

**THE IMAGE OF
THE GERMANS IN
POLISH LITERATURE**

**POLAND AND
FALSIFICATIONS OF
POLISH HISTORY**

By Else Löser

Translated by Carlos W. Porter

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THE IMAGE OF THE GERMANS IN POLISH LITERATURE

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Translated by Carlos W. Porter¹

Dedicated to the memory of the ethnic researcher Dr. Kurt Lück, Posen, in gratitude for his scientific research into the German ethnic national areas of Poland.

When I was asked about a year and a half ago whether or not I would consider giving a talk on the subject of Poland — in view of the considerable interest in Poland on the part of the German people and the extent of German assistance programmes to that country — I began to research the “Polish problem” in greater detail than had hitherto been the case. It was not difficult for me to write recollections from my own experience, extending as far back as my earliest childhood and school days, while simultaneously discussing the findings of literature and history. At the request of the listeners, a printed text of my first talk was prepared, followed, some time later, by a further revised and expanded second edition, which has now been superceded by a third.

My first talk was followed by many others. Many questions were raised and innumerable letters received, expressing gratitude for my work of enlightenment, with the request that I publish other information, unknown in Germany, which might contribute to a more accurate appraisal of the Polish national character. I wish to comply with that request on the part of interested readers by writing a second part on falsifications of Polish history.

The enormous quantity of available materials made selection

¹ Sources for all information in translator’s notes: 1911 Encyclopaedia Britannica

difficult; I had only intended to write a brochure enabling the German reader to see and understand the development of the Polish nation from its earliest Germanic racial origins to its chauvinistic hatred of everything German. In so doing, I made plentiful use of documentation prepared by scientific researchers and historians of an earlier era, as well as of materials dating from more recent research.

At this point, I should like to thank all those who have written to me enclosing clippings, etc. from the various news media, or who have alerted me to certain matters, thus helping me to clarify the topic of a falsified historical past in relation to falsifications of the present day.

It is not the case that the falsification process has come to an end. Quite the contrary: it is now, as in the past, being given continued life not only by foreigners, but by German writers and journalists, whether out of ignorance, carelessness, or deliberate malice, we may not say. It is the fashion — indeed, the fad — to write about Poland, since Poland is headline news in the world press; the subject must therefore be dealt with. The following pages are intended to reveal another aspect of Poland: the Poland of Polish literature, to which all Poles, and many Germans, make reference.

At the immediate moment, for example, the Hoffman and Campe Publishing Company is offering a large-format MERIAN book on glossy paper, advertised as follows:

“POLAND — a passion. Poland, the eternal. What kind of land is it, what kind of people? ... We know too little about the history of Poland, writes the author Karl Dedecius. Yet Polish history is made especially clear to us precisely by Polish literature. Polish history and literature complement each other perfectly, since Polish literature has at all times been nationally and historically conscious, and therefore representative of the Polish people. The selection of texts is unusual. Poetry and prose are presented alongside historical documents and many journalistic texts. Bruno Barbey’s photos provide atmosphere, depicting everyday occurrences, unique qualities, and historical events. Barbey’s photographs reveal the Polish people and their surroundings with unreserved sympathy.”

That Polish literature was, and is, very nationalistic, is already well known. How historically accurate it may be, has been discussed by someone more competent than the writer discussed above. The second

authority is the Pole, Prof. Markiewicz, head of the Polish School Book Commission, who, speaking on German television, described the kind of historical consciousness which is representative of the Polish people. His statements are as follows:

“We should not forget that the historical consciousness of a people was, and still is, influenced not so much by professional historians and their work, but rather — and to a much greater degree — by novelists and their works. I would like to remind you of our great writers Adam Mickiewicz, particularly his two novels ‘Dziazyna’, and ‘Konrad Wallenrod’; Henryk Sienkiwicz, whose novel ‘The Knights’ was filmed a few years ago; and Boleslaw Prus, with his work entitled ‘The Watch Posts’”.

When the publisher of the Merian Book says that we know too little about Polish history, we can only agree with him. But he offers only an “unusual selection of texts”, and, in addition to historical and political documents, a number of more journalistic writings and topics photographed with “unreserved sympathy”. This means that the reader can renounce all hope of learning the truth about Poland and its history. I should like to provide some assistance in ameliorating this lack of knowledge with regards to the works of the great Polish poets referred to by Prof. Markiewicz, who were responsible for “forming the historical consciousness of the Polish people”, as Prof. Markiewicz expressly admits; but I fear that I will not concur with the “passionate author”, Karl Dedecius, and his 60 books on Poland — which he would like to expand to 100, according to page 37 of the “Darmstadter Echo” of 18 September 1982. The manner in which the writer’s output is praised to the book purchaser is highly peculiar. This clever fellow possesses an inimitable method of production, described as follows:

“Every morning — at least this is the impression he gives the reader — he takes one, two, three, Polish poems and translates them, much as another man might munch upon one, two, three English muffins. For a mid-morning snack, he treats himself to a couple of letters, which he translates; at noon, he relaxes with a few aphorisms, which he translates; in the afternoon, he writes a little essay or two — sometimes short, sometimes long — on translation work. In the evening, he attends a colloquium on Polish literature, or holds a meeting or two with a few experts on Poland. One may admire the quantity of work tossed off per annum by the 61-year old translator, but the quality can only be wondered at. So far, he has written, translated, or published approximately 60 books, testifying to his passion for Poland.”

I shall not attempt to compete with this mass producer as regards sheer quantity; but perhaps I can come closer where quality and

truth about Poland are concerned. His connections — such as the Robert-Bosch Foundation — are not available to me, but I hope to offer my readers a closer acquaintance with the Polish literature mentioned by Prof. Markiewicz so as to provide them with a clearer image of the land and people of Poland.

There is also a study group called “Poland Writings in the German Language”, led by a certain Udo Kuehn of Wiesbaden, of whom I wish to speak, since he has also attempted to “fill the German information gap on Poland”. According to the advertising blurb, however, he is apparently attempting to do so in the interests of the Poles and their country, rather than in German interests. The wares offered therein will therefore rather resemble the merchandise purveyed by Prof. Markiewicz where the historical consciousness of the Polish people is concerned, i.e., a product based on anything but reality and truth. German interests cannot, however, be served by whitewashing Polish literature and rendering it innocuous through deceptive translations, but rather, solely and finally, through the truth. I therefore agree with all those who say that the information gap on Poland must be filled, but please, let it not be filled not by persons who know neither the land nor the people, who have no idea of the conditions there, or who have only permitted themselves to be filled with one-sided information from Poles, i.e., those who accept the Polish image of themselves. Rather, I am in favour of permitting an expert with the highest qualifications to speak on the subject.

My compatriot from the German East, the ethnic and national researcher Dr. Kurt Lück, of Posen, provides information on the Polish national character and way of thinking in his very extensive works “The Myth of the German in the Polish Tradition and Literature”, and “German Construction Forces in the Development of Poland”. It is regrettable that these works can only be consulted in the Eastern Studies Departments of universities. They really belong in every German home, so that the unrealistic delusion of a proud and noble Poland — standing as high as the heavens above German barbarism — might finally be dispelled here in Germany, and facts be taken into account. Kurt Lück’s research has done us a magnificent service through his sifting of Polish literature; I wish to rescue that work from obscurity.

It is only natural for screams of “incitement to racial hatred” to be raised whenever the coddled, pampered Polish child receives a scolding. In reply, let it be said that I cite exclusively texts originating in Polish literature or history, that is, admissions made by the Poles themselves, for which they alone are responsible. To us Germans, it is

more important — in fact, a vital necessity — to learn the whole truth about the systematically engendered and pressure-packed Polish hatred of everything German, i.e., that we recognize the extent and origins of Polish chauvinism, as we ourselves experienced it in the 1920s and 30s, and are still experiencing it today.

Contemporary research has dealt with the question of the Eastern German settlement areas with typically German thoroughness, and in so doing it has reached findings which can no longer be thoughtlessly ignored. Even the Poles will be compelled to recognize these truths, if genuine reconciliation between both peoples is to become a reality.

The history of the settlement of an area is determinative for all time. Culture is not created by force or by lies, but only by intellectual work on the part of the elite of a people. Rights and ownership arise only by reason of the achievements of a people brought into fullness in a geographical area. There is no culture of weapons, no culture of lies. Only history provides an insight into the identity of the real founders of an ethnic culture.

I described the origins of the Polish nationality in my previous text, “Falsifications of Polish History”, in which I limited myself to the briefest possible discussion. Here again, I must return to the beginnings of Polish historical writings in the briefest manner possible.

All Polish history books, indeed all Polish literature, including the so-called “Letter of Reconciliation” from the Polish bishops Stefan Wyszynski and Karol Woytyla to the German bishops in 1956, refer to Mieszko I as the “first Polish Duke”, who took the Holy Sacrament of baptism in the year 966.

Of course, at the same time, this constitutes proof that no Polish empire existed in 966, since Mieszko was the “first”; furthermore, he was not a Pole, but rather, a Norman named “Dago-Mesico”, from the Norwegian family line of the Daglingers, who migrated into lands settled by the Germans on the Weichsel and Warthe. His baptism proves nothing at all — certainly not that he was a Pole, or that he ever became a Pole: it only proves that Dago accepted Christianity. There are no records — as scholars confirm today — which ever mention — even once — a people bearing the name “Poles” or “Slavs” “in the area” at that time. The only tribes which were native to the area were Germanic, and the founders of the Polish empire were also German. But Polish history has to begin somewhere; it was therefore logical to take this Christian baptism as the point of departure.

The falsifiers of history, who came along very much later, were simple men who lived mostly for the present, as is the case at all times.

They lacked experience in falsification, and failed to realize that their falsifications would be recognized as such, even centuries later. They could hardly imagine that research into the truth would ever begin, even after a thousand years.

They falsified for the present and the immediate future; they encouraged belief for the present, and they knew how to compel this belief, just as they had known how to compel baptism at an earlier time. Baptism or death — thus was the conversion to Christianity achieved. The new “Polish” language, which was only invented much later, could hardly be imposed by force in the same way, since nobody would have understood it. The transformation of an entire people into a previously non-existent ethnic group could hardly occur overnight; long periods of time were required for this purpose, as well as stubborn, deliberately conscious work. First to be effaced was human memory, relegated to oblivion. The re-writing of the cloister chronicles dating back to the year 966 — the time of the first Christian baptism in the area — was only completed at the expense of great time and effort. It was, after all, necessary to take the name of every well-known person, every village, every ordinary object, and give it a new name, while concealing one’s objective.

Artificial languages are not as difficult to devise or as unusual as one might at first imagine. synthetic languages are created with specific objectives and propagated in books and groups even today, such as Esperanto, for example.¹

Today, we are in a position to see how our own experience of the very recent past is falsified on a daily basis. Since 1945, the German past — not just the National Socialist period but even the Weimar Republic and the Empire of the Kaisers — has been re-written according to the requirements of the victors and the ruling hierarchy. The newspapers are simply not allowed to say how it really was. And the further removed we become from personal experience, the more susceptible we become to a history bespattered with lies and filth; all efforts to clear our name are either ignored or subject to legal prosecution. Yet this is the case in an “enlightened age”, a “democratic

¹ *Translator’s note:* The 1911 Encyclopaedia (Poland) remarks: “The first press from which books in the Polish language appeared was that of Hieronymus Wietor, a Silesian, who commenced publishing in 1515... the first complete work in the Polish language appeared from the press of this printer at Cracow in 1521...”.

Polish belongs to the West Slavonic group of languages, several of which acquired written form, with many German loan words, only in the 19th century.

state”, a “state of law”. The same certainly cannot be said of the period during which the Polish falsifications were devised. The invention of the “new” Polish artificial language by the German bishop Wolf Gottlobonis — later name-changed into Wincent Kadlubek — began in 1218, at the cloister of Klein-Morimund, near Cracow. Just as, today, all sorts of attempts are made, with recourse to every conceivable variety of manipulation, to turn the German people into a race of mongrels, doomed to renounce their traditions and their ability to recall, to make them easier to rule and to exploit, in the same manner, an effort was begun to dissolve the connections between the peoples of the Eastern German settlement areas and their Germanic origins. The new language was also given a new past. For simplicity’s sake, the date of the origins of the Polish state was deemed to coincide with the first Christian baptism.

For that particular period of history, this may have been enough: ordinary people had no idea what the falsifiers were getting up to in their ecclesiastical and municipal chronicles. If a “Polish people” really existed from a racial point of view, then it must have fallen down out of the sky, without any racial ancestors. A Polish miracle without parallel.

Ordinary people didn’t accept the new artificial language for a long time. It took almost 300 years for a so-called Polish conversational language to arise from the glagolitic church Latin of the monks. The city of Cracow, which according to the statements of Polish historians remained German until the late 15th century, held out the longest. But as it was impossible to cause the German chronicles to disappear, they continue to provide mute evidence, even today.

That the German inhabitants of the city Cracow resisted for so long, is food for thought. It cannot have been due to their religious belief, since all men were of the same faith. But the seat of the bishop falsifier Kadlubek, who would today be called a “collaborateur”, was located in the city of Cracow. We may presume that the reason why a knowledge of the altered form of the language and ethnic identity of the people was retained for so long, was precisely because people had acquired a first awareness of the basic objective. Their ideological teachings obviously aroused resistance, which lasted until the final eradication of tradition, as people fell gradually victim to compulsion.

The manner in which Germans are transformed into Poles is described very exactly on pages 240-276 ff. of “Ostgermanien” by Franz Wolff. I know from personal experience how German names became Polish, how German names were changed in the 1920s and 30s, how personal identity documents were issued bearing Polish names

only. Thus, Else became Elzbieta; Eugen became Eugeniusz; Albert or Albrecht became Wojciech; Nickolaus became Mikolaj; Lorenz became Wawrzyniak; Mathias became Maciej. And if there wasn't any translation for a name — Hildegard, for example — then the person was simply called Elzbieta, i.e., Elizabeth. Protests were a waste of time. The Nuremberg sculptor Veit Stoss became "Wit Stwosz". The German, Nikolaus Kopernikus, from Thorn, became "Mikolaj Kopernik". The last two could hardly protest, since they had already been dead for centuries. Yet top-ranking officials of the Polish Catholic Church, Cardinals Wyszynski and Wojtyla, in their so-called "Letter of Reconciliation" in 1965, claimed that the Germans were permitted to retain their names, that nothing was taken from them. How credible, then, are the other statements made by the same men in their attempt to excuse themselves? Do the stones of Breslau really "speak Polish", as the Primate Cardinal Wyszynski claimed in Breslau Cathedral? If the Cardinal Primate personally lies in solemn ceremonies in the Cathedral, then what can one expect from his colleagues in the education of a people? Ordinary people are not responsible for the lies contained in Polish history — the Polish clergy, the intellectuals, the writers, and the press are responsible. They are the educators of the people, as everywhere in the world. When these educators are dishonest and filled with hate, then the people will be, too. The seeds sown by chauvinistic educators produce cruel fruit. I should like to describe this "seed" to the German reader. In my view, this is absolutely necessary, because only a recognition of the causes can lead to a remediation of the effects. Light must be shed on one of the most shameful chapters in Polish history.

In his incomparably exhaustive work, Dr. Kurt Lück of Posen has researched and established the traditional conceptions of the Polish people from German traditions. In the introduction to his "Myth of the German in Polish Popular Traditions and Literature", he mentions the peculiarly Polish manner of viewing identical matters in a different light; for example, the "winning" of the originally German — but later Western Slavonic — areas between the Oder and the Elbe by Boleslaus the Brave is called a "State programme" by Polish historians, who, in the same breath, call it "lust for plunder" when the same areas are settled by the German Empire. These contradictory value judgments on all aspects of national and popular life, to their own advantage and according to the needs of the moment, were, and still are, the mainspring of Polish actions and the Polish character.

Lück then continues: "The sociological roots of the Polish anti-German hatred and antipathy may be illustrated by a few additional examples. The religious division was decisive. The abyss which first

separated Christian Germans from pagan Poles in the early Middle Ages was not overcome without great pressure upon converts. As a result of paganism's defensive anti-Christian attitudes, the new religion was called "the German Faith". But even the still unified world of the Western churches was not free from disputes. In 1248, for the first time, we hear bitter complaints from the Poles regarding foreign colonists who failed to keep the fasts as strictly as themselves; or, later, of serious conflicts within the nationally mixed clergy itself over benefices, rights, and the language of sermonizing and educational work. Stubbornly, but finally in vain, the German bourgeoisie of the end of the 15th and 16th centuries in Cracow, Lemberg, Krossen, and Weislok, in Bietsch and other localities struggled to retain their mother tongue in religious services. But nothing brought religious temperaments to a boil with greater heat than the Reformation and Counter-Reformation. Once again, the Polish people called the faith of which they wished to know nothing, "the German Faith". As in the Middle Ages, awakening nationalism implied that the struggle against Lutheranism was now to become the chief source for a renewal of Polish Catholicism. Hatred of dissidents grew to a mass psychosis, exploding in the numerous persecutions of Protestants over the centuries which have cast their dark shadow over the history of the country. Protestantism is described in Polish writings, even today, as the 'eternal enemy of Poland'".

This is the key to all later developments in Poland. It can hardly be assumed that the new converts complained so bitterly of the failure of old believers to keep fasts — believers who had been invited into the area from the German Empire by Polish counts and priests to develop the land — as to be the cause of the ensuing conflicts. Rather, the serious conflicts among the nationally mixed clergy over benefices, rights, and the language of sermonizing and educational work sowed the initial seeds of the hatred which was to become so pervasive among the common people of later times. There are so many indications of this clerical hatred that it is impossible to mention them all. The following is therefore a mere selection from Kurt Lück's compendium:

Page 34: "From the 17th century, there are so many such statements that we can only list a few of them:

"The Bishop Pawel Piasecki explains in one of his chronicles: 'The Poles, and all the Slavic peoples, have always felt a national abhorrence of everything that smelt of Germany. Anything that originated in Germany, regardless of value, everything except the works of mechanics, is considered pernicious, and is rejected with suspicion.' Or: 'The name of the Germans is hateful to the Poles,

inherently arousing an inexorable Slavic tribal hatred in their hearts'. Piasecki viewed the Reformation as the mortal enemy, calling it the 'German poison', which the Poles were to reject at all costs."

Page 84: "The Dominican Fabian Birkowski writes: 'Your corrupt religion arose through false prophets, and was created by the Devil, who wanted to be equal to God... Your leader is the Angel of Hell, that is, the Devil'".

Page 269: "The Gneser Archbishop, Jakob Swinka, around the turn of the 13th century, habitually called the Germans 'dog's heads'. Thus he said of a bishop at Brixen that he would have been an excellent preacher, had he not been a 'dog's head' and a German."

The term "dog's head" is also referred to in the "Koenigsaaier Chronicle". King Wenzel is said to have been displeased by the expression, his reply being noted in the chronicle: 'He who spake thus, showed that he possessed a worse tongue than a dog; since a dog's tongue promotes healing, while the tongue of the speaker, on the contrary, injects the poison of slander.'"

This "poison of slander", originally invented and expressed by an Archbishop, has been passed down for centuries. Not only has this poison passed into the language of the people, vilifying the Germans in every manner possible, but "aesthetic" and "spiritual" writings, even paintings, have used this disgusting manner of expression. The frequency of vilification, the constant recurrence of insults in all possible contexts and variations, reveals a deliberate intent and, finally, a popular conviction that there had to be a justification for such slander, or else literature and even the clergy would not have produced it. The term "dog" is considered by Poles to be the worst insult applicable to anyone. Polish collections of popular sayings include the following:

"Co Niemiec, to pies."

Whoever is a German, is a dog.

"Zdechly Niemiec, zdechly pies, mala to roznica jest."

A dead German is a dead dog, there's not much difference.

"A wy Niemcy nic nie wiecie, wasza mowa to psie wycie. W naszej wsi, jak psy zawyly, wsystkich Szwabow diabli wzieni."

And you Germans don't know anything, your language is pure dogs' barking. When the dogs howled in the villages, the devils took away all the Germans.

For the corresponding results in the plastic arts, one need only mention a painting by W. Brotanski: "Psie Pole pod Wroclawem", i.e., "Dog's Field by Breslau", in relation to which Kurt Lück remarks: "The battle after which the bodies of the German knights were eaten by dogs before the very eyes of the victorious Polish King Boleslaus

‘Crooked Mouth’, is well known never to have taken place; rather it is an invention. Brotanski’s painting is distributed as an ‘art postcard’ by the ‘Exposition of Polish painters in Cracow’, entitled, in Polish: “Dogs Field in Breslau. Boleslaus ‘Crooked Mouth’ on the Battlefield after the Glorious Victory over Henry V, the German Emperor, in 1109”. We wonder whether it ever dawns upon the Polish admirers of this work — as it does to us — if they were to reflect a bit, with how little dignity, how tastelessly, a Polish king is depicted here? What it is supposed to prove, if Boleslaus allowed the corpses of enemy knights to be eaten by dogs? It is certainly no proof of historical greatness. We Germans would never distribute such postcards; we would be too ashamed of them.”

Let us consider a few more examples of Polish “literary” writings. Even their greatest and best-known novelists, such as Adam Mickiewicz and Henryk Sienkiewicz, use these insulting terms. Yet it is precisely in reference to them that Professor Markiewicz says, in his discussion of the film “Scars”:

“We should not forget that the historical consciousness of a people was, and still is, influenced not so much by professional historians and their work, but rather — and to a much greater degree — by novelists and their works. I would like to remind you of our great writers Adam Mickiewicz, particularly his two novels ‘Drazyna’, and ‘Konrad Wallenrod’; Henryk Sienkiewicz, whose novel ‘The Knights’ was filmed a few years ago; and Boleslaw Prus, with his work entitled “The Watch Posts”.

Now, let us look at Lück for Adam Mickiewicz’s statements on the Teutonic Knights “invited into Poland to protect the Poles against the Lithuanians; the Poles later combined with the Lithuanians against the Teutonic Knights — *Translator’s note*” in his novel “Grazyna”, to see just what Professor Markiewicz is so proud of today. Mickiewicz uses expressions such as “psiarnia Krzyzakow” — “the dog scum of the Knightly order”; or, “such a damned fellow from the dog scum of the Crusaders”. And this in the edition intended for Polish school children! The same writer, in his novel “Pan Tadeusz”, speaks of “all state counsellors, court counsellors, commissars, and all dog scum”. His novel “Tzech Budrysow” refers to “Krzyzacy psubraty” — “the Knights, the scum of dogs”.

Henryk Sienkiewicz uses the insult “scum of dogs” several times in his novel “Krzyzacy” (the Knights).

Lück discusses several other writers who speak of Germans as “scum of dogs”, “Saxon vile dogs”, “bloody German dogs”, “rabid German dogs”, “barking German dogs”, etc.

The very well known Polish writer W. Reymont, in his peasant novel "Chłopi", speaks of "dog heretics" and "dog rabble".

Jan Kochanowski, in "Proporzec" (1569) calls the Order of the Teutonic Knights "pies niepocigniony" — "unexcelled dogs".

R.W. Berwinski, in "Powiesci Wielko-Polskie" (Tales of Greater Poland) 1844, speaks of "the Germans, the damned race of dogs."

Jozef Szujski, in his play "Krolowa Jadwiga" (Queen Hedwig) (1866), act II, scene 2, says: "A Teutonic dog sank down from his horse."

Adolf Dygasinski, in his novel "Demon" (1866), says: "psy szwabscie" — "German dogs" — and, at another point, exclaims, "and who brought you to Poland, you dogs?"

K. Przerwa-Tetmajer, in his novel "Nefzowkie", speaks of a German manufacturer who is called "rudy pies" — "red haired dog" — by his Polish workermen.

Lucjan Rydel — Polonized form of the German name Riedel — in "Jency" (The Prisoners), speaks of "the German enemy dogs".

Maria Konopnicka, in "Pan Balcer w Brazylji", speaks of "the German packs of dogs". Jadwiga Luszczweska, in "Panienka z Obienka" (3rd edition, 1927, p. 17), says "co pol Niemiec i pies luter" — "half a German is also half a Lutheran dog".

J. Weyssenhoff's "Woz Drzymaly", in which a German official is called "brother to the dogs" was compulsory reading in German classical secondary schools (for example, in Posen). In Gustow Morcinek's novel "Wyrabany Chodnik" (1931, volume 1, p. 309, 310, 312), which won a prize in 1931 and was republished in 1936, a dog with the name "Bismarck" appears several times.

As we shall see, it is not just abstract theory when Polish writers speak and write of "bloody German dogs". The first month of the war proved that, in September 1939. According to Lück, p. 271: "the Poles threw dead dogs into many of the graves of murdered ethnic Germans. Near Neustadt in West Prussia, the Poles cut open a captured German Luftwaffe officer's abdomen, ripped out his intestines, and packed a dead dog inside. This report has been reliably established."

Where is the dignity of a people which can sink so low? They may believe themselves to be expressing hatred for their neighbour, but in reality they are only revealing their own soul. Do they think it is a sign of culture when German-speaking human beings are referred to as "tam szczekaja po neimiecku" — "there, they're barking German"? Or when a dog is called by the name of a great German statesman, or is called "Prusak", "Krzyzak", "Szwab", or "Niemiec"? This lack of

dignity is neither a unique phenomenon nor a momentary aberration. It is a systematic denigration of a neighbouring people, with the unrelenting object of education in hatred and contempt.

It is precisely this which reveals the Polish lack of that culture which they claim to possess in such great measure. Culture is not expressed by the spewing forth of hatred, insults, lies, and distortions in all aspects of life. On the contrary, such actions simply express a painful inferiority complex festering in the soul of the writer or painter. Painting has not been used just occasionally to make the Germans appear contemptible: it has been used systematically in this education in hatred. Lück reproduces illustrations of a variety of paintings, for example, “Zamordowanie Przemyslawy w Rogoznie przez Margrabiów brandenburskich” (1296). (“The Murder of Premeyslaus in Rogasen by the Count of Brandenburg”). This is the title of a colour postcard reproduction of a painting by Jan Matejko, published by the “Exposition of Polish Painters in Cracow”. The painting shows one the murderers with a dagger clutched between his teeth. His helmet bears the Black Eagle of Brandenburg. In reality, this is just another atrocity legend. Premyslaus — as serious Polish historians have established — was killed by Polish irregulars. Even the insinuation of the Polish text — irresponsibly presented as fact — that the Brandenburgers were the instigators, lacks convincing evidence. It is part of the psychosis of border dwellers to blame their neighbours for wind, rain, illness, and accidents. Art and science should be freed from this psychosis.”

Another painting in the service of hatred is “Lowy na ludzi” (“Manhunt”), by Wojciech Kossak. The picture depicts flaming huts and fleeing peasants, while Teutonic Knights discharge firearms from horseback.

Regarding this painting, Lück remarks:

“Polish painting never depicts Teutonic Knights except as burning villages, ravishing women, and butchering the male population. The comments of a POLISH HISTORIAN — Tadeusz Ladenberger — regarding this painting, should also be quoted:

‘Study has convinced us that two factors have had a decisive influence on the distribution of population in Poland: the soil, and German colonization. In the north, the pioneers of this movement were the Teutonic Knights. The Order succeeded, over a 100 year-period, in establishing populous cities and villages in the region of Chelm — instead of a thinly populated wilderness — and in making the land productive. A century was all it took to give this region — with by no means the best soil — mostly clay — the highest population density in Poland.’”

The Poles have repaid this achievement of the Teutonic Knights with libels and hatred, as in the painting by Wojciech Kossak, “Napad Kryzapkow” — “The Attack of the Knights”.

The scene shows a Polish village population being murdered. The settlement is being set on fire, while a young girl is ravished despite the pleadings of her mother.

This painting was sold in both black and white and colour reproduction as an “art post card” in every stationery shop in Poland, and was published by the “Exposition of Polish Painters in Cracow”. The great masses of the Polish people had no idea that this was just a shameless piece of atrocity propaganda.”

On Polish songs, Lück writes:

“Even ‘History in the Songs of the Polish People’ is not characterized by love for truth. Sobieski’s forward movement to Vienna (1683) has long been celebrated by Polish tradition. The songs tell how the city was conquered by the Turks, the houses of worship desecrated, the monks and nuns tortured and killed. Parts of the song consist of confused phrases taken from a song about Turkish battles in the vicinity of Podolisch-Kamentz. But the verses fit the legend of Polish assistance and German ingratitude, for example: ‘The Poles beat the Turks at Vienna, but the German thieves did nothing, and didn’t even say ‘thank you’’. Even today, whenever someone generously sets off on a thankless errand, he is warned ‘it’s worth about as much as fighting for Vienna.’”

Here I must recall Brigitte Pohl’s description, published in the “Deutsche Wochen Zeitung” no. 9 of 2 March 1979, of the noble Polish chronicle of Jan Sobieski and his movement to Vienna. It is worth recalling, even if only in excerpts, since it shows why the Poles always blame the Germans in connection with the battles against the Turks at Vienna, saying “the thieves didn’t even say ‘thank you’”. The Poles always reveal their own character defects in attempting to accuse the Germans.

The “brave Polish king” remained behind with his comrades, far removed from the blood of battle at all times, at a safe distance from the battlefield. He knew just where to hide — in the Vienna woods, at Dreimarkstein, where no Turk was to be seen or could even be expected for miles around...

Far behind the front line, the noble Sobieski was right up front: on Bald Mountain, ministering to the Papal nuntio Marco D’Aviano and reading Mass. Then he once again withdrew, leaving it to the Germans to defeat the Turks. He must have been about as peace-loving as the Soviet Union today. Again and again, the Germans attempted to

persuade the Polish nobleman to move forward to intervene. But in vain. He had letters to write to his noble wife, who wanted to know how much loot he would bring back. He replied that he and his son Jakob would quite certain to run no risk of danger.

This was while the Germans fought and died in fierce combats around Heiligenstadt, in Nussdorf, and Grinzing. The generals were wounded, the brothers Moritz of Duke Croy fell at Nudsdorf, the Duke himself was severely wounded. Prince Eugene, later to become famous, won his first laurels here, in the service of Germany; none spared himself. Streams of blood flowed over the famous wine region of Grinzing. Only the Poles held back, biding their time...

But when they considered the battle safely won, oh, then they broke cover, since of course they wanted to be the first to divide the spoils. But they failed to reckon with the Pascha of Ofen, Ibrahim, who broke forth upon the Poles at the edge of the city of Dornbach, so that the Poles, crying for help — this is reported by the chronicler Diani, who is very well disposed towards Sobieski — ran away in large numbers. Count Ludwig of Baden then attacked with two of his Imperial dragoon regiments, and succeeded in rolling back the Turkish line of battle. Duke Charles of Lorraine gained the victory by undertaking a daring wheeling movement with doubling and flanking movements. The road to the surrounded city of Vienna now lay open. The chronicler reports: “Our cavalry was too heavy to keep on their “the Turks” heels. That of the king “Sobieski” was, of course, lighter; he, however, abandoned the attempt at pursuit due to other considerations” (!) For the Poles, in particular, their greatest hour had come: while the Germans buried their dead, cared for their wounded, comforted distraught and desperate refugees from the burning outlying villages of Vienna, and sought in vain to pursue the Turks with their heavy cavalry, the good Sobieski made himself at home in the tent of the Great Vizier and “gave his Polish army and accompanying hordes the order to plunder.”

