% and 3% of the total number of victims of postwar violence in the country,*[*[2]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-Michlic-2)[*[4]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-The_World_Reacts_to_the_Holocaust-4)[*[5]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-TP-2-5) *including the* [*Polish Jews*](http://en.wikipedia.org/wiki/History_of_Jews_in_Poland%20\%20History%20of%20Jews%20in%20Poland) *who managed to survive* [*the Holocaust*](http://en.wikipedia.org/wiki/The_Holocaust%20\%20The%20Holocaust) *on* [*territories of Poland annexed by the Soviet Union*](http://en.wikipedia.org/wiki/Territories_of_Poland_annexed_by_the_Soviet_Union%20\%20Territories%20of%20Poland%20annexed%20by%20the%20Soviet%20Union)*.*[*[6]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-MB-HS-6) *The incidents ranged from individual attacks to* [*pogroms*](http://en.wikipedia.org/wiki/Pogrom%20\%20Pogrom)*. Partly as a result of this violence, but also because* [*Poland*](http://en.wikipedia.org/wiki/Poland%20\%20Poland) *was the only* [*Eastern Bloc*](http://en.wikipedia.org/wiki/Eastern_Bloc%20\%20Eastern%20Bloc) *country to allow free Jewish* [*aliyah*](http://en.wikipedia.org/wiki/Aliyah%20\%20Aliyah) *to* [*Mandate Palestine*](http://en.wikipedia.org/wiki/British_Mandate_of_Palestine%20\%20British%20Mandate%20of%20Palestine)*,*[*[7]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-D-H-7) *the number of Jews on the territory of Poland changed dramatically in that period. Many Jews did not wish to remain in a place that reminded them of the Holocaust. Others aimed to pursue the Zionist objectives in Palestine.* [*[8]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-Chodakiewicz-36-8) *Uninterrupted traffic across the Polish borders intensified with many Jews passing through on their way to the* West. In January 1946, there were 86,000 survivors registered with the [Central Committee of Polish Jews](http://en.wikipedia.org/wiki/Central_Committee_of_Polish_Jews%20\%20Central%20Committee%20of%20Polish%20Jews) *(CKŻP). By the end of summer, the number had risen to about 205,000–210,000 (with 240,000 registrations and over 30,000 duplicates).*[*[9]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-yivo.org-9) *About 180,000 Jewish refugees came from the Soviet Union after the repatriation agreement.*[*[9]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-yivo.org-9) *Most left without visas or exit permits thanks to a decree of General* [*Marian Spychalski*](http://en.wikipedia.org/wiki/Marian_Spychalski%20\%20Marian%20Spychalski)*.*[*[7]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-D-H-7)[*[10]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-Ther-Siljak-10) *A group of 435 Jews returned from Palestine to Poland in 1946, believing that the latter was actually safer, wrote Gazeta Ludowa of the* [*Polish People's Party*](http://en.wikipedia.org/wiki/Polish_People%27s_Party%20\%20Polish%20People's%20Party) *(PSL) on October 1, 1946.*[*[11]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-AAN-11) *By the spring of 1947 only 90,000 Jews resided in Poland.*[*[12]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-Stankowski-12)[*[13]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-N-A-13)[*[14]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-Lukas-14)[*[15]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-M-S-15)

*Reasons for violent deaths have been attributed to rampant and often indiscriminate postwar banditry as well as the raging* [*anti-communist insurrection*](http://en.wikipedia.org/wiki/Anti-communist_resistance_in_Poland_%281944%E2%80%931946%29%20\%20Anti-communist%20resistance%20in%20Poland%20(1944–1946)) *against the new pro-Soviet government, which cost the lives of tens of thousand of people on Polish lands. Among the Jewish victims of violence were numerous functionaries of the* [*new Stalinist regime*](http://en.wikipedia.org/wiki/History_of_Poland_%281945%E2%80%931989%29%20\%20Stalinist_era_.281948.E2.80.931956.29%20\%20History%20of%20Poland%20(1945–1989))*, assassinated by the* [*anti-communist underground*](http://en.wikipedia.org/wiki/Cursed_soldiers%20\%20Cursed%20soldiers) *without racial motives, but simply due to their political loyalties.*[*[1]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-SG-1-1)[*[16]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-gross-16)[*Jan T. Gross*](http://en.wikipedia.org/wiki/Jan_T._Gross%20\%20Jan%20T.%20Gross) *noted that "only a fraction of [the Jewish] deaths could be attributed to* [*anti-semitism*](http://en.wikipedia.org/wiki/Anti-semitism%20\%20Anti-semitism)*",*[*[16]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-gross-16) *and Jewish resistance fighter* [*Marek Edelman*](http://en.wikipedia.org/wiki/Marek_Edelman%20\%20Marek%20Edelman) *said "murdering Jews was pure banditry, and I wouldn't explain it as anti-Semitism".*[*[17]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-17) *But sometimes Jews were targeted due to their ethnicity, because of the pre-war and Nazi German propaganda, including the* [*blood libel*](http://en.wikipedia.org/wiki/Blood_libel%20\%20Blood%20libel) *rumors.*[*[18]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-na-18)[*[19]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-Gross2005-19)[*[20]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-Blatamn2006-20)[*[21]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-Midlarsky2005-21) *The resentment towards returning Jews among some local Poles included concerns that they would reclaim their property.*[*[18]*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-na-18) *They were sometimes seen as supporting the consolidation of power in the hands of the Soviet and Polish Stalinist regimes.*[*[1*](http://en.wikipedia.org/wiki/Anti-Jewish_violence_in_Poland,_1944%E2%80%931946%20\%20cite_note-na-18)*9)*

*Notes to these remarks:*

* August Grabski.* [*"Central and Eastern European Online Library (CEEOL); page 11, note 7 of current document"*](http://www.ceeol.com/aspx/getdocument.aspx?logid=5&id=21F8A4F9-9306-4E36-81FD-7E84C781B737) *(*[*PDF*](http://en.wikipedia.org/wiki/PDF%20\%20PDF) *direct download, 1.03 MB). Book review of Stefan Grajek, "Po wojnie i co dalej? Żydzi w Polsce, w latach 1945-1949", translated from Hebrew by Aleksander Klugman,* [*Żydowski Instytut Historyczny*](http://en.wikipedia.org/wiki/%C5%BBydowski_Instytut_Historyczny%20\%20Zydowski%20Instytut%20Historyczny)*, Warsaw 2003 (p. 95) (in Polish). Kwartalnik Historii Żydów, Recenzje (Jewish History Quarterly; Reviews). p. 240. Retrieved July 4, 2012. "Żydzi byli zabijani nie tylko przez niektóre organizacje prawicowego podziemia, ale też przez pospolitych bandytów [oraz] jako funkcjonariusze komunistycznego państwa, bez dodatkowego motywu rasistowskiego. Wedle Aliny Całej, liczba Żydów zabitych w latach* 1944-1947 przekracza tysiąc osób ([Alina Cała](http://en.wikipedia.org/wiki/Alina_Ca%C5%82a%20\%20Alina%20Cala), Mniejszość żydowska, [in:] Piotr Madajczyk (red.), Mniejszości narodowe w Polsce. Państwo i społeczeństwo polskie a mniejszości narodowe w okresach przełomów politycznych (1944-1989), Warszawa 1998, s. 252)."

More Jan Marek Chodakiewicz ,op cit , more Around Jedwabne , p.815. *Still we don’t have a full access to mentioned notes, German Court files, Zichenau Chiechanow files which were allegetelly lost in MSW, or these files are undercover as of now, little archeological work, no exhumation, or any archeological works published by Professor Kola- there are unofficial copies of his work results ).*

14. Anonym sent to PZPR

15. See Bogdanowicz’s wrtinigs and Polish langage understanding .

16. Instruction given to Jewes to change their name after the Warld war II

17. The reader must remember that there were two main episodes of murder at Jedwabne. There is an enormous media effort to forget the firstepisode of murder—that on June 25, 1941. Chodakiewicz op.cit , p.36

18. Interview published in "Glos Uczelni" - Nicolas Copernicus University Journal 07/2001

19. Chodakiewicz p. 75 more this noteI A.R.I v.415.58.51

20. ( Findings of Investigation S1/00/Zn, Into Murder of Polish Citizens of Jewish Origin in the Town of Jedwabne on July 10 1941, pursuant to Article 1 Point 1 of the Dectree of august 31 1944 RAdoslaw Ignatiew Public Persecutor: in the Neighbours Respond, The Controversy over the Jedwabne Massacre in Poland ed Polonsky Princeton , 2005p.134).

21. Valuable study was done by Jurgen Matthaus confirming the presence of SS-Oberstrumfurer Hermann Shaper and his unit in Jedwabne erea. Waldemar Marcholl as a alleged planner from Bialystok district responsible for the annihilation of Jews in the Bialystok erea recorder in his diary grousome Gestapo activities.

22. Chodakiewicz p. 37

23. Chodakiewicz.. p.37-75 .This first episode has usually been ignored or glossed over, as it does not support the Gross’s-promoted narrative of Poles freely killing their Jewish neighbors.

24. Decision IPN 6.30.2003 p.200.

25. Ibid IPN. p. 201-3(Not 25 in this line of thinking we have protests: We don’t apologiase for Jedwabne. As mentioned in the curiosum sui generis recent Bialystok court decision based on erroneous and inadequate IPN research about Polish guilt for Jedwabne Massacre , or court reasons that “ Polish Concentration Camps “ expression is not offensive because they were build on the “Polish soil”. The judges “forgot” that at that time there was no Polish soil- it was occupied by Germans, or Soviets. Unless they accepted that Germans or Soviets are Poles).

25. Annihilation of Jews in the Bialystok erea recorder in the Rerman documents .

26. Aleksander Rossino op.cit p.36, see Musial “Konterrevolutionare Elemente sind zu erschiessen”,p.95

27. These units included the 10th SS Infantry Regiment, 8th SS Infantry Regiment, 8th Motorized SS Infantry Regiment, 1st SS Infantry Brigade, 2nd SS Infantry Brigade, and 1st SS Cavalry Regiment. See *Unsere Ehre Heisst Treue: Kriegstagebuch des Kommandostabes RFSS, Tätigkeitsberichte der 1. und 2. SS-Inf.-Brigade, der 1. SS-Kav.-Brigade und Sonderkommandos der SS*, ed. Fritz Baade et al. (Wien: Europa Verlag, 1965). See also Tagesmeldung, AOK 9.

**More on this discussion from Newspapaers. Note27. I apologize to Jews for the Poles, who rescued them. 2013  *that is: "Unsere Mütter, unsere Väter" and the next edition of fight against "Polish anti-Semitism"*Anti-Polish hucpa[1]**

In fact, this is not a fight against "Polish anti-Semitism" [[5]](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fprawica.net%2F34753%23suptrg5%20\%20_top) as it it comes to be proven. But let's start from the beginning. Serial Unsere Mütter, unsere Väter was aired a "Most important" by TVP1, in a few consecutive days, was to maximize the audience. Then is was offered to the the Polish croud for the discussion, in which the "Polish point o view " became to be defended by . .. Shevah [Weiss](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fprawica.net%2F34753%20\%20_top). Why” mister “ Weiss had the role of "the righteous among the Jews of the world"to defend Polish pOint of view? In order to be a Polish rabbi we saw that here's a Jew on the side in the conflict with promulgating Germany’s fasist story. But for a while he is a German’s forgedof history and he became the therapist for them.

Before the attack what kind of "weapons" Polish honor defender Mr. Weiss presented? ZDF series supposed to be in his belief that "debate" with  [Mr.](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fprawica.net%2F34753%20\%20_top) Kraśka (nota bene Mr. Weiss’s countryman) is “controversial" because it portrays Poles as "bloodthirsty anti-Semites", while the Germans, were shown as tormented between anti-Semitism and humanism. For those who haven't seen the show, and for the record I would remind you about the Poles, we can learn from the ZDF:

 Poles with AK to recognize Jews after their stink,

 they wanted them "melt like cats",

 Polish peasants asked the commanders of the ARMY troops, is there case among subordinates, making the sale of food to some Jews. They don’t want to sell the food to the Jews.

 When Polish operators stopped the train to Auschwitz and when they saw the Jews , Poles closed the wagons doors.

 If it turned out that the branch of the AK was against Jews rather than Germanes (sic!), the Jews were murdered (because letting them go it would allowed the Jews to be the Commander of the ARMY(A.K.) and it was to be shown this as an extraordinary humanitarian gesture by authors Unsere Mütter, unsere Väter )A picture of Poles in the film might seem accidental lapsus lingue to the story, if it were not that [video](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fprawica.net%2F34753%20\%20_top) ZDF which was **consulted scientifically** with "one of the most respected" historians in Germany. Professor Julius h. Schoeps. There was so dirty trick and it was an intentional slander, shown by the Germans? By No Means. **Mr. Professor Schoeps in the interview TVP1, and he issued the statement during the " afterserial" discussion 19. VI. 2013 on several occasions he stressed that he is ... a Jew** At the same time he upheld his thesis about Polish anti-Semitism, which in his view was presented in a manner that is consistent with reality. If the movie shows a branch of the NSZ-ZJ (unmerged with AK part of NSZ), one might consider that such attitudes in this Branch Office can occur. We would have to deal with the manipulation of the assumption that the armed forces of the Polish underground State acts and attitudes as considered as the marginal groups. A German Jew, however, Schoeps not paid attention to the subtle manipulation, but it is an extremely arrogant (chutzpach) **lie**. AK exposing (contrary to the Polish national interest, which during the war was to save the Polish blood) the lives of many thousands of Poles was saving Jews through action "Żegota." In addition, the ARMY had to fight the Jewish Renegades-balckmailers and agents of the gestapo ([Leszno 13 and "Brand"-Jews as traitors, murderers and blackmailers(→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fpalmereldritch1984.wordpress.com%2F2012%2F08%2F12%2Fzagiew-zydzi-jako-zdrajcy-mordercy-i-szmalcownicy%2F%20\%20_top), see also [the Jews in the service of Hitler: the Jewish Gestapo agents (→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fptto.wordpress.com%2F2013%2F06%2F21%2Fzydzi-na-uslugach-hitlera-zydowscy-agenci-gestapo%2F%20\%20_top) and [How the Jews betrayed the Jews: "Innocents" from Politicians (→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fptto.wordpress.com%2F2013%2F06%2F21%2Fjak-zydzi-zdradzili-zydow-niewiniatka-z-judenratow%2F%20\%20_top)). Therefore, presentation of the AK as a gang of anti-Semites is on the part of the Jews, possibly "scientifically" German action series exceptionally mean-spirited and basless. He, however, the Professor Julius h. Schoeps he is not out of nowhere. Poles usually know little about Jewish antypolonizm. Its roots go very deep into the past, but the most unimaginable can seem right after World War II. Meanwhile, in a letter to George Borejsza of October 1947 to the Jew Louis Hirszfeld wrote: *"the Jewish nationalists hate Poles more than the Germans, and that knowingly are going in the direction of pro German , so no matter of fact it had predicted in my book (...) do not emphasize these issues publicly (...) to the Jews do no harm and do not deepen the divide, we can copie and use the Jewish nationalism between Jews and Poles "* (source: b. Fijałkowska," Designing and Rozanski. Contribution to the history of Stalinism in Poland ", Olsztyn 1995, p. 139). You can only wonder how Jewish impact on Jewish activities anti-Polish sentiment "guerrilla units", robing and murddering whole villages in Poland during World War II (please refer to the text of the [Jewish partisans "Crimes" on the Polish population-Koniuchy and Naliboki (→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fmyslnarodowa.wordpress.com%2F2012%2F11%2F24%2Fzbrodnie-zydowskich-partyzantow-na-polskiej-ludnosci-koniuchy-i-naliboki%2F%20\%20_top)). Jewish thugs and murderers, were vondering in villages and forests next to the Jewish Gestapo services the Jewish bombings( meant Jewish robing the villagers) were the cause of unfavourable to the Jews . I the Polish rural populations in many parts of the Poland were robbed by Jewish feigners. It's just that in the German television series nobody learn about Judenrats, "Żagwia" or the exploits of brothers of the Belianskis and Zorin.

**False friends, meaning Polish Taming of the goyim**

The discussion, held at TVP1 19. VI. 2013 at the end of the issue provided the Polish rabbi quite interesting information. Here is about Polish riff it could be learn from Mr. Weiss (no reaction on the part of other participants in the discussion, in particular-Prof. Tomasz Szarota with Polish History Institute of the Polish Academy of Sciences) that he was anti-Semitic, although not so, as Germany, but after all, murdered in Jedwabne (if someone does not know who murdered in Jedwabne, I refer you to the [**interview with George Laudański, one of the Poles convicted for allegedly murdering Jews in Jedwabne (→)**](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fmyslnarodowa.wordpress.com%2F2013%2F02%2F06%2Fjedwabne-ostatni-swiadek-jerzy-laudanski-apel-o-wsparcie-filmu-dokumentalnego-o-jedwabnem%2F%20\%20_top) **and texts** [**"the truth about" pogrom "in jedwabne: Germanes killed non-Poles "(→)**](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fmyslnarodowa.wordpress.com%2F2012%2F07%2F05%2Fpogrom-jedwabne-prawda-zbrodnia-mord-niemiecki-niemcy%2F%20\%20_top) **and** [**" Jedwabne slander and shameful apology "(→)**](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fmyslnarodowa.wordpress.com%2F2012%2F04%2F17%2Fjedwabne-oszczerstwo-i-haniebne-przeprosiny%2F%20\%20_top)**). Mr Szewach Weiss also wanted to remind Poles of** [**alleged pogrom in Kielce (→)**](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fopolczykpl.wordpress.com%2F2012%2F11%2F29%2Fna-fali-poklosia%2F%20\%20_top) **(see also** [**"two pogroms-one lie" (→)**](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fopolczykpl.wordpress.com%2F2012%2F07%2F10%2Fdwa-pogromy-jedno-klamstwo%2F%20\%20_top)**),** in fact challenged the Jews of UB and NKVD aimed to increase Jewish emigration flow to the nascent State of Israel) and March ' 68 (that is, the operation carried out by a Polish language Surety , and having several purposes-inter alia the dispatch officers to Israel from LWP-the Jews, in the context of the "war of attrition" with the Arabic countries carried out. It was in addition- the kind of "brain drain").

**Lying German serial used cleverly to vaccinate Some guilt for unsubstanciated crimes. Imaginary Jedwabne pogrom became Polish medias an absolute reality (promulgated even by such "judeosceptics" as Prof. k. Jasiewicz**[**[2]**](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fprawica.net%2F34753%23suptrg2%20\%20_top)**). The apparent defense of Polish interests and the good name of Poland became the next installment of the washing Poles ‘s** brain, in recent years. It is more and more intrusive and brazen. "Washerwomen", with complete contempt for facts, use techniques as "sophisticated" as such. "Aftermath" (as discussed elsewhere in the text, ["" Aftermath "Pasikowski’s is a tool for brain washing in Polish schools" (→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fmyslnarodowa.wordpress.com%2F2012%2F11%2F22%2Fpoklosie-pasikowskiego-jako-narzedzie-prania-mozgow-w-polskich-szkolach%2F%20\%20_top)). On the issue of returning like a boomerang of Jedwabne we are dealing with a permanent, coordinated the program to pacificate the Poles using psychotechnics and social engineering adapted by the Holocaust industry and to "earned"[[3]](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fprawica.net%2F34753%23suptrg3%20\%20_top)– "pedagogy of guilt"/"pedagogy of shame '. This program is strongly supported by the Internet activities of [hasbara (→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fmyslnarodowa.wordpress.com%2F2012%2F04%2F25%2Fhasbara-w-polskim-internecie-definicja-metody-organizacja-wikipedia%2F%20\%20_top) is a centralized worldwide Jewish organizations propaganda activists. In General any form of hasbara Tales (including those disseminated by Prof. Jasiewicz[[2]](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fprawica.net%2F34753%23suptrg2%20\%20_top)) contains an element of aggression on the Poles. In order to facilitate the granting to the German crime they committed and to use The Poles in this scum . That is, to use the Poles as a door that allows you to distance yourself from the perpetrators, while at the same time facilitates the acceptance of this version of the created as variant for" pseudoeducted"- it meets their need for" ethical superiority "over the" Polish margins with Jedwabne "). Once it was the" legitimate revenge "(a variant for the Poles who know (also through the publication of Prof. Jasiewicz[[4]](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fprawica.net%2F34753%23suptrg4%20\%20_top)) exploits the Jews after 17. IX., 1939, Poles are reluctant to Jews, but I do not know the [truth about Jedwabne (→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fmyslnarodowa.wordpress.com%2F2012%2F07%2F05%2Fpogrom-jedwabne-prawda-zbrodnia-mord-niemiecki-niemcy%2F%20\%20_top) -this variant hasbara is based on the reasonable reluctance to Jews by Poles driven by these emotions they willingly signed up under German crime!). The Poles can be easily fooled, because I do not know [what actually happened in Jedwabne 10. VII. 1941 (→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fmyslnarodowa.wordpress.com%2F2012%2F04%2F17%2Fjedwabne-oszczerstwo-i-haniebne-przeprosiny%2F%20\%20_top) .

What was the main message of the discussion, which Polish indecision had to assimilate and to be taken seriously? That "[anti-Semitism (→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fpalmereldritch1984.wordpress.com%2F2013%2F02%2F17%2Fz-jakim-antysemityzmem-i-dlaczego-wojuje-jaroslaw-kaczynski-razem-z-pis-i-kwiatem-prawicowych-publicystow%2F%20\%20_top)"[[5]](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fprawica.net%2F34753%23suptrg5%20\%20_top) is nasty and you should be ashamed. Even when it was attributed to the Poles manifestations of "anti-Semitism" are **grotesque inventions and egregious offender lies**, including those in the mouth (and videos) of the Germans put themselves by Jews. Polish mob, under the current practice, has bid among themselves on anti-anti-Semitism, it has to repent for any manifestation of lack of love for "the nation selected" and insufficient enthusiasm for the rescue of the Jews and not laying of the head under a German hatchet for rescue (and that the Polish head took place frequently and in bulk can be seen even in the film [by Krzysztof Wojciechowski "Burned villages for Jews" (→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Ftinyurl.com%2Fm6fstbh%20\%20_top) [part 1/2]). Goyim cattle has to be obedient breed and is obliged to spend his life worth nothing when it is necessary to save the Jews. The fact that rabbis taught for thousands of years, Jews (and they teach today) that they must not save the goyim, Polish struggle would be known to TVP. I refer to the book Israel Szahak "Jewish history and religion," the incentive to quote an excerpt of the chapter "saving lives": *Same Talmud (15) is expressed in the maxim "the goyim should not draw [well] nor [to her] throw". Maimonides so clarifies (16):"when it comes to the goyim, with whom we are not at war... don't cause their death, but at the same time, it is prohibited to rescue them when their life is at risk in some way. (...)* [*[6]*](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fprawica.net%2F34753%23suptrg6%20\%20_top)

**The strategy of the Poles to Jewish propaganda**

The incident described above, is showed as registered misgivings. They are only the manifestations of the process promulgated in the media. The process is not so much the destruction of Polish historical awareness slandering the Polish nation; it is rather prophylactic and to discredit certain avenues of political thinking. "Anti-Semitism"[[5]](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fprawica.net%2F34753%23suptrg5%20\%20_top) is all that very inconvenient politically (historically/economically) for Jews. In particular-any manifestation of discrimination of Poles from the Jews-and the recognition that in Poland, the Poles will have more rights than the Jews, due to the fact that Jews are in the State of the Polish **minority**, in addition-with your own State of business and to any work with the interests of the Polish nation (at least in terms of the political sovereignty of the Polish nation in his own country, the increasing use of an non Poles representation in Governments according to the ethnic structure of the Polish State). A Jewish minority it proved his disloyalty hundreds of times to the Polish nation and its Member States. Pedagogy of shame, where element is the transfer of "Unsere Mütter, unsere Väter" on TVP1 at best time here is an illustration of perfidy to be paralleled. Here we have the resent aspersions at AK, we are indignant at a rather abusive (especially in the context of the document ["Burned villages for Jews" (→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Ftinyurl.com%2Fm6fstbh%20\%20_top)) portraiture of the Polish village-and at the same time we have to fend off any resentment against Jews. **We are making ourselves fools, because just in this case the Polish reluctance to Jews was perfectly justified** -not only served their political, economic and demographic purposes , but operated from 1989, by Judeostalinism, but also the Jewish nation practicing intrigue between the Polish nation from centuries ago. For centuries, the Jews wanted to transform the Polish lands in the State of the Polish-Jewish intellectual and political elite, which will be a "chosen people"[[7]](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fprawica.net%2F34753%23suptrg7%20\%20_top).

Astonishing [demographic expansion of the Jews in the Poland (→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fmyslnarodowa.wordpress.com%2F2013%2F03%2F17%2Fhistoria-politycznego-i-demograficznego-konfliktu-polsko-zydowskiego-na-ziemiach-polskich-fragmenty-ksiazki-zmierzch-izraela-tadeusza-gluzinskiego-pseud-henryk-rolicki%2F%23ZI_Populacja_Zydow_w_Polsce_XVI_XIX_w%20\%20_top) connects with the accumulation by the Jews of assets through usury, or using political intrigues. Conscious Poles begin to remind us Jewish provocations, which led to the outbreak of the antyPolsh politically and economically-uprisings [of the November uprising (→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fmyslnarodowa.wordpress.com%2F2013%2F03%2F17%2Fhistoria-politycznego-i-demograficznego-konfliktu-polsko-zydowskiego-na-ziemiach-polskich-fragmenty-ksiazki-zmierzch-izraela-tadeusza-gluzinskiego-pseud-henryk-rolicki%2F%23ZI_Frankisci_weglarze_powstanie_listopadowe%20\%20_top) (see also [p. Didier, Uprising and Jews (→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fmyslnarodowa.wordpress.com%2F2012%2F11%2F29%2Fpowstanie-listopadowe-kult-blednej-polityki-falszywi-bohaterowie-pseudopatriotyzm-antynarodowy%2F%23STANIS%25C5%2581AW_DIDIER_POWSTANIE_LISTOPADOWE_A_ZYDZI%20\%20_top)) and [of the January uprising (→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fmyslnarodowa.wordpress.com%2F2013%2F01%2F12%2Fpowstanie-styczniowe-1863-chybiony-patriotyzm-spustoszenia-swiadomosci-narodowej-wspolczesnych-polakow%2F%23PS_Giertych_Zydzi_prowokatorzy%20\%20_top) (see also ["Puzzle l. Kronnenberga" (→)](https://myslnarodowa.wordpress.com/2012/01/21/judeopolonia-zydowskie-panstwo-w-panstwie-polskim/%20\%20Judeopolonia_I_ZAGADKA_KRONNENBERGA%20\%20_top) and ["the Jews and the Uprising..." (→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fmyslnarodowa.wordpress.com%2F2012%2F08%2F24%2Fzydzi-powstanie-styczniowe-antypolski-wymiar%2F%20\%20_top)). It is time to remind Poles that the Jews very heavily collaborated with every enemy of the Polish from Prussia, Russia and Austria starting, and the Soviet Union (and let's not forget about ... The Third Reich) ending. It is time to remind Poles that [Jews were opposed to the rebirth of the Polish State in 1918 (→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fmyslnarodowa.wordpress.com%2F2012%2F01%2F21%2Fjudeopolonia-zydowskie-panstwo-w-panstwie-polskim%2F%23Judeopolonia_I_BUDOWANIE_JUDEOPOLONII%20\%20_top). Anyone who calls on the Poles of renunciation of the idea of self-determination and political primacy in Poland, anyone who wants to create in the administrative community "citizens" equal political rights irrespective of the ethnic origin (and the resulting amounts owed to foreign Nations and Poles) tells Poles to submit unconditionally. [last weapon against foreign superiority in Poland-" is proclamed as xenophobia" (→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fmyslnarodowa.wordpress.com%2F2012%2F07%2F01%2Fksenofobia-jako-objaw-swiadomosci-narodowej%2F%20\%20_top). And it instructs Poles to forget about centuries of experience acquired as a result of the presence of insidious and relentless enemy on their own lands. It tells Poles to stop dreaming about being a nation and host. It instructs Poles to become-with other coowners of the State and t should be sovereign on its own. Soil attached but nation less and it should behave as like the dark mass, which lands are colonized and planned by various ethnic minorities within the framework of the [reconstruction of their country with the national State in the ethnic melting pot modeled on the United States (→)](https://myslnarodowa.wordpress.com/2012/01/22/multikulti/%20\%20_top) (see also [Mark the ideas about the nature and multiculturalism BALLS professorship of propagators (→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fpalmereldritch1984.wordpress.com%2F2012%2F08%2F13%2Fchybione-wyobrazenia-profesury-kul-o-naturze-multikulturalizmu-i-jego-propagatorach%2F%20\%20_top) ).

Such an opponent to fight the former we you should stop and not to allow him to impose the rules of the game. **The game according to its rules invariably is to the end producing the yelping that "we are not anti-Semites" and "we tried to save the Jews better than others, we were slaves, goyim as good as Raso Lords so why do you slander us and spit on us?"**. To liberate yourself from the imposed image we have to start to be aware and to be an assertive Pole (hence the "politically incorrect" in the title of this text).

You must agree with the Jews, that the Polish "anti-Semitism" was always exclusively defense the nation targeted [demographically (→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fmyslnarodowa.wordpress.com%2F2013%2F03%2F17%2Fwojna-demograficzna-warunki-bytowe-katastrofa-demograficzna-i-emigracja-polakow-z-ziem-polskich%2F%20\%20_top), economically and politically on the lands of the ancestors by sneaky, treacherous and aggressive tramps. You must respond to that on the part of the Poles found their **quite undeservedly much too much good** — and that anyone who feels antipathy to Jews today,he has a very solid base, resulting from centuries of the history of Polish-Jewish relations. The Jews and their "anti-an anti-Semitic" propaganda campaign trying to proactively to disparage the most valuable of the Poles. the Poles have no falsified historical knowledge and they are aware of the role of Jews in Polish history. The enemies of the Polish nation based on the ignorance of the masses, they successfully pushed the teaching of history in schools, and-controlling most of the media and publishing market in Poland from centuries ago. The national awakening of the Poles in the end must occur (otherwise it does not disappear from the face of the Earth as a nation — both demographically and politically – which very clearly outlines, if you look at the [demographic trends in Poland (→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fmyslnarodowa.wordpress.com%2F2013%2F03%2F17%2Fwojna-demograficzna-warunki-bytowe-katastrofa-demograficzna-i-emigracja-polakow-z-ziem-polskich%2F%20\%20_top) and [the effects of membership in the European Union for the Polish political and economic sovereignty (→)](https://myslnarodowa.wordpress.com/2013/02/24/dlaczego-polsce-nie-wolno-przyjac-euro-dlaczego-przystapienie-do-unii-europejskiej-zaszkodzilo-polsce/%20\%20_top)). Victory in this war propaganda, raise awareness and awakening Polish masses requires tremendous work a handful of conscious and awakened Poles. It's time to stop and tosettle the reading this important text. You should start this text to promote among friends-and among strangers, as the Internet long and wide.

**Footnotes to this discussion**

[[1]](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fprawica.net%2F34753%23supsrc1%20\%20_top) Hucpa (chutzpah)-extreme impudence, usually bound/slander.

[[2]](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fprawica.net%2F34753%23supsrc2%20\%20_top) With a **shameful** expression of Prof. k. Jasiewicz for magazine "Focus":

*Because I am deeply convinced that the crime in Jedwabne and other pogroms does not desire to acquire blankets and Potties Jewish, even less is there retaliation for various Jewish cowardice (and there were a lot of them in the years 1939-1941 in 155 and in all other places where Jews have lived)-there is a great fear of them. And those desperate murderer perhaps in the spirit of said to myself, we're doing a terrible thing but maybe our grandchildren will enjoy us. I think that it is possible that interpratation, although it is not crime it absolves alleged guilt.*

Source: interview with Prof. k. Jasiewicz, "Jews were themselves to blame?", Focus Extra History 2/2013, s. 34.

Professor after the interview for "Focus-and" lost his job in the PAN, but not due to the vile slander that he threw at the victims of Jewish surety forces, implied in German murder on the jedwabinien Jews. Again I refer you to the text of ["the truth about" pogrom "in jedwabne: Germans killed, and non-Poles" (→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fmyslnarodowa.wordpress.com%2F2012%2F07%2F05%2Fpogrom-jedwabne-prawda-zbrodnia-mord-niemiecki-niemcy%2F%20\%20_top) and [an interview with George Laudański, one of the alleged perpetrators of the fictional massacre of Jews in Jedwabne (→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fmyslnarodowa.wordpress.com%2F2013%2F02%2F06%2Fjedwabne-ostatni-swiadek-jerzy-laudanski-apel-o-wsparcie-filmu-dokumentalnego-o-jedwabnem%2F%20\%20_top), sentenced to 15 years in prison on the basis of forced torture or testimony.

[[3]](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fprawica.net%2F34753%23supsrc3%20\%20_top) see [Norman Finkelstein, The holocaust industry "(→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Farchive.org%2Fdetails%2FHolocaustIndustry%20\%20_top)

[[4]](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fprawica.net%2F34753%23supsrc4%20\%20_top) see Krzysztof Jasiewicz, the reality of the Soviet 1939-1941 in certificates of Polish Jews, ed. Rhythm, 2009

[[5]](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fprawica.net%2F34753%23supsrc5%20\%20_top) "anti-Semitism"-read: sufficiently lively love for Jews connected with too close to betray and to go after their own political and economic interests not after the nation (see also [the "anti-Semitism" and why he fights Jaroslaw Kaczynski, along with written notice and " most important " "right-wing" columnists? (→)](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fpalmereldritch1984.wordpress.com%2F2013%2F02%2F17%2Fz-jakim-antysemityzmem-i-dlaczego-wojuje-jaroslaw-kaczynski-razem-z-pis-i-kwiatem-prawicowych-publicystow%2F%20\%20_top))

[[6]](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fprawica.net%2F34753%23supsrc6%20\%20_top) Israel Shahak, "Jewish history and religion", Fijor Publishing London-Chicago 1997

[[7]](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fprawica.net%2F34753%23supsrc7%20\%20_top) Leszek Szcześniak, "Judeopolonia-Jewish State in Polish State", Polwen, 2001

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[http://www.zyciezazycie.pl/](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fwww.zyciezazycie.pl%2F%20\%20_top%20\%20http://www.zyciezazycie.pl/)  
[quote]The Idea Oflife for life.Their death has not been described. We have whole families, along with those who tried to save lost their lives. They are many Polish characters, who are still unknown, but gave their live for saving the Jews.