Thus the legend of “the brave King Sobieski” and his equally brave army is disproven on the basis of historical fact.¹

Sobieski’s behaviour is strikingly similar to that of the Polish Marshal in the last war, Rydz-Smigly, who naturally wished to be depicted in an equestrian victor’s pose before the wings of the

¹ *Translator’s note:* The 1911 Encyclopaedia Britannica disputes this, but depicts Sobieski as a traitor in the pay of Louis XIV: “He died a broken-hearted man, prophesying the inevitable ruin of a nation which he himself had done so much to demoralize.”

Brandenburg Gate in the summer of 1939, but who, when the war which he demanded actually came about, rapidly left his troops in the lurch and fled to a foreign country (Roumainia). Polish bravery was — and is — simply a legend, just like their honesty. Why would they need to call the Germans robbers and plunderers at all times if they didn't need to distract attention from their own misdeeds? Plundering the treasures of the Great Vizier Kara Mustafa at Vienna can hardly have been so unprofitable as not to be worth fighting for. But this must not be admitted; attention must therefore be diverted towards the ungrateful Germans.

There are a few Polish historians and writers who recognize the constructive achievements of the Germans, and have openly confirmed it. But the overwhelming majority dispute everything, twisting even the arduous task of clearing the land and making it arable into its very opposite: they call it “plundering the Polish peasant”. At this point, I would like to include a few remarks by Polish scholars as quoted by Kurt Lück in his extensive work “German Construction Work in the Development of Poland”. The following comments were made by one of the most respected Polish scholars of his time, Alexander Brueckner (despite his German name, he considered himself ethnically Polish), Professor at the University of Berlin until WWII:

“German settlement, especially in the cities, was beneficial to both sides. The Germans provided the standard of living, the Poles provided order. The role of the cities was truly educational. The two peoples learned to respect each other; to live together; to respect the law; “German” urban legal proceedings (law and procedure) was progressive compared to “Polish” domestic procedures. The cities created trades and professions, which had hitherto existed only as a potential. The cities contributed to the wealth of the whole country, as well as to the general standard of living. They created the basis for schools and universities, which could only function in a well-managed city.”

The history of German immigration in Poland is known to most people only in its general outlines. In my first publication, “Poland and Falsifications of History”, I stated that the regions of Weichsel and Warthe at the time of the introduction of Christianity were not even inhabited by Poles, and that the newly founded cloisters were forced to recruit German peasants and artisans from the German Reich. In this connection, Professor Grabski of the University of Warsaw writes as follows (p. 54):

“The cloisters founded by the Germans in Poland began to draw emigrants from Germany, Flanders, and other areas, as early as the 12th

century, in order to achieve more efficient land management. Polish peasants were very unreliable as settlers.”

The Pole Dabrowski described the activity of German farmers in the following manner:

“The Germans lived in closed cities and open villages, in village farmhouses and manors, occupying themselves with artisanship, trade, farming, soldiering, and the word of God. Since they were hardworking, peaceful and economical, they were a socially creative element representing a model for the domestic population.”

The Poles always brag that Casimir the Great took over a “wooden Poland”, and left it a “Poland made of stone”. Lück gives the Polish historian Bruecker an opportunity to express himself in the following terms (p. 23):

“It was not Casimir the Great who changed ‘wooden Poland’ into a ‘Poland of masonry and stone’: it was the cities that accomplished this. There was a tremendous difference between the German Cracow of 1300 and the Bishop’s Cracow of 1200 — and this applies not just to Cracow, but to every other city.”

The Pole Czeckanowski confirms German research on “Polish” racial and biological descentance from the Germans in the following two sentences (p. 103):

“In the rise of our city population, German immigrants played a very great role. Their descendants today form part of the highest strata of the Polish patricianism.”

Another Polish historian has also concerned himself with the significance of the German city founders and citizens; he is the very respected and serious cultural historian Ptasnik (p. 131).

“It is uncomfortable to write about the history of trade and professions in Poland, and even sadder to describe the magnificent men who rendered service in this connection. Certainly, there was Polish trade, in the sense that it took place on Polish soil, importing goods from abroad, selling them to the Polish population, and exporting domestic raw products to foreign countries. But who were the merchants and tradesmen, who carried on the trade? Germans mostly — Poles only came along at the end.”

What Ptasnik (p. 22) as well as Grodecki (p. 23) were compelled to admit with regards to earlier times also applies, with some reservations, to Poland during the 17th century. Ptasnik writes:

“Insofar as it applies to earlier times, that is, around the 13th and 14th centuries, those who immigrated into the newly founded cities were primarily German population groups; at least, the strata that gave the city its national character, namely, the tradesmen and artisans, were

German. The name of the citizens who took part in city government, whose names are recorded in the archives even today, testify expressly to this fact.”

Another Polish testimony to the value of German work of construction is given by Sokolowski (p. 136):

“Honour must be paid to these careful, assiduous, hardworking, and energetic descendants who, though they came from foreign lands, acquired a liking for their new homeland, were loyal to their King and city; who brought culture to the rough soil of our earth, uniting us with the world of the West and sealing our link to Latin culture. In the tops of the Cracow towers, in the bastions surrounding the city, in the construction of houses, in commercial and art objects, in everything that is dear to us, everything which forms the pride of our city, we may perceive traces of the influence of the Franks, which, together with the influence of the Italian Renaissance, created the Golden Age of our history.”

On page 330 of his work “German Construction Work in the Development of Poland”, Lück quotes the Pole Tadeusz Smarzewski, in the agricultural newspaper “Kraj” in January 1901: “...Only those who are unacquainted with history due to the present circumstances of nationalities in the Prussian part of the territory could be depressed by this picture “of German construction work”. Those who, by contrast, possess a more exact knowledge of history from childhood on, and who know what to expect in Greater Poland, will feel differently. Anyone who knows that these provinces had already long reflected a land with a mixed population, that the cities of West Prussia bore a German character even during the ancient Republic of the Nobles, and that the great Polish cities possessed an overwhelmingly German middle class, will be far less disappointed.”

In like manner, an equally, extraordinarily positive view of the Germans and the value of their construction work, published in the “Gazeta Polska” in 1901, is quoted by Lück on pages 451-2. It confirms that not all Poles have adopted the so-called “traditional hostility” as the sole basis of their dealings with Germany: many excellent historians have shown a dedication to the truth, and have also attempted to do justice to the truth. But they were the minority, and are ignored by their ill-willed brethren. Here is the translation of a note published in the Polish original text of Prus-Glowacki:

“We always had the best possible relations with the German people. From them, we acquired the Gothic style in building, wood cutting, numerous mechanical devices, vessels, and tools, a great deal of scientific knowledge, trades and textiles, trade, many customs, and

many forms of organization... We have no fear of the truth: to this noble people we owe the greater part of our civilization.”

These Poles have done their fatherland a greater service than those who, dripping with envy and hatred caused by their feelings of inferiority, describe the Germans as the progeny of Hell. The German Polish border was at peace for more than 300 years.

During this period, the Germans achieved incomparable feats of culture which benefited the country. Of course, they didn't do so for the country's sake alone; they did it for their own well-being as well — it could hardly be otherwise — but the greatest beneficiary was the country itself. Allegations to the contrary notwithstanding, the Germans did not engage in compulsory “Germanization”; on the contrary, they were often forced to resist an extremely violent “Polonization”. They were compelled to defend themselves against the forced assimilation of German Catholics as Poles. The excessively emotional, egotistical Poles only acknowledge measures taken in their favour; they are not objective. The Poles always consider their “Polonization” programmes to be justified, no matter how violent they may be; measures taken by others in self-defence, on the other hand, are considered an injustice committed against themselves.

At this point, I should like to reproduce part of a history by a German writer which is relevant to the Pole Czecanowski's remark that the descendants of German immigrants formed part of the highest strata of Polish patricianism. The information is derived from an East Prussian family chronicle, which we owe to a fortunate accident. It was written after WWII in book form as the story of the history of a distinguished family, from which the author was descended. The book is entitled “Names None Dare to Mention”, and the author is Marion Graf Doenhoff. At the beginning, we learn how the Countess Doenhoff came to occupy herself with the history of her family, which had not interested her when she was younger. Upon concluding her studies at Basel, the professor assigned her the dissertation topic of “The Rise of the Landed Estates of the Doenhoffs in East Prussia”. She agreed to the topic, after some initial hesitation, and got down to work. In so doing, she had to consult many cubic metres of official documents and private papers, which she had to sort, label, catalogue, and classify. After 12 months of preparatory work, she was finally ready to begin her dissertation. This family chronicle is extraordinarily interesting: it is probably the most revealing chronicle in existence of over 700 years of German history in East Prussia.

The Doenhoff family left the Ruhr in the 13th century, and emigrated to the East. They settled first in Livonia, and finally in East

Prussia. The oldest available document dates back to 1379, and was signed by Grand Master Winrich von Knipprode, who bestowed the title under the law of Chelm. According to this document, the Doenhoffs had already been settled in the area for 100 years at that time. I do not wish to dwell on the descriptions of the expansion of the landed property, which are of no interest here, but rather, on the parallels to the Pole Czekanowski's remark — that the descendants of German immigrants formed part of the highest strata of Polish patricianism. The Doenhoffs contributed a great many state officials and advisors to kings, both German and Polish. The author mentions a Doenhoff who was a representative at the Brandenburger court in the 17th century, and who founded a Polish line. This is a perfect example of the manner in which ethnic Germans became Poles. Because the Polish king needed a representative at the Brandenburg court, the honour was offered to a descendant of the most highly respected family. Since German was the “lingua franca” at all European princes's courts, * the linguistic qualification was decisive in itself. Did this emissary of a Polish king then become a Pole solely by virtue of his office? The Poles are supposed to be Slavs. Did Count Doenhoff become a Slav, and found a Polish Slavic family? Such cases exist by the hundreds of thousands, beginning with the monk Wolf Gottlobonis, who later became bishop “Wincent Kadlubek”, and who has remained so to the present day. The only difference was that the monk adopted a Polonized name, while Count Doenhoff retained his German name, which makes it easier for us to establish his German origins. Neither was a Slav; nor were the hundreds of thousands — even millions — of Germans who emigrated to the East during the same period, cleared the land, and made it arable.

The Doenhoff family chronicle also contains another interesting piece of information: the grandmother of the Polish king Stanislaw Leszczyński was also a Doenhoff! The question now arises: how “Slavic” was this Polish king? Perhaps they will find someone to research the Leszczyński family tree, so as to discover the origins of their family name. Nor was Kadlubek born under that name in Poland. And according to legend, the name Pilsudski — which is unique in Poland — allegedly stems from the German name “Pils” or “Pilz”. It is generally well known that Pilsudski originated in Lithuania, was Calvinistic in religion, and that his first marriage was consecrated in the Evangelical Church near Białystok. His second marriage was to a Jewess atheist; he only converted to Roman Catholicism after becoming Polish head of state. This is not a legend, but simple fact. Was he Slavic in origin, or just possibly a German named Pilz? After

all, the names Lenin, Stalin, Trotsky, Tito, and even Willy Brandt, are not real names either, but pseudonyms.

But back to the Doenhoff family chronicle, which reveals still another important piece of information. In relation to the allegedly “originally Slavic” area of East Prussia, the Countess, based on her documentation, remarks as follows:

“Since we are dealing with errors at this point, reference may be made to another inexact allegation: East Prussia was never originally Slavic territory, into which the Germans penetrated as conquerors; rather, the Slavs appeared quite late on the Weichsel and Oder, no earlier than around the 9th century A.D. Germans had already inhabited the area for 1500 years. As early as 1000 B.C., the Goths inhabited the mouth of the Weichsel, and remained in the area... At the time of the birth of Christ, East and West Prussia were both inhabited by Goths, and the region of Posen was inhabited by Burgundians.”

There were, therefore, no “original Slavic areas” on the Weichsel, Warthe, Oder, and Pregel. And when the “Slavs” allegedly “appeared”, suddenly in the 9th century, they must have fallen down out of the sky, since they have been unable to prove any other origins.¹

Today we know that the concept “Slav” is not characteristic of a race or of racial origins, but was the invention of vain scholars, manipulated by a hateful clergy against German power and greatness.²

The term “Slav” arose in the 18th century through the German

¹ *Translator's note:* The 1911 Encyclopaedia Britannica, “Slavs”, vol. XXV p. 229, states: “In spite of the prevalent brachycephaly of the modern Slavs, measurements of skulls from cemeteries and ancient graves which are certainly Slavonic have shown, against all expectations, that the farther back we go, the greater is the proportion of long heads, and the race appears to have been originally dolichocephalic and osteologically indistinguishable from its German, Baltic, and Finnish neighbours.”

² *Author's note:* Proof that the Polish language and glagolitic monks' Latin were still generally unknown as late as the 15th century is the “the parchment document with attached lead seal” of King Casimir of Danzig”, dated 1466. It begins as follows: “Kazimirus von gots gnade konig zsu Polan, grosforste in Lythawin, in Rewssin, Prewssin herre und erbeling etc. bekennen und thun kunth... “I, Casimir, king of Poland by grace of God, great prince of Lithuania, lord and heir in Russia, Prussia, and heir etc., hereby acknowledge and announce... i.e., the document is in archaic German and not Polish.”. It might be observed that the term is not “Polen” “Poland” but rather “Polan”, i.e., “po” (Germanic “an”, “am”, “bei” = near”, and “lan”, derived from the Germanic = “arable land, field, land”. (See my remarks on page 24, part I, “Falsifications”).

theologist August Shloezer (1738-1809), in Russian service, who, to please his employer, the Czar, as a researcher of Russian history and linguistic sciences at St. Petersburg, systematized his research on glagolitic church Latin and invented the word “Slav”. The basis for the word was the designation “Sclavi” in the ancient church Latin of the monks, which, however, meant “servant, pagan, heathen”. The term is used in all ancient chronicles to refer to any heathen not yet converted to Christianity.

The Poles, naturally, refuse to admit this. “Slavic” traditions are sacrosanct. The present day also furnishes examples of what happens to people in Poland who undertake research into authentic history. The Polish literary historian, Jan Josef Lipski, made the attempt: he was arrested and thrown into prison. His crime, in particular, consisted of the following passage in his history of culture:

“A mass of false myths and concepts has arisen in the Polish mind regarding our historical relations with the Germans, which, for the sake of truth and our own well-being, must be cleansed of lies once and for all. False statements on one’s own history are a sickness in the soul of a nation, which, in particular, can only lead to hostility to foreigners and national megalomania.” And he adds: “Almost everyone in Poland — even the educated — believes today that, after the Second World War, we moved into an area which had been stolen from us by the Germans. We need only mention Danzig and the Ermland, which were among the lands given to the First Republic under the Second Peace of Thorn (1466), although both Danzig and the Emland were ethnically German in the majority, then and until the end of WWII. The rest of East Prussia was never Polish; the Germans did not take this area away from Poland, they took it from the Prussians...”

Elsewhere, Lipski says: “After centuries of development of German culture, side by side with Polish culture in Silesia (the overwhelmingly German city of Danzig) and the long since exclusively German culture of West Pomerania, a rich heritage of architecture and other works, in addition to German historical archive materials, was bequeathed to us as the result of historical events. We are the trustees of this material for all of humanity. We are therefore obliged to maintain these treasures in full awareness that we are safeguarding a heritage of German culture for the future — including our future — without lies, and without concealing the origin of this material. People in Poland don’t like to write about this, or to be reminded of our debt to the Germans in terms of civilization and culture: our styles of roofing, brickwork, our masons, printers, painters, sculptors, and hundreds of Polish words, are all evidence of debt to our Western neighbour.

“The magnificent heritage in architecture and sculpture, paintings, and other works of art and craftsmanship in Cracow and many other cities and villages of Poland, not only during the middle ages, but to some extent even later, up to the end of the 19th century, was for the most part the work of the Germans, who settled here and enriched our culture. Almost every Pole knows about Veit Stoss. But not everybody knows that he was an ethnic German (credit must be paid here to Polish scholarship, because, in this case, definitive proof was adduced by the priest Boleslaw Przybyszewski; many people imagine that he was a Pole, and are ready to assault those who contradict them — only specialists know the hundreds, nay, thousands, of first and last names of creative Germans who have left indelible traces in our culture.”

Apart from the fact that the Poles were not “bequeathed” any heritage, but, to the contrary, committed land piracy, this paragraph from the pen of a Pole is a cultural act of greatness for which its author was compelled to pay with his freedom; and not only with his freedom, but with his health. The Polish press supplied proof of that in its own reports.

Just like earlier Polish rulers, the present rulers of the Polish people do not wish to hear any truth at all; they do not wish to admit that they lack a suitable national identity to look back upon; they therefore invent their history in order to feel like a people, at least for the present moment at any particular time. They believe that they cannot permit themselves to hear the truth. Truth must therefore be subjugated to a hotheaded nationalism which has long since deteriorated into chauvinism, to make up through “style” that which it lacks in positive substance. This lack of substance — of which the Poles are ashamed, and which they attempt to conceal through the camouflage of misappropriated German cultural accomplishments, has another, hidden side, however. This is described by a Polish contemporary of the first partition of Poland in 1772, born in Scheidemuehl, Stanislaw Staszic:

“Before my eyes stand five sixths of the Polish people. I see millions of unhappy creatures, half-naked, covered with skins and raw cloths, disfigured by smoke and dirt, with sullen eyes, short of breath, moody, degenerate, stupified: they feel little, think little: one hardly perceives in them a rational soul.

“They look more like animals than human beings. Their usual fare is bread mixed with chaff; the fourth part of the year, merely weeds. They drink water and brandy; they live in earth huts or dwellings which are almost on a level with the earth; there, no sun

penetrates; smoke and vapours suffocate the people inside and often kill them in childhood. Exhausted from the days work for their noble lords, the father of the family sleeps together with his naked children on filthy straw, in the same room with the cow with her calf, and the pig with her piglets.”

Such was the reality of the Polish Republic of the Nobles, which is so famous today, of which the claimant to the Polish royal crown, Stanislaw Leszczynski, at that same time complained:

“I cannot remember without a shudder of horror the law according to which a nobleman who killed a peasant was fined no more than 50 franks. This was the price at which one purchased immunity from the force of law in our nation. Poland is the only country in which all men are equal in having lost all their human rights.”

Today, the Poles glorify the misery and suffering of the past, from which they only rose with German help, vilifying and libeling precisely those German accomplishments which enabled them to do so, although there is sufficient proof of both. The contemporary witness, Staczić, has even been honoured by a monument in his birthplace Scheidemuehl, as may be seen from the “Pommerschen Zeitung” of 24 July 1982 — a monument to Polish misery. The Poles are, in fact, well aware of the limitless misery of the people who suffered under the degenerate and corrupt Republic of the Nobles, since a monument exists, even today, to the writer who revealed the conditions of that epoch for what they were, and set them down for posterity in writing. The quotation is taken from the booklet “Germany and Poland 1772-1914”, only 76 pages long, by Dr. Enno Meyer, published by Ernst Klett Verlag, Stuttgart.

At the time of its partition in 1772, Poland was incapable of survival.”¹

“The same description could be applied to almost any period of Polish history.” Without the concern of the Prussian King Frederick the Great, who took over the old settlement areas in a wretched condition, there would presumably have been no more Poles left alive today. That is what the Poles refuse to admit in their megalomania and arrogance. That is why every voice of reason in Poland is suppressed. That is the

¹ *Translator's note:* The 1911 Encyclopaedia Britannica calls Poland “a moribund state, existing on sufferance simply because none was yet quite prepared to administer the coup de grace... the folly, egotism, and selfishness of the Polish gentry, whose insane dislike of all discipline, including even the salutary discipline of regular government, converted Poland into something very like a primitive tribal community...”.

explanation for the creation of a hate literature without parallel. Though national conflicts, despite the invention of the artificial Polish language, were insignificant until the end of the 18th century, a systematic buildup of hatred began with the invention of the term “Slav”. Responsibility for this rests, first of all, with the clergy: this is shown by the endless number of Polish proverbs current among the lower classes, crushed by the power of the priesthood. Kurt Lück remarks as follows in volume I page 111:

“Polish Messianism, which made Poland the Saviour of the World in the 19th century, was an entire philosophical system. For centuries, the Poles considered it their mission to form the bulwark of Christendom in the East. Even in the early Middle Ages, the Holy Stanislaw Cult contributed considerably to bringing about an awakening of Polish national feeling in the struggle against their German neighbour. And God’s preferential support to Poland is already clearly visible in the chronicle of Vincenz Cadlubko (Kadlubek).

“The superstitious beliefs of the Polish peasant, contain, of course, neither philosophical systems, nor concepts of a mission. The peasant is simply convinced that, in Heaven and around the Pope, the only language ever spoken is Polish..

“Conflicts of the following variety break out on the ethnic front on a daily basis. An old German says to a little old Polish grandmother from Gutowo near Wreschen (Warthegau): ‘Yes, soon we’ll both go up to Heaven!’ ‘What’, protests the old woman, ‘you Evangelicals think you’re going to Heaven? Heaven is only for Catholics! The Germans and Jews are swindlers. Your religion is false. God only created the Catholic faith’.

“In many areas, they also believe that German is spoken in Hell. The Mother of God, naturally, is only concerned with the Poles, as the ‘Crowned Queen of Poland’, as ‘Our Mother’. It would never occur to the peasantry to think that Holy Mary would ever think of the Germans, or even understand their language. On the contrary, she is sometimes beseeched in their prayers to go for the throats of their enemies. One of these prayers is quoted by Kazimierz Laskowski in his novel ‘The Culture Bearers’:

“‘Matko Boska Polska ochraniaj Polakow. Tych przybledow szwabow powrzuczaj do krzakow’. Translated: ‘Polish Mother of God, protect us wonderful Poles, and throw the Schwabs “Germans” in the bushes.’”

The following verse, which I prefer to give in translation only, is noted from the region around Cracow: “At Cracow Castle, the gods had a brawl. Our Lord Jesus cut the Germans’ legs in two.” This clearly

shows that the religious abhorrence of the peasantry did not simply arise from the people, but was instigated by the Polish clergy, which needed to explain to the peasantry why the Germans were so much more prosperous than the Poles. Of course, they didn't wish to tell them that the Germans worked harder, were more assiduous, frugal, and cleaner, while the common Poles, vegetating in the slavery of their nobles and the clergy, gave themselves over increasingly to drink and idleness in an attempt to escape their inhumane existence. Thus, attention was diverted from the real problem, while subliminally convincing the peasants that the Germans were responsible for all their misery — so much the more so, since great numbers of these same “Schwabs” were also heretics. At the same time, Catholic Germans were said to be “Polish”, on the principle that “anyone who was a Catholic was also a Pole”. The heretics, the Lutherans, on the other hand, were the enemies of Poland, and were to be abhorred. Here are a few examples:

In the entire General Gouvernement, it was said:

“Whoever is a Pole, is a Catholic. Whoever is a German, is a Lutheran.”

From the Posen area:

“Look there, what heretics!”, people who see a wild brawl exclaim to each other.

From the Lemberg area:

“Every German is a renegade.”

And from the region of Chelm:

“Half German, half goat: an unbeliever without God.”

“The Germans believe in God as the devil in his horn.” “The German religion is like an old cow”.

“When a German is sick, the devil dances.”

The next 4 lines are taken from the first strophe of a formerly widespread song from the Swedish war, which was reproduced in a Polish songbook by J.St. Brystron (1925), and which runs, freely translated:

“In Poland, there was great misery Did it come from Man or God? From the unholy heretics it comes And from too few Catholics in the land.”

The Reformation of Martin Luther and Calvin had reached the German settlement areas. During the Counter Reformation, the clergy shrank from no tactic, no matter how devious, to lead people back to Catholicism. The defamation of Martin Luther from that time onward continues to produce results in religious hatred even today, religious hatred which cannot be separated from national hatred. Luther is

portrayed as a drunkard, glutton, whoremonger, and betrayer of souls, as the progeny of the Devil and of Hell.

The Dominican friar Fabian Birkowski wrote (see Lück p. 84):

“Your rotten religion arose through false prophets, created by the Devil, who wanted to be equal to God... your leader is the Angel of Hell, who is the Devil.”

Of course, similar expressions were used by Catholics against Protestants during the Counter Reformation in Germany; but the German Enlightenment ensured that this kind of language finally ceased to be used. In Poland, by contrast, this kind of language was encouraged, and has continued down the centuries to the present day, quickened and entwined with national sentiment, rendered second nature to the people through so-called ‘aesthetic literature’. The culturally very backward, exploited people sought solace and consolation for their miserable existence, and found it — which is perfectly normal and understandable — in religion. Thus, the clergy had an easy time of it, achieving its own objectives in terms of power. Letters were published which Luther was said to have written from Hell. In the sermons of the Dominican friar Birkowski, Luther was called ‘stinking filth’, and it was said that even pigs — if they could talk — would speak like Luther. In the region of Lublin a taunting game arose, which, freely translated, says:

“Was Martin Luther born of woman?
No! a she-wolf in the forest lost him out of her behind.
Who raised him?
Lucifer, his companion!
What kind of person is he?
The Minister of Hell!”

Or

“A God, that’s what the Germans don’t have.
They only believe in Luther, the wretch.
He was immediately banned from Rome,
Since he invented a new church.
He seduced many women.
A new order was his objective.
That’s why he had to flee from Rome to Germany,
Since the Pope wanted to castrate him.
If the Germans didn’t listen to Luther,
They would have clothing and forage in winter.
But the Schwab is so stupid,
He gives everything to Luther.

And Luther collects the money,
And spends in the tavern on wine.”

This verse refers to German stupidity: this alleged characteristic of the Germans is constantly stressed in all possible variations. No Polish novel fails to describe the Germans as stupid, cowardly, greedy, dishonest, fat, filthy, thieving, cruel, brutish, and as many other similar qualities of a devilish kind as can be invented. In the forefront of all of these stands Henryk Sienkiewicz's novel "The Knights", the most widely read quasi-historical novel in Poland, which depicts the Germans as the cruellest of all animals; all Poles, without exception, are examples of shining nobility. The reader is soon compelled to put aside the novels of Sienkiewicz, Mickiewicz, and many others from a feeling of sheer nausea at the sight of so much hatred. But Professor Markiewicz is quite proud of this literature, even today: indeed, he considers this literature of defamation to be of "historical value" for German children in his recommended school books!

We cannot understand how so much filth can accumulate in a single human being, who reveals his true nature despite himself merely by depicting this animalistic hatred. Since even the best author can only describe in words that which dwells in his mind, his manner of expression is the mirror of his soul. The language of this literature committed, and continues to commit, a form of murder against the soul of the Polish people, just as the language of the fanatical Polish clergy of the 16th and 17th centuries deliberately obscured and murdered the souls of the people in the struggle against Protestantism. It was believed necessary to erect a religious retaining wall to prevent the loss of souls, which would have weakened the power of Rome and the Polish Church. But the results were even more far-reaching: confused souls, crippled and made sterile by hatred, were converted or retained, for whom there existed only one guilty party in relation to any of the difficulties which arose in the natural struggle for existence: the German. Such persons no longer made any attempt to overcome difficulties on their own. They had a scapegoat, responsible for all the evils of life: the Germans. This was much more comforting than having to work personally. And if things went well for the Germans, then the Germans were naturally to blame if things went badly for the Poles, since the Poles had of course been taught that the German was in league with the Devil — even that the German was a devil himself. Of all the devils in the world, the German was by far the worst. The devil spoke only German: he wore German clothing, while German laws, which were naturally dishonest and devilish, were valid in Hell. This

doctrine of the German devil enabled the Polish Catholic clergy to reinforce its own position among the people. Fear of the devil kept the people in obedience: after all, who should know better than the clergy, who was alone competent in religious matters? The people failed to notice the transition from faith to superstition, and they still don't notice. Proof of this was provided in 1977: a Polish worker's newspaper, in an article on the great Lodz industrialist Karl Scheibler, claimed that Scheibler had made a pact with the devil, as a result of which he received gold rubles down the factory chimney into his lap, for the sole purpose of better exploiting his Polish workers! The "Deutsche Wochen-Zeitung" informed us of this piece of lunacy in an article in the last issue of May 1977, and printed my remarks as a letter to the editor in one of the following issues. How primitive must a people be to accept such a sick joke today?

But how can one explain that, in Germany, the Poles are considered an enlightened, proud, and pious people? And how can we explain the present German sympathy for the Poles?

First, there is the very skillful propaganda of the Poles, who possess a magnificent understanding of how to depict themselves in the best light. They must exaggerate their own worth if they wish to survive in competition against the hardworking, culturally much more highly developed Germans. They must therefore represent themselves as a people with an ancient culture who have been unfairly dealt with by history. As a necessary corollary, they must present their history in the best possible light in order to gain sympathy. People who enjoy sympathy are more readily believed, especially by the Germans themselves. But this alone is not enough: their adversaries must be denigrated, and their human worth reduced to a minimum. This is why the Germans are depicted as devils in human form, a dangerous people of violent criminals, constantly obsessed with plundering the poor, noble Poles. If it is possible to misappropriate the credit for the enormously valuable construction work performed by the Germans, one must necessarily rise in the estimation of others. Above all, this must be hammered into the heads of one's own people; eventually, the whole forgetful world will believe it. Isn't there a saying that "attack is the best defence"? That is how the Poles proceed in their propaganda. As attackers, they are justified in their own eyes if the victim is made to appear to appear inferior and of lesser worth, since he must appear to deserve no better treatment. That is why the entire Polish people from childhood onwards is educated in hatred and superstition, destroying the capacity for rational judgement through prejudice.

Are the Poles pious? In their own own minds, yes, since they

are the underlings of their clergy, and think only what they are supposed to think. This is shown with particular clarity by the present conflict between the State and the at all times politically committed national Church. A power struggle is raging between these two blocks in Poland. Which of them will emerge victorious it is impossible to predict, but it will not result in freedom for the masses in any case, since the result will be continue to be subjugation as in the past.

How can one explain the one-sided sympathy of the German people for the Poles, despite the immense hate literature directed against all things German? Kurt Lück provides one answer: dishonest translations of Polish literature, novels, poems, etc. In volume 2, p. 415, he remarks:

“At this point in our study, mention must be made, in all strictness, of what is traditionally an egregious defect in all German translations. These translations regularly delete or falsify passages in Russian or Polish originals containing derogatory statements or expressions of hatred and contempt for Germany and the Germans. One need only compare the originals of Russian masterpieces such as Tolstoy’s ‘War and Peace’, ‘Anna Karenina’, Dostoievsky’s ‘Debased and Insulted’, ‘The Brothers Karamozov’, and others, with the translations! ‘Corrections’ are also often made in the translations of Polish novelists. ‘The Knights’, by H. Sienkiewicz, translated into German by Sonja Placzek, not to mention a second translation, is nothing but a hoax perpetrated on the German reader. The spirit of the Polish original is falsified by means of numerous deletions, and the text, which are often quite “raw”, is adjusted to suit the reader’s taste.

“A number of cosmetic corrections in the Polish text were made even in the translation of W. St. Reymont’s ‘The Peasants’. For example, volume II, p. 475, ‘you are even worse than the Germans’, should, in reality, be translated as ‘you are even worse heathens than the Germans.’

“On p. 491, certain insults hurled at the Germans ‘swinskie podogonia, sobacze pociotki’ i.e., ‘sow buttocks, race of dogs’, have been left out.

“On page 492, in the curse ‘that you shall all come to shame to the last man’, the last phrase, ‘like rabid dogs’, has been deleted.

“Reymonts ‘Ziemia obiecana’ (‘The Promised Land’, 1899, which appeared in 1915 in a translation published by Georg Mueller, Munich) contains very seriously falsified translation passages. We refer to the third edition, published in Warsaw by Gebethner and Wolf. The following passages have been deleted in the translation:

“Vol. I, p. 79, the passage containing the sentence ‘that the

Germans are a low people'; p. 122 'German swine' (in the translation only 'swine') p. 163 'Prussian cattle'; p. 286 'German women are only good for founding a national cattle stall'.

"In S. Lipiner's translation of 'Mr. Thaddeus, or the Last Entry into Lithuania', by Adam Mieciewicz, published in Leipzig in 1882, the expression coined for Prussian officials 'psubraty' ('dog's brother') has been replaced with the somewhat milder-sounding 'vermin'.

"Even the rendering of 'Polish Folk Tales' by Glinski replaces the contemptuous term 'rozum niemieki' ('German understanding'), with 'citified understanding'.

"And in the translation of the Jalu Kurek's novel 'Grypa szaleja w Naprawie' (4th edition, Warsaw 1935), a few evil expressions used against Germany are simply left out. A Pole, in the reverse case, would simply refuse to translate such a book. This novel, of course, won a prize from the Polish Academy of Literature in 1934; in Poland, it nevertheless appears on the Catholic Church's index of forbidden books.

"A few tasteless anti-German expressions have even been deleted from the novel 'The Sable and the Fairy', by Josef Weissenhoff, which recently appeared in German translation.

This undignified process of falsification should be ended once and for all. We should either translate all the passages critical of Germans without doctoring them up, or we should simply ignore a work of fiction containing unjustified or tactless criticism. The German people are done a disservice through the censorship of statements critical of us in foreign works of fiction. What is more, foreign authors are encouraged to think that they need not shrink from any manner of expression, since the book will appear in German translation anyway, while ethnic Germans, to whom these falsifications become very quickly apparent, are deprived of their German dignity and worth as human beings."

The ethnic researcher Dr. Kurt Lück has rendered us a great service in exposing these falsified translations for what they are, and in calling them by their true name: a hoax perpetrated against the German reader, who is not permitted to see how he is viewed in a foreign country. Dr. Lück's remark regarding foreign authors — that they may permit themselves any manner of expression, since their books are translated anyway — is of even greater significance. At this point, I should say that the problem is not just that translations of Polish authors are falsified and given a face-lift; the problem is that we translate this hate literature at all, instead of protesting publicly and, if needs be, throwing it on the rubbish dump — through public

condemnation — since the preservation of this red-hot hatred over the centuries undermines all human dignity, including that of the Polish writer. What kind of miserable people nourishes itself upon hatred, deriving gratification from the most inhumane atrocity propaganda directed against precisely that neighbour to whom it owes its basic existence?

I must admit that I did not recognize the extent of the hatred contained in Polish literature, even though these books were compulsory reading in my school days. Our teachers obviously proceeded in the same manner as our translators, and deleted the worst atrocity tales. Not one of us ever read a Polish novel — such as “The Knights” — in its entirety. And how many people ever read them in Germany? But it, and many other Polish atrocity legends, are translated and sold. Are they read all the way through, or just part way, and put aside? Really, shouldn’t the competent cultural authorities have raised an objection? Let us take the contrary case as an assumption. If a comparable body of anti-Polish hate literature had ever existed, no matter who wrote it, the Poles would have screamed incessantly until it was prohibited.

To give the German reader at least a taste of this “aesthetic literature”, I would like to cite a few examples, indicating the original source, followed by the page numbers in Lück’s book.

“May the hand of God protect us from the German neighbour”. Reymont; p. 351. “Strong were the scoundrels, broad shouldered and strong, in blue jackets with silver chains across gorged bellies, and their snouts — they simply glowed from good eating.

“Give their pig snouts a sound thrashing...”

“I’ll give this one on the end a punch in the guts, and if he attacks me, then I’ll strike! Don’t hurry so, you beggars, or you’ll lose your baggy breeches!”, St. Reymont, in “Chłopi” (“The Peasants”), 1914; p. 351.

“Wherever the Germans go, no poor Jew can earn a living, much less a dog”, *Henr. Sienkiewicz*, in “Dwie drogi” (“Two Ways”); p. 351.

“The Brandenburg swine want to root up the earth with their snouts, to make a new empire of swine. That might be good enough to destroy the flowers, but he rubbed his snout bloody on a stone, and had to give up his plan”, *Sienkiewicz*, in “Flowers and Stone”; p. 353.

“One must hit them, break their bones, until the soul quits peeping in their bodies”, *Adolf Dygasinski*, in “Struggle for the Land” p. 353. Lück remarks that Dygasinski was an implacable enemy of the Germans, whose extermination in the interest of a durable peace in

Europe he repeatedly demanded.

“Listen, you degenerate tyrant! Thus smote Moses the Egyptian bloodhounds to death, who murdered the children of God! And again he struck the Germans, overflowing with blood until they looked like a bloody stump. “The people need men like Moses!” cried the crazy mob, ruled by fury, “so that such men may free the people from the hands of the heathen!”

“Blows crackled down like hail over the Germans, who had not a moment’s time to stand up straight. ‘When you strike, strike like a crazy man’, said von Molken. ‘Follow me, people, let’s take the German Palki down again! To the castle!’

“But Staszek alone pushed himself slowly out of the crowd, with a gigantic scythe in his hand. Immediately, a group of Germans came out of the castle bearing various weapons from Lutowski’s armory, kept ready to shoot. The crazed one nevertheless had such a horrible expression on his face, and such a fire of rage broke forth from him, that the horde of Germans held back at some distance. Jantsch aimed at Von Molken.

““Shoot, you scoundrel, men without weapons are easy to kill!’, called the youngster, going after his adversary. ‘Now, you degenerate folk, worse than all the beggars in the world, infamy of the century, scum of humanity! Go ahead and shoot!’”, Dygasinski, in “Von Molken”, (1885); pp. 353-5.

“Wherever one went, everywhere, one came into contact with Germans. No one in the vicinity could earn their daily bread, because they even forbade the old women to go into the woods, so that they couldn’t gather mushrooms any more... A great deal of gibberish was spoken, but nobody understood what it was all about with those renegades. The peasants liked them about as much as a dog’s tail, but the lord of the manor stuck close to this gang”, Dygasinski, in “Two Devils” (1888); p. 355-6.

“Who caused such devastation in the Ojcowe woods? Tell me exactly who made so much destruction? Now, the Germans, the Germans who else?”, my travel companion cut in involuntarily. The Polish peasant spoke further: ‘Yes, see! see!’, and with these words the white-haired old man raised his sinewy, work-worn hand in the air, his face took on a peculiarly hard expression, and he called solemnly, as if in answer to an inspiration: ‘May the Lord God refuse them wood for their coffins, they that exterminate us here so. Everywhere, the Germans take the wood away from the Polish peasants, suck us dry, make us all their slaves. All the poison of the Germans will not suffice to poison the body of our people... the peasant loves his earth, and hates

the Germans”, Dygasinski in “Demon” (1886); p. 357.

An especially tasty tidbit, such as Zofia Kossak-Szczucka’s recent (1930) novel, turns the history of medieval Silesia (1234-41) completely upside down. In her “Legnickie Pole”, “The Battlefield at Liegnitz”, she compares the Duke of the Piasts (first dynasty of Polish rulers) Heinrich the Bearded, and his second son, Heinrich the Pious with the Duke’s eldest son Konrad, who is an enthusiastic Pole, and at the same time a implacable enemy of the Germans and their way of life. The dialogue of Konrad with his brother goes like this:

“‘Have you brought new Germans over here?’ Heinrich got excited: ‘Yes, three families, a heap of people in each one. Decent settlers from far away in the Bamberg area. You will be astonished at how hardworking they are! They will harvest many times the wheat that you sow. Our lord Father gave them farmland near Buczyna and in addition, fields in the east’”.

“‘Where did the Koczura and Biesage come from, who settled at Buczyna? The Duke gave them land in Greater Poland to clear!’ Konrad said indignantly, ‘Why don’t the Germans settle on uncleared land?’ Heinrich laughed haughtily: ‘Them, clear land! They’re not used to that kind of work. It’s been hard enough to bring them out into the cleared fields, although they each have 3 ‘malter’ of grain for sowing. They wouldn’t go into the wilderness under any circumstances!’, said Konrad, knitting his brows. ‘And when the Koczura clears the new land, then you give it to the Germans, since they’re not used to hard work! The Koczura should have broken their German bones — not deserted the honestly acquired property which was theirs.’”

And then:

“‘Our people just clear new land, and get tired. When they have made a strip arable, then you give it to the Germans, and they send you further into the wilderness.’”

At another point, it says:

“Two more wagons with Germans appeared. ‘It’s already known’, replied Slup, ‘these are new settlers from the Bamberg area.’

“‘They ate so greedily it was impossible to tolerate it’, Konrad continued. ‘Wherever you throw a stick, you hit a German, and my illustrious father, the Duke, calls more and more in’. The nobles agreed with him: ‘The Germans are a plague, may the Devil take them to Hell!’”

This is how the Poles are deceived into believing that it was they who cleared the land and made it arable.

Here is a part of a “humourous poem” of the 17th century by Wezpazyan Kochowski (1633-99), p. 376: “A man from Masow and a

German met on a narrow road. 'Out of the way!' shouted the German to the other loudly. 'Step aside, you baggy pants, or you'll see right away how I beat a German up yesterday; I'll beat up another today'. The German moved aside, and asked, seized with fear: 'What's the matter?' 'Ha! If you weren't such a coward', said the Pole, 'I would have gotten out of the way!'

This "poem" contains a typically Polish allegation which should not be overlooked. The quarrelsome, brawling Pole challenges the less belligerent German, and orders him about at every possible opportunity. When the German gives way without making too much trouble, he is accused of cowardice. Thus, the Germans are described as cowardly in many scornful verses, novels, and stories, such as, for example, in the following verses by Antoni Labecki (born 1786):

"Should you meet a real schwab in the war,
"He never thought of anything but drink and food.
"You don't need to prepare a regiment,
"Or any drums, flutes, or trumpets against those weaklings.
"Just show the Schwab a hare,
"He can scare away three hundred Schwabs."

Or, in Reymonts "Peasants", the Pole Gschela scorns the Germans:

"They are too soft to be neighbours to us peasants, and if you ever hit one of them on the head, they just fall down right away.'

"Did he ever fight with one?" asked the lord of the manor, curiously.

"You call that fighting? Mathias pushed one, because he didn't answer his 'Praised be Jesus Christ', and he started bleeding right away; a miracle that his soul didn't fly up and away.

"A whole nation of softies! They look like oaks, but if you ever hit one with your fist, it's like hitting a feather bed..."

"Bartek the Victor", hero of the novel by Sienkiewicz, beats up a German teacher together with his adult son, sticks him headfirst into a water barrel, and, with a lathe of wood, holds off the colonists hurrying to assist, until a treacherous stone's throw on the head knocks him to the ground. But even then, the Germans don't dare approach him.

Only in overwhelmingly great numbers do the Germans ever dare to attack the Poles: for example, in Artur Gruszeckis "Starancza" (1899), where forty German boys attack an old man and a few women, and beat them unconscious. The fight begins when the boys bait the old man like a dog.

A miracle of bravery is performed by a brave peasant in a novel by Walery Lozinski: three Teutonic Knights stand before the peasant.

He warns them in a friendly manner, and, when that is no use, he chops all three Knights' heads off simultaneously with one single blow of his sword (a peasant with a sword?). For this miracle, he is rewarded with the grant of a coat of arms featuring 3 ass's heads by King Lokietek (King "Yard-Long").

In Zeromskis "Popioly", five hundred Germans are besieged by the Poles and French at Tschenstochau. Peasants from the surrounding area set fire at several different locations to feign great numbers of besieging troops.

At the mere threat of immediate bombardment of the city, five hundred German soldiers surrender with three hundred (!) weapons to an enemy numbering one fifth as many.

At another point, Friedrich Wilhelm III is ridiculed:

"He's taken Warsaw, besieged Tschenstochau, and marched up to Cracow. And now you baggy pants have lost your guts, now you retreat! Where is your land then! Show me! Don't you have Berlin anymore? Not one piece of land, you thief of foreign property!"

Do arrogance and conceit have no limits? Are these writers or spreaders of filth? But even the Polish "Prince of Poets", Adam Mickiewicz, is not sparing in disgusting outbursts of hatred. In the much-read "Pan Tadeusz", which is compulsory reading in all schools, the following "poem" has been preserved for posterity:

"From Lord Todwen came a message in all haste,

"Grabowski read the letter, called 'Jena Jena Hail!

"The Prussians are beaten, knocked on the head! Victory!"

"I hardly hear the words before I immediately get down from the saddle,

"And, after kneeling to thank the Lord, we rode into the city.

"Apparently just on business, as if we had heard nothing.

"Look there! All the state counsellors, court advisors, commissars,

"And all other vermin of the same type honours us, "Bowing down deeply before us. They tremble, their blood is pale,

"Just like when the Germans pour boiling hot broth on a cockroach.

"We rub our hands laughingly, and ask in a servile sort of way,

"What's new? What news of Jena? Ha! Didn't they give a start!

"Astonished that we know of the misfortune of their army, the Germans cry: 'O Lord God, o misery'!

"And run with their long noses towards home. Then they really make a run for it!

"How they did run! All the streets out of Greater Poland were

full of fleeing Germans! Crawling like ants,

“They dragged their vehicles, coaches, and carriages, whatever they are called, each one heavy laden, the women as well as the men,

“With pipes, boxes, and chests, bedsteads and coffee pots.

“Run for it! Wherever there’s a place!’ Meanwhile, we say softly to each other,

“Holla! To horse! Let’s make this journey a misery for the Germans!

“Hey! One court counsellor’s ribs broken! Another state counsellor, and another dog’s brother hacked to pieces!

“Officers and gentlemen packed by the pigtails,

“And General Dombrowski started for Posen,

“Bringing the order to rise up for the Emperor of the French!

“In eight days, the Prussians were driven out.

“Not even a drop of medicine remained behind!”

The reader senses the poet positively gloating over the cruel notion that no Prussian was still alive who might still have needed medical treatment. This is certainly great testimony to the great “humanity” of the Polish people! I would like to give the German reader one more example of this “humanity”, the last one of its kind which I care to repeat here, since these texts, with their lust for murder and bestial cruelty, cannot be contemplated without the profoundest horror. This doesn’t mean that there is no more “educational literature” of this kind. Lück discusses a great many more examples of these hateful tirades from Polish literature than I can reproduce here. He writes:

“An allusion to ‘The Knights’ in Waclaw Sieroszczewski’s novel ‘Zacisze’ (1923) displays a singular tastelessness and lack of spirituality. A Polish student tells a German wood merchant, in reply to the question of what a great stone is doing in such a place, the following legend, which is supposed to be amusing:

“‘O, that is a long and terribly fascinating story!’ answers Izyda. ‘They say the Devil brought it here... In any case, he performed very devilish ceremonies there. On top, there is a depression and a furrow. The simple people say that, in the night of the full moon, around midnight, the mountain opens up, and, from underneath the stone come bearded old men dressed in white with oak clusters on their foreheads and golden lutes in their hands... Behind go others leading a Knight fastened with an iron chain. The Knight wears a black cross on his coat and breast. In vain, he struggles and moans; his eyes flash like lightning: men in linen cloth rip off his irons and garments, drag him out of the stone without formality, and cross his arms. An old priest

bends over him, and sinks a sharp stone knife into the breast arched with pain... Blood spurts. The Knight bellows like a stuck pig! The priest pushes his arm into the steaming wound to above the elbow, and searches for a long time... Finally, the whole story concludes miserably, since, instead of the heart of the barbarian, he pulls forth, with great effort... a rather large but empty purse, manufactured in Berlin... The Knight spent everything he had on frivolous lady Slavs!.. maybe he even lent money to their parents at high rates of interest... Really, just look! I found one just like it!...' he concludes solemnly, drawing an old, rain drenched, completely faded purse from his pocket.

"The youth tore it laughingly from his hand, and began to examine it with great interest.

"By God, that's mine! I lost it here last year! But there must have been money in it! Give it here, Izyda!" cried Antos.

"Yes! So you you've been carousing around here too, with frivolous lady Slavs? And with a German purse? .. that's really... Polish economics!?"

"That's really a fascinating legend... it must be some old tradition...". Szmít turned to Izyda.

"O, yes, it's a tradition... from the sojourn of the beloved neighbour... dating back... to the time of Lokieteks!"

One could not possibly imagine a bloodthirstier fantasy or a greater degradation on the part of scribbling Polish slanderers and liars. What can possess the soul of a Polish scribbler who imagines that he is elevating his own people with oak clusters and golden lutes, depicting the Teutonic Knights as whoremongers carousing around with stolen money, bellowing like pigs, while at the same time a priest of his own people is described sinking his arm bloodily to above the elbow into the breast of a barbarian, in search of his heart? Who, then, is the greater barbarian: the tortured Knight, or the bloodthirsty priest? But one can hardly expect so much logic from Polish writers, whose only concern is to sow hatred at any price.

Polish literature is intended for long term effect, and depends upon the short memories of other nationalities, as well as on the well-known good nature and helpfulness of the Germans — as well as on German stupidity, which inclines us to believe all the lies told by other people — people who ridicule us in practically every novel, not to mention their proverbs. For example: "Even clever Germans are stupid rabble, the Poles can always sell them a pig in a poke."

"The German is as big as a poplar, but infernally stupid."

"Dumb as a German."

"Poles grow wiser by experience; the Germans should profit by

our example, but they never learn, with or without experience.”

“You Germans, you just don’t know anything. People swindle you with sheer cleverness.”

The whole point of Polish literature is simply to portray the Poles as the most good natured, the noblest, most heroic people in the world, while branding the Germans as the greediest, dumbest, most cowardly, degraded, and cruel. Constant exposure to this poison is bound to awaken the cruellest instincts, instincts which cry for war to get revenge, although one does not even know why. And since the Germans are represented not only as stupid but as cowardly as well, the entire Polish people is educated in arrogance, and taught to overestimate themselves. Thus, even responsible officials in the Ministry of War in 1939 believed that all they needed to do was to order Polish troops on horseback, armed with lances decorated with pennants, to attack German tanks, and then ride through the Brandenburg Gate as victors. The awakening was a bitter one. But the guilt for that, of course, lay, not with the frivolous, arrogant Poles, but with the wicked Germans, who had tanks.”¹

Only the bloodthirsty descriptions contained in Polish novels, the systematic education in hatred, the demands for the extermination of every German inhabitant of the area, which the Poles merely took to heart and imbibed, could lead to the orgy of murder on Bloody Sunday in Bromberg, Bereza Kurtuska, and, later, in Lamsdorff. The Polish people were fed on this literature for two hundred years, from the 18th to the 20th centuries. This is in addition to the hereditary heritage of the Mongolian hordes of earlier wars, a heritage determined by blood. Blood is not just a body fluid. Suitably instigated, it exploded in an avalanche of crimes against ethnic Germans which is without parallel in the world.

Polish radio on 1 September 1939 repeatedly broadcast “call number 59” at short intervals. The call contained a codeword,

¹ *Translator’s note:* This is a perfect example of the manner in which the Poles are unable to learn from history. In 1648, the Cossack leader Chmielnicki annihilated them under identical circumstances. “The Polish army, 40,000 strong, with 100 guns... consisted almost entirely of the noble militia, and was tricked out with a splendour more befitting a bridal pageant than a battle array. For Chmielnicki and his host these splendid cavaliers expressed the utmost contempt. ‘This rabble must be chased with whips, not smitten with swords’, they cried... After a stubborn three days’ contest the gallant Polish pageant was scattered to the winds. The steppe for miles around was strewn with corpses...” 1911 Encyclopaedia Britannica, “Poland”.

established in collaboration with the authorities, and an order to the voivodes “administrative officials”, for transmission to the police stations, to arrest all the ethnic Germans, who were already listed by name, in accordance with already existing arrest warrants. Then began the manhunt for the Germans. At the same time, the Polish singer Jan Kiepura — discovered by a German film director and trained as a singer in Germany, made famous by the German UFA film company at a time when he was considered to have no talent in his own country — sang the notorious “Rota”, calling for war against Germany, at a demonstration in a market place in Warsaw. This, too, was typical Polish thanks for benefits received.

The following events, especially in Bromberg on Sunday, 3 September 1939, were of such cruelty that the human mind has difficulty believing them. And yet they are true. In my possession are 347 pages of photocopies of official records and sworn statements, in addition to accompanying photographic evidence, of horrifyingly mutilated bodies, proving the kind of murder orgies of which the Poles are capable. In addition to these 347 pages from the secret archives of the Reichsgovernment, 650 pages of text and photographic documentation were published relating to the preliminary history of the Second World War, which material is also available to me, proving the irrefutable testimony of diplomats regarding the Polish atrocities. The crimes committed were comparable to those described in the novels. But in the novels they were invented, and attributed to the Teutonic Knights. Here, they were actually committed — because people were instigated and encouraged to commit them, and because weapons had been distributed in the churches for that purpose. Where these weapons did not suffice, the Poles used knives, axes, saws, hammers, automobile parts, daggers, hatchets, shovels, whips, fence lathes, clubs, pickaxes, iron bars, and metal-studded clubs, etc., from their own households.

Germans were murdered indiscriminately without regard to age, profession, social position, religion, or sex: no class was spared from torture, whether farmer or property owner, teacher, priest, doctor, merchant, worker or factory owner. The victims were not shot by firing squad: the butchery was never based on any title of law. The victims were shot, beaten to death, stabbed, tortured to death, without reason; the majority, in addition, were mutilated in an animal-like manner. These were deliberate murders, committed mostly by Polish soldiers, policemen or gendarmes, as well as by armed citizens, classical secondary school students, and apprentices. Uniformed insurgents, members of the “Westverband”, riflemen, railroad workers, released criminals, even housewives, all joined in the blood frenzy. Everywhere,

a definite method was followed, leading naturally to the inference of a centrally planned, uniform programme of murder. The open, and even admitted, aim of Polish policy was the extinction of Germanness. Literature, among other things, was an instrument of this policy, as a means to which hatred was deliberately fomented.

I prefer to show the results of this systematic education in hatred. I do not wish to reproduce more than 3 photographs, as they appeared in the forensic medical report of the Supreme Command of the Armed Forces, accompanied by graphic evidence, and printed in the 650 pages of text and photographic documents on the preliminary history of the Second World War, from the archive of the Reichsgovernment. To show more than these 3 photographs would constitute intolerable cruelty to the human soul, which I wish to spare the reader.

Not only do the Poles deny the atrocities they committed, they brazenly twist the truth and allege that the ethnic Germans killed 25,000 poles in Bromburg, in eternal remembrance to which they even erected a monument to their imaginary dead.

There is another monument to the actual events in Bromberg, one which was not just erected recently with lying inscriptions to conceal the perpetrators' own guilt: one completed immediately following these inconceivable cruelties against innocent Germans, written by the man who took down the testimony of these horrible events from survivors still suffering from shock, in a book containing the following lines in a foreword:

“This book was the most difficult task ever assigned to me as a reporter: it contains only the naked truth. Every name is that of the actual witness, every description is based on sworn statements.”

The author was the world famous writer and reporter Edwin Erich Dwinger, who called his monument to the slaughtered innocent ethnic Germans “DEATH IN POLAND — The Ethnic German Passion”. That which is contained in a hundred official records of a few words each is described here in consecutive images of the inhuman crimes of the Polish population against the innocent and helpless Germans, revealing a spiritual attitude on the part of the Poles which deprives them of their claim to a place in European culture. The reader must be allowed repeated pauses in the description of the horrifying martyrdom and murderous fury to which the ethnic Germans were exposed, because the normal human mind cannot tolerate such cruelty. Through these massacres of the Germans, the Poles have forfeited all claim to pride and honour. That they dare to turn to the Germans today and beg for help, and actually accept such help, is a clear index of their

character. Even if they erect a hundred monuments in Bromberg intended to prove the contrary, they can in no way conceal the real monument erected by Erich Dwinger to the slaughtered ethnic Germans in his book.



German Catholic priest from the Church of the Heart of Jesus in Bromberg in silent prayer before the bodies of murdered ethnic Germans in Bromberg.

For some time now, the Poles have also made it known, in their usual way, that camp Lambsdorff is supposed to have been a real sanatorium for the Germans held there. They proceed in this connection exactly as they did with their monument in Bromberg. I therefore recommend that every German should read the report of the Lamsdorff camp doctor, Dr. Heinz Esser: “The Hell of Lamsdorff”, to be convinced of just how shamelessly the Poles lie.

Yet no Polish priest steps forward to defend the truth; on the contrary, they demand belief in Polish innocence, which is, after all, only a lie. The misuse of religion for political purposes is obvious, because, strangely enough, no one is scandalized by these events. Even German Catholics in Germany turn a blind eye, even though the inhuman persecutors of Bloody Sunday in Bromberg made no distinction between Evangelical and Catholic Germans; on the contrary, Catholics who declared themselves to be Germans often suffered worse than the others.

I will now reproduce some sworn statements by Catholic priests on these crimes, which were taken down by the War Crimes Investigation Office of the Supreme Command of the Armed Forces:

Pater Breitingер, pastor for the German Catholics of Posen, writes as follows on the procession of kidnapped persons out of Posen:

Posen, 5 October 1939

War Crimes Investigation Office of the Supreme Command of the Armed Forces

Regarding: Advisor to Court Martial, Hurtig
Legal Inspector for the Army, Pitsch

There now appeared Pastor Breitingер upon interrogation, after being duly sworn:

As to myself: My name is Lorenz Breitingер, religious appellation Father Hilarius, born 7 July 1907 in Glattbach near Aschaffenburg, pastor for the German Catholics of Posen, resident in the Franciscan cloister at Posen.



“Murdered and castrated: a body found at Bromberg”



“A married woman, Mrs. Kempf, 25 years old, murdered at Wiesenau, district of Hohensalza. With her were killed: her husband, 36 years old, their children Hilde K. 9 years old, and Helene K., 2 1/2 years old, in addition to the elderly married couple K. 70 and 65 years of age, and the farmhand Theodor Draeger, 17 years of age, i.e., a total of 7 persons. Killed by pistol shots through the skull (a), in addition to mutilation of the 4th and 5th fingers of the right hand (b), with amputation of the ring finger (c). The victim was nearing the natural termination of her pregnancy. The embryo was found partially expelled from the abdominal cavity. This is not an example of commonly so-called “post-mortem birth”, due to the effects of decomposition. Rather, birth began during the death agony of the mother.”

Section no. Report 127 (Supreme Command of Armed Forces)/H.S. In)

As to the facts: on 1 September 1939, around 6 P.M., a police officer appeared before the cloister door and stated that I was under arrest. Upon my request to be permitted to take some changes of clothing and food with me, he replied that this would not be necessary, that I would be released to go home inside half an hour. Another police officer was waiting in front of the cloister with his pistol drawn; both policemen drove me, together with three other arrested persons, like

dangerous criminals, to the police station. There, a police official placed me under arrest, and pressed a certificate of arrest into my hand against receipt, whereupon I saw that I was really going to be interned. In the police courtyard, I met about 20 people I knew; I spent the night together with them under an open sky. Additional transports filled with companions in misfortune arrived during the night from other parts of the city. The Elder of my cloister attempted to intervene with regards to my arrest with the supreme commandant of the police administration. After my return, I heard from him that his intervention was rejected with the words, "What? You dare to intervene for such a man? You must be mixed up with spies. You deserve a bullet through your head like the others."

When the Elder asked to be permitted to give me a suitcase with clothing and food, he was told "the lice could eat it". My Elder was so astonished that he later told me that, at that moment, he felt ashamed to be Polish for the first time. Furthermore, I heard from my Superior that he had also attempted to intervene with the police commandant of Posen at the Woiwodeschaft "an administrative office", who was a good acquaintance of his and of myself. The commandant, however, replied that, unfortunately, he could do nothing, since all power was in the power of the military. On 2 September 1939, we had to line up in 2 groups. A police officer in civilian clothes then deprived us of our civil rights in the name of the voivode, and furthermore remarked that we were now to march into a camp; and that anyone who did not march properly on the street would be shot on the spot. The police then loaded their weapons, took out their sidearms, and then led us through the streets of Posen to Glowno. The police repeatedly called to the crowds filling both sides of the street "they're all Germans"; the crowd responded with absolutely incredible screams of rage, together with disgusting profanity.

The crowd became violent at the old market as well, and we were hit with sticks, kicked, struck by flying rocks, so that we were already covered with bruises when we arrived in the suburb of Glowno. In a restaurant in Glowno, I was filled with hope when a Catholic priest, the Vicar of Glowno, entered the room. In particular, I hoped to meet with understanding and protection from him, and above all, information as to our future. I was immeasurably astonished when the priest began to interrogate me as to whether I was not really a spy in disguise, asking in a brusque tone asked why, then, had I fought with weapons in my hands against Poland? Totally speechless, I gave up any attempt at further conversation with him.

Late in the afternoon, we were led to a great meadow, which

was surrounded by a large crowd. Two other groups were also interned there, including women and children, two cripples who could hardly walk — war invalids with wooden legs — and a great crowd with bandaged heads, whose clothes were covered with blood. On the meadow, we were arranged in groups of four, and were counted. We were then placed under the command of the leader of our guards, consisting of a few policemen and various humanities students in the uniform of military youth organizations, and made to exercise and sing a hateful anti-German song. He then made me step forward in my clerical clothing, and perform exercises all by myself, to the howls of the crowd. Finally, he put me in the front row, as the “leader of the rebels”, which is what we were always called. We then had to return to Schwersenz through a gauntlet of excited people who spat on us, threw rocks, and kicked us. The accompanying guards did nothing to protect us from this mistreatment or, if they had any desire to do so, they were utterly powerless or lacked the strength to do so. In Schwersenz, the animalistic crowd beat both children and cripples sitting on wagons with sticks until the sticks broke in pieces. The next day, I noticed that representatives of almost all German organizations as well as the entire German priesthood had been driven together. These were without exception men who were convinced that they had always conscientiously fulfilled their public duties to the Polish state, and therefore could not understand why they were now being treated worse than dangerous criminals.

In Schwersenz, an Evangelical minister and myself asked if we could minister to the people’s spiritual needs. I received a very rude negative answer from the leader of our accompanying guards. Running the gauntlet of heavy blows with cudgels and kicks, we were then marched through Kostrzyn to Wreschen. Here we received more blows with cudgels and kicks. Here, my Cardinal drove by, who must have recognized me as an internee from Posen. But he did nothing to intervene for us. In Wreschen, we had to exercise in a room for a while; they made us stand up, sit down, kneel down, etc. He treated me in a particular manner, called me a hypocrite and a swindler, and declared that the cross ought to be torn off me, since I had betrayed it. Towards noon, the march continued. The guards drove in the car together with the sick people; often we had to run behind the trucks, when it suited the drivers to make us do so. At times we attempted to cover our heads with blankets and coats due to the danger of flying stones. It was incomprehensible to me that Polish soldiers, even Polish officers, participated in this mistreatment to a particular degree. Thus it happened that after a while, members of the Polish army, wearing

medals, ran alongside our ranks dealing out especially powerful kicks to those of us they could reach. From Konin, we could no longer continue our march to Kutno, and we were suddenly marched northwards. Approximately 7 km before Konin, our guards left us, and only a single policeman remained with us, who was of very limited intelligence. In the meantime, we were mistreated by Polish reservists with long beatings and thrown stones. We were saved from this by field police. At a farmstead near Maliniec, we were able to lie down for 3 days, since our policeman first had to obtain instructions as to what to do with us.