They were not awarded; their death is not even described. We Have whole families, along with those which want to save. Were the Polish characters. Why still unknown?

Adam, Bronisław, Janina, Stefan, Henryk, Zofia, Tadeusz People were on December 6, 1942 [of the year](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fprawica.net%2Fnode%2F9839%20\%20_top) in Ciepielowo burned alive by the Waffen SS Division that were carrying aid to Jews.People. How symptomatic that they called the People. How symbolic is the tragedy which took place in Ciepielowie 65 years ago. How much was such a tragedy?

Because People whole families perished at the hands of perpetrators that carried aid to Jews.Poland was the only country during World War II, in which for helping Jews, often death karali Germany entire families.

The number of Poles who were murdered because they were carrying aid to Jews is unknown. Professor Tomasz Strzembosz nonetheless realised their number in the [many](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fprawica.net%2Fnode%2F9839%20\%20_top) thousands.

Founded in 1999 by the Social Committee to commemorate Poles life-saving Jews gathered hundreds of relationships, which was a great achievement considering that it does not receive any Government support for this purpose. This is what I was able to determine the 2004 Professor Strzembosz has called "the tip of the iceberg".

Studies are difficult because those who tried to save-also have been "murdered death privacy protection hides Jews and the death of urywających them, or to help the Poles makes so that you can rely only on third party relationships.Often these are the children or grandchildren of the murdered.

The truth about preserving the Poles to their Jewish brethren is not described.  
No one sane does not negate the existence of the Polish "blackmailers" who betrayed Jews. Jews German camera of doom, no one disputes that there have been denu ciated for other reasons-as fear, or-unfortunately-anti-Semitism.

But the Polish underground authorities to issue death sentences for it – and they did it. While for example. for example, authorities. match French French Jews and provide them to the German transports to extermination camps.

And today, in many environments and the media in the West is about Poles is referred to as almost współwinnych the Holocaust. Omiting the role of the other Governments collaborating with Nazi Germany and the Germans themselves. To such unfair assessments, sometimes purposeful falsified the truth, and sometimes the simplest of ignorance that exist around the role of Poles in the face of the Holocaust, especially it is necessary to show the truth about heroism victims Poles suffered in defense of fellow Jews.

For Professor Strzembosz to say you that the actions of the Committee to commemorate Poles life-saving Jews, Yad Vashem and other institutions until after an individual examination of Polish and Jewish historians still do not include the size and weight of the phenomenon.Time to assemble the entire knowledge and extensive research. Because viewers go and getting to the truth is going to be increasingly difficult, perhaps the last [the moment](http://www.microsofttranslator.com/bv.aspx?from=pl&to=en&a=http%3A%2F%2Fprawica.net%2Fnode%2F9839%20\%20_top) to fix the memory of great heroism of Poles.

In 2005, the Institute of National Remembrance began intensive work on this subject.Describing the heroism of Poles when they donated life for the live of the Jews is probably one of the most important tasks of the Institute of National Remembrance.

Project "life for Life" will be unfinished history lesson for several generations. Lesson aroused great positive emotions, and-we hope-of the Polish tool reason of State, showing the heroism of the Polish nation in the face of the crimes of Nazism in Germany. But most of all, "life for life" will be a huge load of positive messages about love thy neighbor, overrides for all generations and all Nations. annihilation of Jews in the Bialystok erea and recorderd in its action.

26. Chodakiewicz op.cit p. see German Befahel, Karol Bardon testimony Around Jedwabne p.693.

27.Notes presented before

28. 30. Krzysztof Perszak Around Jedwabne v. 2 more

29. Kielczewski Aroud Jedwabne testimony p.

30. INP.194

31. These units included the 10th SS Infantry Regiment, 8th SS Infantry Regiment, 8th Motorized SS Infantry Regiment, 1st SS Infantry Brigade, 2nd SS Infantry Brigade, and 1st SS Cavalry Regiment. See *Unsere Ehre Heisst Treue: Kriegstagebuch des Kommandostabes RFSS, Tätigkeitsberichte der 1. und 2. SS-Inf.-Brigade, der 1. SS-Kav.-Brigade und Sonderkommandos der SS*, ed. Fritz Baade et al. (Wien: Europa Verlag, 1965). See also Tagesmeldung, AOK 9, Abt.

32. Bogdanowicz’s testimony Around p. 469.

33. Ibidem.

34. 34. Marek Jan Chodakiewicz, The Massacre in Jedwabne July,1941 Before, During,and After . Boulder Colorado.2005 p.64.

35. 35.Ibid.p.64

36. 36. Osobyj..

37. 37. Richtlinien auf Sondergebieten zur Weisung Nr. 21, 3 March 1941, quoted in Jürgen Förster, "Das Unternehmen 'Barbarossa' als Eroberungs- und Vernichtungskrieg," in *Das Deutsche Reich und der Zweite Weltkrieg, Band 4 "Der Angriff auf die Sowjetunion,"* Horst Boog et al. (Stuttgart: Deutsche Verlags-Anstalt, 1983), p. 414.

38. See Fahndungslisten für die UdSSR in the United States Holocaust Memorial Museum Archive (USHMMA), RG 14.016M (Bundesarchiv, Records of the RSHA, R58/574), fiche 2, p. 189, which contains 4508 names

39. Förster, "Das Unternehmen 'Barbarossa'," p. 414. 39 note There are no documents or Court proceedings about Marian Karolak appointed mayor by Germans at the time of Massacre. In the many witnesses testimonies of his former colleagues, associates, unrelated to him persons, he was a main architect of the Massacre on July 10. 1941.

40Note: ( Still we don’t have a full access to mentioned notes, German Court files, Zichenau Chiechanow files which were allegedly lost in MSW, or these files are undercover as of now, little archeological work, no exhumation, or any archeological works published by Professor Kola- there are official copies of his work results ).

39.

40. Aleksander Rossino.. p.10.

41. Zwischenmeldung an Heeresgruppe B, AOK 9, Abt. Ia, 23 June 1941. National Archive and Records Administration (NARA), College Park, MD, RG

42. Entry for 30 June in KTB 2 der Sicherheitsdivision 221. NARA, RG 242, T- 315, r. 1666, fr. 143. 42.Are there any documents expressly stated about so called partial exhumation (archeological work at the Massacre scene –yes, what about exhumation?).

43. Ereignismeldung UdSSR, Nr. 21, 13 July 1941. USHMMA, 14.016M (Bundesarchiv, Records of the RSHA, R58/574), fiche 1, p. 150.

44. [Rossino, Alexander B.](http://en.wikipedia.org/wiki/Alexander_B._Rossino%20\%20Alexander%20B.%20Rossino) (2003). ["Polish 'Neighbors' and German Invaders: Contextualizing Anti-Jewish Violence in the Białystok District during the Opening Weeks of Operation Barbarossa"](http://archive.is/EitE4). *Polin* **16**. Note 97. Archived from [the original](http://myinternetarchive-recovery.blogspot.ca/2011/04/polish-neighbors-and-german-invaders.html) on 29 October 2013. "Cited in German court hearing: *Vernehmung von Oberregierungsrat Graf von dem G.,* 2 September 1960. ZStL, 5 AR-Z 13/62

45. ibid.

46. ( Findings of Investigation S1/00/Zn, Into Murder of Polish Citizens of Jewish Origin in the Town of Jedwabne on July 10 1941, pursuant to Article 1 Point 1 of the Decree of august 31 1944 RAdoslaw Ignatiew Public Persecutor: in the Neighbors Respond, The Controversy over the Jedwabne Massacre in Poland edited by Polonsky Princeton , 2005p.134).(22)

47.ibid.

48. (vide The Warriors. p.149); **Note48(See More about IPN”s way to investigate Massacre presented by** Ewa Wolentarska-Ochman, in her article Collective remembrance in JEdwabne :Unsettled Memory of War II in Post communist Poland” mentioned some of these questions as well , as political involvement of The Polish Authorities in the debate and the “Cleansing Memory( oczyszcznie pamieci p. 153… and fallowing) **.**

49. .ibid.

50. .ibid.

51. ibidem

52. 49. *Note 49(15.Note: DAtner and other suggested date June 25 1941 of Jewish Massacre. It’s save to say that first outburst of Jewish killing happened on June 25 1941).*

53.

54. 50. see note.

55. 51. Around Jedwabne.. V.2.p.376.

56. 14,These units included the 10th SS Infantry Regiment, 8th SS Infantry Regiment, 8th Motorized SS Infantry Regiment, 1st SS Infantry Brigade, 2nd SS Infantry Brigade, and 1st SS Cavalry Regiment. See *Unsere Ehre Heisst Treue: Kriegstagebuch des Kommandostabes RFSS, Tätigkeitsberichte der 1. und 2. SS-Inf.-Brigade, der 1. SS-Kav.-Brigade und Sonderkommandos der SS*, ed. Fritz Baade et al. (Wien: Europa Verlag, 1965). See also Tagesmeldung, AOK 9, Abt.

(Osobyj Archives, Moscow, 500-1-25, cards 387,391,393) ", Ian Kershaw, Hitler. 1941-1945 Nemesis, Rebis Publishing House, Poznan 2003, pp. 446, ISBN 83-7301-324-5.

57. Ibid.p.34. Ereignismeldung UdSSR, Nr. 4, 25 June 1941. USHMMA, RG 14.016M (Bundesarchiv, Records of the RSHA, R58/574), fiche 1, p. 21. Chodakiewicz p.75 Notes to be supplied. 36 noteLittle note can be indicative, but the documents were lost (see: “Ds. 29/61 Murders in Jedwabne and Tykocin 8V (14a). General Procurators’ sent the information about P (ejsacha) Zbrojewicz.” It’s necessary to take deposition from Zdrojewicz”-the end of note. note 8**This not was not from December 1965. This document is missed. (p. 827 .for more information Bi/59 in IPN Wokol Jed.)( 15).** 36(Osobyj Archives, Moscow, 500-1-25, cards 387,391,393) ", Ian Kershaw, Hitler. 1941-1945 Nemesis, Rebis Publishing House, Poznan 2003, pp. 446, ISBN 83-7301-324-5.

58.p.34. Ereignismeldung UdSSR, Nr. 4, 25 June 1941. USHMMA, RG 14.016M (Bundesarchiv, Records of the RSHA, R58/574), fiche 1, p. 21. Chodakiewicz p.75

59. 27 Note The read should not mix as a German Collaborators Blue Police( POlicja granatowa ) and Volksdeuches. The were employees of German occupier.

Professor Andrzej Kola interview Glos Uczelni Voice of the University July August 2001 p.6-7

60.[Rossino, Alexander B.](http://en.wikipedia.org/wiki/Alexander_B._Rossino%20\%20Alexander%20B.%20Rossino) (2003). ["Polish 'Neighbors' and German Invaders: Contextualizing Anti-Jewish Violence in the Białystok District during the Opening Weeks of Operation Barbarossa"](http://archive.is/EitE4). *Polin* **16**. Note 97. Archived from [the original](http://myinternetarchive-recovery.blogspot.ca/2011/04/polish-neighbors-and-german-invaders.html) on 29 October 2013. "Cited in German court hearing: *Vernehmung von Oberregierungsrat Graf von dem G.,* 2 September 1960.27Ibid.p.37. IPN 20140note 40Note: ( Still we don’t have a full access to mentioned notes, German Court files, Zichenau Chiechanow files which were allegedly lost in MSW, or these files are undercover as of now, little archeological work, no exhumation, or any archeological works published by Professor Kola- there are official copies of his work results ).Aleksander Rosssino,p.37. Zismann p.42, 41note Note 41.Most of the researchers on the subject do not understand what the whippletree is. Simple misunderstandings about the farmers’ tools, arms used on the scene of Massacre like (whippletree, singletree” orczyk”in Polish as a fighting tool of farmers) (19).

61. Rossino op.it passim

62. <http://web.archive.org?web/2007112401403> see Aleksander Rossino op.cit p.37 and nexts.

63. More in Around Jedwabne.vol.2.in ; Edmund Dimitrow, German Documents concerning operational units Police Surety and Service Surty in Lomza and Bialystok District after June 22, 1941 p.179-184.

64. Visit from heinrich Himmler on july 8 1941 see Alexander Rossino op.cit.

65. Heydrich Himmler and Heydrich were present in Grodno on June 30.1941+See A. Rossino. op.cit.p.

66. Aleksander Rossino op.cit. Himmler’s orders

67. Jan MArek Chodakiewicz, The Massacre in Jedwabne..p.64.

68. In preceding note. A. Rossino ,op.cit p.6

69. See 34. Contrary to Alexander Rossino , Poles did not welcomed with joy the invading Germans, reather with relief from Soviet Yoke.more A, Rossino p.6

70. The guerilla activity is especially intense in the areas that are thickly setteled by Jews” see, Rosssino p.5

71. Richtlinien auf Sondergebieten zur Weisung Nr. 21, 3 March 1941, quoted in Jürgen Förster, "Das Unternehmen 'Barbarossa' als Eroberungs- und Vernichtungskrieg," in *Das Deutsche Reich und der Zweite Weltkrieg, Band 4 "Der Angriff auf die Sowjetunion,"* Horst Boog et al. (Stuttgart: Deutsche Verlags-Anstalt, 1983), p. 414.  
33.( Notes about (IPN1. IPN FINDINGS ABOUT Hermann Schaper was subject of many judicial proceedings. Some of the judgments and convictions were detrimental to him and real convictions. Curiosum Sui generis is the close of judicial documents from his trials in Germany (or Federal Republic of Germany). His answers in the partial investigation, or other investigations were incorrect (it means he lied). Over all, IPNs Schaper investigation can be judged as a flow and incomplete.  
2.  Inexplicable IPN leniency about investigating the German Court system and its crying deficiencies.3.   None investigated the leave of merchants from Jedwabne to Radzilow on Thursday early morning.  Curfew hours impact on the leave of March ands and farmers.

4. Documents of   Priest Szumowski as irrelevant to IPN and false?  
 Now where mentioned in the publications or IPN findings about found scull  
with the bullet whole.  Insufficient or lack of explanation in regards to the proportionality of the victims murdered to the alleged perpetrators.  
Suggestion about Russian tranches form World War One in direct vicinity of Sleszynski’s barn. Incompetence of researchers and IPN findings about the tools of fight in Jews’ annihilation. Tools of fight between farmers and peasants. Pull-hanger-it means orczyk, klonnica ? Piece of wood holding horse wagon board against touching the wheels of the horse wagon.

Karol Bardon was a member of the Soviet Police before June 22 1941, as well as after that date was a policeman for German Gendarmerie allegedly using soviet arms, along with others from the parish.5. Who killed about 40 strong Jews in the barn?  
  Euphemistic German instructions to annihilate the Jews as well as at  
list enigmatic language of   IPN (sensu largo sensu stricto). In one case  
they suggested the hypothesis (about killing Poles) in another they were inclined to promote the theories. Who helped Germens to kill Jews on July 10 1941:

a)      Volksdeuches ( Karol Bardon), Marian Karolak, and other Poles wearing German uniforms , as German Gendarmerie having arms Soviet’s and German’s origin.

b) Unknown German Gendarmes and German Gendarmes of Polish origin like Sokolowski, Tarnacki and others forced by other German Gendarmes.

c)  Some unknowns from? Lumpenproletariat? Living in Jedwabne , or its  
environs.  
d) Some German Gendarmes of Polish origin having previous encores  
against the Jews: Luadanski family

6. Eizatzgruppe Ciechanow. Schaper was the commander and was present and gave the orders to burn the Jews in the barn, he was armed with parabellum mentioned by Professor Andrzej Kola. When Jews try to escape his subordinate killed them. This same tactic Schaper used in RAdzilow three days earlier) end of notes).