Near Slesin, we came through the first Polish positions, and were lodged behind the city in a freight yard which was completely occupied with Polish soldiers. Here, a young Polish lieutenant threatened us with death, uttering innumerable curses. The next morning, we were awakened at 2 A.M. to continue the march. The wagons with the cripples and children remained behind. Later I heard that they had been shot. They were the whole Schmolke family and a war invalid with one leg. We made a forced march under cannon fire to Babiak. In the afternoon, we were forced to continue after being split into three groups, and being assigned to the guardianship of numerous soldiers. On a forest road, we were forced to give the soldiers all our watches and other jewelry, money, and even wedding and engagement rings. When we were told to start marching again on Monday morning, some of us could no longer stand up. In addition to five sick people, who were absolutely unable to continue (including a teacher from Posen), three healthy people remained behind to protect them. Later, we heard that they had simply been shot by the guards and cruelly beaten to death with stones. After marching to and fro all day, the frontline came closer to us, and we were freed on 17 September by German troops. We were sent back to Germany through Breslau by the German army.

Dictated aloud, corrected, and signed

Signed: Lorenz Breitingner (Father Hilarius)

The witness swore the following oath: I swear by God the Almighty and Omniscient that I have told the pure truth and have concealed nothing, so help me God.

Conclusion

Signature: Hurtig

Signature: Pitsch

In addition, I note the following:

I was interned together with the following people, all from Posen people. Among them in my group were Director Hugo Boehmer, Pastor Stefani, the Director of the German Humanities School, Dr. Swart, Dr. Robert Weise, and other leading persons.

I also swear to this on my oath.

Signed: Lorenz Breitinger (P. Hilarius)

Conclusion Signature: Hurtig

Signature: Pitsch Source: WR II 1”

Rev. Rauhut, pastor for the Salvation of German Catholics, testified as follows on the kidnapped persons from Gnesen:

Gnesen, 21 September 1939

Research Office for Violations of International Law of the Supreme Command of the Armed Forces

Present:

Military Legal Advisor: Hurtig

Army Legal Inspector: Pitch

Rev. August Rauhut from Gnesen appeared and declared as follows:

As to myself: my name is August Rauhut von Gnesen, born on 21 September 1888 in Dambitsch, district of Lissa. Pastor for German Catholics at Gnesen, former director of the German private humanities school, 2nd associational chairman of the Union of German Catholics in Poland, resident of Gnesen, Poststrasse 1a.

As to the facts: I went with my group of expelled ethnic Germans, accompanied by two policemen, along the Chaussee of Wreschen to Stralkowo. On the way, Polish troops lay on the edge of the woods. When they saw us being transferred, they threatened to shoot me in particular, because I was a clergyman. We nevertheless reached Stalkowo in the company of both police officials. Shortly before Stalkowo, policemen from military trucks supplied us with food

for the continued journey, for high prices, paid cash. We were supposed to march to Kossow in the Woiwodschaft of Polesie (district of Pinsk).

After several days of wandering here and there in the fields and woods of Stralkowo to Powitz, our group of 42 men decided to send 3 men to Powitz; it was 7 September 1939. These 3 men were to ask the authorities in Powitz either to settle us in Powitz, or to allow us to return to Gnesen. They were:

1. Mr. Ernst Wiedermeyer from Gnesen, a businessman
2. Mr. Derwanz from Przybordin, a farmer from the district of Gnesen
3. Myself, August Rauhut.

We arrived in Przybordin around 11 A.M. and received permission from the local authorities to settle in Przybordin, and even received identity papers. When these formalities were taken care of, Mr. Wiedemeyer and myself saw our third companion, Mr. Derwanz, together with one of my former students, Lyk, being taken away by soldiers to be shot. In any event, we never saw Mr. Derwanz again. Afterwards, we heard that Mr. Derwanz had reportedly been buried naked in the Evangelical cemetery of Powitz. Mr. Derwanz was found after several graves were opened by persons known to me, and was identified.

Around 2:30 P.M., Mr. Wiedermeyer and myself went back to our group in the forest with our identity documents and permission from the authorities approximately 4 km away, to take them back to the city. We were close to our group. Then we were stopped by young people bearing arms and making a great deal of noise, and taken back with violence and threats of every kind, saying, "You have to go back, your identity documents are no longer valid; you will be shot". They nearly carried out this death sentence several times on the way back. We had to go separately, and could not speak to each other. Mr. Wiedermeyer just murmured to me: "If you get out of this alive, greet my wife and children." We reached the city, where the population was very hostile, with insults and curses directed at us on several occasions, especially against myself. We reached the police station around 5:30 P.M. While we sat in the police station, we heard from the commissioner of police, himself a large landowner in Poland, make several painful remarks concerning the shooting of Mr. Derwanz. He even condemned the shooting. We sat in the waiting room for around two hours; then our identity papers were once again demanded of us. Shortly afterwards, we got them back again, and I was immediately taken away by three very shabbily-dressed Polish soldiers to be shot. Among them there was even a lame invalid carrying a weapon, who

was particularly rough in his manner towards me. Mr. Wiedermeyer stayed behind. When I was in the corridor, I was told to go back into the consultation room. There was a group of young people, among them a former chairman of the so-called firing squad. He accused me of being a “gang leader”, and of owning a short-wave radio. When I denied all of this, he told me that fooling with shortwave radio technology was a very black point against me. I saw that my fate was sealed.

Then I remembered that the clerical authorities had given a letter of recommendation for my bishop in Polesia. I produced this; they were surprised. In the meanwhile, the local religious authority entered the consultation room and declared: “I have no power over him, but transfer him to Gnesen to the Deacon Zablicki, who is head of the citizens committee.” I had to leave the consultation room, and returned to the waiting room. Mr. Wiedermeyer was no longer there. I knew what had happened to him in the meantime. At any rate, I was sure that he had been shot, since that was the fate which had been decided for me. After a short while, the local clergyman took me away and told me that he had taken full responsibility for me; I had to spend the night at the clergyman’s house, and would be transferred to my authorities in Gnesen on the next day, Friday 8 September 1939. This also happened on the next day. For my own protection as a clergyman, I was accompanied by another clergyman who happened to be staying in Powitz with the local chairman of the citizens committee. We reached Gnesen despite many threats made against my person along the way. The citizens committee decided to house me in the hospital of the Grey Sisters for my protection. This was done. I stayed until Monday, 11 September 1939, at 11:30 A.M., after the Germany army had taken the area. I was released by a German army captain from protective custody.

I remarked that constant accusations had been made on the way to Powitz to the effect that I had possessed a shortwave radio hidden in the oven of my dwelling; I had the chairman of the Citizens Committee in Powitz establish the groundlessness of the accusation.

At this point, he told me: “I must tell you that Mr Wiedermeyer is no longer alive.” He asked to maintain the strictest secrecy about this. On Thursday, 14 September 1939, all fresh graves in the cemetery of Powitz were dug up by civilians sent by the city of Gnesen, which led to the discovery of the dead bodies of Mr. Derwanz and Mr. Wiedermeyer. Wiedermeyer’s body was particularly badly mutilated, in particular, exhibiting bleeding wounds on the neck.

Both men were killed by Polish soldiers.

In addition to these two men, six other persons from the region

of Gnesen were bestially murdered near their farms by armed civilians. Among them was Kropf and his son in law, Brettschneider. The abdomen of one murder victim had been cut open, and the head had been crushed. These crimes were spoken of with genuine horror in Gnesen, even among the Poles.

In my opinion, the civilians were supplied with weapons by the authorities. This happened during my absence from Gnesen. The grave diggers at the Evangelical cemetery can testify to the condition of the bodies. I cannot remember their names for the moment.

An expulsion order was issued against me on 1 September 1939 from the Starost, and I left Gnesen on 3 September.

Dictated aloud, corrected, and signed.

Signature: August Rauhut

The witness was duly sworn.

Conclusion

Signature: Hurtig

Signature: Pitsch

Posen, 29 January 1940

Your Excellency!

A great many priests and laymen have asked us whether the reports on Polish atrocities reported in the papers committed against the German population at the beginning of September of last year, are based on fact. Since surely many more people, including the Catholic clergy, must be awaiting an answer to this question, we, the undersigned German Catholic priests from the Archdiocese of Gnesen, Posen, hereby send at least the following reports from two brethren of our acquaintance, who experienced the harsh fate of internment or kidnapping.

Despite the nearly unbelievable harshness and cruelty testified to by these reports, we should like to emphasize that these are not exceptional cases. Rather, all German Catholic priests without exception have suffered from the Polish terror to a greater or lesser degree, and many of them have looked Death in the eye on more than one occasion.

In addition, our entire German population, due solely to their

German ethnic origin, have suffered the greatest losses in blood and property: so far 5,000 deaths have been established so far, committed in the cruellest, most bestial manner by Poles. These frightful crimes were not, however, committed only by an overexcited Polish rabble, but by educated Poles as well, and even by police officials, and officers in the Polish army, who should have intervened to protect us. People may perhaps refuse to believe this, since the Poles are known as a pious people. But their piety has obviously failed to penetrate inwardly to a sufficient depth, so that, in their hatred of everything German, incited on all sides, they have come to be guilty of atrocities which stand in the most extreme contradiction to Christian thought and feeling.

The following persons swear to the truth of the above:

Cathedral chapter member: Dr. Joseph Paech

Cathedral chapter member: Prof. Dr. Albert Steuer

Rademacher

Gumpacht

August Rauhut

Georg Kliche, Priest

Juettner, Propst

Father Hilarius Breitlinger

In view of the above testimonies of German Catholic dignitaries, Catholics in Germany should be cured of the superstition that Poles would not expel Germans of Catholic faith. It would really be impossible to raise a stupider objection defence of the Poles. People filed serious accusations against me with the State Prosecutor, just because I quoted a Polish saying on television: "A German Catholic is not a real German." I quoted this in my first book. Due to my having quoted this phrase taken from the mouth of a Pole, I was accused of "insulting German Catholics". I only made one mistake — as I realize only now, but at any rate a most serious one, when I referred to the journalist Zdanowski as the speaker. A tape of the television discussion has been made available to me, from which it is clear that it was not Zdanowski who made this statement, but rather our much-beloved expert Prof. Markiewicz, the self-styled historian, in person. I shall now quote his statement word for word:

"Religion plays a great role here. To a Pole, a real Pole was one who was a Catholic, as well as vice versa: a real German simply had to be a Protestant. For this reason, a special term was invented: German-Catholic; which sometimes means, and all the more so, that he is a

German, but that he is a Catholic, that is, that he is not a real German.”

In keeping with this piece of wisdom, a Catholic Swede in Evangelical Sweden cannot be a “real Swede”, and a Catholic Chinese cannot be a “real Chinese”. This logic may be impossible to fathom, but it is, in clear language, the statement of a speaker who is far more important than the journalist Zdanowski could ever be. A history professor can hardly be said to have been talking simple rubbish when he takes a position on German-Polish problems on German television. That religion must coincide with nationality is a thought which can only originate in a Polish brain.

The person who tried to turn me over to the State Prosecutor, since he considered himself insulted and outraged as a German Catholic by my quotation from the Poles, should really have withdrawn his complaint against me and filed it against Prof. Markiewicz. Did he possess that much decency? No. He filed an appeal to the Attorney General against the prosecutor’s order dismissing the case against me on the grounds that it was groundless.

After that, he even filed a complaint with the State Supreme Court.

This event shows the grossly illogical thinking which lurks in the brains of many who permit themselves to judge the facts and background of history. They read, but do not understand what they read. They write, but do not understand what they have written. But they proclaim their opinions at the top of their lungs, regardless of the damage they are doing to their own country and their own people. Letters to the editor are written based on willful ignorance, conceding the territories of the German East to the Poles, just because that is what the writers once learned in school. This is not the first time that the Poles have made an effort to get their ideas into German school books, through their representative Prof. Markiewicz. Such persons have always existed and on the German side, do-gooders who are ignorant of German rights and therefore give in. Among them, I include the Evangelical Churches of Germany, who, forgetting their dead in the East, express contempt for the victims through their demands that the homeland be given up. Even the Evangelical Churches of the East have had to pay in blood for their Christian convictions. The following obituaries taken from two official German publications set forth the names of those who lost their lives in the Polish murder actions:

* * *

“Translation of obituary notice from Deutsche Rundschau, 18 October 1939”

In true fulfilment of their service to people and Church of the homeland, the following clergymen and church officials of our church district, insofar as could thus far be determined beyond doubt, died during the days of the liberation, either killed by Polish murder gangs or as a result of exhaustion during long marches:

Rev. Friedrich Tuft of Sienno 55 years of age, in the 29th year of his ministry.

Murdered on 1 September 1939 in Sienno.

Rev. Richard Rutzer of Bromberg-Jaegerhof
48 years of age, in the 10th year of his ministry.

Murdered on 3 September 1939 in Bromberg-Jaegerhof

Deacon Willy Lubnau of Posen
District Trombone Guard in the Evangelical Young Men's
Work

39 years of age, murdered on 10 September 1939, near Rutno.

Rev. Emil Mix of Strelno
64 years of age, in the 48th year of his ministry.

Died in the “House of Mercy” in Lodz on 20 September 1939,
as a result of severe mistreatment suffered on the march to Lowitich.

Superintendent Georg Reisel of Rentomischel 75 years of age,
in the 46th year of his ministry.

Died on 12 September 1939 in the Deaconage of Posen,
exhausted by interment.

Rev. Paul Rudolph of Graz
43 years of age, in the 24th year of his ministry.
Murdered on 10 September 1939 near Rostchen.

Rev. Johannes Schwerdtseger of Posen
48 years of age, in the 24th year of his ministry.
Murdered on 10 September 1939 near Rutno

Rev. Johannes Tauber in Sontop
47 years of age, in the 15th year of his ministry.

Murdered on 10 September 1939 near Rostschen

The memory of these men will live on in our hearts forever.

“No man hath greater love than this, than to lay down his life for a friend.” John, 15:13

Posen, 16 October 1939

The Evangelical Consistorium and Synodol Board of the United Evangelical Churches

D. Blau Birschel

General superintendant President of the synod

* * *

“Translation of obituary notice from Deutsche Rundschau, 17 November 1939”

The unremitting search for those arrested and taken away during the first days in September has proven beyond a certainty that, in addition to the victims already reported by us, the following Christian clergymen from our Evangelical Church were killed by Polish murder gangs:

Rev. Oskar Reder

In Roglino, 63 years of age, in the 36th year of his ministry.

Shot in early September near Thobecz.

Rev. Ernst Reinitz, Graduate in Theology

In Czempin, teacher at the Theological University of Posen, 44 years of age, in the 17th year of his ministry.

Murdered in early September near Turek.

Rev. Henz Werner

In Czin, 34 years of age, in the 10th year of his ministry.

Murdered during the night of 4-5 September in Hohensalza.

Rev. Wilhelm Borgmann

In Rendstadt-bei-Pinne, 30 years of age, in the 3rd year of his ministry.

Shot on 4 September near Rostchen.

Pitar Mark Riede
In Schwiegel, 25 years of age.
Murdered on 8 September at Turek.

The memory of these men will live on in our hearts forever.

“Remain true unto death, and I will give you the crown of life.”
Revelations 2:10

Posen, 11 November 1939
The Evangelical Consistorium and Synodal Council of the
United Evangelical Church
D. Blau Birschel
General Superintendant President of the synod

* * *

It is impossible to describe all the cruelty that millions of people were condemned to suffer merely because they were German, in an event which would certainly never have taken place if the Polish people had not been incited by their intelligentsia and their fanatical clerical leadership. The persons responsible can never wash themselves clean from their guilt. It is a crime for which there is only one redemption: that is, to look at their own souls, and turn to their own people and tell the truth. The official records from September 1939 show that many Poles who committed horrible crimes against their German neighbours, weepingly exclaimed that they didn't know how they could have been capable of such deeds, had they not been incited to such an extent; it was believed that if the priests demanded it, they had to do it.

As a further proof of clerical encouragement, I quote the following text of a prayer embroidered by a Polish Christian into the priestly raiment:

“O Lord, give strength to our hands, accuracy to our cannons, resistance to our tanks, invisibility to our planes, speed and universality to our gases; give them the sign which is equivalent to your Holy Love.

“In the name of the Holy Love with which you love us, may the enemy sink down like grass, mowed by the scythe of your justice. May their women and their land be unfruitful, may their children go begging, and their daughters fall victim to rape. May their bullets and

artillery shells fall in the grass like little lambs, and ours tear the heart out of the enemy like tigers, and may they finally go blind.

“Our soul is the same as one thousand years ago. It hates the enemy and spares him not. So pardon not the godless, but punish them; so that they may cease to do us harm; and please do not hinder us when we kill them.

“For now and forever, and for all Eternity. Amen.”

The author of this “prayer” was the Polish Catholic priest Mieszko Uszerski. It was distributed as a postcard in the 1930s, along with a “map of the Greater Polish Empire” — also printed on a postcard — which included Berlin and parts of Czechoslovakia. The “enemy” was understood to be exclusively German, in whose extermination the great majority of the Polish people saw the panacea for all the ills of humanity. This is only one example of flood of anti-German incitement and the rage to destroy which explains the expulsion of one million Germans after the First World War, the murder of thousands of Germans on Bloody Sunday in Bromberg on the third day after the beginning of the Second World War in 1939, as well as the total extermination of all German ethnicity beyond the Oder-on-Neisser.

This “prayer” by an allegedly Christian priest, inoculating his flock with chauvinistic hatred, was quoted in the “Deutsche-Wochen Zeitung” of 22.1.1971.

It cannot be objected that this is merely the temporary aberration of a single priest: we have many other proofs as well. The Polish Church has never disassociated itself from such clear expressions of hatred or condemned them. They did not do so even in view of general knowledge of the cruel murder orgy of Bromberg and the long lines of kidnapped persons: rather, they were silent. Had they intervened, the atrocities of Lamsdorff could never have taken place. But down to the present day, not a word of disassociation or condemnation of the criminals has ever been uttered, not a single criminal has been brought before a court. This shows that they approve of the murder of ethnic Germans, and stubbornly defend the theft of German land. In so doing, the highest representative of the Polish Church, Cardinal Stefan Wyszyński, stands forth so prominently that he even declared, in God’s House, Breslau Cathedral, that Poland had regained its own property, that the very stones spoke Polish, that it was not the German soul that inhabited this cathedral, but the Polish. Is the Polish Church really Christian? Or is it exclusively Polish, pursuing other objectives which the same Cardinal revealed when he said:

“The greatest Counter-Reformation in history began in 1945!”

The expulsion of nearly 15 million people from their centuries-old homeland was obviously a step towards this Counter-Reformation, since this same Polish cleric has admitted that the Lutheran Reformation was reversed in the reconquered areas.

Let us remember the role played by the Primate of Poland Cardinal Hlond, Cardinal Wyszynski's predecessor, in 1945, when he compelled the Administrator of the Bishopric of Breslau, the chapter vicar Dr. Ferdinand Piontek, to waive his jurisdiction beyond the Oder-Neisse Line. He claimed to be acting on behalf of the Vatican, but it later turned out that Pope Pius XII had no knowledge of the matter. When the Breslau University Councillor Dr. Kaps informed the Pope of Hlond's actions in detail, Pope Pius XII is said to have been very upset, saying, "We didn't wish that".

This is significant proof of the evil role of the Polish Church in politics. It shows quite clearly that it does not travel the narrow path of virtue, but uses every instrument to achieve its goals, even lying and swindling. The Axel Springer publishing house in Berlin revealed Cardinal Hlond's role under the headline "Polish Cardinal Tricks Papal Nuntius"; at least, according to the "Homeland Letter of the Catholics of the Archbishop of Breslau" no. 3/1977.

The Poles reveal their attitude towards us at every possible opportunity — including banners on the streets during their never-ending strikes. Their attitude is that they neither forgive nor forget, even though they are responsible for their own misfortune. But that is suppressed and denied; the Poles have always been the only angels of innocence in the whole world. And the German fool always turns the right cheek even when he has just received a powerful buffet on the left one; he never sees his own rights, only those of others, no matter how lying and arrogant. And because the whole world knows this, every kind of disgraceful act is permitted against him: it is always endured.

Might I be permitted at this point to provide additional proof of the anti-German attitude of the Polish intelligentsia, making it particularly clear that Polish Christian beliefs are dependent on whether certain circumstances and events turn in their favour or to their disadvantage. The proof is a letter from Pope XII to the German bishops, in which he expresses an opinion on events in the East and on the expulsion of the Germans, together with the reaction of the Polish university teachers.



Plakat des polnischen Schützenverbandes für eine antideutsche Woche (21.–28. September 1930). Aufschrift vor dem Hintergrund des „Korridors“: „Weg Preußen! Wir wiederholen Grunwald.“ Grunwald ist die polnische Bezeichnung für die Schlacht bei Tannenberg (1410), als die Polen ein zahlenmäßig weit unterlegenes Heer des Deutschen Ordens schlugen.

Translation of the illustration above:

Poster of the “Polish Protective Association” of “Anti-German Week”, 21–28 November 1930

Translation of text: “Away, Prussia! We Are Repeating Grunwald!”

Grunwald is the Polish name for the battle of Tannenberg in 1410, in which the Poles gained a victory against the Teutonic Knights due to the betrayal of the German positions.

The German in this illustration is depicted as fat, brutal, beastly — a monster. The Pole, by contrast, is slim, resolute — the picture of nobility.

The Papal letter of 1 March 1948 reads in part as follows:

“The refugees from the East will always deserve special consideration, expelled as they were from their homeland in the East by force, expropriated without compensation, and sent to the German zones. When we come to speak of them we are not so much concerned with the legal, economic, and political point of view of this procedure, which is without parallel in European history. History will be the judge of the above mentioned points of view. We fear that its verdict will be unfavourable. We believe we know what happened during the war years in the broad expanses from the Weichsel to the Volga. But was it permissible, in retaliation, to expel twelve million people from their homes and farms, and expose them to misery? Are not the victims of every retaliation, in their majority, people who took no part in the events and misdeeds which took place, who had no influence over them? And were these measures politically reasonable or economically responsible, when one considers the living needs of the German people, in addition to the well-being of all of Europe? Is it unrealistic for us to hope and desire that all participants may come to a more tranquil view of things, and make these events reversible insofar as that is still possible?...”

The pious Poles, who are so fond of their churches, nevertheless showed the value to them of an appeal from a Pope who was not a Pole. Three months later, the university teachers of Cracow replied in a sharp counter resolution. This answer is so interesting, and provides such an insight into the character of educated Poles in particular, that one can never read this reply often enough. Envy and hatred ring throughout it, since the Pope had found words of mercy and love for the victims of expulsion, but not for the Poles.

“We, the undersigned Rectors, Deacons, and Professors of the University, hereby affirm:

1) We decisively reject the unjustified opinion of the Pope regarding the question of our Western borders, which are not negotiable. The Western territories are, and remain, an integral part of the New Poland.

2) The statement of the Pope that 12 million Germans were expelled, reflects neither the facts nor the truth, since only 2,155,000 Germans were resettled to Germany, and this in a manner which differed considerably from the methods employed by the Germans.

3) In his letter, the Pope speaks of the ‘proud achievements of

Catholic Germany in Breslau', thereby forgetting that Wrocklaw was for centuries the seat of a Polish bishop and part of the Polish state, which was governed by Catholic kings.

4) The letter of the Pope is characterised by love, friendship and mercy with regards to the Germans. The Pope addresses the Germans 'Dear Sons and Honourable Brethren', calling them a Christian people, which 'has a double right to know that the heart and concern of a Shepherd of the Representative of Christ stands nearby them'. The resettlement of the Germans from Poland is termed by the Pope a 'procedure without parallel in European history'. Unfortunately, the Pope found no such words for us when the Germans killed millions of Poles, in a manner truly without parallel in the history of mankind, nor when, in an equally unparalleled manner, they arrested outstanding personalities from the Polish sciences, professors from the oldest universities in Poland, and one of the oldest universities in Europe, as well as from other academic institutions, and caused them to die slowly in Dachau and Oranienburg; nor did he do so when they arrested Polish Catholic priests — patriots — and tortured them in camps. The Pope did not protest against the gas chambers and crematoria of Auschwitz, Maidanek, and Treblinka, nor did he call this 'a crime without parallel in European history.'"

This answer to Pope Pius XII proves the peculiar attitude of the Poles to the Head of the Church. They do not hesitate in the slightest to accuse the Pope of injustice and untruthfulness (that is, lying), or of preferring the Germans over the Poles. They could not possibly provide Christ's Representative at the Holy See of St. Peter with a clearer proof of the envy and ill will, the hatred and abhorrence, which they have always felt towards the Germans than this letter, in which they turn history completely upside down, since the Rectors, Deacons and University Professors obviously believe that Pope Pius XII is unaware of the history of the German East. This reveals the boundless arrogance of the intellectual classes in Poland, which does not hesitate to attack the Christian Catholic Head of the Church with a contempt "which has no parallel", since he dares to demand justice and humanity for the Germans whom they hate so much.

This is the perfect answer to Kurt Lück's question: do the Poles really think they are proving their greatness through an incomparable contempt for history?

These honourable gentlemen refer to the "oldest universities in Europe", as if their founding had been the work of the Poles. But there is nothing unique in this procedure; they have always laid claim to

everything to which they had no fundamental right. This what they did with Nicholas Copernicus, with Veit Stoss, and an endless list of other Germans who lived and worked in Poland to the benefit of the land and its people. They continue to do so at the present time, even with the ethnically German Father Maximilian Kolbe, whom they also wish to claim for their own due to his Catholic faith, since, in keeping with the formula “Catholic means Polish, and Polish means Catholic”, the Catholic Kolbe was also transformed into a Pole. Kolbe was most certainly an extraordinary man, and he took his Christian beliefs seriously, but does that make him a Pole? Kolbe’s life story is told in the script “Father Maximilian Kolbe — Hero of Auschwitz” by Franz Lesch, OFM Conv. Radio Vatican: we learn that he was born the second of 5 children in a working class family, and was named Raimund. Zdunska-Wola, his birthplace, is a city adjacent to mighty industrial city of Lodz. His father was a weaver. The father’s first name is nowhere mentioned, but since the boy was given the name of Raimund, which was not common anywhere in Poland, we must assume that his parents came from the Austrian part of Silesia, where this first name occurs frequently, that they emigrated to the booming German textile city Lodz, and settled in Zdunksa Wola, which is also German. The name Kolbe is so unequivocal that it leads necessarily to the conclusion, in combination with the baptismal name of Raimund, that Kolbe was a German by birth. At the time of this birth in 1894 there was no such nation as Poland. It was, however, an era during which Silesian weavers, due to the misery of their own homelands, emigrated to seek new homes. The industrial city of Lodz and the surrounding areas offered both bread and work. None of these hard-working German weavers ever went to “Poland”, but rather to the city of Lodz, which was under Russian sovereignty.”¹

“That the young boy was accepted into the university to study the humanities, was the result of his gifts; that he was accepted into the Holy Order of Francis of Assissi at the age of 16 is no proof of Polish nationality either. During the following period, he was sent to Rome to continue his theological studies at the Papal University. In Rome, he fell ill with consumption. In January 1917 in Rome, he had a experience which proved decisive to his life. Father Lesch describes this in the above mentioned short book:

¹ *Translator’s note:* The Czarist administration of Poland was enormously beneficial to the Poles, abolishing the privileges of the nobles and leading to unprecedented prosperity among the peasantry and middle classes. Source of information: 1911 Encyclopaedia Britannica, “POLAND”.

“The Freemasons were celebrating the 200th anniversary of the founding of their craft. At the same time, they were unsparing in their words: ‘The Devil will reign in the Vatican, and the Pole will serve him as a Swiss guard.’ Kolbe described this event in 1941 in the following words: ‘These men, divorced from God, are in a state of misery. Such deadly hatred of the Church and Christ’s Representative on Earth is not the work of mere individuals, but is the result of systematic activities ultimately rooted in Freemasonry.’

“To hold out a helping hand to these unhappy men, to help all to a blessed life, under the protection and through the interception of the Immaculate Virgin Mary, Maximilian, together with six fellow brethren on 17 October 1917, in the college of the order in Rome, founded the ‘combat troops of the Immaculate’, the ‘Militati Immaculatea’ (MI), known in the German language as the ‘Kreuzzug’ ‘Crusade’. The founding documents state that its objective was the redemption of sinners, heretics, schismatics, but especially Freemasons, together with the healing of all men. What an ecumenical document!

“At 23 years of age, while still a sub-deacon, Kolbe became the father of a worldwide movement which had no lesser aim than to lead the whole world to God in such a manner as to enable Him to dwell in all.”

From this and other statements, it is clear that Father Kolbe was motivated by a general love of humanity which recognized no nationalities, only service and love, but never hatred of any kind: a quality of character typically characteristic of no other people as much as the self-sacrificing Germans. There is no people on earth which, apart from its other good and bad qualities, so converts this humility and dedication, this love of its enemies and renunciation of its own living rights, into action. It is precisely this characteristic which, in addition to his German name, Raimund Kolbe, confirms that he was a German and not a Pole. This fact is in no way exceptional. Another example is readily available in the person of a Catholic politician of the present day, who, though he knows nothing whatsoever about Poland, calls himself a “committed friend of Poland and Polish history”, and, what is more, proclaims that that he is in no sense a German nationalist. If he had lived in Poland, as was the case with Father Kolbe, the Poles would naturally claim him as one of their own, since after all, he is a Catholic, and full of friendship for the Polish people. The remarks of this politician, the then Federal Representative Dr. Helmut Kohl, on 19 February 1976 in the German Bundestag, as reported in the official stenographic record, read as follows: “We have said that it is natural, based on the great tradition of the German Centre Party, to which my

family belongs and in whose tradition I was raised, not having experienced the period personally, to take a pro-Polish position.. I assure you, Mr. Chancellor, that you are entirely correct in your impression. No German nationalist, no committed enemy of Poland, sits before you here, but rather, a committed friend of Polish history, of the Polish future, and, above all, of the Polish people.”