( *to verify later49. Note 49(15.Note: DAtner and other suggested date June 25 1941 of Jewish Massacre. It’s save to say that first outburst of Jewish killing happened on June 25 1941).*

*50. see note.*

*51. Around Jedwabne.. V.2.p.376.*

*52. ibid. p.397.*

*53. 5328a. (Files no. 5 AR-13/62).*

*53. ibid.p.398.*

*54.ibid.p.400.*

*55.ibid.p.397.*

*72. 72.p. 57. Nr 12)*

*56. ibid.p.386.*

*57. ibid.p.410.=34*

*58.ibid.p.338.=35*

*59. ibid.p.391,=36*

*60.ibid.p.390-413.=37*

*61.=38 61 Note(In reference to the Lomza Court decision about stopping the persecution of the deceased Eugeniusz Kalinowski, Jozef Jozef Kobrzeniecki( Kobrzyniecki) Stanislaw Sokolowski, Boleslaw Rogalski, Wladyslaw MOdzelewski, Bronislaw Sleszynski, who took part in mass murder of Jews now they are diseased Jozef Sobuta is in the psychiatric hospital, and Aleksander Janowski was not guilty . The case against these persons should be voided (p.553 Wokol Jedwabne. v.2)*

*62 =8 .ibid.p.557 and nexts*

*63. =40 ibid.p.516.*

*64. more Aleksander Rossino and Chodakiewicz ibid. Around Jedwabne,p.504.*

*65 Note This was enforced by presence of highest German Officials in Bialystok and Lomza on June 30-to July 10 1941*

*65,note65.June 24-25. 1941 about 30-60 NKWD Jewish collaborators and Polish communists, other Jews (court decision for 25 June 1941killings, confusions and witnesses’ different accounts, dates confusions in court papers as well as documents-or lack of- presented by Jan Tomasz Gross and others) were murdered in and around Jedwabne.*

*65, ibid.p.579-8.*

*66,= see note above aand under ibid.p.580.*

*. (66.See. DzURP1945 poz.226- more in Krzysztof Persak, Acts in civil procedures in 1947-1949 in cases concerned diseased Inhabitants of Jedwabne p. 376 in Wokol Jed. Vol.2).*

*67.= Around Jedwabne . p.676*

*68.52. Note 68.(With the Communist rule in force, the Court was under influence of UB in LOmza at that time).*

*69. ibid. p.687.)*

70. Note:(Arms to commit the Massacre: Soviet, German guns and rifles, sticks as arms to kill Jews according to to the witnesses and IPN investigation, despite, that on the archeological site of the Massacre the parts of bayonet was found).Is this particular detail important in our research?).

71, Around Jedwabne vol.2 p.693.

72. ibid. p.434,

73. ibid.p.631., p.579-8.

74.ibid.p.504, 580.

Note 75a In Poland it’s “normal” to have owners property registered in Eternal Book (Ksiega wieczysta).In some cases Jews themselves conducted their own registrars of their properties. In many communities, Jews conducted their own Civil Books containing Jewish births, marriages, deaths. Note 3 (previous 75) In Poland it’s “normal” to have an owner’s property registered in the Eternal Book (Ksiega Wieczysta). In some cases Jews themselves conducted their own registrars of their properties.

.SOME OF THE PROPERTIES LEFT IN JEDWABNE BY MURDERED from June 24 1941, July 10 1941 and after up to 1945. P.74.these documents were destroyed as shown in Ns205/48 in Lomza Court files.

In case of Jedwabne we had fourteen protocols claiming to establish the ownership. The properties in question were rather modest value: small house with pig barn and parcel built another small one story house with parcel of 1800m 2, small house with barn, or the mill. There were no big farms, big houses, or farms, as claimed in films or plays).

75ibid.p.518.

76.ibid. 546,

77. p. 545.

78. ibid.689. ,Chodakiewicz, Massacre.. p.84.

79 Around Jedwabne,.p.742.

80.ibid. p. 752.

81. Chodakiewicz , op cit. p. 85 and verbatim more

82. Chodakiewicz , op.cit p.95.

83. Jews formed their own underground organization according to J.M. Chodakiewicz and they set fire to the homes of imfrmers.

84.During the court proceedings related to Radzilow massacre, the witnesses as well as alleged participants in the Massacre stated about the arms. When Kosmaczewski and other instituted militia to guard the order in Radzilow, they had Russian arms at the beginning, later when Germans established their rules besides Russian arms they gave the German arms to the gendarmes of Polish origin.

85 .Their highest Managers – Ministers of III Rich like Himmler, Goering and Henrych watched them from Lomza or Bialystok on July 3-10. 1941.

86 . Inconsistencies mentioned in witness’s accounts and testimonies. WHO? Who are they: What about Jedwabne inhabitants?

87.His testimony was patently false.

81-87,ibidem , Chodakiewicz, op.cit.

88. Krzystofczyk explanation about killing of his brother.

89. Around Jedwabne p.492. Chodakiewicz ibid.

90. Chodakiewicz op.cit

91. ibidem

92. ibidem

93. ibidem

94..ibidem

95. corrected date of Massacre on July 10 1941 by Gradowski p.663 (Around Jedwabne)

96. More literature on the subject in Chodakiewicz op.cit.

98. Chodakiewicz op.cit. and others

99. more in Chodakiewicz op.cit.

100 Chodakiewicz op.cit.p.31-71

101 Around Jedwabne p. 678.

102. Around Jedwabne vol 1 and 2.

103 Chodakiewicz p. 27

104 op.cit p. 31.

106 op.cit p. 42

107. Around Jedwabne op.cit

108 Chodakiewicz op.cit.45.

109 . Around Jedwabne p.39-69.

110. Monumnet inscription also:Quoted in Gnatowski , In Soviets schacles,p.159, Chod p.52).

111. Andrzej Zbikowski op.cit p. 9.

112 ibidem.p.11

113. ibidem.p.11

114. op.cit p.20.

115 ibidem.

116.See more Jack Andrzej Mlynarczyk, Between Collaboration and Treason. The Problem of Collaboration in General Gubernia- an essay of the syntheses Memory and Justice Nr.1 209 page 1-22),

117. A. Zebrowski op.cit. p.20

118 .One Jewish man served in the military from Jedwabne area.

119. more see Baginski’s Answer to his speech.).

120. Chodakiewicz op.cit.p.84

121.Jewish attitudes, when the Germans came to Jedwabne on June 23 1941: it CAN BE APPROACHED by behavior of Karol Bardon,(or some recent Soviet militia men transformend) a commander of Soviet militia before June 22. 1941 he became a policeman for Germans after June 23 1941. With others under the German supervision, he started to annihilate his Soviet prawn “friends” from yesterday. Knowing probably, who was the best in Soviet terror and active invigilation; he took part in this revenge killings mentioned before. He had help from other Laudanskis, Sobuta, Godlewski, and Micura. Jewish formation of underground to fend off the informers.

122. Chodakiewicz op.cit

123. ibidem

124. ibidem

125. ibidem

126. ibidem

127. ibidem

128. Chodakiewicz op.cit.

More on Jewish attitudes between the Wars by Father Trzeciak:*THAT IS “BLACK INGRATITUDE”*

"Let all humanity to know and to remember that the German Jews has a type of human quality". “This top-class Jews should repay the gratitude to the German nation:

In this way, the "Jewish group” in the Polish Sejm(Diet) on 15 March 1933, at its meeting in defense of Jews turned to Germans protest against brutalities and martyrdoms , which were listed the Jews in Germany.

*About these "atrocities" and martyrdoms "we have heard already in numerous declarations of German Jews, who turned to their coreligionists abroad asking them to promulgate such lies.* Poles know from their own experiences, how to understand these Jewish expression of " brutalities", " pogroms" because in times of the formation of the Polish State ,Jewish newspapers, was filled with news about such "atrocities" and "pogroms" in the anti-Semitic Poland, which in addition to the conflict was not that significant.

Even just before Hitler, when he got, he had promulgated propaganda against *Poland by the* Jews: German and Jewish. For illustration, it is worth to quote the Palestinian journal “DAWAR" of January 6, 1933r in New Hebrew, where J. H Jacob in the article “What are Your Polish Courts," he was talking about "atrocities" which are the subjected to the Jews in Poland. "The Jews of Warsaw, Lvov, and Wavell experienced these excesses, as well as in Krakow, Poznan, Czestochowa, etc. Excesses in the truest sense because they were killed, wounded, dying. The wounded that remained crippled, injured who needed to be treated for an extended period of time, hundreds of "lightly injured," their treatment it will take not less than 2-3 weeks. Because they have been hurt, with the walking stick ending with a razor blade or glove well- hidden with nail. Havoc, robbery, destruction of meager goods was shown before the eyes of the entire nation, and before the Government and the security services. “These hundreds of lies and slander, divulged by Jewish newspapers around the world, shows us attitude of the Jews toward the Polish nation, and in addition would be the best explanation for these screams of "savagery" in other Nations. However, it should be noted that in the skirmishes on the Street the Jews were beaten up, but neither one was dead. And meanwhile, in Vilnius, Wloslawski (Pole-M.B.) was stoned by the Jews in broad daylight, at night in Lvov Jews bludgeoned with knifes the student by the name Grotkowski in 1933r. If "Jewish" speaks of "black gratitude" on the part of Germany, it apparently has in mind the great merit of which with modesty or embarrassment does not say, in "Secret German Documents about the censorship" where we can read:

" Merits of the Jews in the Russian occupation over time are reflected in our writings , the press does not mention misgivings done be the Russians in the ill-treatment and to discourage criminality. The Jews were known for these services" (secret documents 1914-1918, W-wa, 1919.) And therefore their results were known, however, Germany wanted to conceal them and the Jews being ashamed did not want to talk about them. They merited and helped to these "forces" during the war. In addition they had been helping to the enemy.

"Jew” exercised also a meaningful role in the Poland’s Germanization. This Jewish role was known in Poland, at the time of partitions publicly was gloried by Jews. They wanted that their members “to appease Hitler not to crush him. It' was the same in the Austrian Parliament when its member the Rabbi, Dr. J. Bloch said, "if ever that this nation stood in service to another nation for centuries, they did so as the Jewish nation for Germany. For the German State we fought, as for all European countries. Even in Poland, where we were admitted as guests, where Kings and princes providing us with grace and goodness, this not stopped us to use German language. We were promulgating the German language despite our martyrs lived there in abhor for centuries; we claim the German language is not strange for us ". He did overdone a bit swarthy, but REBBES so-called "Litwaks had taken the German language, and rejected Russian to please them”. And to be native Russians Jews wide accepted also the Russian language, “and by it to help the Russian Government to hound the" rebellious "Poles. One of these was "Vladimir Żabotińskij", who was associated with his co brother Mr. Kleinbaum. And, therefore, not only he was in the service of Germanization also he was an ardent propagator of Judicial complaints against the Poles. Despite these eloquent words Rabbi Bloch did not influenced the listeners in the Sejm ( Diet), it is thought that the Jews from the Polish Sejm showed him disgrace, as did the Jews when a certain Jaffe spoke in 1901r.

"I note he spoke about the position of the Jews, who went to the Prussia. Almost a thousand years ago our ancestors came to Poland running away from the West’s persecution. Since then, we were constrained by Germans. German language was their language despite that they went deep in to Slavic entourage. And when this country was then annexed to Prussia, our fathers adopted their great part of cultural work. When Poznan city became mainly as stronghold it was had given to them, this is what our fathers have done towards the good, and maybe the best part of the job to Germanize the Poles.

Thousands inhabitants of Lvov prospered when they became as the Christian Germany, but no Jew did that, therefore, they broke off their German idea. So we stand on our laws, but we also claimed our attachment to the land which we helped to Germanize and even today we put this as a main task "(Literary Feast. W-wa, 1901 March 21, no. 13, page 259).

As soon as the specific adversaries appeared, the Jews were always in the ranks of our enemies. "Relationship and the Russian reports on Polish Jews showed the spaying against Poland by Jews. (Greenbaum, Barska Confederation page XXXIII) similar services were rendered in Russia’s support in the fight against the inhabitants of Polish towns. Contrary to the directives by Marshal St. Lubomirski, Jews settled into a "new Jerusalem" (hence name of the street aleje Jerozolimskie ul. Jerusalem in Warsaw). The Search is in vain for millions Jews in the Polish-Lithuanian Commonwealth where it was none one to show the symptom of kindness, or even to proclaim the neutrality. The Country of Poland, which, in the opinion of foreigners was **paradise judaeorum (Jewish raj),** The Jews turned out so little solidarity with struggling Polish Nation or being as a Jewish nation.

You would think that these are the outdated sentiments of hatred, or hostile attitude of the Polish society towards the Jews. Unfortunately, it is so fresh experience of our society in 1920. When Poland fought the war against Bolsheviks, the Jews appeared to be the enemies of the Polish Nation and they acted to the detriment of the Polish Army. In the age of partition and at that time the German occupation, they were in the service of the Germans and they incited hatred against the Poles, to such an extent that even the Germans were offended of their actions. The Germans had to subdue the fierce hatred to Jewish and Polish society. We learn from "secret documents of the German Censorship" about these efforts of JEWS to please Germans and to be in service to them ". This proves are so abound, that the Journals of the street was disturb by the unjustified attack on the Polish population. After all, it was these **same Jacob Schiff, who organized the subsidy to help revolution in Russia, he sent the Memorial to Wilson, against the vital interests of Polish Nation in favor of Germany.** As he stated in Vogel’s "Deusche Presse des Abstimung skampfs in Oberschlesien" they ordered the **plebiscite in Silesia, instead of granting this region to the whole Poland. Germany should be thankful to Jews who influenced** decisively Wilson and Lloyd George for their decisions. According to the English writer Wickhama Steeda, who also cites daily Street publications like the letter at the end of the World War I, from HAJNT, “ the Jews were everywhere, in New York, or Paris, or London, and also in Buenos Aires, Argentina as specially those who showed the real face, and they lead the fight in favor of Germany ".

Anyway, on that what was already said the ingratitude is so great and it is a black spot in the Jewish History ... The only question is whose biggest and blackest guilt is: the Germans or the Jews? Whether the Jew did to the Poles? However, if Germany was so mead on the Jews, the Jews were always their tool, they came and they went round out in defense of German people. As you can understand, the Poles who agreed on everything it is like at home, despite the fact that the Jews were always hostile to Poland They had appeared everywhere and they did damage to Poles. **What a terrible responsibility awaits those Poles who have been linked with Jews and are working with them to the detriment of Poland! They do not see or are bought up? ....**

**Fr. Dr. St. Trzeciak**

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Note121. (For example, as our own inquiry into the first Soviet occupation it has demonstrated, the massacre in Jedwabne on July 10 .1941 could not have been "revenge" for "Jewish collaboration" with the Communists: most collaborators had fled with the Red Army, and many of those that remained had already been assassinated by the underground and some shot by the Nazis ( as mentioned between June 22 and 25, 1941.)

121.Jewish attitudes, when the Germans came to Jedwabne on June 23 1941:CAN BE APPROACHED by behavior of Karol Bardon,(or some recent Soviet militia men transformend) a commander of Soviet militia before June 22. 1941 he became a policeman for Germans after June 23 1941. With others under the German supervision, he started to annihilate his Soviet prawn “friends” from yesterday. Knowing probably, who was the best in Soviet terror and active invigilation; he took part in this revenge killings mentioned before. He had help from others like Laudanskis, Sobuta, Godlewski, and Micura.

**Interviews and opinions of others about massacre in Jedwabne**

ELŻBIETA, ANDREW KACZYŃSKI Rzeczypospolita(Polish daily Republic), July 10, 2002

**Prof Kulesza IPN**- As a Pole, maybe I'd rather wanted that investigation ended with the declaration of inability to establish the facts. It might be easier to accept such a result - said yesterday in Bialystok chief investigative division of the IPN prof. Witold Kulesza, Director of the Central Commission for the Investigation of Crimes Against the Polish Nation.Germans were the instigators of the crime - said the investigating prosecutor Radoslaw Ignatieff.

Poles played a decisive role in the murder of Jews in Jedwabne. They were the executors of the murder of the Jewish inhabitants of the town - such are the results of an investigation conducted by the investigation division of the IPN. Germans were perpetrators in a broad sense. In the broad sense, they were also instigators of the crime - said the investigating prosecutor Radoslaw Ignatiev.“Direct perpetrators of murder were about 40 men from Jedwabne and surrounding towns” he said.

Yesterday in the Bialystok branch of the IPN IPN chief investigator Professor Witold Kulesza and investigating prosecutor Radoslaw Ignatieff presented the current results of the investigation. Formally its closure will be possible after the receipt of the Israeli documents, which will include the determinenation of the names of the victims.

It is conceivable to establish the full number of murder victims. Given the number killed in 1600 seems highly unlikely - the prosecutor says Ignatiev. July 10, 1941they were Jews, among others, fromWizna and Kolno in Jedwabne, some (dozens of people) survived the pogrom. They were then placed in the surrounding ghetto, the majority of them did not survive the war.

The investigation interviewed ninety-eight witnesses( later number increased to 111.). One-third indicated that they were eye-witnesses to the crime July 10, 1941 in Jedwabne. Attorney Ignatiev presented several relations about the crime. They are often divergent and even contradictory. Many witnesses claim to have seen that day in Jedwabne Germans, others deny this.

From the findings of the investigation beyond a reasonable doubt that the Jedwabne Jews were gathered on July 10 at the market. There, they were told to pull the grass from between the stones, then tobreak the statue of Lenin, which Jewish men were told to carry on towards the barn away from the market for about 500 meters. There they have been murdered. The investigation could not answer the question asked how they die. Men (about 40 people) were buried in a mass grave inside the barn, on their bodie had been thrown the statue of Lenin brought by them.. After some time, perhaps after a few hours,to the barn the rest of the Jewish inhabitants of the town were brought. In this group were both men and women, children and infants, as evidenced found during the exhumation of milk teeth buds. Victims (probably 300 - 400 people) closed in that barn, which was splashed with kerosene from Soviet magazines and set on fire.

Tangle of human bodies were gathered in the eastern part of the barn. There were confirmed reports of some witnesses that the bodies were burned to the ground. Leon Dziedzic, who was ordered to clear away the rubble, testified that the bodies could not be separated mechanically. In the grave dug out outside the barnthe bodies had to be moved with the forks. In this gravethey are many items that could be seen in the display cases at the headquarters of Bialystok IPN. Most they are there keys from houses, are also paket waches and envelope watches, gold crowns of the teeth and other valuables. It was also a shochet knife and clasp of ritual headgear - tallis. Rabbi present at the exhumation suspected that the man in Thales could be taken out of the house during the morning prayer or removed his tallis in a hurry, puting into a pocket clip. Part of the exhumed victims had shoes on their feet, which is not consumed by the fire.

Many witnesses claimed that some Jews were murdered on the way to the barn when , the column marched toward the barn. As pointed out place of their mass grave in the Jewish cemetery was not found only on the fields near the barn. Archaeological research conducted using specialized equipment, have not confirmed the existence of other graves. Much attention was devoted by the prosecutors to the bayonet rifle the found during the exhumation within the barn. They were examined in the crime lab Police Headquarters. Detailed studies have not confirmed to the Jedwabne Jews were shot. Some shells from the period of the First World War, part of the Second World War, but after 1941.

The investigation was conducted in accordance with the laws and rules and the conduct of prosecutor was prfessional – said prof. Witold Kulesza, chief of the investigative division of the IPN.

The duty of the prosecutor was to investigate even if IPN does not fromulating the indictment against the surviving perpetrators of the crime, but to clarify all the circumstances. It has indicated the perpetrators, including those who for various reasons have managed to avoid responsibility for the crimes committed and to establish the widest list of names of the victims. In my view, the investigation conducted by the prosecutor Radoslaw Ignatiev these goals achieved. As a Pole, maybe I'd rather it ended in a declaration of inability to establish the facts. It may be easier to us was to accept such a message accepting the result of the investigation. Each of the recipients of this information will provide a response to the question "How to evaluate the results of the investigation." Everyone needs to fine his own answer - summed up his presentation of the results of the two-year investigation of according to prof. Witold Kulesza. –

**Professor Jan T. Gross, author of the book "Neighbors" about IPN findings**

The findings of the investigation are the official imprimatur of the relations contained in the book, which according to all the witnesses leaves no doubt that it was, unfortunately, the work of the local population. It was very decently done investigation. So I hope that these results will be accepted by the opinion as a factual determination of what actually happened there. Probably we will never know how many Jews were killed. But the question arises: if they killed hundreds, then who did all the rest?

Bishop Tadeusz Pieronek, rector of the Pontifical Academy of Theology in Krakow. From the findings of the IPN we can see that the truth lies somewhere in the middle. You cannot perpetrate the crime, without regard to others, but an indication of the local population is a confirmation of what many guessed.

**Father Edward Orlowski,** pastor of Jedwabne.I believes that this investigation is unfinished. The exhumation did not take place as it should be. It could explain what happened. The only reason Poles insist that this exhumation should be carried out to the end. This mystery could be explained ultimately by Jewish graves. (PAP).

**Thomasz Strzembosz, historian**.

Crime was terrible ,a group of Polish citizens was charged, but not all the residents of Jedwabne. Polish perpetration is unquestionable. The share of German is also unmistakable. Witnesses indicate that the Germans forced the Poles to go to the market, which then the Jews were forced to the barn, and there, they were burned. Similar course of events happened in 10 other towns in the province of Lomza.

**Andrzej Paczkowski, a historian**.

These findings are not surprising. I think that the results of the exhumation, and data from Soviet documents indicate that at this time there was such a large number of Jews in the area. But actually it is impossible to determine exactly how many people were killed.

**Kalman Sultanik**, Vice-President of the World Jewish Congress (WJC). Polish political leaders from the beginning admitted what was said by the IPN investigation. Most importantly, the Polish government and the Polish president did not try to hide it. I hope that the perpetrators will be punished.

**Rabbi Andrew Baker**, activist of the American Jewish Committee (AJC)The real chalange before the Poles and Polish leaders was the fact that the decisive role in this massacre was played by individual Poles. IPN investigation confirms it. It is always acknowledged that the presence of Nazis in Jedwabne allowed for this crime. A similar situation was in other countries of Eastern Europe. The investigation did not bring so any new revelations, only confirmed what JanTomasz Gross wrote in his book, for example.

**CALENDAR WORTH TO BE CONSIDERED**

**1918-POLAND BECAME INDEPENDEND AFTER 123 YEARS OF OCCUPATION**

July1920 formation of many Temporary Revolutionary Committees (rewkoms) Bolsheviks inspired in Lomza, Jedwabne, Wzyszkow, Ostrow AMzowiecki area.

August 2-5 1920 installation by Lenin’s Bolsheviks the Temporary Revolutionary Committee in Bialystok (POlrewkom), as future Bolsheviks imposed Government.

August 10 1920 Temporary Bolsheviks government members composed for Jewish origin communist and a few Polish communists waited in Wyszkow to be installed in Warsaw.

August 17 .1920 panics and fleeing of Bolsheviks imposed regime intended to be in Warsaw soon from Wyszkow with Bolsheviks soldiers

August 20. 1920 . It was a precipitous fleeing of the Bialystok government with Bolsheviks to Moscow.

September 23 1939 the Soviets’ occupation of Jedwabne started and the beginning to establish Soviets’- Jewish administration.

1940-41. Many Deportations of Poles and a few rich Jews started to Soviet Republic (Jews), Siberia, Kazakhstan.

June 20-22 1941 the last failed deportation populace from Jewdwabne to Siberia.

June 23-24 1941, the return of supposed to be deported Jedwabiniens to their quarters and they found some the Jewish collaborators there.

1946 and later 1948 starting investigation of the Murders in Jedwabne accrued in late June, and July 1941.

1949 Lomza Court sentence in Jedwabne’s murders.

1952 -54 Mr.Sobuta trials

1964- 1974 – Hermann’s Schaper court conviction for Lomza area crimes against Jews and Poles.

1954-1978- on and off investigation about Jedwabne murders without any sentences.

January 2000 year, Jan Tomasz Gross, a professor of political January science at New York University, published an essay "Summer 1941 Jedwabne" relationship in 1945 Shmul Wasersztajn 1200 -1600 the extermination of Jews in Jedwabne, where 10 July 1941 at the behest of the Germans committed by the local Poles. May 5, 2000

"Rzeczpospolita" publishes a report Andrew Kaczynski "holocaust" in the top line of the thesis: "the extermination of Jews in Jedwabne and Germany madeit by Polish hands." It is the voice of a great beginning a press discussion. Half of May 2000.

Jan Tomasz Gross in his book "Neighbors. History of the extermination of the Jewish town," writes: "One thousand six hundred Jedwabne Jews murdered by the Nazis - Polish neighbors killed the Jewish victims." He came to the conclusion that the participation of Poles, inhabitants of Jedwabne and surrounding areas, was in the mass voluntary motive - robbery. The share of the few Germans relied only on the encouragement of the crime. July 10, 2000.

The 59th anniversary of the crime in Jedwabne mayor, Krzysztof Godlewski and chairman of the city council Stanislaw Michalowski lay flowers at the site.

August 31, 2000 the head of the investigative department of the Institute of National Remembrance prof. Witold Kulesza recommended prosecutor Radoslaw Ignatiew IPN branch in Bialystok to initiate an investigation into the mass murder of Jews in Jedwabne.

November 17, 2000"Gazeta Wyborcza" publishes materials on Jedwabne, including an interview with historian, Professor. Szarota, who is not contesting the Polish participation in the crime, alleges insufficient Gross’s research, archival, disregarding the historical context and little insightful critique of sources. Gross corresponds to the question: “Crime, or Understanding"? Talk is gaining strength and sharpness.

February 12, 2001. President of the Institute of National Remembrance prof. Leon Kieres during a visit to New York in the meeting with leaders of Jewish organizations declares: It is certain that in Jedwabne Jews died at the hands of the Poles. True, even difficult, should be adopted humbly ... it was part of the IPN first clear admission that the Poles participated in the crime. March 2, 2001

President Aleksander Kwasniewski in an interview with the Israeli newspaper "Yediot Ahronot" announced that the 60th anniversary of the massacre in Jedwabne Poles will apologize to the Jewish people. "It was a genocide perpetrated by the Poles against Jewish neighbors. We should bow your heads and ask for forgiveness."

March 4, 2001.

The inhabitants of Jedwabne at the meeting convened by the parish priest, Fr. Edward Orlowski instituted the Defence Committee of the Good Name Town.

March 5, 2001. Polish Primate Jozef Glemp said: "The murder by burning alive the Jewish people spent by force by the Poles to the barn, is undeniable," and said "apology to God for the sins of our fathers".

March 6th, 2001Prime Minister Jerzy Buzek, declares: "The participation of Poles in the Jedwabne crime is indisputable," but "it was not committed or on behalf of the nation, nor the Polish state.”March 30, 2001Ignatiev Attorney opened an investigation on the extermination of the Jews in Radziłów July 7, 1941.

March 31, 2001

Prof. Thomas Strzembosz in "Rzeczpospolita" Rebuttal prof. Gross’s, theses and he calls for account of causal and direct, active role of the Gestapo in crime, and the share of group of Poles interpreted as an act of revenge for a large part of collaboration with the occupying Soviet Jews.

Beginning in April 2001.

Historian Edmund Dmitrov of IPN in Germany discovered documents showing that the causative role in the crime in Jedwabne played a commando Gestapo Ciechanow Herman Schaper.

May 27, 2001.

In Warsaw, the Polish Episcopate celebrated atonement devotion for the crime in Jedwabne.  
  
The turn of May and June 2001.

Archaeological research at the site radicalized Jedwabne’s Jews on behalf of the IPN and under the supervision of rabbis. We found two graves collective covering the remains of 300 - 400 Jews. The head of the investigative department of the IPN Witold Kulesza announced that the fact that the crime was judicated by law, and he denied that it would be punished.

July 6, 2001.Jewish memorial service in Warsaw synagogue. July 10, 2001.

National mourning ceremonies in Jedwabne, with the participation of families of victims. President Kwasniewski apologizes to Jews on behalf of the Polish people, "whose conscience was moved by this crime."

April 11, 2002.Institute of National Remembrance found Hermann Schaper (91 years), the Commissioner of the criminal police of the Third Reich and HauptsturmfĽhrer SS is interwied. The hearing confirmed the existence of commandos, although Schaper denied his involvement in the murder of Jews in Jedwabne and Radziłów.

2003 IPN ends its investigation and issued a lenghtly report 204 pages.

**Interview** WITH MR. KULESZA AS GUEST "REPUBLIC"( Rzeczypospolita). WITOLD KULESZA HEAD OF COMMITTEE AND DIRECTOR FOR PROSECUTION OF CRIMES AGAINST POLISH NATION(IPN). As a Pole, maybe I'd rather wanted that investigation ended with the declaration of inability to establish the facts. It might be easier to accept such a result - said yesterday in Bialystok chief investigative division of the IPN prof. Witold Kulesza.What judgments about the Jedwabne can be considered "a lie Jedwabne" in the sense in which he says, for example, of the Auschwitz lie?

Examining the accumulated evidence, we found no such statements, are presented to the public, which exsousted traits described in Article 55 of the Law on the National Remembrance Institute, which prosecute the criminal liability of those who publicly and contrary to facts commited the crimes of the Nazi or Communist crimes.

The presented witnesses were however divergent in their testimonies, we concluded that given the facts recounted by them in their testimonies they actually saw and can be the objectable in the investigations. Most of the witnesses at that time of these events were the children. After accepted the surrounding reality through the prism of perception based on the experience of the child. For example, our witness, the child then says "I saw the Germans." When asked how many, he says, "I do not know, but it seemed to me that I have the blue before my eyes." For several years the child two or three gendarmes may be the personification of evil, which tinged color to the understanding of events. In order to determine the motives of witnesses whose relationship remained inconsistent with other relationships, the prosecutor Ignatieff . He studied their CVs. Sometimes I came to discover the surprise. One of the witnesses said that the crimes have made by Germans. Only examination of his biography allowed to conclude that the witness is a child and one of the residents of Jedwabne, who was convicted of the crime in the Lomza in 1949.  
Witness as a child brought up in the belief that his father was sentenced unjustly, because he heard about the relationship repeated in his family: his father did not do so, for what he was convicted.- Interwiew obtained yesterday at a conference in Bialystok branch of the IPN.

On July 10 2002 by Rzeczypospolita( The Republic.).

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**Documents: Knowledge from the tombs removed**

**Interview** with Dr. HAB. Andrzej Kola, Prof. UMK, an employee of the Institute of Archaeology and Ethnology

Kinga*:-Commonly associated with Archaeology is study old cultures, modern touristic destination. In the case of Jedwane this historical science has been embroiled in the present, in a situation which raises large social expectation, and in which you work under strong pressure. will You explore-Ostrów Lednicki or Jedwabne?*

Kola-Once Archaeology had dealt with those times, which were characterised by a lack of written sources. However, with the development of this science its scope of her research is changing. In the 19th century included the antique civilization of Mediterranean zone, the interwar period archaeology was also a period of midleages. After World War II, the scope of the research widened to late Middle Ages, which was associated with an explosion of research into the origins of the Polish State. They were called: study of the Millennium, which included, among other things. Wrocław, Gniezno, Szczecin, Gdańsk, Płock. Now archaeology dating back even to the later periods, in addition to the written sources, or by examining the fragments of history, when written sources are lacking. As it turns out, it may be useful in the study of modern times, as they were called: research society. After all, on the Katyn massacre we did not know anything and just putting a team there archaeological-ekshumactical allowed us to gain full knowledge of the circumstances of that crime. At the moment there is a huge demand on the part of the Jewish community to commemorate places of annihilation of the Jews during World War II in the Polish lands. The current investigation is located in Jedwabne.

Kinga:-*But when You lead research in Jedwabne, newspapers write about this on the front pages. However, when You discover something interesting in Ostrów Lednicki, it goes up on the site indetected -or does not appear at all. What does it mean to you?*

Kola:-On the one hand, the fact that the present research, conducted with archaeological methods, resonate so much in interest, it gives a certain satisfaction. But on the other hand, it is also of interest to us. Fortunately in Jedwabne we afforded the relative peace, because journalists were forbidden, but it was a unique situation. And phones rung without pause. In addition to the end I didn't know what will be the possible scope of work, because the Jewish religion rules are not consistent with our laws and do not allow the exhumation. Graves can't even be touched.

*Kinga:-Konstanty Gebert posted in the "Republic" article on the study in Jedwabne, in which he wrote that archaeologists were furious that they were not allowed to carry out the work to the full extent. How do you comment on this?*

Kola:-A bit overdone, the furious might not have been , but we felt some discomfort. We received the order to execute tasks and it was assigned to us as an archaeological research and we wanted in full fill it. However, this was not possible due to the position of the Jewish community, which did not allow to touch and compromise the remains, we could only reveal it. An attempt of exhumation was made , it **was not an exhumation**(M.B underlined). Fortunately, the order was also for the archaeological work. In this part we examine the structure of the barn, in which Jews were burned, and this task was executed one hundred percent. It was a luck, that in carrying out this task in the barn, we came across the grave of a statue of Lenin in the middle and again our work has been suspended. We knew that the grave-mining-from the point of view of Archaeology, and its exhumation-from the point of view of physical anthropology-would bring a lot of knowledge, which we don't have. It allowed us only to discover the remains of the bone and it was enough to prove that these people were shot. We came across. the bullet caliber 9, launched from the German short-acting weapons parabelum the arm of the officers. The bullet had hit the soft tissue, because it is so deformed.

*Kinga:-Since there was no the exhumation, anthropologists and forensic specialists did not have what to investigate.*

KOLa:- This can be Negotiated, that we could sift through a sieve all destrukts, the burning site and material obtained in this way, we have to give them. But it was the margin of our work, because we had to just two days, while archaeological tasks to study barn lasting a total of two weeks.

*Kinga:-Does this type of work requiers to take with You always the same team?*

Kola:-It is just like in sport, good players you don’t change. The core of the team is formed by professionals but my archaeological preservation team : Margaret Group, Anna Drążkowska and PhD student Richard Kazimierczak. In addition to this work we take the students, but they are interchanging. Anthropology is represented by the GCM dr Andrzej Florkowski. This team is successful and works well.

*Kinga:-Whether its members can hold some special predispositions, particularly mental health problems? Such a work probably does not belong to the pleasant?*

Kola:-It is routine. The sensitivity of the archaeologist is to the same extent as he refers to the remains of early medieval, ancient or modern ages. The remains are the same. There have been situations in which students do not fully comported themselves -I think here about the work in Kharkov. For some time I had to move them from the immediate exhumation and refer to other works. But generally the archaeologist goes to his work just as routinely as the doctor carrying out the autopsies.

*Kinga:-It seems that archaeology as a science, his research is based mainly on the graves.*

Kola:-It's true. archaeological resources are divided into those which come with the posts and those posts with settlement tombs.This is a basic partition.