Dr. Kohl, according to his own admission, is first of all a Catholic, and loves the Polish people above all else. Since he is no German nationalist, but rather a committed friend of Poland, the Polish people, and the Polish future, is he then no longer a true German, in keeping with the logic of Professor Wadyslaw Markiewicz? And can he be therefore be claimed as a Pole by the Polish people, like Raimund Kolbe, who recognized no nationalities, and was only a Catholic? Father Kolbe’s fellow prisoners in Auschwitz testified that he felt no hatred, not even of the Germans who had put him in the camp and who guarded or drove him; rather, he at all times urged only peace and love, which are certainly not Polish character traits, since Polish history supplies us solely with proofs to the contrary. Whether Father Kolbe served as a missionary in China, Japan or Poland, was indifferent to him, as may be seen from the many stories and obituaries written about him. His concern was exclusively the Catholic mission, and his particular vocation was the order of the “*Militati Immaculatae*”, which he founded. According to the founding documents, the order was not concerned with Poles, but the conversion of all sinners, particularly the Freemasons, followed by the healing of all men. But that is not the aim of the Poles, since they claim Heaven for themselves alone, turning the Mother of Jesus into the “*Queen of Poland*”, that is, a worldly regent, who can, and must, reign solely for one single people, and who must, and therefore does, only speak Polish. But this was not Father Kolbe’s view: when he served as a missionary in China and Japan, his order was called the “*Immaculate Virgin Mary*”, not the “*Queen of Poland*”. He could hardly have converted any Chinese or Japanese in the name of a Polish queen! At his canonization, he was represented as the symbol of all reconciliation. But in reality, this symbol of universal reconciliation and love of humanity has been turned into a symbol of eternal hatred of the Germans. That is a Polish, not a German, method of procedure.

In the past pages, I have described how Polish literature and the fanatical Polish priesthood have used atrocity propaganda against all things German. In literature and painting, the most horrifying atrocities were invented, depicting the Germans as subhuman monsters, and the Poles as the most heroic and noblest people in the world. Thus it is with

the symbol of reconciliation which they now wish to claim for themselves, allegedly because Kolbe was of Polish blood. Precisely the same kind of “Polish blood” as flowed in the veins of Nicholas Copernicus, Veit Stoss, or Gottlieb Linde. At the same time, no image, no book, no obituary, fails to recount the most disgusting atrocities imaginable which this hero was allegedly forced to endure at the hands of the Germans. This is intended to bring anti-German disgust and hatred to a boil. It is unceasingly hammered into Polish minds that the Germans murdered their priests. At the same time, they never neglect to attribute the corresponding qualities to the Germans: the blood-drenched hangmen, SS torturers, slaves doomed to extinction, executioners, and anything else which could be invented by the noble Poles, nothing is missing. The black-white caricature of evil vs. good is drawn to perfection. Everyone is forced to participate. On the back cover of the little book by Father Lesch from the Vatican is an afterword signed by Cardinal Wojtyla, containing the epithet “Bloody Fritz”. This is another indication of this high dignitary’s true priorities, since the epithet “Bloody Fritz” is intended as an incitement to hatred. The man to whom the afterword was dedicated was of far greater nobility than the man who wrote it, since all witnesses agree that Father Kolbe never spoke a word of contempt or hatred, but taught only peace and love. This type of remark from a Man of God is certainly not in the spirit of Maximilian Kolbe, who was a German by birth by the name of Raimund Kolbe. We do not doubt the descriptions of his life and dedication, we simply wish to delve further into the legend of his death, i.e., his alleged murder, since the stories abound with so many contradictions. Again, we wish to point to the misuse of religion for political purposes.

First, it must be kept in mind that Kolbe, at the time of his death, was dangerously ill with tuberculosis — very active tuberculosis — as Father Lesch and others never fail to mention. He therefore identified himself entirely with the thought of the sacrificing his life for others. He even requested this very sacrifice. Father Lesch reports that Kolbe repeatedly, voluntarily, and constantly did without bread and tea — even medical treatment — to prove his Christian humility and service. His incurable tuberculosis may have been partially responsible for this longing for death.

Let us now turn to the available — and unavailable — Auschwitz documents concerning Father Maximilian Kolbe.

From a letter from the Auschwitz State Museum dated 21.10.1977, we learn that “due to the destruction of the majority of the documents by the SS camp administration, the file of death records for

Maximilian Kolbe is unavailable. But the individual document from the registry office, i.e., the “individual certificate”, is available. As such a certificate, the cloister at Niepokolanow, upon request, issues a photocopy of a letter of the last alleged eyewitness. I have translated this letter, and reproduce it in its entirety as follows, since it contains allegations which are so monstrous that they cannot reflect the truth:

“Chorow, 27 December 1945

“To the administration of the ‘Knights of the Immaculatae’ in Niepokolanow

“Upon reading the article ‘Remembrance: the last days of Pastor O. Maximilian Kolbe’ in the December issue of the ‘Knights’, I wish to describe his last days in the underground bunker of the Auschwitz camp.

“I was then working as writer and interpreter “!” in the mentioned bunker, and due to this noble man’s extraordinary behaviour in the face of death, which inspired admiration even among the SS men, I still remember his last days exactly.

“Block 13, at the right end of the camp, was surrounded by a 6 meter high wall. Under the earth were cells, on the other hand in the ground floor the penal company was located. In many cells, there were small windows and bunks; others had no windows or bunks, and were completely dark. In one of the latter cells in July 1941 after the evening roll call, 10 prisoners were led out of block 14. Before the block, they were ordered to strip naked, after which these poor souls were pushed into the darkness, where 20 unhappy victims from the previous group were already confined, also naked. All new arrivals were led into one cell. Upon being locked into the cells the SS men laughed, ‘You’ll shrink like tulips’. From this day onwards, the prisoners received no food at all. At the daily inspection, the SS men on Block 13 were ordered to take out the dead from the night. I was always present during these visits, since I noted the numbers of the dead and had to interpret possible conversations and requests of the prisoners from Polish into German.¹

“From the cells in which the unhappy victims were located, came loud daily prayers, rosary recitations, and songs in which the prisoners in the neighbouring cells participated. At times, when the SS crew was not present, I went into the bunker to speak to my colleagues

¹ *Translator’s note:* This is typical of Holocaust literature. They were killed in the cruellest manner possible by the Germans, but “interpreters” were provided to serve as convenient witnesses.

and to cheer them up. Heartfelt greetings and songs from the suffering to the Holy Mother could be heard from all entrances to the bunker. I had the feeling I was in church. Father Kolbe spoke, and the prisoners answered in a chorus. They were so deeply absorbed in prayers, that they didn't even notice the SS men spying on them. They only fell silent when the SS shouted loudly. When the cells were opened, the sufferers begged for a bit of bread or water, but they didn't get it. When one of the stronger prisoners approached the door, he was struck blows in the abdomen so that he fell over backwards and hit the hard cement floor and was killed, or was shot. The degree of torment the prisoners had to endure before their death is shown by the fact that the latrines were always dry and empty; hence we may conclude that the unfortunates had to drink their own urine due to their great thirst.

“Kolbe himself kept himself apart. He didn't complain, and asked for nothing. He gave. He consoled his fellow prisoners, saying that the departed would be all right, and that the prisoners would be released. Since they were already very weak, they prayed only very softly. During inspections, the priest Kolbe could be seen standing or kneeling in the midst with a peaceful expression, looking out upon the world, while all the others already lay on the floor. The SS, who recognized his dedication and saw that all the others in the cells had died guiltlessly, came to have a great respect for Kolbe and told each other ‘that priest there is really a really decent person. We never had one like him here before’. Thus 2 weeks passed. In the meantime, one after the other died, until after 3 weeks, only 4 were left alive, including Kolbe. That seemed too long to the camp administration. The cell was needed for new victims. Therefore, they fetched the leader of the hospital, a German with the criminal name of Bock, who gave each one of them an injection of carbolic acid in the veins of the left hand. Kolbe, with a prayer on his lips, held out his arm to his murderer. I could not look. Pretending that I had work in the office, I left the room. After the SS had left the room with the murderer, I returned immediately, and found Kolbe in a sitting position with his back against the wall, his eyes open, and his head leaning to one side. The peaceful, pure face was beaming.

“Together with the barber on the block, Chlebik, I bore the body of this hero to the washroom. There he was laid into a box and taken away. Thus disappeared the heroic priest of Auschwitz camp, freely sacrificing himself for the father of a family, peaceful and still, praying until the last moment. For several months in the camp, everyone thought of the heroic deed of the priest; the name Kolbe was mentioned at every execution. The impressions I had of this event will

remain in my memory forever. I could not confide the details of Kolbe's last days to the priest K. Szweda, since any violation of secrecy about the building was punished by death. Some time later, the priest Szweda was transferred to Dachau, and we didn't see him any more. I have just now accidentally received the December issue from my colleagues Hornika from Chorzow, and decided to write this letter immediately. With sincere best wishes and Gods blessings, I remain, Faithfully, Borgowiec Bruno."

Now. The German occupation troops had already withdrawn from Poland by January – February 1945. But the last "eyewitness" kept the secret of the Kolbe's death all to himself until the end of December; that is, no one showed any interest in the manner of Kolbe's death until then, obviously because there was nothing remarkable about it. From December 1945 onwards, however, it was different. The death records — i.e., documents from the internment period — were unfortunately lost, but a "death certificate" is available. There was also a last "eyewitness", and he was alleged to have made this report. I have spoken to a doctor about this report. Here is what he says:

1. No healthy man, let alone someone suffering from tuberculosis, could survive 2 or even 3 weeks naked in a dark cell, on a bare cement floor, without any food or water. Thirst and cold would have caused very rapid death.

2. The latrines are said to have been dry and empty because the prisoners allegedly drank their own urine due to severe thirst. But if they had done that, they would have died much more quickly, since all the toxic substances of the body are concentrated in the urine, which is excreted precisely so that the body may be free of these toxins. If the prisoners had satisfied their thirst in this unappetizing manner, they would have re-ingested these toxins into their bodies, and would have rapidly died from poisoning. (A question from the doctor: if the latrines were dry and empty, did they also eat their own excrement? Even when they suffered from diarrhoea, which would have been inevitable?)

3. After 3 weeks naked on a cold cement floor with active tuberculosis, Kolbe allegedly continued to stand or kneel in the middle of the cell, praying loudly, consoling his last fellow prisoners! And all this time, they never received a drop of water! That would have been impossible even for a Hercules.

4. The last 4 prisoners are said to have been killed with an injection in the left hand, with carbolic acid, no less. This was surely the first time in the history of medicine that carbolic acid has ever been

used for such a purpose; to a doctor, this is completely incredible.

5. The witness reported that any violation of secrecy about the building was punishable by death, that is, the killing was to remain secret. But carbolic acid is a strongly-smelling substance which betrays its own presence.

And now I must add a 6th objection. **The death records were lost, of course, but the X-ray records survived.** According to these records, Kolbe was X-rayed on two occasions, on 28 July 1941 for the last time! The witness speaks of confinement in a dark cell for 3 weeks, from July to 14 August 1941. That means that Kolbe was taken out of his dark cell to be given a quick X-ray, just before his intended murder! What curious people these Germans are!

The fact that Kolbe was X-rayed on 28 July 1941 proves that his active tuberculosis was given medical treatment, and that he was not held in any “death bunker”, since it is inconceivable that the Germans would have taken him out to X-ray him. This therefore proves that the letter from this “Borgowiec” is a fabrication. The purpose of the fabrication is clearly revealed at the end of the sworn statement of the person for whom Kolbe allegedly sacrificed his life. This sworn statement is dated even later than the Borgowiec’s statement, i.e., 25 October 1946, more than 5 years after the alleged events! It does not restrict itself to the facts, but extends to Kolbe’s future beatification and canonization, which is obviously the purpose for which the statement was drawn up and written.

“I drew the lot. With the words, ‘oh, my wife and my children, whom I must leave as orphans...’, I went to the end of the block. I was doomed to go and starve to death in the hunger block. Father Maximilian Kolbe and a Minority Father from Niepokolanow heard these words. He stepped out of the ranks went to the camp leader and tried to kiss his hand (!). “What does the Polish pig want?”, Fritsch asked the interpreter. Father Maximilian pointed to me with his finger, and declared himself ready to go to his death for me. With a corresponding movement of his hand and the word “Aus!”, the camp leader called me out of the ranks of the doomed, and Father Maximilian Kolbe took my place. Shortly afterwards, they led them off to the death cells. They ordered us to go to the blocks. At this point, it was difficult to resist the overpowering impression which gripped me. I — the condemned man — was now to go on living, while another sacrificed himself willingly for me! Was this a dream or reality? ... Among our companions in suffering at Auschwitz, only voices of admiration were to be heard for the priest’s heroic sacrifice of his own life for me. I

grew up in the Catholic religion, and have kept my belief throughout the hardest times of my life. Only religion gave me strength and hope at these times. Father Maximilian Kolbe's sacrifice has further strengthened my religious convictions, as well as my attachment to the Catholic Church, which is able to produce such heroes. The only thanks that I can offer my rescuer is a daily prayer, which I say together with my wife."

The rescued person whose life had been saved, whose life was now given back to him, regardless of the overpowering impression which Father Maximilian Kolbe's sacrifice made on him, felt no immediate impulse to speak of the heroic sacrifice of the priest from his Church and his people, or to give public thanks for his salvation, even after the collapse of the German Reich, the evacuation of Auschwitz, and the liberation of the prisoners. Only one and a half years later did he sign a statement which was obviously prepared because it had dawned on someone that the Church needed a new Saint with which to kill two birds with one stone. First, a closer attachment of the people to the Church, and secondly, the memorializing of eternal anti-German hatred, since the simultaneous beatification and later canonization would provide plentiful opportunity to harp on German crimes. The Kolbe case was intended to establish German inhumanity even if all the other lies and atrocity stories were proven false. In so doing, they didn't limit themselves to speaking of the priest's sacrificial death; they used the opportunity to make renewed accusations of German crimes. The intent is obvious, and destroys the effect, as Wilhelm Busch would say.

It must be stressed that Father Kolbe bears no guilt for this swindle. In Poland, the Church, God, Jesus, the Virgin Mary, and the clergy have all been nationalized and conscripted into the national struggle. And according to the motto that "Catholic means Polish", the Catholic Kolbe is said to have been a Pole, just as in the 19th century, the villages of Bamberg were made Polish right under the noses of the Prussian government. The total misunderstanding of this process in Germany, and the indifference of Germans abroad for all the problems of ethnic Germans in Poland, contribute to this process and are equivalent to aiding and abetting in it.

How could it otherwise have been possible to confiscate the churches from their Evangelical believers, not only after the German collapse, but even today? Evangelical churches are still occupied by the Poles. This became particularly widespread after Pope Wojtyla's first visit to their homeland! This was reported in no. 1/82 of the "Anzeiger of the Emergency Administration of the German East", as well as in some domestic newspapers and on German television. The reports

contained pleas from long-resident Evangelical citizens of Mazur, weeping over the theft of their churches. Even more shocking was the impudence of the Catholic clergy, who simply declared that the confiscation of Evangelical churches in Poland was thoroughly justified and no cause for anxiety, since there were many more Catholics than Protestants in Mazur!

The procedure was described by the Lutheran pastor Firlas at Sehesten in answer to questioning by reporters. Poles gathered in the locality, and then approached the Evangelical church in the form of a procession. Adults and old people, as well as children, approached the church carrying candles in their hands. The locks on the church doors had already been broken open. The churches were guarded day and night. Signs were posted on the church doorways stating that entrance was forbidden to Evangelicals. Pastor Firlas says: "We protest against this thievery and robbery. Relations between Evangelicals and Catholics have been damaged, because we cannot live in friendship if the Catholic priests steal our churches. The Catholic Church walks over corpses to achieve its goals. The Church is fanatical, and this has worsened since a Pole became Pope. There can be no question of ecumenicalism. A total of 12 churches have been occupied. The churches are guarded day and night."

A Catholic priest was also interrogated by reporters on the occupation of churches. Here is his answer: "The great number of Catholics here in Poland justifies the actions of members of the municipality, who acted without my knowledge. The Protestants here have 5 churches, and needed only 1. The others are empty and falling into neglect. We have so few churches here in the northern region — and only small churches — and the municipality is a big one. I believe that the Protestants are satisfied that their churches are now in better hands. We do not forbid them entrance."

When questioned by the reporter on the occupation of churches by violence, the answer was: "Occupation, yes... but a guard is necessary. It ensures that the Protestants cannot come and try to get in."

Nothing can exceed the impudence of this "Christian" cleric after this. He has the stolen churches guarded so that the victimized owners can no longer gain entrance, and at the same time he claims that entrance is not forbidden to them! He justifies occupation by violence on the grounds of the great number of Catholics, and even claims that Evangelicals are glad that the churches were stolen from them, since they are now in better hands! In view of such shamelessness, it is superfluous to ask how one can pray in such stolen churches.

The clergyman Firlas attempted to alarm his brothers in the

faith in the West. He turned to the ecumenical churches of Germany, to the World Association of Lutherans, and the Evangelical Churches of Germany for support. But they all refused to intervene, speaking of mere “Polish political conflicts”. This is the cowardly manner in which they abandon their brothers in the faith. Reverend Firlas sees the increasing homelessness of the Lutherans in Mazur, and doesn’t know what to do. The Poles say anyone who is a Catholic is a Pole, and that all the Protestants are Germans. But the Germans leave their countrymen in the lurch, saying it’s only a problem of Germans in a foreign country; thus are Germans abandoned by the faith, and not just in the East. Poland has always attempted to eradicate minorities. The Catholic Churches now sense that their power is increasing; against this background, an anti-ecumenical spirit is also on the rise, particularly, a rejection of minorities: chauvinism and nationalism are also growing. Intolerance of everything which is not Polish gives rise to hatred; despite this, their worldwide propaganda claims that they are a tolerant and highly moral people. They have, so to speak, laid claim to a monopoly on morals, in an arrogance which is second to none.

The violent occupation of churches shows the effects of bad spiritual examples, even decades later. Speaking in Breslau Cathedral, the Primate of Poland, Cardinal Wszysynski, declared: “When we look at these Houses of God, we know that we have not taken German soil. It is not the German soul which speaks from these stones. These buildings have waited and waited, and have finally returned to Polish hands.”

But history shows that it is not the Polish soul which speaks from one single stone of Breslau Cathedral, because “Catholic” doesn’t mean “Polish”. But the example given above constitutes a free licence for every kind of thievery, even that of Lutheran churches, since the Polish majority need them. It never even occurs to them to build churches of their own. They have no sense left of justice left; these “pious Christians” have simply set aside the Seventh Commandment.

This Polish attitude also reveals another aspect to these developments which should not be overlooked, since it is of enormous importance to us. The Poles advocate marriage with large families. Seven to nine children are desired by them. Lech Walesa even has eight children. He is a model to the masses. If this continues — and that is a certainty, since it is the Germans who feed these blessings in the form of Polish children — the Poles can look forward to a population of 60 to 70 million people by the year 2000. Here in Germany, by contrast, the opposite will have occurred: we will have shrunk to 30 million at the most. In my first publication, I showed, based on a map published

in Poland, that German regions as far north as Bremen and as far south as Munich have already been declared “originally Slavic regions” by the Poles. There are already a great many people writing “letters to the editor — in Hamburg, Luebeck, Lueneberg — in an attempt to support this contention. Since the Catholic priest at Sehesten justified the violent occupation of the Evangelical churches through the greater numbers of Catholic believers while Evangelical churches stood empty, we must be prepared to be treated in exactly the same manner in Germany. Of course, it will then be said that we are “satisfied to see our country in better hands”!

This is the policy which has received the blessing of the Polish Pope with the aid of German Catholics, who send countless millions and millions of packages full of valuable goods as love offerings to Polish babies — postage paid! — who will expel us as soon as they are able to do so, just as they expelled 15 million Germans in 1945. The German worship of everything Polish blinds us to Polish realities. German Catholicism cannot be equated with Polish Catholicism, because German Catholicism lacks any national component, while Polish Catholicism has given birth to a nationalism, even chauvinism, which recognizes no borders. A people which, as history shows, has never been able to govern itself, is following a policy which, in its megalomania and lust for power, must lead to an explosion of violence between nations. German Catholicism is jointly guilty in this, since it only sees only the foreground of Polish economic misery and not the background of the Polish lust for power. Constant German assistance encourages the Poles to rely upon help from abroad, while continuing to refuse to work. Germany is occupied territory too, but the German people work hard. We have no freedom of action either, nor are we sovereign in our politics, but nobody goes on strike because of it. Our trade unions have not, so far, demanded 3 years maternal leave for the birth of each child, as established by Solidarnosc in the Danzig agreement. In Germany, we seem to be too poor to have children of our own, but the bankrupt Poles, by contrast, can afford 7 to 9 children per family, and 3 years maternal leave for the mother! What’s the point of talking about working women? 1 child every 3 years, and there won’t be a single day left for any paid work! And the stupid Germans pay for it all!

And what thanks will we get? When this “Master Race” runs out of space in its border territories — which are already stolen land — they will move westwards, over the border. At this point, it will be too late for the stupid Germans.

The whole point of Polish policy is to reverse the Reformation

in the Lutheran areas, as the Primate of Poland, Cardinal Wyszyński, already expressly indicated speaking of the regions stolen so far. The German people must recognize this. But the Polish people must also realize that every people has a right to the type of faith which is compatible with its own ethnic heritage; that medieval-style religious warfare will not necessarily end with the victory of the Polish Church. They have already stolen part of the religious heritage of the Lutheran Masuren, and deprived the rest of their lives of meaning, as the victims complained on television. This has not helped the reputation of the Poles, since the theft could not remain concealed. The Germans have always been prepared for reconciliation and peace, but this presupposes that the opposite side must call a halt to its attacks and its lies, put an end to its insults, recognize its artificially generated hatred for what it is, and renounce it; that it pay a tribute to truth, both past and present; that it recognize the extent of its own guilt, and call its own criminals exactly what they are, and bring them to trial, which is what every state with any culture would do. If Poland wishes to be a European state with any culture, then it must behave like a state with some culture, instead of allowing criminals to be protected by priests. As Bishop Dr. Wetter, upon leaving office in Speyer, said to his congregation in his final address: “We must succeed in reducing hostilities in the hearts of men, but on both sides. I expressly say: ‘on both sides’; since only then will there be any prospect of peace.”

Every day, the Germans prove — through huge floods of assistance packages — that they bear no hostility in their hearts. They are waiting for the Poles to renounce their unjustified hatred and evil libels. This, of course, includes their lie letters about the death of Father Kolbe. Otherwise, the prospects for peace will be nil. Greatness is not revealed by hate and libel, as Polish authors believe. As long as Germans are referred to as “mad dogs” in Polish literature, we must reject reconciliation, despite our over-abundant assistance. It is shameless that one side should hold its hands constantly open to receive love gifts worth millions, while at the same time, the givers are hated so much that their very language is no longer tolerated. The German language is strictly illegal in Poland, and anyone who speaks German must reckon with anything from insults to police arrest. The CDU Bundestag Representative Helmut Sauer spoke of this before the Bundestag. Sauer, a Silesian, had taken part in his godfather’s funeral in Poland. When the clergyman, a German, spoke a few words of consolation in German to the mourners in a German municipality in Poland, he was immediately arrested. His relatives only succeeded in obtaining his release by saying that he could just as easily have said a

few words in English or French. “Why aren’t these things called by their right name?” Representative Sauer asked the Bundestag. And I ask the same question. Why is this concealed from the German people? Why do German government representatives have to conceal the excesses of the Poles? The Poles cannot impose themselves through a lack of national dignity: in reality, this can only lead to a contempt for them. And they show their contempt for us openly, but the Germans are too stupid to notice.

And if they notice, they say nothing. That is why Dr. Fritz Wittmann, a member of the Bundestag, expressly stated, in the Danube Schwabian newspaper “Der Donauschwab” on 2 January 1983, no. 2, that the Polish authorities, especially the State Security Service, ensure that ethnic Germans receive no consideration when assistance shipments arrive from private individuals or charitable organizations.

Bundestag Representative Dr. Wittmann therefore requested all assistance organizations to take special care that this discrimination be ended, its existence be recognized, and made the object of public discussion.

The myth of the Germans in the Polish popular tradition and literature is strongly in need of correction. But it is up to us to demand this correction, and to do so with determination.

Finally, our politicians should understand that they were elected by the German people, and not by the Poles, to look after German interests. Even our churches should understand that religious freedom can only be ensured when German priests — both Evangelical and Catholic — defend their own people and protect them from defamation. It is not the responsibility of Christian clergymen to worry about misery in foreign countries which is the foreigners’ own fault, while neglecting the misery of one’s own people. “Brotherly love” means love for one’s neighbour, one’s brother, one’s friends, without asking which religion they belong to, instead of worrying about members of one’s own religion in a foreign country which hates us with all its soul.

My remarks are intended to serve the truth. Because truth, and only truth, is the prelude to reconciliation. Only a recognition of historical truth can lead to peace between the peoples of Europe. As long as lies and defamation prevail, reconciliation will not be achieved.

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<http://www.wintersonnenwende.com/scriptorium/english/archivesindex.html>

***POLAND AND FALSIFICATIONS
OF POLISH HISTORY***

Else Löser

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Translated by Carlos W. Porter

* * *

PRESENTATION

(expanded in the form of a brochure)

Held in 1981:

at Aumühle/Hbg., August;
Mannheim, September;
the Steiermark, October.

Further events forthcoming.

* * *

*“Just have the courage to state the truth
openly and without embarrassment! It will
introduce doubt into the soul of the person
listening. Folly seeks flight when exposed to
the air of doubt. You have no idea what can
often be achieved by means of a single
word.”*

Johann Wolfgang von Goethe



waren Eltern und Großeltern von
NIKOLAUS KOPERNIKUS
dem Gestalter des heutigen Weltbildes.

DEUTSCH

war die Landsmannschaft, der er 1496
als Student in Bologna beitrug.

DEUTSCH

(neben dem wissenschaftlichen Latein)
war jedes Wort, das er der Welt hinterließ.

So bekennt sich das deutsche Volk
zu seinem großen Sohn,
500 Jahre nach seiner Geburt.

GERMAN were the parents and grandparents of
NICHOLAS COPERNICUS, the formulator of the modern concept of
the cosmos.

GERMAN was the territorial association which he joined in 1496 as a
student in Bologna.

GERMAN (in addition to scientific Latin) was every word he ever
bequeathed to the world.

THUS the German people salutes its great son,
500 years after his birth.

With regards to the theme of my remarks:

“Poland and Falsifications of Polish History”

I would like to begin with a few remarks about myself personally, for the purpose of explaining why I am so familiar with circumstances in Poland.

I was born and grew up in former Congress Poland, which was, at that time, annexed to Czarist Russia. Both my own experiences, and those of my forefathers, date back to the period prior to the First World War. I learned a great deal from reports from my parents and grandparents, and much from my own experience. My family only settled in Bromberg, West Prussia after the First World War. Many thousands of German families unwilling to live in a Polish state following the restoration of Poland did the same at that time, attempting to reach the German Reich by moving to territory granted to Germany by plebiscite. After the first territories subjected to plebiscites achieved overwhelming majorities of up to 97 and 98%, the Poles prevented all further plebiscites. Upper Silesia, despite a clear German majority, was terrorized by Polish rebellions, during which time German residents were repeatedly attacked for so long that Upper Silesia was partitioned by the League of Nations as the result of French pressure and French extortion. West Prussia was therefore lost without a plebiscite. We were therefore forced to become Polish citizens. I experienced life in Poland and suffered enough there to be well aware of the Polish national character from my own experience. In Germany, people know very little, or absolutely nothing, of the nature and objectives of the Poles; all sorts of lies and slanders are naively accepted as revealed truths. I would therefore like to educate people in this regard, since eventual understanding can only come about as a result of an exact knowledge of the history and development of the Poles. Truth on both sides is a precondition to any reconciliation. As long as one side continues to lie without restraint, and the other is compelled to keep silent, for whatever reasons, there will be no reconciliation and no reparation of injustice. Lies destroy all approach to reconciliation. Only the truth on both sides can exert a healing influence.

I therefore wish to make the Poles comprehensible to you in their cruel reality, in all their doings. In so doing, I must also discuss the historical facts.

An evil proverb referred to the eternal enmity between Poles and Germans and Poles has existed among the Polish people for decades. The proverb states: “Póki ś wiat ś wiatem, Polak Niemcowi nie bedzie bratem”. In translation, this means: “As long as the world

exists, a Pole will never be a brother to the Germans” — a truly malicious saying, which has no equivalent in German-speaking regions. This proverb is an expression of the great vehemence of Polish hatred.

What are the origins of this merciless hatred? Is there any historical justification for it? No, not at all.

Such abysmal hatred is foreign to the German soul. On the German side, people have always been prepared to build bridges and help in any way. This is a fact which anyone can repeatedly verify, even today, when the same people who expelled us from our homes and farms, who plundered us and even murdered many of us, seek — and obtain — our assistance. The inefficient Polish economy is supported by German assistance in sums running into the billions, while the German population donates thousands of tons of food. Before me is a copy of a document from the “Komisja Charytatywna Episkopatu Polski” from Kattowitz, dated 10 April 1981, in which the auxiliary bishop, Czeslaw Domin, Chairman of the Charitable Committee of the Conference of Polish Bishops, confirms that 700 tons of food had already been received, intended for the people of his homeland. He also confirms that he is aware that he is dependent on assistance from neighboring countries. The assistance received from these neighboring countries, is nevertheless alleged to be but “a drop in the ocean”. What this really means is: “Send more”. And we Germans do send more.

Months have passed since the letter of 10 April 1981, and we Germans have collected money to help Poland all this time. People fall head over heels all over themselves out of pure pity: ecclesiastical institutions collect, schools collect, private persons collect, associations collect, proclamations to contribute are posted in hospitals and banks, a fixed contribution of 25 DM per assistance package is even demanded from church pulpits. Anything less isn’t enough! And the Germans contribute overwhelmingly. Thousands of tons of assistance are sent to Poland in road-trains. Another final proof that the Germans do not hate the Poles, nor have they ever in their long history. But what thanks do we get for all this from Poland? Only renewed hatred, since nothing in the world generates more hatred than when people are repeatedly compelled, as a result of their own incompetence, to accept gifts and assistance, which is, after all, perceived as mere alms, in order to survive.

But Poland is not a charity case. Poland didn’t come into need as a result, for example, of earthquakes, floods, hurricanes or even overpopulation of the territory. No natural catastrophe is responsible for the present situation in Poland, but rather, the proverbial Polish economy, the incompetence of the leadership classes and their

corruption in every respect. Poland is not poor, but is on fruitful soil, since with East Prussia, East Pomerania, East Brandenburg, Silesia and Danzig, it came into possession of almost 103,000 square kilometers consisting of territories which had, for the most part, once been the granaries of Germany. The territories of West Prussia and Posen alone should be producing surpluses — just as they once did. With the takeover of German territories by Polish administration, including the coal and iron ore reserves of Upper Silesia and our flourishing industries and harbors, Poland possessed all the preconditions for a sound economy. But a people which merely distills the thousands of tons of potatoes and wheat in vodka and then simply drinks it, is naturally unprepared, and unable, to work for its living.

Regardless of these considerations, it must be observed that Poland is not suffering from starvation, as is often implied. There are supply difficulties due to poor organization, but there is no starvation. Other forces are at work here, but a new type of plundering of the German economy. And the docile Germans fall for it. They give and give, demanding nothing in return — for example, not even exit visas for the hundreds of thousands of ethnic Germans compelled to remain in Poland, in violation of their human rights. These ethnic Germans, compelled to remain and work in virtual slavery, while young Poles leave their country in droves expecting a warm welcome in Germany and Austria. These young economic refugees, who come to us with their exit visas in order, are not the slightest bit modest in demanding our assistance; on the contrary, they make arrogant demands — doesn't that tell us something? Any municipality compelled to accept them can tell you what a headache they are.

The nature of the Poles is revealed by an incident, reported upon by the *Deutsche Wochenzeitung* of 4 September 1981. While the Poles accept our assistance with both hands, Polish hack writers dare to spit in our faces. Thus, the newspaper "*Polnische Perspektiven*" took advantage of the Prussian Exhibition to allow Marian Podkowinski to write:

"History has handed down its negative judgement about Prussia. The present attempt at resuscitation should almost be regarded as the desecration of a corpse. It would be more reasonable to allow a broad silence to reign over the Prussian corpse. In the interests of the Germans as well. Tilsit should, in particular, be of the same significance for the Germans as Poltava for the Swedes, in case anybody is ever interested in archeology."

And while payment of German assistance was running full-tilt and our media were informing us that this had already exceeded the

sum of 22 million DM, we read the following under the heading “Television Shows Anti-German War Films” in the daily newspaper “Die Rheinpfalz” of 18 December 1981:

“Almost the only thing broadcast for entertainment consists of war films showing the crimes of the Germans during WWII. TV series about brave young Poles fighting the German Order of the Teutonic Knights are even featured as weekly children’s programs. Almost the only thing you hear on the radio is march music.”

The decisive battle against the Teutonic Knights took place in 1410. That was 570 years ago, but the Poles are still inoculating their children with hatred of the Teutonic Knights, even today!

And we thank them for their hatred with foodstuffs worth many millions of marks!

That is the coin with which the Poles have paid for German assistance since the very birth of the Polish state. But when has a debtor ever loved his creditor, especially when there is no possibility of repayment of the debt? We Germans ought finally to take note of this, and act accordingly. The Russians and French have never done anything for the Poles, and — for this very reason — are not only not hated, but are respected.

We must finally fathom the origins of this hatred in order to understand all the later developments and false attitudes of the Poles for the Germans. We must finally speak of the falsifications of Polish history. When were these committed and to what purpose?

The Poles today are a vain and arrogant people, especially the upper classes. They have few gifts, they are not productive and creative, they have given the world nothing magnificent. Because they were unable to develop for long centuries, they developed negatively. Thus they made demands without being able to produce services, they are greedy for the property of others, they think only of themselves and convince themselves that they are the center of the world. There are no realities for them, they live in daydreams and haughtiness.

The Poles perceive their inferiority as a people but fail to recognize the reasons for it. They think they are entitled to make demands, and these demands are made of the Germans, instead of their real oppressors, who skillfully direct their demands and their hatred.

Since their conversion to Christianity, the people have been subject to a strict clergy, which prevents the development of the personality. They cannot free themselves from this straitjacket. They are kept down so much that they increasingly unload their repressed aggression in unparalleled hatred against the Germans, who are freer and richer. This hatred is once again manipulated by the clergy and

since the clergy represents the greatest power among the people, and since the people trusts its Christian church, it also follows its leadership. The Church triumphs in Poland. And the Catholic church was the arch enemy of the German Reich from the very beginning. The Poles were and are exploited as tools to bleed the Germans and the German economy white.

In proof of what I just said, I will reproduce a Catholic Polish battle song, which was sung at the Pan-Slavic Congress in Prague in 1848:

“Brothers, take up your scythes! Let us hurry to war!
Poland’s oppression is over, we shall tarry no more.
Gather hordes about yourselves. Our enemy, the German, shall fall!
Loot and rob and burn! Let the enemies die a painful death.
He that hangs the German dogs will gain God’s reward.
I, the provost, promise you shall attain Heaven for it.
Every sin will be forgiven, even well-planned murder,
If it promotes Polish freedom everywhere.
But curses on the evil one who dares speak well of Germany to us.
Poland shall and must survive. The Pope and God have promised it.
Russia and Prussia must fall. Hail the Polish banner!
So rejoice ye all: *Polzka zyje*, great and small!”

[Alternate translation:

“Brothers, pick up your sickles! Let’s hurry to battle!
Poland’s serfdom is at an end, we refuse to wait any longer.
Gather hordes all around you all. May our enemy, the German, fall!
Plunder, rob, scorch, burn. Let the enemy die horribly.
Anybody who hangs the German dogs will receive God’s reward.
I, the Provost, firmly promise you the Kingdom of Heaven for it.
I will forgive every sin, even premeditated murder
In support of a free Poland from place to place.
But curse the villain who defends the Germans among us.
Poland should and must exist. The Pope and God promise it to me.
Russian and Prussia must disappear. Hail the Polish banner.
Exult gladly in it: *Polzka zyje*, large and small!”]

Every reader must feel the blood run cold as such diabolical hatred. Poles nevertheless claim to be tolerant in religious matters, to safeguard human rights and even that they struggle to protect them . Human rights is understood by them to refer exclusively to the realization of their own demands.

This song has come down to us in the German language

[Translator's note: this is undoubtedly true, since it rhymes perfectly in German; for example, "Fluch dem Bösewicht, der vor uns für Deutschland spricht", i.e., "Curse the villain who defends the Germans among us"] This proves that the Poles, the so-called "original Slavs" with the "Slavic"-Polish past, were still using the German language predominantly in 1848, because their own language was not yet very strongly established at that time. They also wanted to reach all Catholics, since they always claim that Catholics and Poles are one and the same.

At this point, I would like to refer to an event which was just recently rescued from oblivion by German publications—the Polish revolts of 1830 against the Russian oppression. The revolts failed, the Poles fled in great hordes and were lovingly received and cared for—where do you think? Why, in Germany, of course. "Die Rheinpfalz", a newspaper in Ludwigshafen, on 8 August 1981, commemorated the "German and Polish tears in the wine of the Harz Mountains"; it reports how Germans and Poles fraternized and were one in the struggle for freedom, how they sang Polish songs and how the Germans exulted with the Poles and encouraged the continued life of Poland.

The report repeats the description of a reception of the Poles on 19 January 1832 in Neustadt an den Haardt. It is characteristic for the German mentality of general love of humanity and decisive proof that there is no anti-Polish hatred on the part of the Germans. The report states:

"Hardly was the news received, late on the 18th, that the Poles were arriving in Neustadt the next day and would spend the night with us, than there was great excitement. They consulted on the type of reception they were to be given and the manner in which these highly honored guests were to be welcomed.

"...The Germans were soon cheering the victorious Poles of 29 November, soon German and Polish tears were flowing into the wine of the Harz Mountains, at the quickly awakening memory of the fall of Warsaw. Then a Polish fighter and an enthusiastic German, enthusiastically hoping to avenge him, were soon embracing. There Poles and Germans cried together over the fate of the 80-year old father of the Pole, who had been sent to Siberia as a commutation of the sentence of the absolutists... he had been sentenced because his son was a patriot..."

To me, what is significant about this report is not only the sincere welcome given the Poles by the tipling Pfalzers, but rather, the fact that they communicated with each other exclusively in the German language, since the Pfalzer could only have sung along if the Polish

songs had all had German texts at that time. To me, this is further indication that the hateful Polish Catholic battle song of 1848 was written in German. The German friendship and sympathy with which the Poles were received were repaid by the Poles, only a few years later, with abysmal hatred. But that was nothing new. Efforts had already been made to wipe out everything German on earlier occasions as well. Thus, even in the 18th century, Catholic Bambergers who had immigrated after the Black Plague, following their bishop, were Polonized by force: they were refused religious services and catechism in German and were re-educated as Poles. By the time of the First World War, these Bambergers were so Polonized that they could no longer speak German — despite their German Bamberger costumes, which they still wore, and as a result of which they were still called “Bamberki”.

This was the Polish religious tolerance, to which the Poles so proudly refer whenever they can. The Catholic Polish battle song of 1848 is not the only example of clerical hatred. These existed, and continue to exist, in such great numbers that one cannot list them all. I only wish to quote a few. From the text “Poland’s Guilt for the Second World War” by Rudolf Trenkel from Thorn an den Weichsel.

“On 26 August 1920, the Polish priest in Adelnau said in an address: ‘All Germans in Poland must be hanged.’

“On 27 December 1921, the cathedral canon of Posen Pryndzinski, in a hateful sermon against everything German, said: ‘Our job isn’t finished yet. The interior must be secured, Vilna and Lemberg must still be secured, we must seize Danzig by force’”.

And Peter Aurich, in his book, “German-Polish September, 1939” wrote as follows:

“... after the Cracow newspaper ‘Czas’ had gone so far as to announce that ‘Poland’s artillery is aimed at Danzig to protect Poland’s honor’, not a single Sunday went by without ‘holy war against German neo-paganism’ being preached from the pulpits, and prayers were said for the victory of Polish arms.”

And on page 47 he says:

“Colonel of the General Staff Switalski, in the name of the Polish army in Graudenz, gave a speech at a reception for bishops Dominik and Dr. Okoniewski, concluding with the words: ‘Pray with us today ... so that our brothers may hold out, that their probationary period may be shortened, and so that a great deed — a second Grunwald, may liberate us from lack of freedom and ensure us a corresponding peace.’”

Grunwald is what the Poles call the Battle of Tannenberg,

which broke the power of the Teutonic Knights in 1410. In this regard, you need to know that there is no place called Grunwald. The battle took place in the vicinity of the village of Grünefelde near Tannenberg. The Poles not only link Grunwald with the defeat of the Teutonic Knights, but also, the future victory in the Grunewald of Berlin [Translator's note: Grunewald is a suburb of Berlin, by far the most expensive residential area of the city, even today]. As I said, these are not the only proofs of the guilt of the Polish clergy for the atrocities against the Germans. Only this systematic education in hatred, which had its origins in the Polish churches and Polish intellectualism, could lead to Bromberg "Bloody Sunday", which was, however, not the first incident of its kind.

There was also an earlier massacre at Bromberg, on 22 April 1654, when all the Evangelicals in the city were massacred. When Polish priests preach from the pulpit: "The Germans are your enemies — the enemies of Catholic Poland", when murder weapons are blessed and distributed in churches, one need not search far for the guilty parties.

The peak of hatred however was reached by the cathedral canon, Prelate Kos, who, during a victory celebration of the Polish National Democratic Party at the triumph of Versailles, presented a song of hatred, which he had taken from a drama written by a certain Lucjan Rydel, "Jeńcy" (The Prisoners) in 1902:

"Wherever the Germans sets his foot, the earth bleeds for 100 years. Wherever the Germans carry water and drink, the wells putrefy for 100 years.

"Wherever the Germans breathe, the Black Plague rages for 100 years. Wherever the Germans extend their hand, peace goes down in ruins. And if you were 100 years old, the Germans would be ready to deny it.

"He deceives the strong, robs and dominates the weak, and if there were a road straight to Heaven, he would not hesitate to dethrone God. And we would then have the experience of seeing the Germans stealing the sun from the sky."

This can only have been written by somebody whose nature bears hatred inside, whose entire life is eaten up by hate and envy. If he were not such a sick-minded hater himself, how could he generate such inhuman thoughts? A normal person doesn't think this way. But that a cathedral canon, a worthy prelate, should repeat this song of hatred against the Germans at a victory celebration 20 years after it was first poured out by this "poet" is monstrous and proves most effectively that the outbreak of hatred of the people was controlled by the Polish

church. The song of 1848 “Brothers, Pick Up Your Sickles, etc.”, is, after all, of “Christian” origin, and was sung well into Korfanty’s time, i.e., the 1920s.

Let us now investigate the testimonies of hatred of the Polish intellectual classes, which are a result of this ecclesiastical incitement since 1848. Local historian and scholar in Polish matters, Alexander Treiche, in his book, “History of German Culture of Rippin [Poland] and the Surrounding Regions”, wrote:

“In the years of revolution, 1904 to 1906, we were always hearing that all Germans ought to be slaughtered in a single night. To slaughter the Germans from the cradle upwards was the slogan of the Poles at that time. But even in the time when our parents and grandparents were still children, during the 19th century, they often heard this horrible slogan about the slaughter of all the Germans, with which the Poles had obviously been indoctrinated for generations.”

And then there are the publications from the year 1929 in the Polish newspaper “League for Great Power”, third edition:

“In war against the Germans, there will be no prisoners and no room for human feelings. We will astonish the world with the unusual, the bloody victims exceeding human proportions with which we will wash away the shame of the insults which we have had to endure from the Germans. In the Polish army, we must bear the spirit of an irreconcilable struggle rising to the point of cruelty.”

And on 3 October 1937, the same newspaper for Polish megalomania, according to the *Neueste Nachrichten* of Munich:

“The struggle between Poles and Germans is inevitable. We must prepare ourselves for it systematically. Our aim is a new Grunwald, but this time a Grunwald in the suburbs of Berlin, i.e., the defeat of Germany must be carried by Polish troops to the center of the territory, in order to strike Germany in the heart. Our ideal is a Poland in the West, with the Oder and Neiße as border.

“Prussia must be re-conquered for the Poles, and we mean Prussia on the Spree [a river in eastern Germany, running through the states of Saxony, Brandenburg and Berlin]. The world must tremble before the German-Polish war. In the ranks of our soldiers we must carry the spirit of merciless hatred.

“From this very day onwards, every issue of this paper will be dedicated to the coming Grunwald in Berlin.”

In March 1939, my brother, in a night club in Bromberg, heard Polish officers talking to each other about how they would “wade through German blood” in the event of a war with Germany. The lists with addresses of the Germans were already prepared. He had no idea

that he himself would fall victim to this murder lust.

And in January 1945, when the Russian advance was approaching Litzmannstadt (where I was staying at the time) the Polish slogan was:

“Reich Germans, pack your bags,
Ethnic Germans, prepare your coffins!”

And my family paid for these blood-thirsty words with their lives. Except that they were no longer alive to buy any coffins.

The Poles weren't just anxious to shed blood in 1939 and 1945, they began immediately after the creation of their new state. The bloodiest rebellions raged in West Prussia, in the region of Posen and Upper Silesia. The Korfanty bands terrorized German Upper Silesia since August 1919 until the division of the territory in violation of international law in 1922. In Posen, in 1921, it was possible to read the following on posters and in leaflets:

“With this broom we will sweep the last Germans from Poland!

Any that are still there in July 1921 is German trash and will be slaughtered to a man, and the biggest Hakatists [ethnic German Catholics] will be covered with petroleum and tar, set on fire and burned... .

Now they'll all going to get it... all doctors, pastors, lawyers, leaseholders, settlers, property owners of all kinds, whether German or Jewish.”

There are also enough admissions of endless Polish covetousness. I only wish to quote a few:

On 13 June 1926, the *Gazeta Gdanska* wrote:

“The safest tanks in Pomerelia [region of eastern Pomerania, along the Baltic coast, historically including the city of Danzig] are the millions of Polish settlers. All land still in possession of the Germans must be torn from German hands.”

On 19 June 1929, the “*Straznia baltycka*” announced:

“Danzig, too, is a Polish city and will be ours. Your duty is to conquer Danzig, that tiny piece of Polish land waiting impatiently for you.”

In 1937, the [Polish] General Staff officer [Hendry] Baginski, states as follows, among other things, in his book, which is constantly being republished:

“Until peace reigns in Europe, until the name of Prussia, which is after all already the name of a people which has long since disappeared from the map of Europe, has been wiped out, until the Germans have shifted their capital city Berlin further to the West.”

A Polish General Staff officer reveals quite clearly here the

Polish lust for war and the objective of that war: the incorporation of Prussia into Poland and the extinction of the name of Prussia! Later we will see the same Polish objective from the mouths of the highest dignitaries of the Polish Church.

In reply, we must ask: on the German side, did anybody ever express any desire or demand to shift Cracow or Warsaw further to the East?

The Pan-Slavic Youth Association on 4 May 1929 incited the people with the following publication:

“In 1410, the Germans were defeated at Tannenberg. But now we will smash them at Berlin. Danzig, East Prussia, Silesia, are minimum demands. Through this gigantic victory Poland will rule all of Europe.”

The Polish Professor, Limanowski, from Vilna, was right when he said of his countrymen:

“It lies in the nature of the Poles that they cannot remain in the realms of the real; their fantasy reaches further; whenever they get this hands on a piece of land, they want more. They want the whole world.”

In fact, they do want the whole world. In June 1929, they gave further proof of it:

“The hour of freedom will soon ring for the historically Polish territories. The ‘Pax Polonica’ will cause Europe to tremble. Fate has given Poland the historical task of forming the life of Central Europe.”

The manner in which Central Europe was to be shaped after the war was announced by the Polish Minister of Industry, Hilary Hinc, when he announced as follows regarding the theft of German land and wealth:

“...We have carried out territorial gains in the West in a previously unprecedented manner — the easiest and most favorable: we have acquired territories in which streets, railways and waterways were already available as well as cities, which only await settlement, industrial installations, which only await activation, and coal mines. There are also a few residues of the German population which will be liquidated in a short time, in the manner that suits us, as we are morally and legally entitled to do under international law.”

Next to megalomania, what is recklessly revealed here is the Polish lust for robbery and murder, which breaks out in this people over and over again. The most shocking thing is that this Minister of Industry, the same one who wants to liquidate the residues of the remaining German population at whim and who constantly brags that they are entitled to do so under morals and international law, bears a German name.

He is obviously a German, “re-educated” for centuries, as in many other cases as well. The Poles call that “a German having risen in the Polish culture”. An old proverb, a few centuries old, confirms this over and over, that men of our blood who leave their country [and] apply their strength and skill to another people, are lost to us. They not only become loyal citizens of their new country. Vanity and a need for validity drives them to become our bitterest enemies in two or three generations — sometimes even faster. For the most part, they do valuable cultural work, which the host peoples benefit by, but they themselves become renegades, culturally enriching other nations. Renegades always carry the poison sting of treason, and precisely for this reason, they become worse haters of their ancestry than if it were truly foreign to them. There are endless examples of this turncoat attitude in all countries of the world. The best known deniers of their German blood were after all, Catherine the Great of Russia, the princess from Darmstadt, and the American, General Eisenhower — Eisenhower.

Let us now turn to the history of the origins of Poland and the Polish people.

The Poles are a very young people without origins of their own, created, as it were, in a test tube. They received their land from the Germans, their language from Glagolitic monks [followers of the Greek monk St. Cyril, inventor of an alphabet for the Christian conversion of Slavic tribes], working on behalf of Rome. They have hardly anything of their own to show. They are Germans reeducated on behalf of the Roman Catholic Church for centuries, mixed with Eastern and Turkish-Mongolian tribes. They not only derived their folk costumes from the Turks, they learned their way of waging war from the Tatars. They testify to this themselves.

We should not ignore or underestimate this Polish reference to their own race, since here the Poles themselves give an indication of their origins of the Polish people.

We already know that the Glagolitic church language of the bishop of Cracow, Vinzenz Kadlubek (Wolf Gottlobonis) was used as the basis for his artificial “*Chronica polonorum*” and that the purpose was to eradicate the direct connection between the settlers with their old country. That was only the first step, which has remained completely unnoticed by outsiders. Only 200 years later did the opportunity arise for the second step, when the Lithuanian prince Jagiello, with the approval of his Christian bishops, recruited hordes of Mongols for a war against German Teutonic Knights. With this assistance, and the cruel Asiatic methods of fighting, German culture

was to be defeated and erased. The Teutonic Knights were beaten and never recovered from this bloodletting. Asiatic hordes, spiritual intrigue and German stupidity, flourishing to the point of treason, did the work.

From the present situation, we know that victors never withdraw immediately after the end of the struggle. They remain in the land to enjoy the fruits of their victory and especially the women, in order to rape them and destroy their racial integrity. The hordes of robbers at that time did the same as they did in 1945, when they fell upon us and our people, especially our women. This was just as calculated, as it is today in the Pan-European idea of Count Coudenhove-Calergi [a racial mongrel who became famous in the 1920s]: a mishmash people that can more easily be ruled.

When the Poles, in their official history books, openly admit that they learned their lust for war from the Tatars and took their costumes from the Turks, then they are admitting that they are also racially related to the Turkish Mongols. Because only somebody of related blood could adopt a cruel, bloodthirsty method of fighting as his own and even brag about it. Only when it reflects one's inner nature, can one say: plunder, rob, scorch, murder, let the enemies die horribly! There is not a single example of this type, down through the centuries to the present day, of German soldiers and priests talking this way, because it does not reflect their nature. On the other hand, we have many such Polish admissions. This shows the late consequences of this mixture of blood with Asians, which was introduced by the anti-German clergy with their policy of de-Germanization. This reveals the time of the origins of the Polish people. It reveals itself so clearly and in history that we must ask with astonishment why it even required these Polish admissions to be able to recognize these facts clearly. We are grateful to the Poles for opening our eyes in this manner.

The seed of the bishop Kadlubek nevertheless did not grow so quickly as intended, because, until well into the 15th century, the new artificial language was unable to prevail. Precisely the citizens of Cracow, the place of origin of the former inventor of the artificial language, resisted the longest against the adoption of Polish as a lingua franca. It has been historically proven by the later Polish historian Ptaśnik that Cracow remained almost completely German until well into the 15th century. There is a large proportion of German blood in the Polish people today, since all through the centuries the most hardworking forces from the Reich went to the East and were called there, as may be seen from the names of people as well as for cities and village. Always when German people were decisive in the leadership of the land, the land flourished. As soon as the Asian blood mixture

became dominant with the help of clerical intrigue, there was devastation and pogroms. More and more Germans became subject to these methods of compulsion, but only after the rise of Pan-Slavism, since about 1848, this Asiatic hatred broke out into the open. Since then, Poland is no longer a European country. It has erased itself from European culture through endless hatred and blind chauvinism.

But the German East never belonged to the Asians, it is clearly a German settlement area, even if Turks and Asians temporarily flocked there and left traces. They contributed nothing to construction or culture. All attempts of the Poles and their foolish or treasonable German helpers, to refer to the German areas occupied by the Poles at that time as “originally Slavic settlement territories”, must be decisively rejected, since they are obvious falsifications.

The Poles have represented the thousand-year celebration of the Christian conversion of the regions on the Weichsel, Warthe and Oder as the time of birth of their thousand-year old identity as a state, but that is a falsification. At the time of Christian conversion, there was neither Polish land nor a Polish people, nor any Polish princes. The Poles, of course, still believe that in the meantime, because it is brainwashed into them by their clergy, but just the same, it is not true. Unfortunately, the Germans believe it, too, because history has been so completely falsified. And I will attempt to prove this based on history.

Richard Suchenwirth, in his work, “The German East”, reports on the development of the German Eastern territories. These are excellent reports.

But the author makes false assumptions based on the notion that there were both a Polish land and people, without ever asking where they came from and what their origins were. He describes the whole process of settlement as having been carried out by Germans, with great displays of erudition, and repeatedly says that there is no proof that the wars fought at that time were between the two peoples, but were, on the contrary, purely religious struggles and wars of Christian conversion, but nevertheless assumes the existence of a Polish people without offering any proof of it. This is how stubbornly historical falsifications have become established among us. Suchenwirth’s book isn’t the only one on the subject. To learn how much has been falsified, erased, omitted and added, you have to read “The Falsification of German History” by Wilhelm Kammeier and the “Slavic Legend” by Lothar Greil. They really open your eyes.

First I’d like to describe what we were taught about early Polish history when we learned it in school. They begin with the Christian conversion. Today, the Poles give an entirely different date for it. But

let's begin with [one of] the early rulers of Poland, Mieszko I, who underwent Christian baptism and founded the Polish kingdom, which bordered on Prussian territory. As is well known, the pagan Prussians resisted Christian conversion for the longest time. We learned that the cruel orders of knighthood subjugated the Prussians with fire and sword. This is described very vividly by the Polish poet Henryk Sienkiewicz. At the same time, the Poles were naturally innocent victims.

This novel, "With Fire and Sword" plays the most important role in the lives of all Poles who base their knowledge of history of the people and the intellectuals on this chauvinistic novel. Furthermore, the orders of knighthood are equated with the Germans.

In truth, however, the orders were never subordinate to the German Reich or Emperor; it was an independent body in the service of the Pope. Members were exclusively Germans from the Reich, but their sole function was to protect the interests of the Catholic Church, as demanded by the Catholic faith generally at that time. Their wars were wars of Christian conversion and not wars between Germans and Poles, which didn't exist at the time.

The Poles are always talking about their victory at Grunwald in 1410 against the orders of knighthood, in which they are said to have been the conquering heroes. In fact, they only achieved their victory through the unparalleled and unscrupulous treachery in the ranks of the order itself.

[Translator's Note: This section was problematic, as it was difficult to understand the nature of the claims being made. Deletion of text quoted by Else Löser; substitution of text by Bolko Freiherr von Richthofen and Robert Reinhold Oheim:

"Their [the Teutonic Knights'] heroic struggle against superior numbers was weakened by treachery and treason at the decisive moment. The "Union of the Lizards", mentioned above, fighting as a closed, armed company, within the Order of the Knights, by the Polish baron Mikolaj z Rynowa, a knight of the nobility of Chelm, disguised under the name of "Nickel von Renys", violated their oaths, together with the companies of the knights from the local Prussian landed nobility, by betraying the Knights at the decisive moment, lowering their banners as a sign of surrender, and deserting to the Poles en masse. On the other hand, many Poles remained with the Knights and fought faithfully, such as, for example, Konrad von Oels, who ended up as a Polish prisoner."



—From p. 132, *POLENS TRAUM VOM GROSSREICH*, by Bolko Freiherr von Richthofen and Robert Reinhold Oheim, reproduced as volume 1 of the 3-volume set, *DIE POLNISCHE LEGENDE*, Arndt-Verlag, 2001, D-24035 Kiel, Postfach 3603.]

[*Translator's Note:* According to Wikipedia: “A pivotal role in triggering the Teutonic retreat is attributed to the leader of the banner of Culm, Nikolaus von Renys (Mikołaj of Ryńsk), born in Prussia (identified by Longinus as Swabia, a name used by Poles for Germany). The founder and leader of the Lizard Union, a group of Order Knights sympathetic to Poland, refused to fight the Polish, lowering the banner he was carrying was taken as a signal of surrender by the Teutonic troops. Accused of treason, ultimately von Renys was beheaded by his order, along with all of his male descendants.”]

A shocking example of treason, envy and desire for revenge, which is unfortunately not unique in German history, leading, then as now, to such devastating disaster for Germany. At that time, as today, there was no victorious hero as the victor, only bigmouthed arrogance.

But the highest Polish “Christian” dignitaries always talk about this “Grunwald”, which is however called Grünefelde, which gives them more glory but which they turn into the opposite with lies, in order to portray themselves as innocent martyrs.

The so-called offer of reconciliation of the German bishops of 18 November 1965 contains the following accusations against Germany:

“...His theses were directed against the German Orders of knighthood, the so-called ‘Crusaders’, which at that time, in the Slavic North and in the Prussian and Baltic countries converted the original local inhabitants with fire and sword for European Christianity and for its symbol, the cross, and for the church, in whose name they appeared, over the course of centuries became a fearful and extremely compromising burden. Even today, after many generations, the designation ‘Krzyszak’ (Crusader) is an insult and bogie man for every Pole and is unfortunately all too often identified with German culture. From the settlement areas later came those Prussians who brought everything German into ill fame in the Polish lands. They are in represented in the historical development represented by the following names: the same Albrecht of Prussia; Friedrich, the so-called ‘Great’; Bismarck and finally Hitler, as the end point of Friedrich II have always been viewed by the entire Polish people as the chief originators of the division of Poland and without doubt not without reason.”

In their hatred of the Germans, the pious gentlemen even forget that they are accusing their own Roman Church and Popery by stating that the conversion of the original inhabitants in the Prussian and Baltic lands with fire and sword was a compromising burden for European Christianity and its symbol, the Cross. This type of conversion at the time was quite common and occurred with the knowledge and approval of the See of St. Peter, in this case at the special wish of the Duke of Masovia, of whom the claim is still made, by Poles, that he was a Polish Prince. He called upon the knights because he had too little “fire and sword” to subjugate the Prussians. This illustrates the manner in which hatred makes people so blind that they can no longer think logically. But these remarks of the Polish bishops also reveal something else, namely, that hatred against the German orders of knighthood was unleashed by the Poles and is carefully cultivated by them. History is deliberately twisted into its opposite, because people want to ensure endless hatred. Because this so-called “Message of Reconciliation” was not only directed at the German recipients, it was also intended for their own people as proof of the kind of monstrous and shameless language which may be safely indulged in, against the Germans of the same

rank, by their brothers in the faith. This shows quite clearly who is responsible for the education in hatred. There are endless examples in this, as well as other, additional, letters from Polish bishops to German bishops, revealing the lack of truthfulness in relation to past and present. At the same time, the Christian priesthood in particular had reason enough to extend the mantle of forgetfulness about the atrocities committed during the Christian conversion of Europe — and not only Europe. For example, was Lower Saxony peacefully converted to Christianity? Didn't a German Emperor exterminate the entire ruling class of the territory in the name of the new faith — naturally with the approval of the top shepherds of the Holy See of St. Peter? And what about the Crusades of the Christian armies from all the nations of Christendom? Were they just friendly visits paid to neighboring countries? What did the most fervent bearers of Christian culture, the Spaniards, do when they arrived in Mexico, although they had no common border with the country? How many millions of innocent people fell victim to the bloody persecutions in the witchcraft mania of the Middle Ages? If the descendents of all these murder victims attempted to preserve their hatred and thirst for revenge the way the Poles have, with the help of their clergy, for 150 years, humanity would have perished from the earth long ago.

These examples show clearly that behind the stubborn clinging to historical lies stand special objectives which can be glimpsed over and over again, like a red thread.

At this point I would like to add some remarks on the effects of such historical falsifications down to the present day. In May 1981, the ZDF broadcast a three-part series under the title "Scars", which was billed as an attempt at German-Polish reconciliation. The content was one single distortion of the actual circumstances. Extensive detail was given on the final discussion between the German participants Philipp von Bismarck and Countess Dönhoff on the one hand and the Polish professor Wladyslaw Markiewicz and the journalist from the Warsaw popular newspaper *Polityka*, Henryk Zdanowski, on the other side. The Polish gentlemen did their best to conceal the truth entirely. Delicate questions were not even answered. But the first sentence of Prof. Markiewicz's, who is well-known in Germany as a member of the notorious school book commission, was revealing. Here it is:

"The historical consciousness of the Polish people is not formed by historians and scholars, but by their great poets and writers, Adam Mickiewicz and Henryk Sienkiewicz."

And it was easy to see that he was proud of this. He was so proud of his poets and his own cleverness that he forget how he

himself, as an historian, is damaging his own reputation and that of his people. This is just another example of what Prof. Limanowski once said about his countrymen, that they cannot remain in the real of the real. Historical reality is not reality at all for them, but rather, the Polish daydreams of their own greatness and infallibility and German brutality and the cruel oppression of the poor, helpless Poles, who are supposed to be so proud.

This also shows how nonsensical it is, to sit down and negotiate with such people on a school book commission. What is this supposed to accomplish? Certainly not historical truth. Neither the professors nor the Polish cardinals have any knowledge of these things, and, accordingly, neither do the Polish people. The only purpose of the Polish school book commission is to establish the Polish version of events for all time, just like the historical falsifications that were spread about in the past. And this is a question of billions of marks, which are to be extorted by means of German admissions of guilt.

But back to Mieszko I. Who was he? Was he a Pole? No, although the Polish cardinals claim he was, in their so-called Message of Reconciliation, falsifying history from the very first page:

“It has been irrefutably proven that, in the year 966, the Polish prince duke Mieszko I, as a result of the influence of his wife, the Czech princess Dombrowka, received the Holy Sacrament of baptism with his royal household, as the first prince.”