*Kinga:-How scientists successfully tackled the problem of interference in one's afterlife? Are you convinced that the right justify someone else's removal from the grave and to insert the scientific skull into the Museum showcases? The same also applies to items that were supposed to make it easier the way of deceased after death.*

*Not every culture has today its representatives or heirs, who kept in mind the respect due to their deceased, as do the Jews, in this case the remains of people killed in Jedwabne is like the North American Indians, who rebuked about the mummy of their ancestor, found recently by archaeologists and placed in a museum.*

Kola-I believe that archaeologists are not discussed this in the literature and have suspicion about it. Archaeology is the science of history and aims to raise awareness of the past, relying heavily on sources of material culture and applying appropriate discipline research methods. Therefore, the pursuit of this knowledge justifies resorting to sources located in the graves. A lot of science involved in someone's life, in order to acquire knowledge. With a similar problem faced by the authors of the biography of the other people who, after all, might not wish to draw to light for certain facts of their lives. Desire to learn knowledge is stronger than what the Law says.

*Kinga:-What graves will have you studied in the near future?*

Kola:-Since last year we are waiting for a decision on the exhumation in Bykownia near Kiev, where the last Pope prayed. It is in Ukraine, there also are buried murdered Poles. In cooperation with the Council for the protection of struggle and martyrdom sites we continue work. This work is related to the location of the graves in the extermination camps of the Jews for their commemoration. The Jewish religion does not allow anything to build on graves, so putting the monument requires prior the exact location of the graves. By the way we locate site as well as buildings, because there is no documentation whatsoever. Bełżec is already behind me, it have even been published special brochures in Polish and English about it . In May we launched similar studies in Sobibor. The other two camps were in Chełmno on Nur and Treblinka.

*Kinga:-Is this type of activities you think is a service only, or is it integrated into research issues of your Institute?*Kola- This is a core in the Centre of research, - the middle ages and Modernity- this is the only unit in Poland, which is just equipeted with contemporary tools.. The Center undertakes to comply with such orders. Government institutions want us to conduct the research than rather we can’t fail.

*Kinga:-Thank you for the interview* Interview published in "Glos Uczelni" - Nicolas Copernicus University Journal 07/2001

Interviewed By: King Nemere-Czachowska

Interview published in University of Torun Journal 07/2001

**Interview** with archaeologist Andrzej Kola, who led the work of exhumation in Jedwabne  
 by Andrew Kaczynski, the Republic (Rzeczypospolita)Wedding rings and knife slaughterer   
[And: "a lot of gun shells", "a large number of coins: the majority of Polish, silver", "gold dozen five-and ten rubles golden", "a few pocket watches", "gold bracelet. Hairpin tallis, a prayer shawl, heavy gold elaborate work tallis"- underlined by - WK.]*How did archaeological research in Jedwabne?*PROF. ANDREW Kola: Council for the Protection of Memory of Combat and Martyrdom, which I already worked with, among others, during the exploration and study of the graves of Polish officers in Katyn and Kharkov, they asked me to examine aerial photographs of Jedswabne 1950s and 1952. It confirmed the site that was indicated by the witnesses, it may be a relic of the burned barn and the mass grave. In March, my team was given the task to locate these objects in this complex and precise demarcation of the barn borders. The Council also asked if the bones can be tested in the depths of non-invasive way. I replied that archeology does not know the ideal method of noninvasive, but we can try. by that mean of the so-called. GPR we determined the approximate size of the tomb.

*Why on aerial photographs were visible trace of a larger tomb, which was outside the barn, and there was no trace of the grave, which was inside?*The remains of burned did make the blurred image of the inside in the barn. The external Tomb where the relic of the burned barn did not extend, it was covered with sand, which sharply drawn against the background of humus. In the 1950s and in 1952 it was still very legible. *GPR study the old Jewish cemetery not given any results?*  
In the old cemetery there was no search. Originally we had to look for the grave - it was alleged that it is located in front of the barn, on the opposite side of the road. But when we were in Jedwabne, we stopped searching for tomb in the cemetery. That was not agreed by the Jewish side. We were allowed to look only at the road. We performed 160 wells and did not come across to find another the grave. The tomb, which supposed to be located at the cemetery, was eventually found in the barn.

*You should probably assume that the tomb inside the barn was built, it was filled and buried before it burned that it was hidden from the people who were herded into the barn*.Yes. This was done before burning. Tomb is localized at the archaeological site of the survey barn. At a depth of 60 centimeters we discovered some burning, and barn’s shapeless concrete structure. We went digging down deeper. The whole time it was burning staff, and burned bones. We dug further, and it was showed the head of the statue of Lenin, and the underlying bones resting in an anatomical system. Rabbi Ekstein who oversaw our work, he let (sic!) us these bones to look at these bones was revealed using a brush. They (the bones- m.B.) were burnt. These remains were already buried before the barn was burned.In contrast, the outside tomb was built after the fired barn, because in its upper part there was a lot of burnt debris, intermingled with totally unburned bones which were pushed. They were even untransformed just pushed to the excavated pit.

*This agrees with the report of a witness who was summoned and forced to dig a grave and bury the victims.*

Yes. Bones were pushed on the bodies that have been before there. Those who have been before were had been lying in an anatomical system. We were allowed to dig down to them, to expose them to see, but we could not unearth them.We received an order for archaeological and exhumation. Archaeological examination was done in the barn, its interior and the rim. The second task was to do the work of exhumation for the purposes of the investigation. Exploration grave, that image overburden, exposing the remains, dissected them and rise for anthropological research and forensic medicine. Anthropological studies had to perform by our team. Research in the field of forensic science was the task assigned to the team from the Medical University of Bialystok. Only after 10 days we went there it was decided that the **exhumation will not be appropriate (M.B)**. Meanwhile we conducted archaeological work. We found skeletal remains - but not in an anatomical system – it let us to dissect them, to sift thru soil structures. And only these were analyzed by anthropologists and forensic physicians. With this analysis, we were able to get some knowledge. By Examining found teeth, you could say that among the victims were children, including the age of 5 years, with milk teeth, without educated root system, and even infants, which amounted to only a tooth buds.

There were women and of course men of all ages. We managed to count people whose burned, shredded remains were there. It was accounted the lower part of the chin, because it is the anatomical element, which in each frame occurs only once and is not as easily deformed as the larger bones. We Identified more than twenty of these elements, but not all the material we were not able to examine.

(Sic!)*These studies have been conducted on the remains collected in the grave or the inside of the outside of the barn?*With both, but far more material was taken from the grave internal. On the other had to examine only in a few hours. (Sic!!) After examining the remains were re-submitted by the rabbis in the two tombs, with due reverence and were buried.

*Please tell us about outdoor objects. In March you found in a barn on four shells of rifle, fired, clustered in one place, which would indicate that they not were fired in the barn, only brought in it for example, in the pocket of the child. Did you find it separately another, unfired, right?*

No. One shell, from Mosina, found in the corner of the barn, was indeed unfired; this could be used for example to play. And these four shells found in the corner of the barn in a shallow trench dug in order to locate the foundation of the barn. Normally we would be carefully locate the items, analyzed the place, but it was a one-day reconnaissance. Therefore I cannot say whether originally the four scales were lying next to each other.Later, at the turn of May and June, when dug the whole area of ‌‌the barn, there was a lot of shells found not in a typical system.

*There have not been excavated from the tomb?*

Yes, there were shells found in the grave, for example, one of the Mauser lying at the head of the statue of Lenin. This should be associated with accidents July 10, 1941 they were lying at a depth of none less than 60 cm. They had to get there when the tomb was built. There could not be pressed later.The tomb outside over the remains in an anatomical system, we found, by sieving the burned bones from the ground, we found the bullet pistol caliber 9 mm. actually it was just the outer jacket bullet, unreformed. What does that say? That was launched to the man and stuck in the soft tissue. Then the burned tissue and lead core projectile are evaporated out.

Procurator Nowakowski from IPN believes that since the majority of the shells were found not made of brass, but steel could not be used in 1941. Germany began to produce them from 1942. For me, this interpretation is not convincing. It does not explain, for example, the reason for such a large number to be found in one place. A portion of the shells, the brass was stamp with the date 1939.

*In the laboratory, Professor Kola and his colleague to let me see the findings, the recovery was completed. A large number of coins: the majority of Polish, silver. Several five and ten zlotys so mangled from the heat in the body, they could be hardly to separate. A little coppers, a dozen golden five-and ten rubles, wedding ring. A couple of pocket watches. Keys. The keys destined to the cabinets. Buckles, buttons, safety pins, brooches were found. Gold bracelet. Clip tallis, a prayer shawl-heavy gold elaborate work. Faze for a sewing machine. Knife recognized by the rabbis as a knife slaughterer. This knife is confirmed reports that the head of the procession, which was told to flaunt pieces of Lenin's monument, erected just a rabbi and the shochet. Where you found these items?*

We have found them both in the upper parts of the two graves, but - I note - only those that we were allowed to explore, as well as within the barn, as things were loose. Part two dumpsters, shallow - up to 60 cm - depressions, which have been thrown at the end of what is not scraped before the external grave. Nothing we dig up in the deeper layers of graves, because we were not allowed to look. When the skeletons are there are certainly still a lot of items.

When I found that the inner tomb has a regular shape, we suggested to Rabbi Ekstein to let us to dig a well next to the grave, in order to assess the tomb’s depth. With experience getting to work on the cemeteries in Katyn, we thus estimated to determine at least the approximate number of people buried there. We have defined it for 40 to 50 people. This would correspond to the testimony of the first group of Jews, which the rabbi at its head was conducted from the market to the cemetery.This method could not be used at the second grave, much more - length of 7.5 m and a width of 2.5 m its remains were not in a horizontal, regular pattern, but randomly. We did not manage to reveal it in its entirety, because first we were waiting for a decision, and then ran out of time.

*You could not examine the remains to determine the cause of death, such as whether someone could die from a shot?*

There was no such possibility.

*And at full exhumation would be such possibility?*Probably. You would determine whether there are traces of shootings or other damage that may result in the death.

*And who should provide the estimated number of buried?* Us. This we have done the measurements and we had a comparative scale. But the number was given quite inadvertently. Anthropologist colleague said in the presence of the Minister Kaczynski that he believed in both graves can be from 150 to 250 people, but probably no more than 200 people. I think it should be considered that the number is close to the range of 300 - 400, and cautiously - about 300 Later, I discussed this with a friend and said he was right, that indeed, based on the experience of Kharkiv, the estimation should be just that.*This is an important amendment.*

But this is just an estimate. Based on our knowledge and capabilities of intervention, comparison, and we did not conduct the accurate research. Again, in my opinion, with caution we should say 300 – 400 *we are dealing with a significant discrepancy.*

The colleague did mention this lower number. I was present there, I made the right adjustments. But the first number went in the world.

*Are there any data on which you would take a different result? Is it possible to carry out any further analysis, measurements*?

No. Only full exhumation would provide more reliable data. They would also be only approximate, not certain. Some corpses were burned after all.Is this just an estimated number of 300 - 400 gave you the report?

Yes.Interviewed by Andrew Kaczynski (Emphasis in the text of my - WK.

Comment Christopher Janiewicz

Prof. Kola held bravely against manipulation and biased reporter of the Republic (Rzeczypospolita), named Kaczynski, well known to readers of both the Republic and this site of his anti-Polish statements.Let's look at some pieces Kaczynski’s speech in this article.

Prof. Kola says that the victims were not even moved into the excavated pit, only pushed.  
 A.Kaczynski, in order to emphasize the validity and veracity of the testimony of witnesses supporting the anti-Polish version of events, states"This agrees with the report of a witness who was summoned and forced to dig a grave and bury the victims."

However, Kaczynski had forgotten that the same witness, Leon Dziedzic also claims that he saw with his own eyes how the Poles robbing corpses of the victims, and, therefore, he is a liar, because the exhumation of the victims found in the tomb the precious objects, it can be deduced that neither the Poles nor Germans did not dealt with there was no looting. So Dziedzic is not a credible witness.Then the manipulator further fulfills its task of propaganda aimed at undermining beneficial cause for the Poles to exhume and to know the results.

"Please tell us about outdoor objects. Did you find In March, in a barn four shells rifle, fired, in one , clustered place, which would indicate that they were fired in the barn, only brought in, for example, in the pocket by the child. Did you find it separately another, unfired, is it? "And here, Professor Kola also does not give up and denies emphatically version playing with the child. In contrast, Kaczynski gives the example of his ignorance or malice. If we assume versions of ignorance, someone should realize that Kaczynski during firings from a semi-automatic weapon (set to fire single) or repeated like Mauser-type, if the shooter keeps the same position, just shells will fall very close to one another, because they are ejected the arms of equal strength and in the same direction.Then Kaczynski widely dwell on the difference in the number of deaths reported by two archaeologists. Kaczynski presumed that one of the archaeologists gave an estimate of the number of victims at 150-250 people, while prof. Kola is estimated this number to 300-400 people. He highlighted the differences twice saying, "This is an important amendment.", "We're dealing with a significant discrepancy."And what he has to say about Kaczynski discrepancies between the numbers 1600 (Gross), not to mention even on the testimony of his "eye-witness" Monachem Finkelstein, who claimed that his own eyes he saw 3300 people burned in the Jedwabne barn. And given by Prof. Kola maximum of 400 victims. Could this difference was so greater than the difference between the numbers 400 and 250?In contrast, the lies of the witnesses which was proved by archeological work , the propagandist Kaczynski keeps silent. After all, for example, eyewitnesses claimed that the victims, together with the head of Lenin were murdered and buried in the cemetery. And here we are in the barn. Germans did not have shoot, but only to photograph the event. He even wants to defend the Jews against the "Polish bestiality," .and here it turns out that they only photographed, but also fired the weapons. So one might ask here to Gross, or Kaczynski interesting question to me: Is this the first the Germans in Jedwabne shot the Jews, and then defend them or defend them first, and then suddenly changed their mind and started shooting?

Krzysztof JaniewiczAndrew Kaczynski, Rzeczpospolita, 2001-07-10



Antique Primitive 1800s Vermont Farm 'Rustic Swingletree Horse Yolk Harness' This yolk is a crossbar, pivoted at the middle, to which the traces of a harness are fastened for pulling a cart, carriage, plow, or other farm implements. Found on a rural farm in Milton, Vermont. These were made for one or two horses. This horse yoke is for one horse, it is also called whippletree, singletree, singletree or horse yoke.Size: 38" length

**Convicted “I do not apologize for Jedwabne” I do not apologize for Jedwabne**  
  
The court in Bialystok has decided that the slogan “I ‘do not apologize for Jedwabne “is an incitement to the hatred based on national and religious convictions. Therefore, the accused men are guilty and conviction was upheld as stated by the lower court justice.  
 The case began in August of 2011, when during the Unity March several dozen skinheads shouted slogans: "Down with communism ", "Our weapons nationalism ", " I do not apologize for Jedwabne ", "God , Honor and Fatherland ", " One Polish nation . "  
  As mentioned t, during the protest, no one has been arrested. Finally, after obtaining the opinion of an expert evaluator of” content shouts”, five young men were charged. The indictment listed also the slogan “I do not apologize for Jedwabne." After the event, the five men were arrested. None of them admitted the charges.  
The court, however, found them guilty. One of them was sentenced to ten months, and the other six months ' imprisonment, suspended for three years. In addition, the last one has to pay the five hundred Polish zlotys fine. The defendants were part of the skinheads environment, they were active inter alia in the stands Jagiellonia sport stadium. Against them it was their criminal record.  
 26 -year-old Paul E. have already three sentences. The racketeering and extortion, drug charges, and more recently has been convicted for one year and four months in prison for a fight in Ostrow Mazowiecki (local bandits using the skins heads as the army, fought for control of the gates, in a shooting one person was killed) Law student Martin S. was sentenced to six months imprisonment, suspended for three for " melee " after the match in Szepietów. Charles P. was chasing the colleges in an assault with machetes in the Bialystok’s city center. He is also a suspect in the attack on the police. The youngest, 19 -year-old Paul A., he was indeed convicted, but he was taken to the house of drunks. He has been a frequent visitor there.  
 Attorney Julius Kołodko defender of one of the defendants, cited public opinion polls. According to the pools48 percent of respondents they believe that the Poles should not apologize for the massacre in Jedwabne. He also stated that in addition to the findings of the Institute of National Remembrance they are the publications that expressed the doubt about the active participation of Poles in carrying out that crime. Finally, the lawyer referred to the constitutional freedom of speech.  
That, however, did not convince the judges of the Court in Białystok. Judgment of the lower court was upheld.

In support of Judge Eve Dakowicz emphasized that all the accused were involved in the incident and their active participation was established. The term “public meeting " was put in doubt, because the organizers could not complete the formalities , but that does not mean that it was an illegal gathering .  
Referring to the defense argument about the use of freedom of speech, the court pointed out that it is not unrestricted. He recalled that the Constitution prohibits the discrimination based on racial, ethnic or national, grounds as well as providing to the Polish citizens belonging to minorities the freedom and to maintain and develop their own language, customs, traditions and culture. The court also noted the provisions of international law to which Poland is a party off, included International Covenant on Civil and Political Rights.  
  