Historically, the truth is quite different, and the pious gentlemen are lying. The name Mieszko is derived from the surname Mesico, of the Norman prince Dago, from the very highly respected family of the Daglingers, from the Kingdom of Norway. Dago-Mesico was the ambassador of Scandinavian princes, who had come as scouts and traders in the land on the Weichsel and Warthe. His wife was a Germanic princess from Bohemia and not a “Czech princess Dombrowka”. There wasn’t any Czech king at that time. The history of the Czechs has been falsified just as much as that of the Poles. In the year 966, there was a Dukedom of Bohemia, which was just as much a tribal dukedom of the German core land, like Swabia, Lorraine or Bavaria. The “alleged Czech princess Dombrowka” was the daughter of Prince Boleslaf I, who came from the Germanic tribe of the Varangians, Pramysil, and bore the name Domberta.

Prince Boleslaf of Bohemia — who was not a Czech — was a liege man of the German Emperor and remained true to him. His daughter, Domberta, was married, in a first marriage, to the Margrave Gerold von Meißen. (Franz Wolff: “Ostgermanien” [Eastern Germany]).

Dago's son, Bolsleib the Clever, married the daughter of a Viking prince. The Poles turned him into the "first Polish king", Boleslaw Chrobry. Neither the Norman prince Dago-Mesico nor his son, Bolsleib the Clever, was a Pole. Dago-Mesico founded his new empire in the thickly settled Germanic territory on the Weichsel and Warthe, documentary records of which exist as the Mesico-Reich. He ruled from 960 to 992. Despite indisputable research findings, the past of West Prussia, the Warthe district and Silesia have been falsely called "Poland" in later centuries, right down to the present day, whenever they were talking about the old Mesico-Reich. Polish repetition has managed to achieve this. But at that time there were no Poles, the name "Pole" was simply unknown to contemporary chroniclers. Only the ecclesiastical propaganda of the 13th century led deliberately to the falsification of history, and thus, only in the chronicles written in the [Polish] language very much later, retroactively, the Norman prince Dago-Mesico was turned into the Pole, Mieszko I. The name Mieszko is derived from the name Mieczyslaw. With this in mind, they invented a tribe called the "Piasts", to whom this Mieszko was attributed. But this tribe of the Piasts never existed. This is the way it is with all of Polish history. The names were changed, retroactively, in order to give the newly invented people and land their old past, in order to make demands and be able to demand rights. Why was this?

After the incorporation into the territory on the Weichsel and Warthe, Dago-Mesico attempted to expand his kingdom through conquest. But he suffered defeats at the hands of the Vandals in Pomerania, and the Heruler, at Usedom, near Stettin. This caused him to submit voluntarily to the German Emperor Otto I the Great. This again called the Roman curie on the plan which saw in this a strengthening of the German empire of power. The Pope's office, which had plans for world conquest at that time, sent his spiritual representative to the court of the Norman princes. They were lucky enough to be able to persuade Dago to undergo baptism in 996 and joined the mission sent out by Rome in 967. He began his crusades against the Vandals of Pomerania; Vandal is equivalent to Wends. A people of the Wends has never existed. Only in later centuries did one use the word Wend, in order to make "Slavs" out of them.

When the Polish bishops indicate in their text "We Offer Forgiveness — We Ask For Forgiveness" of the Polish hierarchy with the first archbishoprics in Gniezno and three assistant bishoprics of Crakow, Wroclaw, Kolobrzeg — however Cracow, Breslau and Kolberg might be called — we must object that they are telling untruths and are falsifying history. There was a Polish hierarchy, but all bishops,

all members of the orders, and all monks were Germans from the Reich territories. Where is any Polish hierarchy supposed to have come from? The bishopric of Gnesen was entrusted to the German bishops Jordan and Unger and were dedicated to the holy Adalbert of Prague. So who founded the Polish hierarchy?

Towards the end of the reign of the Daglingers in 990, Dago gave his empire to the Pope and withdrew as a fief against the payment of tributes. From this point onwards begins the evil development which was to lead to the formation of the anti-German basis of Poland. On the German side, people weren't suspicious of the Pope. Germans are rarely suspicious, because they can't imagine how evil our adversaries can be.

We can skip the intrigues and struggles between the sons and nephews of the Norman princes of Dago-Mesico and the Roman Church, no matter how they may be in themselves. The Roman church reinforced itself through the Christian conversion of the remaining areas of the Mesico Empire. This did not of course take place as a result of the voluntary submission of the Germanic tribes, but through violence and war. For the inhabitants, there was only one choice: baptism or death. There were struggles between pagans and Christians, but never between Germans and Poles.

The pagans were called "sclavi" at that time, i.e., because they were considered the "slaves" of a pagan god. After they underwent baptism, they were Christians. The word "sclavi" lost its meaning and was forgotten. Only in later centuries during the translation of Latin texts did people stumble across this word and forgetting its original meaning they removed the "c" from the word "sclavi", because the deprecatory word "sclavi", which reminded them of ordinary slaves, was perceived as an insult by the persons concerned.

At this point, I would like to insert what D. Skobnol says on this topic:

"Only at the end of the 18th century did German outsiders invent the more refined concept of Slaven. By omitting the refined "c" — or "k" — they retroactively falsified sclavi (from monkish Latin), as well as Sklabenoi (from late Greek). As 'sklavi' = servants, Gotzdiener, and worshippers of Satan was a word used by theologians, scholars and chroniclers of the West Roman, and, later German Reich, from the 9th to the 11th century to refer to all remaining masses of not-yet Christianized Germans serving 'pagan', nature or polytheistic cults, on the other side of the Christian West Reich; i.e., (more or less) about east of the Elba and north of the Danube, and, of course, deep in later 'Poland' referred to as the Easter territory, and as far as the Baltic. The

word ‘Sklabenoi’ = i.e., Götzendiener, devil worshippers, was understood to mean, during the same period — from Byzantium, Constantinople, i.e., to the Eastern Empire (Greek Empire), all the many ‘pagan’ Germanic and related Indo-Germanic peoples dependent on not-yet Christianized [people] of Turkish origin in huge areas east of the borders of the Christian German Eastern Reich; i.e., (more or less) the central and eastern regions of the Balkans and, in particular, the land mass from the Black Sea to the Urals and Baltic (later, the Ukraine, Russia, Lithuania). Paid historians of the 19th century did not hesitate to falsify documents from the ground up, by erasing the tell-tale ‘c’ from the documents made available to them with special tools and artificially changing the sequence of the letters.”

How magnificently they did their work is described by Wilhelm Kammeier in “The Falsifications of German History”. Something similar happened with the name “Poland”. Until well until the 13th century the concept of “Poland” was unknown. The word “polani” is derived from the late Latin Po-lani, Residents of a Feild (farmers) and is derived, first, from “po” = near, and, secondly, from the Germanic “lan” = fief, field, land. Therefore the correct term should be “Poland” — as in English — and not Polen [the German name]. There is no convincing evidence for the purely Germanic derivation of what is supposed to have been called Polen, Latinized Polonia, and in Slavic, Polska.

The same applies to Pomerania or Pommerellen, which is derived from late Latin “pomerani”, i.e., Po-mer-ani = those who live by the sea = Meer-Anrainer [= neighbors to the sea]. During the Middle Ages, this referred to all the late Germanic tribes, mostly of Vandal origins, residing along the entire south coast region of the Baltic, roughly from Greifswald to the peninsula of Hela.

After these inserted scholarly concurrent remarks of all present researchers in this field, I would like to continue with my prior remarks.

This map (p. 105) was the object of mass distribution both inside and outside Poland during the 1930s as a propaganda postcard, with the support of the Polish governmental authorities. This was Poland’s thanks for the fact that Germany, through its victory over Russian in 1917, enabled the creation of a Polish state for the first time in 100 years.

A KAŻDY Z WAS W DUSZY SWEJ MA ZIARNO PRZYSZŁYCH PRAW I MIARĘ PRZYSZŁYCH GRANIC. /ADAM MICKIEWICZ/



Map "proving" that Germany is "Polish" almost all the way to Berlin, and that Czechoslovakia and parts of Russia are "Polish" too. Only 20% of the population of Eastern Poland was actually Polish. Berlin was supposed to be an "ancient Polish colony".

The map (p. 105) shows the insane chauvinism with which the Poles demand their “historically Polish western border”, even today. According to the map, entire regions of what are today Slovakia and the Czech Republic, not to mention German territories all the way to Dresden and Berlin-Baltic, in addition to all of Silesia, Pomerania, West and East Prussia, are Polish! Not only that, but the Polish eagle (vulture?) is “protectively” spreading his wings far into ethnically German and Russian territory.

Polish chauvinists, emigrants and Bolsheviks all share this megalomania. The map shows, as a motto, the slogan of the Polish poet Adam Mickiewicz: “And every one of you, in your soul, bears a seed of future rights and a measurement of future borders!”



(Foto mit Unterschrift aus DWZ Nr. 40 – 5. Oktober 1979)

They thought they could conquer the German Reich all by themselves.

This Polish propaganda photo shows Marshall Edward Rydz-Śmigły in a victorious pose. He thought he could conquer German all by himself and then march on to Berlin. Assistance from the Soviet Union was strictly refused. The aircraft squadron in the sky is a photomontage, inserted into the background. The planes actually show a training formation of the German Air Force taken at the 1937 Nuremberg Rally...

Another piece of fake photographic “documentation” intended to convince the Poles themselves that they were all-powerful.

The wars of Christian conversion decimated the Germanic population. But the monks wanted support points, i.e., they needed to build cloisters, but there was no work force. Prior to the Christian conversion there were flourishing landscapes, but afterwards, they fell into ruin: ruined fortifications, settlements and courts overgrown with grass, hay and trees. Churches and nobility sucked the blood of the lower folk. Artisanship no longer existed, nor did merchants. The mass of the “local population” sank in numbers from year to year, while the rest were reduced to slaves, or serfs.

In order to be able to build cloisters, the Cistercians had to procure a suitable supply of people, and they came exclusively from the territories of the German Reich. The monks assured the new settlers of privileges of all kinds and gave them German laws. This brought the desired success. German villages soon surrounded the cloisters. Christian immigrants reinforced Christian power. The Reich, on the other hand, allowed its citizens to be drawn out and did nothing to ensure possible rights for them. They made no attempt to incorporate the settled and cultivated areas, which were now settled exclusively by Germans from the Reich, into the Reich, in contrast to Rome, which arrogated the now Christian areas to itself.

The work of the settlers bore rich fruit. For the most part, they brought money with them, they gave the land order and right, custom and education. In the desolated land, after the construction of the cloisters, the swamps were drained, forests cleared. Wasteland and moors were made cultivable. Dams were built, moats dug, canals and bridges built. Instead of the old huts of mud, houses were built with baked brick and mortar. The German farmers brought their mouldboard plows and introduced crop rotation. The wealth of the land grew steadily. There arose gradually the granaries of Germany, which nevertheless became desolate and overgrown when the Germans were bullied and expelled, and when the gentry, who had become Polish, gradually took power after Polish wars and rebellions.

That these areas had once achieved a high level of culture in every respect, is the best proof that they were German, and that they could not have been Polish, since they would never have achieved such a flourishing level of prosperity after the repeatedly provided proofs of Polish incompetence.

With the assistance of the Cistercians, artisans also settled the Mesico-Reich. First in the field were cloisters, then also outside the cloisters as well. Thus arose the villages and cities, the guilds. There

followed the patricians and great merchants from the Reich, trade flourished in the land on the Weichsel and Warthe. Until well into the 15th century, Germans represented the largest part of the nobility and prince bishops, the settlements were subject to them, they founded not only cloisters, but trade centers as well. German was the lingua franca and the writing was German and the names were German, the laws were German. The Cistercians also possessed the privilege of only accepting citizens of Cologne into their orders. Only in exceptional cases could members of sponsor families gain entry to the orders.

The Poles have never, for example, contributed to the construction of this territory on the Weichsel and Warthe, since, first of all, there were no Poles yet, and secondly, when there were Poles, they were never capable of doing so. The Poles are not a creative people, but a people oppressed and held down by the clergy which cannot develop or even maintain land which has been given to them or which they have conquered. We are experiencing this problem at the present time, and not only agriculture in the former German eastern territories, but in industry, mining and trade as well, which were totally run into the ground in only 35 years, that which took centuries to build up. The reason for this lies not in Soviet oppression, but in the incompetence of the Polish leadership classes.

The areas on the Weichsel and Warthe were legal possessions of the German orders of knighthood. In the struggles for the Christian conversion of the Prussians, who resisted bitterly, Duke Conrad of Masovia obtained the assistance of the orders. After initial hesitation, the order was prepared but only upon promises of return payment. This return payment consisted of expropriation by the Duke of all of the territory of Chelm and all future territories still to be conquered for all time. This expropriation was sealed by Pope Gregory IX in the Golden Bull signed at Rimini in 1234.

The Poles however completely distort all this land expropriation. Otherwise they would have to admit that — if they had even existed at that time — they broke this treaty, when they expropriated this land by violence. Without this expropriation treaty, they describe the German orders as violent invaders, against whom they defended themselves as they had a right to do. Already this false description of history, even in German history books, shows the evil effects of historical falsifications. That struggles between pagans and Christians could be represented as struggles between two peoples and legally executed land gains could be passed over in silence, has made formerly racially related people into deadly enemies over the centuries. Was this intentional? Unfortunately we must answer yes. Why was

this?

In all marks of the struggling princes people spoke German in the various German patois and dialects, since all princes and kings and their wives were of German origin, all bishops of the Beneficiation Churches of Gnesen were German too. The Pre-Monstratensian and Cistercian monks were all recruited out of the Reich, and to a man, the upper classes were all German and all settlers were German. But the Pope in Rome was not and he saw his power limited by the Germans. He feared the encroachment of German influence, both worldly and spiritual.

Thus he looked for ways to prevent this. In so doing, the bishops from Engelsburg offered the necessary assistance, while they, for their part, could count on the following of the monks and lower clergy. They found the way and they found the tool.

At this point I would like to quote a paragraph from the “Slavic Legend” by Lothar Greil, describing the birth of the Polish people and country. It was really a test tube baby type of situation:

“The most important objective was to erase the connection between the settlers and the former country. But because there was absolutely no cohesiveness in the provinces of the Mesico Empire, with its fragmented leadership, which was only held together by force, they set out to lay the basis for a unifying national and patriotic idea. Anybody who lived in the border areas of the territory of sovereignty of the senior council gentlemen of Cracow, a claim which is still made today, was to be taught that there was no national, political or ecclesiastical commonality with the other Germans living in German culture. With the approval of the Curia, Vinzenz Kadlubek — since 1208 Bishop of Cracow — in 1218 in the enclosure of a cell in the Cistercian cloister of Klein-Morimund (Andreöw) and wrote there his ‘Chronica Polonorum’ in the Latin language. This man, who, as a German, was really called Wolf Gottlobonis (i.e., Wolf, Son of Gottlob), invented the concept of ‘Poland’ as well as the saga of the ‘Lechs’, the so-called ‘original Poles’, and their ‘Piaſt’ family of princes. This imaginative work is chock-full of inventions and statements in contradiction to the facts, but this does not prevent it from being of enormous importance as propaganda. Of course, later, nobody dared to call a Christian bishop a swindler and a liar. And because a ‘Man of God’ always tells the truth, not even educated intelligent men thought of attacking the credibility of this ‘testimony’. In this manner, one of the most astonishing historical lies became a historical taboo. Although long since relegated to the status of a fable by all serious researchers as a result of the absurdity of its content, Kadlubek’s text

still forms the basis, not only for all Polish, and even German, historical writing in this regard. Everybody repeats the fairy tales and blabs about the ‘Pole’ who didn’t exist at that time, any more than any concept of a Polish state, the ‘Piasts’, when people talk about Dago or his descendents, and, of course, about the ‘Slavs’, who are supposed to have resided there, instead of the actual Germans who were there on the spot, in what is called Poland today. That exclusively German dialects were spoken in all provinces of the Mesico Empire, even in Vinzenz Kadlubek’s lifetime, which could even be understood by anybody from western Germany, is ignored and therefore largely unknown.

It nevertheless took a long time for the new language to be accepted and recognized by the people and nobility. Until well into the 15th century, it was unable to take root. It is an undeniable historical fact, that, for example, the city of Cracow was completely German until well into the 15th century, as was Warsaw.

These are the biggest cities in Poland and nevertheless they were predominantly German, despite all Polish claims to the contrary. And until the end of the 18th century, neither the profane nor the ecclesiastical historiography mentions the popular contrasts of the area between the Rhine and the Weichsel during the Middle Ages.

Although there is no historical proof at all, the Poles represent their history as if they could look back on a thousand years of existence of a Polish state. And the otherwise serious Germans help them in so doing, sometimes intentionally, sometimes unintentionally. The first falsifier, as we have heard, was the German, Wolf Gottlobonis, active as bishop in Cracow. But these falsifications alone wouldn’t have had the devastating consequences, if other Germans had not attempted to resurrect the otherwise forgotten Wends as Slavs in the 18th century. Basic to the next swindle was the German theologian August Schlözer (1738–1809), who, in the service of the Russians as historical and philological expert in St. Petersburg, to please the Czar, is said to have invented the word “Slav” while investigating and systematizing the Glagolitic church language. Schlözer’s invention influenced the theologist Johann Gottfried Herder, who made a name for himself by digging up old folksongs of various peoples, but especially those of the “Slavs”. He found the Wends and the Sorbs and a culture of the “Slavs”. The Poles know that they owe him, since they show their gratitude to him — the only example of Polish gratitude in history — by maintaining his monument in Mohrunen/East Prussia, the city of his birth.

The Poles naturally need to fill out their alleged thousand-year history with great events and great men. Since no such great events or

great men ever existed, they simply allocate to themselves all the great Germans they can find, and describe them as Poles. I will only mention a few, the most outstanding, those that the whole world knows were German; the Poles nevertheless dare to list them as Polish. The Poles prefer to make themselves ridiculous than admit the truth. As long as they can brag, they figure sometimes they will be believed.

Nicholas Copernicus! Because this great man was born in Thorn on the Weichsel and Thorn is called Toruń in Polish, then he must necessarily have been a Pole. He was a great man of Polish science. And because there is no proof of this, they replace the proof very simply with the following sort of statement:

Greece and Rome are no more, they only exist through Homer and Virgil, so let Poland exist through Copernicus. Copernicus is the honor of the nation, the glory of the Poles!

I took this documented megalomania of the Poles and arrogance from the brochure by Rudolf Trenkel, my countryman from Thorn, called "Poland's Guilt for the Second World War". Does anyone believe it, in Germany or elsewhere? Can a scholar who remained ignorant of the Polish language until the end of his life, who is not known ever to have written or spoken a single word of Polish, be a Pole?

The German astronomer, Johannes Hevelius, too, because he was born in Danzig, is incorporated and included in a pictorial table depicting various Poles.

Same thing with the sculptor, Veit Stoß, from Nuremberg. The Poles call him Wit Stwosż, because at the time when he created the great sculptures for the royal castle at Cracow, he naturally lived at Cracow. Even the highest representatives of the Church, the late Primate of Poland, Stefan Wyszyński and the present Pope, Karol Wojtyła, were not ashamed to call him Wit Stwosż, alleging that Stoß had "received his strength and inspiration from the Polish environment, the Polish culture and landscape". And this, although they had just said, a few lines above, that they left the Germans their names and customs, that nothing was taken away from them.

Poland received everything from the Germans and this is the reason for their limitless hatred. They have an inferiority complex and don't realize it. That's why they take over everything that seems desirable to them, but they don't want to admit that they have so much to thank the Germans for, that without German help they would be nothing. Even their epoch-making dictionary of the Polish language didn't come from them, but from the German professor and resident of Thorn, Samuel Gottlieb Linde, a philologist who was a praeses and

head of the Warsaw Lyceum (1771–1847) and who only learned Polish as an adult.

But there were also Poles who knew full well what they owed Germany. The former Polish head of state Josef Pilsudski once told his countrymen in anger that the new Poland wasn't the result of the work of the Poles, but of the blood of German soldiers fallen in battle. So they hated him, too. Trenkel quotes Pilsudski's words from 1922 in "Poland's Guilt for the Second World War 1920–1939":

"My pride is completely silent when I think that not we, not the Poles and not our efforts led to this gigantic upset. People are able to greet me with cannon salvos today in Cracow, Vilna or Posen, playing the national anthem and with Polish soldiers standing at attention."

Later he even told them once:

"What have you done with this state? You've made it an object of ridicule."

We must remember that the Kingdom of Poland was restored by Germany in 1916, in the midst of the First World War with all magnificence and glory.

In order to understand the connections, the historical developments must be recalled from forgetfulness.

Poland (Congress Poland) was part of Czarist Russia, divided into ten Russian "gouvernements". As early as 1915, the German and Austrian troops were fighting Russia and had reached the borders of Congress Poland. The German Reich's chancellor, von Bethmann-Hollweg, in his speech in the Reichstag on 19 August 1915, offered the Poles a happy future, when he remarked:

"...Our troops, and those of Austria-Hungary, have reached the borders of Congress Poland to the East, and both are responsible for administering the country.

"...I hope that the present occupation of the Polish borders to the East will be the beginning of a development which will eliminate the old conflicts between Germans and Poles and lead the country from the Russian yoke into a happy future, in which the nature of its national life will be cared for and able to develop..."

And the solemn proclamation in the old royal palace at Warsaw was read out by the German Governor General, the infantry general von Beseler on 5 November 1916.

Even the telegram of thanks to Kaiser Wilhelm II and Kaiser Franz Josef I dated 5 November 1916 has been preserved. I quote:

"On this day, when the Polish people declares, that it is free and will receive an independent state with its own king and government, the breast of every freedom-loving Pole is filled with a feeling of gratitude

towards those who freed the country with their blood and led it to the renewal of its independent life...

“We are therefore sending our thanks and our assurance that the Polish people will be able to maintain the faith with its allies...”

(Quoted from “Enduring Hypocrisy” by Kurt Relle.)

Polish gratitude evaporated so quickly that in 1922 Pilsudski was compelled to remind the Poles that it wasn't the Poles that brought about this tremendous development. Gratitude and faith to those who purchased Poland's freedom from Russian serfdom with their blood are things the Poles do not understand.

The bloody terror in Upper Silesia under the Korfanty bands raged from 1919 to 1923. At that time, as today, the Poles kept silent about German generosity, without which they would never have obtained a free state, but would instead have remained under the Russian yoke. But the following is how Polish historians describe the events in 1915-16 today.

“The outbreak of the First World War awakened the hopes of the Poles... in 1915, German and Austrian-Hungarian troops occupied the areas annexed by Russia. The war, which was dragging on, and the resulting lack of reserves, were the reasons why the Central Powers, in November 1916, issued an act of the planned creation of a Polish Kingdom, dependent on them. They convened the bodies of the future state, initially, the Provisional State Council, then the Council of Regents. But the plan to gain recruits in this manner for the planned army didn't pan out. Moreover, the imperialistic plans of the new masters over these Polish territories became increasingly clear. The partial taking into consideration of the Polish postulates (the language question, creation of a Polish school system) did not prevent them from systematically plundering the country, stealing its food and raw materials, and destroying its industry. The brutal methods and the kidnapping of hundreds of thousands for forced work led to more and more resistance ...

“On 7 November 1917, the capitalistic government in Russia was overthrown by revolutionary workers and farmers. A new stage in human history began ...A party came to power which had formulated the solution of the right to independence and without reservation of Poland's right to independence...”

“A few days after the formation of the government, partly through armed struggle, the Germans were driven out of Warsaw and from the other parts of the Kingdom. In the capital city, the central leadership of the independent state arose. At its head stood, as provisional head of state, Josef Pilsudski, who was freed from a

German prison. The liberated areas were surrounded by a German army of more than a million men, who still formed a strong military power in Eastern Europe. For this reason, the liberation of the western regions of Poland was achieved through heavy fighting.

“In the final phase of the war, seven well-trained and well-armed Polish divisions were fighting against the Germans on the Western front under the command-in-chief of General Josef Haller.”

This description is a lie from beginning to end. Neither the Central Powers nor Lenin did anything for the resurrection of the Polish state. Neither the Central Powers nor the other new masters (!) of the Polish areas plundered or robbed, or destroyed industries or kidnapped hundreds of thousands of Poles for forced work. And Josef Pilsudski was never in a German prison, and therefore could not have been freed from one. Pilsudski spent time in Russian prisons and in Siberia. He never lived in the German eastern provinces, but rather, in then Congress Poland, which was under Russian rule. He fought in the underground against the Czarist oppression of Poland and was therefore repeatedly interned by the Russians. At the beginning of the war, he fought on the German side for an independent Poland. But the Polish gratitude, and announcement of faith of 1916 was quickly forgotten, since as early as 1917 the Reichs government was compelled to take Pilsudski into custody as a prisoner of war. He was treated as an officer with full honors in the fortress of Magdeburg, which was customary on the German side. Did the Poles get him out of there and free him? Oh, the magnificent Poles!

In the confusion of the collapse in 1918 the Germans brought him back to Poland. But without Polish acts of heroism, there would be no Polish history. You can also call them Polish lies.

Nor did the Germans have any reason to destroy Polish industry, since they wanted an independent Poland. For the same reasons, the Germans didn't need to be driven out of the country after heavy fighting. But the Polish heroes would, at least subsequently, like to have been victorious over a German army of over a million men. In their daydreams, and in their hatred of everything German, they invent the most contemptible slanders, in which there is not the slightest shred of truth. Hundreds of thousands of German soldiers shed their blood for the freedom of Poland, but these ungrateful people lie so cheekily that they claim to owe their independence to Lenin!

This pack of lies also mentions “well-armed Polish divisions”, alleged to have fought against the Germans at the final phases of the war, under the command-in-chief of General Josef Haller. In reply I would like to cite the periodical “Waffenjournal”, to show who this

general really was. The periodical reports that in 1918, after the restoration of Poland, the Polish officer corps consisted 90% of the former officers of the Austrian and German army. The Polish cavalry also consisted almost exclusively of former Austrian-Galician cavalry regiments of the Austrian Imperial Army. Initially, there were still German commands, until a Polish command language was formed. Thus, here as well, the Poles have nothing of their own to show for themselves, but rather, took over their state and even their officers from the Germans. And how old can a people really be, if, in 1920, it possessed no firmly established language and had to take over foreign officers in their own service? And these officers from the Austrian Imperial army also included the later Polish general, General Josef Haller, offspring of an aristocratic Austrian family (Edler von Haller). As I well remember, he later became an adversary of Pilsudskis.

At this point I would like to mention other Generals of German ancestry, for example, General Anders, who formed an elite troop of large numbers of locally resident Poles in Alsace in 1939 and fought against Germany on the French side. The French used this Polish legion in the most dangerous positions, so that after the war, the only Poles left in Alsace were widows and orphans. And there was a specially famous German name in the Polish army who has been forgotten among us — the former Austrian Imperial Ulanenrittmeister [Austrian Captain of Lancers] Julian Rommel, after 1920 and 1939, commander of the military district of Posen. Julian Rommel belonged to the South-German branch of the Rommel family, who went to Poland with August the Strong. The Polish Rommel is supposed to have been rather similar to the German Field Marshal Rommel. There was also a Polish Admiral von Unruh, whose family was of German origin, and many others. With this listing of Polish patriots, we mustn't forget the Foreign Minister Josef Beck, who was also of German descent, as indicated by his name.

The periodical "Waffenarsenal" also reports, that at the outbreak of the war in 1939, in Poland there was a stock of approximately 300,000 M12 pistols, as was discovered after the occupation of Warsaw as a result of an examination of [Polish] records by the German army. These 300,000 army pistols consisted 50% of Austrian M12 army pistols manufactured in the Austrian Steyr Works, which pistols came into the possession of the Poles after 1918. It will easily be seen that the Germans were even so kind-hearted as to arm their future enemies. Germans were always ready to fight for the rights, or alleged rights, of other peoples. The Poles thank us with abysmal hatred; they incorporate the men they need and hate and persecute their

brothers. Will the Germans ever realize this? Or is this blind altruism simply in our blood? If so, we are doomed to perish in the long term, since foreign people are sucking our blood and marrow out.

The Poles ignore everything favorable to Germany, because they have so little of their own that they can be proud of. So they invent the most unbelievable fairy tales and slanders. In 1977, a 700-page book was published by the Interpress Verlag in Warsaw, entitled POLAND. For connoisseurs in the matter, it is a gold mine of Polish lies. The book also exists in the form of a governmentally approved translation in Germany, in which the names, however, are all given in Polish. This is supposed to suggest that these names existed even thousands of years ago.

In this book, all the work of construction, all the services of the Germans are attributed to the Poles, since they happened, after all, under Polish kings. And still they brag about a very high level of culture. They lie so openly, as in the case of Linde or Veit Stoss, they just camouflage it a little, by saying “the three-field system was introduced under King Kazimierz Wielki and the first stone houses were built”. Kazimierz Wielki is said to have taken over a wooden Poland and left a Poland of stone. This is why he’s called Kazimierz Wielki, i.e., Casimir the Great. And this isn’t even a lie, that was really the case. But they forget that the “Poland of Stone”, which didn’t even yet exist at that time, was built up by the hard-working German settlers, who also introduced the three-field system and brought the first iron plows with them. The Germans are only mentioned in passing, so to speak, and even so, as if they had contributed very little to the urbanization of the country.

Precisely that which affects Poland, will be blamed on the Germans. This can only happen because they refuse to recognize or admit their own inferiority complex.

That’s why this 700-page tome is not as harmless as one may perhaps assume. Because only people with a very good knowledge of Polish history can recognize all these lies and distortions. The lay person of good will, especially the gullible Germans, who cannot imagine the extent to which their enemies lie, for example, in this book, will not perceive the fabrications. Even the translation is intended for foreigners, without any real knowledge of Poland. The original, in Polish, however, conveys the same fabrications and lies to the Poles, especially, the young, who have no way of judging the facts. And this is the worst thing about it, since here, the basis is laid for new untruths, new historical falsifications, which are peddled to future generations as irrefutable truths. The younger generation “learns” from this book not a

single good deed of the Germans, regardless of which century we're talking about, they only learn, what a magnificent, heroic, noble, human, scholarly, and highly educated people the Poles have been since the beginning of their existence as a nation and have also remained. The greatest artists, the greatest architects, the greatest scientists in all fields, are claimed as their own. For example, the first heart transplant operation on a human being is said to have been performed in Warsaw, the greatest architects are said to have created "Polish" Gothic architecture, the famous schools of archaeology produced the most magnificent and world-famous archaeologists, and they carried out the most interesting and most valuable excavations in the world. In the present age, the Poles have never brought forth great achievements, they have invariably failed and wrecked their country, but in the past, they were always way ahead of everybody else. There are no limits to this kind of fantasy.

And in this 700-page tome there is so much room, so much paper to print, that even the most obvious daydreams are vividly depicted as historical fact. They don't stop to think that they are making themselves look ridiculous. I only wish to quote a few examples. Right at the beginning of the following story we learn:

"Even before the creation of the Polish state, traces of human habitation were found on Polish soil. 50,000 years ago, a central-Polish glacier already existed. After it withdrew, the first settlements of the Neanderthals appeared in the caves near Zawiercie and Ojców (the salt mines in the Beskids). During the withdrawal of the Ice Age, settlements of the earlier Paleolithic hunter culture extended into the northern Malopolska. On the sand hills of Mazowsze are traces of hunter camps which existed 14,000 years ago. The inhabitants of the settlements of the earlier Stone Age founded the culture of the embellishment of clay vessels, which was called strip ceramics. They resided above all in the loess soils of Southern Poland, Slask, Malopolska and the region of Lublin. Gradually, the settlements drove forward those of the cattle raisers, thus, for example, to Kujawy and the region around Pyrzyce in Pomorze Zachodnie. In Malopolska, flintstone ditches arose. The biggest of the ditches was the Untertagebau in Krzemioni Opatowskie. The flintstone tools from these ditches and out of the quarries of Dolny Slask and at the foot of the Sleza mountains spread over the mid-Polish lowlands, etc.

I think that's enough nonsense for now.

Yes, they can't remain in the realm of the real, their fantasy demands more, says the Polish Professor Limanowski. If they have one piece of land in their hands, they want the whole world. And now they

are even trying to get it.

But what's strange is that no matter how crazy and arrogant they are, there are always enough influential people ready to repeat these fairy tales. Articles appear in German newspapers, reporting on Polish band ceramics. The invention of the Glagolitic Church language as the new Polish lingua franca took almost 300 years, until it actually became a linguistic reality to some extent. I am afraid that it won't take as long for the knowledge of the Polish band ceramics and the Polish Neanderthals to become a generally accepted myth.

Now let's look at a second example:

The sudden attack of the Bohemian Duke Bretislav I in 1038 or 1039, on Wielkopolska, led to the plundering of the most important cities of the Polish state (Gniezno, Poznań and others). Śląsk was predominantly occupied by Bohemians. Through the loss of Pomorze, the then Polish state was cut off from the Baltic. The reconstruction of the weakened state began in Malopolska. The rulers' seat was shifted from the cities of the Polanen to Cracow. Cracow was more closely related to the active political life of Western and Eastern Europe.

Now, it is a historical fact that Cracow was occupied by Germans before the invasion of the Mongol hordes in 1241 and was only a small castle and market town, which was destroyed and burnt down by the Mongols. The Germans rebuilt Cracow and received the privilege from the rules of the country in 1257 of only accepting Germans as citizens. In 1259, it was again conquered by the Mongols. The Polish historian Ptaśnik states that Cracow was still "almost completely German" into well into the 15th century.

The Poles however spread the fairy tale that the seat of the rulers was shifted to Cracow from the cities of the "Polanen" as early as 1039 after a Bohemian attack. In 1039, there was neither a Wielkopolska nor a Malopolska nor the city of Cracow, since these only began to develop from insignificant market towns into the largest cities in the region after the invasion of the Mongol hordes in 1241, with the added privilege of only accepting Germans as citizens. The Polish fairy tale and the historical reality are still 200 years apart.

And what are we to think of the

"...famous Polish excavations, which became some of the most important centers of archeology in the world, led by the 'most important scholars' of the 20th century, from Josef Kostrewski's 'famous' school of archeology. His excavations proved the original and uninterrupted presence of Slavic tribes in the hinterlands of the Oder und Weichsel as well as in Pomorre. He conducted significant studies of the ancient culture of the Slavs — among other things, the famous

defensive settlement at Biskupin, proof of the culture of Lausitz from the earliest Iron Age — and throughout his entire lifetime combated the chauvinistic conception of a few German archeologists (when Poland was liberated from the Hitler fascists, his name therefore stood on the list of persons especially wanted by the Gestapo.)

Josef Kostrzewski undertook and produced an extensive synthesis of the results of archeology, philology and ethnography and proved that the culture of Lausitz (from the Iron Age) belonged to the ancient Slavs. ... Simultaneous, and subsequent, investigations by Kostrzewski's students as well as by other archeologists... confirmed the historical rights of the Poles to the regions on the Oder, Lausitzer Neiße and Baltic, and simultaneously proved that the statements of a few German historians of the allegedly decisive role of German colonization in the economic development of medieval Poland was false.

History is one of the sciences of which the Poles are very fond. 19th century Poland produced a whole series of excellent historical scholars. Polish interest in history was always particularly keen. In the times of the defeat of the Polish state the Poles gladly created courage and hope out of history, in which they made themselves familiar with the greatness and culture of the Polish republic of the nobles. And in history, the Poles sought lessons for the future.”

I am compelled to quote at such length in order to be able to answer with historical facts. The Poles deny the decisive role of German services in the construction of the country, because naturally the land can only belong to those who made it cultivable and fruitful for over 900 years, who cleared the forests, built fields, bridges and roads, dug canals, built cities and villages and the most magnificent cathedrals and universities. If they admit that they themselves failed to participate in this cultivation of the land and life, then they have no right to its possession. This is why they so conscientiously restore the old structures, because at least then they can base the appearance of a right of possession on them. And in order to make it all a bit more impressive, they attempt to prove the existence of an ancient Slavic culture. They invent so many hordes of “magnificent scholars and archeologists” that one must really ask how many of them ever really existed. No other people can produce such long lists of names of great scientists in every field, not even the people of poets and thinkers, otherwise known as the Germans. They really need to prove to the Germans that the ancient Slavs not only date back to the Iron and Bronze Ages, but that they inhabited central Polish glaciers as far back as 50,000 years. On the greatness and culture of the Polish Republic of

the Nobles, to which they refer so proudly in order to create courage and hope for the future. Just a few years ago, there was a Polish TV broadcast in which the Polish speakers reported on the corruption and venality of the nobles and the serfdom and oppression of the people and made bitter accusations. There is an interesting acknowledgement of the former candidate for the Polish Crown Throne, Stanislaw Leszczynski, from the year 1733, confirming these accusations:

“I cannot recall with a shudder the law that fined a nobleman no more than 50 Franks for killing a peasant. In our nation, for this price, people purchase freedom from the restraints of the law. Poland is the only country in which the population is losing all human rights to speak.”

And the French Colonel Dumouriez, who was able to study the conditions very closely during a mission in 1770:

“The Poles fought for their constitution, for their freedom; they should have started out by destroying them. The Polish constitution is a pure aristocracy, in which the nobles can rule but never the people. It is impossible to apply this name to 7 or 8 million serfs, attached to the soil, without any rights or dignity, who are sold, traded, inherited as slaves, and who have to put up with all these changes in ownership like domestic animals. The social bodies of the Poles are monsters. Its government has only heads and stomachs, but no arms and legs, and its laws are like those of a sugar colony, which for the same reasons cannot lay claim to any independence.”

Both quotes from the “Slavic Legend”.

History is not erased so easily, as the editors of the new fairy tale book on Poland’s past might have thought. There are still in the archives many proofs to the contrary. Even Professor Markiewicz’s only recently announced position on the film “Scars” clearly contradicts the inventions of the literati of the great interest of the entire people in the history of Poland. If this were so, he would have not have been able to say:

“The historical consciousness of the Polish people is not formed by historians and historical scholars, but rather by their great poets and writers Adam Mickiewicz and Henryk Sienkiewicz.”

Anybody who lies too much, no longer knows what lies have already been told by other peoples. The 19th century didn’t produce a whole series of excellent Polish historical scholars but a whole series of chauvinistic hacks, that spat on everything German and laid the basis for the later endless hatred. This hatred didn’t exist in Polish literature until around 1820; even during the time of the Christian conversion by the Crusaders they didn’t lie so bloodthirstily and disgustingly.

Thus the novel “With Fire and Sword” has no claim to be historical, but rather, as in this new fairy tale book, note should be taken according to the intention of Henryk Sienkiewicz “to fortify Polish hearts”. But the effects are such that it is perceived as truth by all strata of the population, including the highest clergy, as he proves in his so-called “Offer of Reconciliation”. These historical writers are now elevated to the level of historical scholars, “further strengthening Polish hearts”. History is that simple.

The following is another example from the fairy tale book in the field of “Theater Culture”. On page 476, the “Traditions of Polish Art” are explained and it says literally:

“Upon the first appearance of the Dynasty of the Piasts, there sojourned there, in the form of two young angels, as guests, who, according to the Slavic custom, were greeted with mead and milk. The good-natured devil Bomta, who haunted the crossroads, was educated according to the manner of the Schlachta aristocracy, the ‘cosmopolitan’; Satan, by contrast, who leads men to evil, wore the German costume.”

Can Polish culture be better revealed than through this admitted hatred? What a flood of lies is released into the world merely to avoid admitting that really they have the Germans to thank for everything. There is not a single piece of truth in this whole lie rag. Thus, for example, even the above mentioned Professor Linde, who only learned Polish as an adult and mastered it so well that he gave the Poles their first dictionary and grammar book, is described in this book as a Pole born in Sweden.

The same thing happens with the magnificent structures dating back to the 12th century. Nor are the Germans even mentioned as the people who designed and built them. The Poles make themselves look so ridiculous, that they take flight in an imaginary “Polish Gothic Art”. Or at the most, they mention the Cistercian monks as the builders of the subsidiary branch of the Morimond Cloister (Burgund) — “an expression of the immediate relations with France.” The “Polish Gothic Art” built the most beautiful buildings in every city, the Poles endlessly repeat. If one were to destroy everything in the country that was built by Germans or Italians, if one left only those structures built by Poles, there would be nothing left in the cities except rental high-rises, boring brick houses shaped like children’s building blocks, from the turn of the century and a few modern residential areas, which have nothing special with which to delight the eye. But this Polish “history book” has to prove the contrary and therefore they have to lie.

I stumbled upon another especially wicked distortion and

slander in the above mentioned “history book”, which I cannot leave unmentioned. Every resident of Poland was aware of the all-pervasive anti-Semitism which permeated all strata of Polish society. The Jews were hated and persecuted just as much as the Germans, perhaps more than the Germans. Over and over again, boycotts were proclaimed against Jewish shops, and signs reading “Nie kupuj u zyda” (Don’t Buy From Jews) could be seen in most Polish shop windows. There were times when the Jews were as unsafe on the streets as the Germans. When I was in Warsaw in 1943-44 after a fairly long time away, I heard many Poles say they were grateful to Hitler for freeing the country from the Jews, but that Poland wasn’t as “free from the Jews” as they would have hoped, so the Poles soon organized their own pogroms. There are many Jewish writers and politicians who reported on this, so many newspapers reported on these pogroms. There is no doubt about this.

Now listen to the way Polish historical writers exploit these facts. I quote from page 104:

“In the German’s view, the Jews were dying too slowly in the ghettos, so they went over to their final liquidation, whether through murder on the spot, or by means of special camps. Of more than 3 million Jews, only a few tens of thousands survived. They owed their lives to the Polish population. Although helping Jews was punishable by the death penalty, the Poles smuggled food into the ghettos and hid those who successfully escaped from the ghettos. There was a special organization which combined many Polish organizations and brought help to the Jewish population — the Assistance Council for Jews.”

This is so perfidious, that it takes one’s breath away. The Poles, who would never have given the Jews as much as a glass of water, claim to have created an organization to help them! What a generous and selfless people, that risks its lives to help Jews! This is the way the Poles write history now-a-days, and this is the way they wrote it hundreds of years ago.

The same lie techniques are employed with regards to Blomberg Bloody Sunday, just not as obviously. Briefly, they say:

“Immediately after termination of combat, they (the Germans) murdered tens of thousands of Poles in Bydgoszcz.”

I would now like to speak about why these enormous historical falsifications are dished up on such a huge scale. First, the Poles naturally want to reduce their inferiority complex, which is why they describe themselves as such a noble people, so completely without defect or fault. But they are pursuing much more distant objectives, than merely that of enhancing their own value in their own eyes. That

which becomes known here and there ought really to shake the Germans out of their slumbers.

For several years now, the various newspapers in Northern Germany have been carrying reports by German academics, who are supposed to have stumbled upon records in the old church books and personal records, referring to “original ancient Slavic” rights and settlements in the areas of Kiel and Braunschweig and Kassel all the way down to Nuremberg and east of Munich. You also need to know that ethnic Polish officers and non-commissioned officers have, for years, been drilled into thinking that Lübeck, Lauenburg and Ratzeburg are “original ancient Slavic territory”, with a resulting historical claim on the part of the “Slavic family of peoples” to all of Schleswig-Holstein.

In the 1930s, both in Poland and abroad, Poland published a propaganda postcard with the support of the governmental authorities. This postcard was distributed as representing “historical truth”. Poland’s borders are drawn in with the white eagle of prey, while all of Slovakia, Czechia, the German territories all the way to Dresden-Berlin-Baltic, all of Silesia, Pomerania, West Prussia and East Prussia are included. The map was distributed with these added comments. Poland was already striving for these borders even before it obtained the British guarantee declaration. Poland was convinced that it could obtain this expansion of their territory by war, which is why they prayed in the churches for the great War of the Peoples:

O wielką wojnę ludów prosimy Cię, Panie! (For the Great War of the Peoples We Pray to You, Lord !)

After England decided upon war against Germany and Poland was prepared to start the war against Germany in exchange for the English guarantee declaration, the newspaper “Dziennik Poznański”, in its edition of 26 June 1939, published a new map, in which the borders had been expanded far beyond those shown in the 1930s. The map is also attached. It shows the course of the borders as follows: the entire Baltic as far as Kiel, straight across Schleswig-Holstein to Bremen, down to Hannover, Göttingen, Kassel, Fulda, Frankfurt/Main, Nuremberg. We are grateful to the Frankfurter Allgemeine Zeitung for publishing this Poland territorial claim in their issue of 31 August 1979.

And since Germans are already attempting to confirm the territories of Lower Saxony, including Luneburg and Luneburg Heide, demanded as “land of the Wends”, as Slavic, these territories will no doubt be “given back” at some time in the not-so-distant future. Silesia has already been “given back”, since Cardinal Wyszyński expressly stated as follows in Breslau:

When we look around at these places of worship, we know that we have not taken over any German heritage. It was not the German soul, but the Polish soul, that speaks from these stones. We waited for these buildings until they returned to our hands.

The Cardinal knew that he was lying and that everybody in the world must have known it. Nevertheless, he lied, and there was no outcry, either in ecclesiastical or governmental circles, for a rectification of this lie. Doesn't this prove that the Polish Church considers every lie and every falsification to be justified if it simply brings the Church closer to its goals? Didn't it also tell loads of whoppers in its so-called "Offer of Reconciliation"? I remember the infamous insults against the King of Prussia by the highest representatives of the Polish Church, when Frederick the so-called Great was made responsible for the first partition of Poland, although Poland had been under Russian rule since the time of Peter the Great, i.e., since about 1700, and a free Poland no longer existed for Frederick to "partition". In the so-called First Partition, Russia retained 82%, Austria 10% and Prussia only 8% of the country, in which case it was simply regaining control of ancient Prussian territory? Doesn't this figure of 82% for Russia make obvious who was really responsible for the partition?

When Frederick the Great regained ancient German territory which had only partially been subject to the Polish King, he liberated a poor, miserable people from the serfdom and oppression of a power-hungry and degenerate clique of the nobility. The land that Frederick regained control of, had been desolate and uncultivated since an outbreak of the Black Death in 1709 until the partition in 1772, and the people were so bullied and exploited by the arrogant and inhuman nobility that one could hardly call them "people" any more, so that the change in rule and order was greeted with joy.

THAT is the reality that the Polish bishops wish to turn into an accusation against Germany today by claiming that:

"The laws of economics, history and religion demand justice, as well as historical justice, demand that the Western territories now regained should remain forever Polish."

This is a quotation from the former bishop of Cracow, Karol Wojtyła!

Just what the Polish Church was really after is revealed by another quotation from the Cardinals und Primate of Poland, Stefan Wyszyński, in 1965:

In regaining the Polish Western territories, with the destruction of the Prussian State and the destruction of the German Reich, the

Counter-Reformation has achieved its goal.

Here, the Primate really lets the cat out of the bag. And he's not just the head of the Polish Church, who pursues this goal. The entire Polish clergy lends assistance in so doing.

This quotation is proof that Poland had a hidden war objective and therefore pushed for war.

The Cardinal gave an interview long ago on Austrian television. In so doing, the reproach was made against him that the Polish clergy had not done enough for Poland. In reply, he insisted that during the war, there was not a single Polish priest that did not fight with weapons in his hand. Does this require any comment?

One must keep all this in mind when the question is raised, on the German side, of who bears responsibility for the outbreak of the Second World War. Our gullible Germans are unable to conceive of the means employed by our adversaries to achieve their goals. In Germany, we even help them massively by further smashing the Third Reich as much as we can. In all public media, the abettors occupy all positions. How else would it be possible for so many lie films to be inserted in the television programming?

I have already mentioned the three-part film *Scars*, which is supposed to contribute to better understanding between German and Polish residents of Danzig. But it was nothing but one long libel against the Germans and a whitewashing of the Poles.

Revealingly, two quotations from the Poles were nevertheless brought up during the concluding discussion. I have already mentioned the first one, from Prof. Markiewicz. I would nevertheless like to repeat it here, since we must not forget it and should recall it back into the memory of the school book commission:

“The historical consciousness of the Polish people is not formed by historians and scholars, but by their great poets and writers, Adam Mickiewicz and Henryk Sienkiewicz.”

Isn't that clear proof of what I have said, that Poles are not concerned with the truth, but rather, solely and exclusively, with establishing their own daydreams, so that their interpretation of history may be cemented for all time? This interpretation could, in turn, then be linked to financial and economic demands and extortion. In view of the gullibility of the Germans and their lack of endurance in the struggle for their own rights, the Poles hope to achieve their goals, as they have already announced the achievement of their goals, through the destruction of Prussia and the destruction of the German Reich.

But even the reporter Zdanowski let the cat out of the bag and revealed the Polish objectives and the Polish character, when he

declared:

“A CATHOLIC GERMAN IS NOT A TRUE GERMAN!”

This sentence should be read several times and should not be forgotten, since this is an announcement of the next objective of the Poles. The former Pope Karol Wojtyła has already spoken of the restoration of a new God’s State on Earth. According to his own admission, this can only be a Catholic state. But according to the Polish view, Catholic is synonymous with Polish. If a German Catholic cannot be a true Catholic, then logically, he can only be a Pole. Just like how the Bamberg Catholics were completely and by force deprived of the Sacraments and were Polonized by force and other means, so the Counter-Reformation will not call a halt with the present situation of the destruction of the German Reich and the destruction of Prussia. The objectives could not be expressed more clearly. The public maps not only confirm the megalomania of the Poles but also that the Poles are exploited by powers in the background. A people that prays for a Great War of the Peoples in its church services, can very easily be turned into torches. All the more so, when a son of this people, raised to the Chair of St. Peter, forgets himself to such an extent that during a visit by his countrymen in Castel Gandolfo, when the latter full of enthusiasm and ardour sang their infamous “Rota”, sang along with them into the microphone. Perhaps this was the answer to demands from the environment of the Vatican to stop the perceptible favoritism granted to Polish pilgrims. The German pilgrims present listened in disgust when they heard the Pope singing the “Rota” along the Polish pilgrims. Every Pole must have felt confirmed in their demands and objectives. The following is the text of the “Rota”:

Nie rzucim ziemi skąd nasz ród,
Nie damy pogrześć mowy,
Polski my naród, polski lud,
Królewski szczep piastowy.
Nie damy by nas zniemczył wróg!
 Tak nam dopomóż Bóg!
 Tak nam dopomóż Bóg!

Do krwi ostatniej kropli z żył
Bronić będziemy ducha,
Aż się rozpadnie w proch i w pył
Krzyżacka zawierucha.
Twierdzą nam będzie każdy próg.
 Tak nam dopomóż Bóg!
 Tak nam dopomóż Bóg!

Nie damy miana polski zgnieść,
Nie pójdziem żywo w trumnę
W Ojczyzny imię i w jej cześć
Podnosim czoła dumne.
Odzyska ziemię dziadów wnuk.
 Tak nam dopomóż Bóg!
 Tak nam dopomóż Bóg!

Nie będzie Niemiec pluł nam w twarz,
Ni dzieci nam germanił!
Oreźny wstanie hufiec nasz,
Duch będzie nam hetmanił.
Pójdziem, gdy zabrzmi złoty róg.
 Tak nam dopomóż Bóg!
 Tak nam dopomóż Bóg!

[English Translation:]

We won't abandon the land whence our kin.
We won't let our native tongue be buried,
Polish people we are, Polish folk,
We are of the Royal Piast clan.
We won't let the enemy Germanize us!
 So help us God!
 So help us God!

To the last drop of blood in our veins
We'll defend our spirit,
Till dissipates into powder and dust
The Teutonic gale.
Every threshold will be a stronghold for us.
 So help us God!
 So help us God!

We won't let Poland's name be trampled,
We won't alive into a coffin go
In Motherland's name and her glory
We raise our foreheads proudly.
The grandparents' land the grandson will regain.
 So help us God!
 So help us God!

The German won't spit in our face,
Nor Germanize our kids!

Our phalanx armed will arise,
The spirit will command us.
We'll go when the golden horn calls.
 So help us God!
 So help us God!

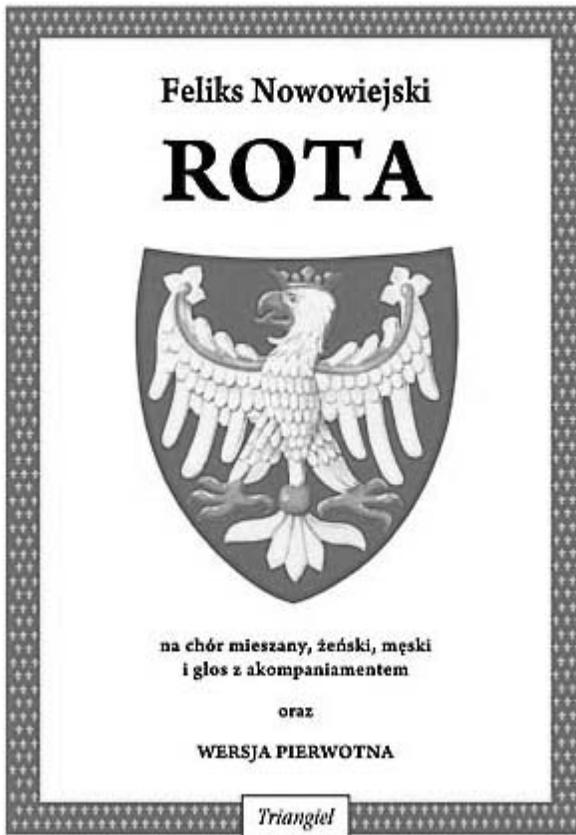
[Alternate translation:]

We will not abandon the land whence our folk come.
We will not allow our language be buried.
We are the Polish nation, the Polish people,
From the royal line of Piast.
We will not allow the foe to hold us down.
 So help us God!
 So help us God!

To the last drop of blood in our veins
We will defend our spirit
Until unto dust and ash
Falls the Teutonic whirlwind.
Every doorsill will be our fortress.
 So help us God!
 So help us God!

The German will not spit in our face
Nor Germanize our children,
Our host will rise up in arms,
Our spirit will lead the way.
We'll go forth when sounds the golden horn.
 So help us God!
 So help us God!

We won't let Poland's name be crushed
We won't go, living, to the grave.
In our country's name and its honor
We lift our heads proudly,
His forefathers' land the grandson will regain.
 So help us God!
 So help us God!



No poem ever attained such popularity as the “Rota” (the Oath), which is still sung today. The original edition was not directed against the Germans, but rather against the Russians. Maria Konopnicka composed it in about 1908. Through rewording, it was redirected against the Germans and sung at the dedication of the Grunwald Monument in Cracow for the first time in 1910. After that, it became the combat song of the Pilsudski Legions. And now, in the Year of Our Lord 1981, it was sung with enthusiasm in Castell Gandolfo with the aiding and abetting of Pope John Paul II.

What a strange Christianity is revealed here. Songs of hate are sung at the See of the Representative of Christ on Earth and the Pontifex Maximus personally joins in, even over the microphone, so that the whole world can hear. A whole people conserves the un-Christian hatred for centuries, and lives off it. It considers the expulsion of almost 15 million human beings from their centuries-old homeland and the murder of more than 2 million more, after the war, to be

justified and announces the additional theft of further territories, i.e., further expulsions. At the same time, these “Christian” expellers demand assistance from those whom they have expelled and claim that they hunger for the richest and most fruitful soil, while vodka instead of food is made from potatoes, while begging letters are sent to everybody possible and even to completely unknown private addresses, while one demands understanding, pity and Christian love of one’s neighbor, and they repay all this with hatred and insults from the domicile of the Pontifex Maximus. Christianity, Polish-style!

Isn’t it about time for the Germans to start to understand all this?

For all those who have already forgotten the cruel expulsion of 15 million people from their homes and even claim that it was all a “humane resettlement”, I will, at the end of this brochure, provide proof of the biggest crime of this century. It is the Special Order, bearing the Polish eagle of the Polish government, for the expulsion of the population of the city of Salzbrunn, one of many similar cases.

This proof should be shown to former Minister of State Dr. von Dohnanyi, who was not ashamed to tell his fellow citizens who had been expelled and were refugees, in the face of all the truth, that nobody was preventing them living there. He should be told that in the reverse case, not one single Pole would have debased himself so much as to speak to the dehumanized refugees about a “humane shifting and exchange of populations“.

All Germans should be reminded of the statement of Pius XII who was at any rate no Pole, on the annexation of German territories by Poland. The papal opinion states:

“It is the greatest crime to rob 15 million refugees and 3 million dead.”

One can only add that this opinion remains valid until the injustice is righted and repaired.

Freda Utlej, an Englishwoman by birth, lecturer and newspaper correspondent with academic honors from the London University in history, spent a long time in Germany after 1945, observing the conditions. In her book, “The High Cost of Vengeance”, on page 162 [orig. English ed. Henry Regnery Co., Chicago, 1949, p. 143], she found a statement about the Germans, which deserves to be recalled to memory by all Germans:

“War propaganda has obscured the true facts of history, otherwise Americans might realize that the German record is no more aggressive, if as aggressive, as that of the French, British, and Dutch who conquered huge empires in Asia and Africa while the Germans

stayed at home composing music, studying philosophy, and listening to their poets. Not so long ago the Germans were, in fact, among the most “peace-loving” peoples of the world and might become so again, given a world in which it is possible to live in peace.

Mistaken as the Boeklers of Germany may be in believing that concessions can be won from the Western powers by negotiation, their attitude proves the willingness of many Germans to trust to peaceful means to obtain their ends.”

This peacefulness should not go so far that we all abandon all our rights and no longer defend ourselves, when greedy neighbors show an ever-increasing hunger for our country and falsify history so much at the same time as if the Germans did nothing for a thousand years and simply attacked and murdered the poor, noble “slavs” over and again. Let us defend ourselves against these lies instead of always helping our worst enemies get on their feet again so that they can insult us and spit on us all over again. We Germans have no reason to wear sackcloth and ashes and lie on the ground in humiliation; we can be proud of our past, since there is no people on this earth which has given so much to the world.

We have been learning how history is falsified, almost every day since 1945. Just as now, it was also falsified earlier. We have experience and suffered the devastating results of this falsification upon people of the same origins and the same blood. If it is ever to come to a peaceful way to understanding between Germans and Poles, the past must be completely clarified and borne in all strata of the population. Not only among us, but among our neighbors as well over there. The Poles, who are ruled exclusively by feeling, must finally take cognizance of history and not look at everything one-sidedly and in their favor and blame the Germans for everything. Every people needs its history and no man flourishes without a country. The German people are therefore under an obligation not to allow their history to be falsified by foreigners. It is time to put an end to the Polish falsification of history; it must be annulled in order to vanquish hatred. Only the truth can vanquish hatred. No matter how bitter it might be, it is the only way to win the future.

*Festen Mut in schweren Leiden,
Hilfe, wo die Unschuld weint,
Ewigkeit geschworen Eiden,
Wahrheit gegen Freund und Feind,
Männerstolz vor Königsthronen. –
Brüder, gält es Gut und Blut:*

*Dem Verdienste seine Kronen,
Untergang der Lügenbrut!*

Friedrich von Schiller



Sonderbefehl

**für die deutsche Bevölkerung der Stadt Bad Salzbrunn
einschliesslich Ortsteil Sandberg.**

Laut Befehl der Polnischen Regierung wird befohlen:

1. Am 14. Juli 1945 ab 6 bis 9 Uhr wird eine Umsiedlung der deutschen Bevölkerung stattfinden.
2. Die deutsche Bevölkerung wird in das Gebiet westlich des Flusses Keisse umgesiedelt.
3. Jeder Deutsche darf höchstens 20 kg Reisegepäck mitnehmen.
4. Kein Transport (Wagen, Ochsen, Pferde, Kühe usw.) wird erlaubt.
5. Das ganze lebendige und tote Inventar in unbeschädigtem Zustande bleibt als Eigentum der Polnischen Regierung.
6. Die letzte Umsiedlungsfrist läuft am 14. Juli 10 Uhr ab.
7. Nichtausführung des Befehls wird mit schärfsten Strafen verfolgt, einschliesslich Waffengebrauch.
8. Auch mit Waffengebrauch wird verhindert Sabotage u. Plünderung.
9. Sammelplatz an der Strasse Bhf. Bad Salzbrunn-Abelsbacher Weg in einer Marschkolonne zu 4 Personen. Spitze der Kolonne 20 Meter vor der Ortschaft Abelsbach.
10. Diejenigen Deutschen, die im Besitz der Nichtevakuierungsbescheinigungen sind, dürfen die Wohnung mit ihren Angehörigen in der Zeit von 5 bis 14 Uhr nicht verlassen.
11. Alle Wohnungen in der Stadt müssen offen bleiben, die Wohnungs- und Hauschlüssel müssen nach außen gesteckt werden.

Bad Salzbrunn, 14. Juli 1945, 6 Uhr.

Abschnittskommandant

(-) Zirkowski
Oberrotmutterant

Note:

The fact of the expulsion is of course generally known, but I have received a photocopy of an original expulsion order, which is only one of many.

I would like to bring it to public attention (p. 132).

Else Löser

[p. 132, English translation:]

SPECIAL ORDER

For the German Population of the City of Bad Salzbrunn, including the district of Sandberg.

By order of the Polish Government:

1. The German population will be resettled starting at 6 A.M. on 14 July 1945.
2. The German population will be resettled in the region west of the river Neisse.
3. No German may take more than 20 kg baggage.
4. No transport (wagons, oxen, horses, cows, etc.) is permitted.
5. All property and livestock must be left in undamaged condition as the property of the Polish government.
6. The final deadline for resettlement expires at 10 o'clock in the morning on 14 July.
7. Failure to obey this order will be severely punished, including the use of force.
8. Sabotage or plundering will also be prevented by force.
9. Collection point: Bad Salzbrunn-Adelsacher Weg in a march column 4 persons wide. The front of the column is to assemble 20 meters before the locality of Adeslbach.
10. All Germans in possession of a certificate of non-evacuation may not leave their dwellings between 5 A.M. and 2 P.M.
11. All dwellings in the city must be left open. All apartment and house keys must be left outside, in the locks.

Bad Salzbrunn, 14 July 1945, 8 A.M.

Section Commandant

Zinkowski

Lt. Colonel

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About the Author