 Judge Rybska said that the problem is becoming more visible “in the face of growing multi-ethnicity and persistent stereotypes about different groups of the people," and this multi-ethnicity and stereotypes are a challenge for state authorities. She did not agree with the opinion of counsel that the media have created a problem and this is why there has been a legal proceeding.“Well it happed that the media react to such issues that inform the public about such cases. It is because the country's sweeping social debate, and this phenomenon is clearly identified," - said the judge.  
  
She said that the court is aware of larger number of those cases. "These data show that following the escalation of such behavior and hate speech” - she said, and pointed out that in recent times many of nationalist incidents took place in Podlaskie region.Rybska reminded IPN findings concerning liability for the murder of Jews in Jedwabne in July 1941.  
"These are the official findings of the IEP and no one can underestimate it. We must learn from the mistakes of history and history is the conscience of us all. As Poles we have take in to a count these facts. And the expression of this kind “We don’t apologize for Jedwabne” is the language of hatred - said the judge.  
  
 “But gaining a deeper meaning about the racist and anti-Semitic views of this group in certain environment, can create a climate disturbed multicultural society “- quoted the judge.  
"Who determined and who decided about the Polish population participating in the commission of the crime. Assuming that who acquired a decisive role to complete the criminal plan. In this situation, it should be noted that it is reasonable to blame the Germans , in the view of criminal law in the broad sense of perpetration of the crime " .  
 Did  IPN establish the " decisive role in the implementation of the criminal plan " is in the present state of research on crime in Jedwabne at least an exaggeration and denial of the facts contained in the documents currently accessible in 2013 (the German archives in Duisburg in 1964 following Schaper’s conviction and imprisonment for the murder in Jedwabne , interrupted interview with the former , which points to of the German Nazis as the perpetrators , archeological research , shells found there from the years 1941 -42 , or unearthed in the tomb the skull with bullet whole ) .  
 The Court’s statement " we must accept " (IPN ) findings – is the hypothesis about Polish participation .  
 Unfortunately , no one else , but Lech Kaczynski - then minister of justice forbade further archeological work and the prospect of exhumation , when they began to " ex tract " evidence contradicting theories sucked from the finger JTGross as repeated also by other statements about the alleged involvement in the murder of the Jews.  
 Already the same inscription on the present monument commemorating this Crime does not indicate the Poles as perpetrators or accomplices. “Memory Jews of Jedwabne and surrounding areas, men women and children, co-hosts of this land, murdered, burned alive in the miejscu10 July 1941.”  
Hence, let me also say and punish me for “I do not apologize for Jedwabne."  
Marian Baginski

* (Article never published in the main stream madia.)JEDWABNE ANNIVERSARY: the MURDER of Jews Supposedly, IPN invented drag lifts, which you could shoot from?
* In Jedwabne (Poland) on 10th July 2014 the celebration was held commemorating the victims of the murder of Jews in the village. It was already 73. Anniversary of those tragic events. The monument, where the celebration was held it was unveiled at the 60th anniversary of the massacre. About 100 people took part to commemorate this tragic murder in July 1941.
* This monument was erected in part of the barn, where 10 July 1941 Jews had been burned. This time that was no apology from then President Aleksander Kwasniewski, nor they did not read any letter from Poland’s president, as was the case in 2012. As it turned out, they still keep in mind the findings of the investigation made several years by the Institute of National Remembrance. IPN stated back then: it was Poland’s population which executed a decisive role", but "it can be assumed" that instigators were Germans. Currently, this hypothesis has no any scientific bearings, nor is there any justification it can’t be found in the documents. Some of these documents had been published by this INSTITUTE, as well as they can be found in other documents currently available.
* In short there were two murders: June 25 1941 and July 10 1941.
* **June 25, 1941 the first murder of Jews in Jedwabne. This date that was a real one.**
* In the Jewish calendar, it was stated: "in the 30-th Sivan (in our calendar, this is the date 25 June 1941) 5701 year in Poland in Jedwabne, Polish citizenry began to murder Jews. (We note however at that time then there was no Polish State, Poland was occupied by Germans. It is not possible to determine who were these Polish citizens ,the Jews were also Polish citizens, Russians and Belarusians who did not have time to flee from Germans, or German occupiers, who were already present in Jedwabne on 23-24 June 1941).
* This murder on 25 June Datner mentioned in his research. The Court in Lomża stated that murder was taken on the mentioned date. There are many letters written about this date, testimony of witnesses, and Wisniewska’s complaint about her husband the murder taken place on 25 June 1941. Its worth to mention English sources mentioned murder on this date. The burial place of those murdered is near Przystrzele, not far from Jedwabne.It is 100% that the Jews were told to be a part of the procession with smashed bust of Lenin on the market on the date 10th July 1941, and from there they went to the barn on the edge of town. This group could count about 40 healthy and strong Jews led by the Rabbi. This group was exterminated in an unidentified way according to the IPN, although there is a suggestion that the participants in the crime were provided with big sticks and drag lifts. It is extremely strange to suspect that those drag lifts could have been used to shot the Jews.
* Within the barn approximately 200-tu shells were found. They were fired from the pistols and rifles’ German and Russian origin. In addition, during archaeological work, (other type of work was not performed on the place of murder) golden rubles were found. Surprisingly the archeologists had been found even the remnants of the German’s bayonet. We had to mention many other gold coins or keys from homes. This art effects were found in the graves in the barn and outside of the barn. In addition they found in the skeletons fired cartridges, as well as bullet which made the whole in the skull. The murdered in the barn were put in order, the statue of Lenin over them, and all was covered with dirt.
* Then a group of about 150-200 people, men and women of different ages were brought to the barn. The barn was closed, spread with gasoline and put on fire. Those who tried to flee from the burning barn were killed with a machine gun. They were buried in the dug up the tomb next to the barn. Their bodies were put in it without any order. There are no other graves of murdered Jews except those two in the vicinity including Jewish cemetery called kirkut, although many paid by Jews witnesses pointed out the other nonexistent burial place. According to the IPN, this crime on July 10 1941 had been credited to the German inspiration. Many interviewed witnesses they pointed out that on that day many Germans uniformed and uninformed arrived in Jedwabne. The IPN researcher Dimitrov had a chance to speak with Hermann Schaper headquarters commanding the performers this massacre. Dimitrov did not bother to interview him in length after abrupt end. He did not come a second time; he also did not examine documents talking about Schaper’s conviction to a prison in Germany. At the end, Hermann Schaper lived for many years not bothered any more.
* Although IPN, released the final findings of the investigation in July 2002, that the performers of the crime were at least forty Polish inhabitants of Jedwabne and surrounding areas, but did not give any name or names.This hurried investigation has been discontinued, because apparently it failed to detect other offenders specially those who were already convicted by the Polish justice system. They forgot about Hermann Schapper, and his company.
* During the ceremony, at the monument the Jewish backgrounds personalities from the Polish and Belarus, the Ministry of culture, the Polish Council of Christians and Jews, the Palatine of Podlaskie Voivodeship, and the representatives of the IPN from Białystok were present. In addition the directors of the offices of Poland’ president as well as Prime Minister took part in the ceremony. Mr. Robert Tyszkiewicz and independent Senator Włodzimierz Cimoszewicz had been seen there. There were also representatives of civil society organizations from different cities, as well as private individuals. Father Wojciech Lemański, together with the parishioners of Jasiennica arrived and he prayed in the jedwabien church. He prayed probably for health only, because praying to use the reason it's already too late.
* And further, Ms. Catherine Markusz Jewish Portal procured us with the information about the presence of “the inhabitants of Jedwabne" (otherwise we know that from Jedwabne nobody came). Catherine mentioned also the representatives of the MINISTRY of FOREIGN AFFAIRS with the Director Sebastian Rejak, (this one who chose one sided “chats” about Jedwabne and he published it in the "Inferno of Choices" for the readers of the English language). The Prime Minister's Office was also represented. Alice Schnepf- the Righteous among the Nations came to Jedwabne too. The delegation of Belarus headed by the President of the Jewish Community in Hrodna Boris Baruch Kwiatkouski and Director of the delegation Of Jewish-Christian dialogue, "Shomer International" in Belarus, Eugene A. Kolodzin and members of the Society of Friends of Jewish culture at the forefront of President Zbigniew Siwiński and Vice President, Director Dariusz Szada-Borzyszkowski represented their constituencies. And what was being said there.
* "We meet here once again," said the President of the Jewish Community in Warsaw, Anna Chipczyńska and she encouraged others in his speech: "our prayer is to recall the real scope of the calamity that has befallen on the Jews who lived in the small towns and villages. We should work with the inhabitants of these places, not only on the occasion of anniversaries. We want to consider what can be done together for our common history”. The sticking point was an archeological work only performed on the site named by political establishment as an exhumation and announced by Jewish oriented media.
* Was there the exhumation performed?
* **Exhumation, which has never been took place in Jedwabne**
* Llistening the radio Białystok, we learn, about archaeological work in Jedwabne where it revealed: the barn was 19 meters long and 7 meters wide. In turn grave, in which the burned persons were interned it was 7.5 x 2.5 meters and it is located next to the long side of the building. Its depth was not thoroughly tested-at the Jewish request. It was found that the thickness of the layer of earth on the grave, so-called covers it ranged from 50 to 130 cm. Radio presenter offered to us a new unfounded information when he said "at the turn of May and June 2001, the IPN conducted in Jedwabne exhumation (which we do know now that it did not take place according to the explorer Prof. Andrzej Kola). Within the barn they found among other things shells and cartridges German arms. So let's hear the voice of expert Professor Kola in the below-cited interview: "we came across, among other findings the bullet caliber 9, launched from the German short-acting weapons parabelum the armament held by the German officers. The bullet from this gun had hit the soft tissue in human, because it was not deformed.). In two mass graves they found the remains of about 200 victims (later under the political pressure they increased the number to 300 hundred).
* At the time the second grave was discovered of the victims of the massacre. It is located within the Foundation of the barn. In addition there were found the remains of the victims-fragments of the monument of Lenin ". This is what Professor researcher and expert said about the site of the massacre in Jedwabne. This in an authentic interview done by him.
* Nemere King: **Konstanty Gebert posted in the "Republic"an article about the search in Jedwabne; he wrote that archaeologists were furious that they were not allowed to carry out the work to the full extent. How do you comment on this?**
* -"A little bit overdone, the furious it is too much said, but we felt some discomfort. We received the order to do an archaeological research-assigned specifically and we wanted to do it. However, this was not possible due to the position of the Jewish community, which did not allow us to explore the remains, we could only show it. The attempt **for exhumation was made. They called it exhumation, what it actually was not an exhumation. “These are authentic words of Professor Kola published at the Torun University published in July 2001.**
* So it was hard for to the radio talk presenter to look for this interview and to announce the real truth about lack of exhumation in Jedwabne massacre. And still we fallow the interviewer of Professor Kola: **-since there was no exhumation, anthropologists and forensic specialists did not have what to investigate. ... Kola**-" It was negotiated, that we could sift through all art effects and burned place, material obtained this way, we had given them. But it was the margin of our work, because we had to just two days, while archaeological studies barn lasting a total of two weeks. “Said Professor Andrzej Kola.
* Despite the obvious conclusion, these participants were convinced of the exhumation because they saw "art effects" in the burned place, they took part in the ceremony, they sung the Psalms, and they read the names of about three hundred Jewish residents of the pre-war Jedwabne allegedly annihilated in Jedwabne.
* Anna Bikont in her book "We from Jedwabne “presented them. After the end of the commemoration they went to Radziłow, Bzury. Unfortunately, Jedwabien participants they "forgot" to visit Wiżna, the distant just 8 km from Jedwabne, also Blaszczatka near Stawiski the distant only 7 km from Jedwabne. It would be nice to go to the Naliboki or Koniuchy, where the Jewish partisans together with the Soviets wiped out entire villages and burned the Poles. It would be worth to examine how many Poles guilty or innocent were killed by Jedwabinien Jews during the period from1939 to 1952.
* As of now, this Jedwabien charade continues, it is full of myths, lies and propaganda, insinuations but it is perpetrated by certain media and it came from our brothers in faith, if such or another one they confess.
* Marian Baginski marian.baginski@gmail.com

# JEDWABNE : Response to the Cardinal Glemp statement

Marian Baginski|Tuesday, July 14, 2009

**I read this expose in Polish and I was uphold, totally unpleasantly surprised and couldn'T understand so outrageously unprecedented statements made by Cardinal. Conclusions not only outside the truth and the facts, but innuendos, suspicions, assertions so outrageous, that it's almost impossible to imagine that they came out of the lips and were written by The Head of Catholic Church in Poland.** **I have multiple reasons to respond.** First of all I was born near Jedwabne. My home village was 9 km distance from Jedwabne, 8 km distance From Radzilow, 17 km from Wizna, about 20 km from Wasosz.Some of my relatives lived near of these little towns, and they knew directly what happed during the July 1941 in these places mentioned before. Incidentally my mother feed many Jews or partisans during the German occupation nights and sometimes bagged the nightly visitors not to stay in our home during the day.  If Germens found a Jew or partisan in the home, the punishment was: the [death](http://www.internationalresearchcenter.org/en/holocaust-forgotten-or-revisited1/jedwabne-response-to-the-cardinal-glemp-statement) of the house’s inhabitants.Secondly I went to the grammar school with the Jewish girl born and saved during the Nazi occupation. In late 1947 and after, I met the Jews traveling from village to village and doing some commerce. Additionally, as a small boy I heard from my father accounts about killing spree and tragedies taken place in Radzilow, or Jedwabne...

As an adult, I was participant of the scientific trip to Israel, founded and paid by its government. I don’t mention other scientific endeavors on the subject of the said Jewish tragedy, or my scientific background.After my university, and other studies, I heard from direct witnesses about the tragedy in Jedwabne. To name a few, I want to mention distant cousin from Wizna.Her name is Mrs. Domurat; she is now about 77 years old. On July 10 1941 she was about 10 years old and she was present in Jedwabne on that memorial day. She rode on the horse wagon from Wizna with her parents on that date. They came to the Jewish family to take away some finished garments and other tailors work. The Jewish woman was a tailor. She gave the all ready made garments to Mrs. Domurat’s parents, but they were afraid to move back immediately to Wizna due to the fear and panic in the town of Jedwabne. On that day she heard that the Jews were ensemble on the main square and forced to demolish Lenin’s monument and had to live their houses… The Jewish seamstress knew what is going too happened.   In plain [view](http://www.internationalresearchcenter.org/en/holocaust-forgotten-or-revisited1/jedwabne-response-to-the-cardinal-glemp-statement) of her neighbors and Mrs. Domurat, her parents, she took her two little daughters and drowned in the little pond despite bagging of the people around. On the end she took her own life. The little pound is still there.Later she heard her parents [talking](http://www.internationalresearchcenter.org/en/holocaust-forgotten-or-revisited1/jedwabne-response-to-the-cardinal-glemp-statement) that the Volksdeutches, some Germans and a few inhabitants of Jedwabne were forced to watch the Jews gathered on the square, but when the group of Jews was forcibly walked and pushed to the barn, some of the Jews fled in to high crop around the path and apparently watching Jedwabiniens were looking in other direction.Incidentally there were one, or two German families in Jedwabne, but they did not cooperate with the occupiers in any way, or [shape](http://www.internationalresearchcenter.org/en/holocaust-forgotten-or-revisited1/jedwabne-response-to-the-cardinal-glemp-statement), despite urgent talks from Nazi Germens. My father told me ,  when he  was driving horse wagon  about  two weeks  after  burning of the Jews   near  Radzilow , the smell from it was unbearable.Augustyna Zaborowska, she was about 13 years old as of 1941, and lived with her parents in Karwowo, 1 km distance from Radzilow. She remembers very well the date July   7 in 1941. And she told me that on that date of July 7 Th, Germens forced some Poles to help them, as they pretended to gather the Jews for cleaning the main square in little town of RAdzilow. The Germans had the lists with Jewish Addresses (incidentally according to the publications and research given to The Germans by…a Jew) and ask Poles to gather the Jews, but some Polish People refused. One farmer was killed on the spot; an other was beaten by Germans and suffered broken bones. Unfortunately some scared and afraid inhabitants under the German pressure watched the Jews and asked them to live their houses, but none of them survived up to the end of World War II.Unfortunately the Jews knew what will happen, due to the fact that Germans killed many Jews in Wasaosz on July 5 1941.Zaborowska remembers vividly one fact concerning the burning a live of Jewish population in Radzilow. It was given this account by the direct watcher of the killing spree tragedy by the barn near Radzilow.When the Jews were inside the barn and barn was put on fire. Desperate Jews broke the gates and try to flee, but were sprayed by bullets from Germans automatic weapons, and many were killed and brought back to the barn, or the ditch dogged to put the corps and they were covered with dirt.When the covering was almost done the dirt was start moving and a Jewish boy appeared from the dirt.  The Germans did not kill the boy, but this boy was taken by Mr. Ustinowicz and lived with his big family for about six months. Later the Germans came and took this Jewish boy away and he perished without a trace according to Augustyna. An other reason would be that I know a little the mentality and costumes of the people around these little towns, and I heard from my relatives about the behavior of the Jews, when Russians came and reoccupied neighboring counties on the beginning of 1941.Many families from Jedwabne and neighboring villages were taken to Siberia, and especially families of the resistance movement to the Germans or Russians occupation. The whole family off my older friend was taken… They come back in 1947 without their father and some children… Unfortunately many local Jews were instrumental in it. They took the police jobs, received the arms from Russians and took almost whole administration in their hands, when the Germans moved out from Jedwabne area on the end of 1939.Its worth to mention that in Jedwabne in the main square was Pilsudski’s monument present before the beginning of the World War II.  Unfortunately, a new Russian administration mostly in Jewish hands demolished (1939 or 1940) it.  Instead they installed Lenin’s statue.  
Incidentally, my extremely critical remarks about Cardinal’s expose are not personal in any way, or shape. I’m not anteing Jewish, or I don’t have a shred of animosity towards anybody, at all. Only I want to underline the material facts and try to show gross negligence, untruth, and unfounded innuendos about the mentioned expose and   expressed views by Church’s Hierarch.Unfortunately Cardinal Glemp didn’t make any effort what’s so ever to inform himself about Jedwabne and his opinion contained in the expose is totally off mark under any circumstances.Let’s start from the title : Jedwabne- wina uznana sprawiedliwie. Is this guilt acknowledged justifiably? Are you, Cardinal, the judge and prosecutor and apparently unwilling tool of propaganda in one person by declaring the verdict and passed criminal judgment. As you know, the communist polish court struggled with the judgment and final was not as harsh as yours.  I don’t want to mention that communist courts in political matters were so bias but in this case did not put people in jail and struggled with passing the verdict...

Dear Cardinal, You had one year to inform yourself about Jedwabne and you failed miserably (this is your own words: “a year ago I was informed by a serious Jew” that the Jedwabne killing will be let know to the world).If you thought a little, you would know about propaganda machine used for financial and political gains. And you did completely nothing, but stated...Jedwabne”gdzie mord na Zydach zostal dokonany przez Polakow”.Are you read anything about it, are you 100%sure about this presumption, are you not ashamed of this statement. “Killing of Jews was done by Poles”. Did you read any publications except” Neighbors” of F. Gross? Unfortunately I must say that in your judgmental style you went further with your innuendos   than F. Gross., talking for example about the thoughtful research needed about the Inhabitants of Jedwabne only.If you read some Prof. Strzembosz publications, some even German or Jewish publications, or contacted Father Ed. Orlowski, or Bishop Stefanek. , to name a few sources. Do you put equation between Volksdeuche and the Pole?  Disgruntled criminal brought outside form other part of the Poland or Germany is Jedwabienien?? Did you ever heard about Einsatzgruppen, or Huaptsturmfuhrer Herman Schaper?

Cardinal, Your next statement”Szczegolnie mord dokonany przez spalenie zywcem ludnsci zydowskiej, spedzonej sila przez Polakow do stodoly, jest niezaprzeczalny”.  Why is so” ex cathedra” assertion without any shred of doubt.  The recent publications, eyewitnesses’ accounts partial forensic evidence at the scene of the crime indicate   the only unquestionable is that the massacre by burning a live of Jewish population (about 160 – to 200) in the barn is truth. You suggest that the only Polish people rushed the Jews with force to the barn. According to the direct  eye witnesses , according partial investigation of   the bullets found  on the crime scene there were other people too (Do You know why the Investigation of the crime scene  was stopped in Jedwabne?), not only disgruntled polish people were present there.A little bit further you stated “people knew the truth about the massacre” in Jedwabne (–mine addendum). Did all the people know whole truth, nothing but the truth? Yes, the locals they knew, but not all the world population. Propaganda feed some partial facts, unsubstantiated claims, most innuendos, presumptions, or first impressions.  Are you familiar Cardinal that near by Jedwabne, the whole village, its people all buildings and inventory was burned to the ground. Only one person at the time of this tragedy enfolding was saved her self. This fact is almost totally forgotten by the media.  
Unfortunately nobody else but certain people with defined goals   tried to form an informed opinion about this massacre in [order](http://www.internationalresearchcenter.org/en/holocaust-forgotten-or-revisited1/jedwabne-response-to-the-cardinal-glemp-statement) to attain their own political or economical goals.Your awkward comparison of the Katyn massacre of 25 -32 thousands of Polish Officers ,Generals and other inteligencia  to Jedwabne burning a live and killing of about 160 Jews   is totally inappropriate, at list. Not to mention different set of circumstances, different goals of Katyn perpetrators.In the history of different wars you can’t find similar massacre to Katyn. These officers were killed in the back of their heads with cold blood by NKWD bullets.  
  
Even Nazis did not kill by bullets in the back of the head at once such big number of militaries and inteligentia, or the Jews for that matter. They invented gas chambers and grueling labor practices.Cardinal... your next statement that “zabojca zespolowy jest znany” (that communitarian murderer is known) is so troubling...  Who knows who the direct murderer in massacre of Jedwabne is? Tell me. The Germans? The Poles? Volskdeuches? Tugs brought from outside? All of them, or one of them, or few from mentioned groups?  
Next, Dear Cardinal, as spiritual leader( Did you reed sermon of bishop Stefanek to that effect?), you are talking about moral aspect of the tragedy in Jedwabne, and you are trying to connect to some obscure generational and ancestral responsibility consisting of apologizing for the sins of the ancestors. (“…Z uznaniem odpowiedzialnosci pokoleniowej, ktora polega na przepraszaniu Boga za grzech przodkow I przeproszeniu potomkow pokrzywdzonych”)… Unfortunately despite my knowledge of the Moral Theology I couldn’t find this type of strange concept. Are you talking about biblical morality? Cardinal , your next statement is totally outrageous and so incompetent that we have to investigate some of your other  abilities ,when you express yourself in the fallowing words:”Przyczyny uksztaltowania sie tak zdziczalych I nienawistnych postaw Polakow wobec Zydow, niespotykanych w innych czesciach Polski, trzeba zbadac.” I don’t mind that your Polish is not the best in that expression. In English I would translate as: “We have to encourage the research of the wild and hateful attitudes of Polish People from (Jedwabne- mine addendum) unknown in other regions of Poland”. Are you acting as a jerk?  To single out a few thousand of hard working people and make them full of hatred and so dangerous and   being in need of special research is so outrageous, that I don’t have any words to express it. Did you know that in Trzcianne, another place of killing German spree was even worse than in Jedwabne? In your spiritual leadership, as a motto you took “Justice in Love”. In your said expose show me some traces of loving person with just approach to the tragedy. Sorry I can’t see any.

 Dear Cardinal your statement about the need and desire of” the thoughtful research” nie lekcewaszmy rzetelnych badan) is so incomprehensible in the context of your divagations, that I want to answer by the proverb “medice cura te ipsum”.A little bit further you try to mitigate your tone of reasoning and you invoque some murders in Rwanda... Balkans, or neighbors in Palestine (miedzy sasiadami w Palestynie). Who’s the neighbor there to whom? On the end of your expose you gave us an  advice,: “ we have to look on us with justifiable  look  intrinsically  on ourselves in truth and humility “(sprawiedliwe spojrzenie na siebie w pokorze i w prawdzie )”. Is this advice directed only to us not to you Cardinal? In Another apparently mitigating statement, Dear Cardinal you are talking about “provoked emblindness (zaslepienie) of the people from Jedwabne and not to stretch this type of attitude to the whole Polish Nation. Is this not too little to late? To be franc with you Dear Cardinal, people from Jedwabne were not so much unblended and provoked. According to my humble opinion : it was a combination of some type of revenge for deaths of  many    partisans their catholic  pastor, inteligencia denunciated to the Russians , and their killings done  by some  Jews on Poles  , some polish  tugs wanted take revenge on Jewish people stayed in Jedwabne   , some of the apparently most guilty ones   evacuated in hurry  with  fleeing  Russians (later enlisted to the Russian Army) and Russians themselves. In [addition](http://www.internationalresearchcenter.org/en/holocaust-forgotten-or-revisited1/jedwabne-response-to-the-cardinal-glemp-statement) at that time, anger was common between Polish Population for imposing Jewish rule after Russians occupied Jedwabne and neighboring counties in late 1939 and 1940 to June 1941.If we add armed Jews who terrorized inhabitants of Jedwabne, as punishment forced expatriation of partisans and intelligence, or farmer   families to Siberia, destructed Pilsudski’s monument and inherent hate of communist regime in the area we can have a fuller picture. In view of that it can be understood, that about 1950, in Jedwabne the youth’s independence movement was initiated against communists by Klemens Gorski and others in the High School. When it was discovered, the brutal security establishment crushed it, and the socialist regime deprived the participants the right to study. Its worth to note that even in 1954, the left over from resistance movement showed the uneven fight with brought by military force regime, in particular in Przytuly, near Jedwabne. In respect to the tragic Jedwanbe’s murder, this is not to say that this type of behavior should take place and be vented by helping Germans to burn alive and to kill innocent or, even with some guilt their Jewish neighbors. One participant, even under the fear for his life is too many, but the ideal or heroes are not always there.

THE ABREVIATIONS

UB- Surety apparatus

PKWN Polski Komitet Wyzwolenia Narodowego- Nationa Polish Commite of Liberation

IPN Instytut Pamieci Narodowej Polish Institute of National Remembrance

MSW Ministerstwo Spraw Wewnetrznych Ministry of Interior

MSZ Ministerstwo Spraw Zagranicznych Ministry of Foreign Affairs

Armia Krajowa Home Army. The largest resistance movement in the world against the German, and Soviet operations, carried out numerous acts of sabotage and armed offences and fighting of the Jewish traitors between others. In communist Poland it was labeled as “reactionary forces” and prosecuted for their stands. Later some of the members joined the secret organization under the Soviets imposed regime.

Bund General Jewish Workers’ Alliance. A Jewish Socialist Party founded in 1897 in Russia. It joined and was close to Polish Socialist Party (PPS), and it was active between the Wars.

Endeks Polish National Democratic Party. Its principal organizer and main program deviser was Roman Dmowski , so hated by some Jewish circles during the Wars midterm and later for his stand about Polish identity and ideas about Jewish adherence to the Polish National Interest.

Glowna Komisja BAdania Zbrodni Hitlerowskich. Main Commission for the Investigation of Nazi Crimes in Poland. It was formed in 1945, later it changed the name to: Main Commission for Investigation of Crimes against Polish Nation (Glowna Komisja dla zbadania zbrodni przeciwko narodowi polskiemu). At present, its mission is carried out by the Institute of National Remembrance (IPN).

IPN. The official governmental organ it took over the archives of the communist secret police. It’s charged with conducting criminal research, scientific research and preparing educational program on the subject related to passed communists crime

Judenrat. Jewish administrative councils were established by Germans and often chosen by the Jews and Germans to administer Jewish communities and their assets.

KATYN- The place, where about 24 thousand Polish Officers, administration officials, and Polish Inteligencia were murdered in April and May 1940 by Stalin’s helpers mostly recruited form Jewish population in Soviet Russia.

Poles from Kazakhstan. In 1930-ries about 70-150 thousand of Poles deported there as a “minority” from Soviet Ukraine. In 1939-41 about, 5 million of Poles was deported there form newly occupied Polish eastern territories. Significant help was given by Jews hosted key administration positions in Soviet imposed regime on that time.

Shtetl. The typically Jewish concept of small town had its own administration and their ways of thinking about the surrounded goyim so called other inhabitants of the town.

Sipo\_ Sicherheitspolizei. The German Surety and Security Police, one of the kinds of political police formed in a Nazi Germany before and during the World War II. The main task of this formation was the hunt and to kill the Jews and partisans – adversaries of the German regime on the occupied Polish territories. Sondercommandos was in help to Sipo in their endeavor.

Szalachta zagrodowa. The small landowner in Lomza region and elsewhere, due to their noble status they had the rights to participate in political life in the councils as well as to take part in other elections. This part of the society was very patriotic and Polish National Interest oriented.

The Volksdeutsche. The Polish inhabitant declared himself to be ethnically German, when he, or she signed the so-called Volksliste.

ORMO. Ochotnicza Robotnicza Milicja Obywatelska- Voluntary milicia of the workers. Organization helping the militia in keeping the order and fight the Imposed soviet regime adversaries.

Zydokomuna. Term describing the communist Jews lived and living in Poland pretending to establish a Jewish state, or Jewish enclave on the genuine Polish territories.

Satement concerning the anti-Polish book by Jan T. Gross, directed to the Minister of Foreign Affairs Mrs Anna Fotyga

Your Excelency

We have already spoken about the vitriolic J. T. Gross's book 'Fear. Anti-Semitism in Poland after Auschwitz', which was published in the U.S.A. Like in his previous book 'Neighbours' the author unacceptably generalizes the single cases of violent incidents or hooliganism, creating a picture of Poles who are full of hatred towards the Jewish nation. 'Poland suffered an exceedingly brutal Nazi occupation during the Second World Warr. Close to five million Poles were killed. Of these, more than half were Jews killed in the Holocaust. Ninety percent of the world's second largest Jewish community was annihilated. But despite the calamity shared by Poland's Jews and non-Jews, anti-Semitic violence did not stop in Poland with the end ofthe war. Jewish Holocaust survivors returning to their Polish hometowns after the war experienced widespread hostility, including murder, at the hands of their neighbours. The bloodiest peacetime pogrom in twentieth-century Europe took place in Kielce, Poland, a year after the war ended' (the text on the cover). One can see on the basis of this 'detail' that the book does not contain any element of fundamental sincerity in looking at Poland and Polish people. According to Gross only few Poles behaved fairly towards the Jews during the war, whereas the majority was devoid of compassion for the Jews who were murdered, the majority of Polish people collaborated with the Germans and together with them took over Jewish properties and even many a time murdered Jews. We asked the Ministry ofForeign Affairs to politicise with this publication. And we witnessed such polemics. Oh horrors! The publication prepared by the Ministry of Foreign Affairs and the Polish Institute of International Affairs entitled 'Difficult Post-war Years. Polish Voices in Debate Over Jan Gross Book Fear' (2006) contains commentaries that praise Gross's book. The publication does not give the names of the authors who selected the texts, which makes the Polish Minister of Foreign Affairs co-responsible for the contents of the publication. The anonymous author of the Minister's selection of texts concerning the book by Gross intentionally, and extremely bias, omitted the strongest criticism of Gross's book and the articles presenting the picture of the anti-Jewish incidents in Kielce in July 1946 as 'the work' of the special communist services. In the text by P. Wrobel we read that 'Fear' is 'an outstanding, moving and inspiring book', which should be obligatory for all those who are interested in the contemporary history of Poland. The fact that the text by P. Wrobel was exposed in the volume prepared by the Ministry of Foreign Affairs is shocking since other voices from North America were passed over. Above all two large critical articles on Gross by Marek J. Chodakiewicz, who lives in America, were omitted. And his output concerning the history ofthe Polish-Jewish relationship is far more bigger as compared with other authors. Similarly, the thorough critical publication by Prof. John Radzilowski and lawyer Ryszard Tyndorf, who presented the Polish point of view in the controversial Polish-Jewish affairs, was omitted, too. Evidently, these criticisms did not suit the anonymous editor who selected the texts and wanted to use all means to falsify the course of the Polish debate concerning Gross's book and at the same time he wanted to support him in the best possible way by making this truly anti-Polish selection! How can we justify the attitude ofthe Ministry of Foreign Affairs, which decided to put a really disgraceful text containing so effusive praise of the author of this most venomous Poles-preyed book? By preparing such a mutilated selection, to the detriment of Poland, the Ministry of Foreign Affairs made an extremely generous present for some Jewish American circles that hatePoles. Finally, we would like to mention the wonderful testimony from the Vatican. Namely, on 24 January 2007, during the presentation of the Italian edition of the book 'I Giusti, gli eroi sconosciuti dell'Olocausto' [The Righteous -The Unsung Heroes of the Holocaust] by Martin Gilbert, 70-year old English historian ofJewish background, one of the most eminent experts in the Second World War and Shoah Cardinal Tarcisio Bertone, Vatican Secretary of State, recollected the martyr's death of the Ulm Family and thousands of other Polish people who were murdered by the Germans for hiding Jews during World War II (on 24 March 1944 in Markowa near Lancut the German police shot Wiktoria and JozefUlm with six children and eight Jews whom the Ulms hid). Cardinal Bertone focused on the fact that Poland was the only country where the Nazis used death sentence for hiding Jews. Referring to the data, quoted by Prof. Jan Zaryn from the Institute ofNational Remembrance, he said that about one million Poles had helped the victims of the Holocaust. Those who helped the Jews and their families lived in constant danger ofdeath. The Italian Cardinal also quoted the speech of the Jewish activist Adolf Berman who during a Jerusalem conference about Jews in the Second World War said that thousands of our fellow citizens paid the price oftheir lives for rescuing the Jews. Many of them were decorated with the Israeli 'Righteous Among the Nations of the World' Medal. In 1995 the medal was awarded to the Ulms and their cause for beautification began in the Archdiocese of Przemysl in August 2003.

Your Excellency! It is disagreeable that it is the Italians that defend Poles and we ourselves blacken the truth about us.

Senator Czeslaw Ryszka Senator Ryszard Bender Senator Adam Biela

Warsaw , 8 February 2007

  
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1. [↑](#footnote-ref-1)
2. [↑](#footnote-ref-2)