

“Members of the Jewish police were not the only ones who served the Germans; some Jews acted as Gestapo spies and agents throughout Europe. Their numbers are unknown; they were not many, but they caused tremendous damage.”¹

Yehuda Bauer, Israeli Holocaust historian

Patterns of Cooperation, Collaboration and Betrayal: Jews, Germans and Poles in Occupied Poland during World War II²

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Collaboration with the Germans in occupied Poland is a topic that has not been adequately explored by historians.³ Holocaust literature has dwelled almost exclusively on the conduct of Poles toward Jews and

¹ Yehuda Bauer, *Rethinking the Holocaust* (New Haven and London: Yale University Press, 2001), 148.

² This is a much expanded work in progress which builds on a brief overview of this topic that appeared in the collective work *The Story of Two Shtetls, Brańsk and Ejszyski: An Overview of Polish-Jewish Relations in Northeastern Poland during World War II* (Toronto and Chicago: The Polish Educational Foundation in North America, 1998), Part Two, 231–40. The examples cited are far from exhaustive and represent only a selection of documentary sources in the author’s possession.

³ Tadeusz Piotrowski has done some pioneering work in this area in his *Poland’s Holocaust: Ethnic Strife, Collaboration with Occupying Forces, and Genocide in the Second Republic, 1918–1947* (Jefferson, North Carolina: McFarland, 1998). Chapters 3 and 4 of this important study deal with Jewish and Polish collaboration respectively. Piotrowski’s methodology, which looks at the behaviour of the various nationalities inhabiting interwar Poland, rather than focusing on just one of them of the isolation, provides context that is sorely lacking in other works. For an earlier treatment see Richard C. Lukas, *The Forgotten Holocaust: The Poles under German Occupation, 1939–1944* (Lexington: The University Press of Kentucky, 1986), chapter 4. For a popular, but somewhat shoddy and uneven, overview of some Polish sources see Jacek Wilamowski, *Srebrniki Judasza: Zrada i kolaboracja. Konfidenci niemieckich wladz bezpieczenstwa w okupowanej Polsce 1939–1945* (Warsaw: Agencja Wydawnicza CB Andrzej Zasieczny, 2004). Wilamowski canvasses some of the older literature on this topic such as Włodzimierz Borodziej, *Terror i polityka: Policja niemiecka a polski ruch oporu w GG 1939–1944* (Warsaw: Pax, 1985), chapter 3; Józef Bratko, *Gestapowcy: Kontrwywiad–konfidenci–konspiratorzy*, Second expanded edition (Kraków: Krajowa Agencja Wydawnicza, 1990); Leszek Gondek, *Polska karząca 1939–1945: Polski podziemny wymiar sprawiedliwości w okresie okupacji niemieckiej* (Warsaw: Pax, 1988); Adam Hempel, *Pogrobowcy kłęski: Rzecz o policji “granatowej” w Generalnym Gubernatorstwie 1939–1945* (Warsaw: Państwowe Wydawnictwo Naukowe, 1990). For more recent literature see: Tomasz Strzembosz, *Rzeczpospolita podziemna: Społeczeństwo polskie a państwo podziemne 1939–1945* (Warsaw: Krupski i S-ka, 2000); Tomasz Szarota, *U progu Zagłady: Zajścia antyżydowskie i pogromy w okupowanej Europie* (Warsaw: Sic!, 2000); Marek Jan Chodakiewicz, *Polacy i Żydzi 1918–1955: Współistnienie, Zagłada, komunizm* (Warsaw: Fronda, 2000); Barbara Engelking, *“Szanowny panie gestapo”: Donosy do władz niemieckich w Warszawie i okolicach w latach 1940–1941* (Warsaw: IFiS PAN, 2003); Jan Grabowski, *“Ja tego Żyda znam!”: Szantażowanie Żydów w Warszawie, 1939–1943* (Warsaw: IFiS PAN, 2004); Teresa Baluk-Ulewiczowa, *Wyzwolić się z błędnego koła: Institut für Deutsche Ostarbeit w świetle dokumentów Armii Krajowej i materiałów zachowanych w Polsce* (Kraków: Arcana, 2004); Andrzej Żbikowski, ed., *Polacy i Żydzi pod okupacją niemiecką 1939–1945: Studia i materiały* (Warsaw: Instytut Pamięci Narodowej–Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, 2006); Edyta Majcher-Ociesa, ed., *Z dziejów policji polskiej w latach 1919–1945* (Kielce: Kieleckie Towarzystwo Naukowe, 2010). On the so-called reptile press and behaviour of some literary figures see Krzysztof Woźniakowski, *W kręgu jawnego piśmiennictwa literackiego Generalnego Gubernatorstwa (1939–1945)* (Kraków: Wydawnictwo Naukowe WSP, 1997); Krzysztof Woźniakowski, *Polskojęzyczna prasa gazdinowa w tzw. Starej Rzeszy (1939–1945)* (Kraków: Wydawnictwo Naukowe Akademii Pedagogicznej, 2001); Claire M. Hubbard-Hall, “A Game of Cat-and-Mouse”: The Gestapo Spy Network and Tomaszow Mazowiecki, Poland, 1939–45,” in Ben Shepherd and Juliette Pattinson, eds., *War in a Twilight World: Partisan and Anti-Partisan Warfare in Eastern Europe, 1939–45* (Houndmills, Basingstoke, Hampshire: Palgrave Macmillan, 2010). One of the emerging “experts” on the subject of Polish “collaboration” in the

has often arrived at sweeping and unjustified conclusions. At the same time, with a few notable exceptions such as Isaiah Trunk⁴ and Raul Hilberg,⁵ whose findings confirm what Hannah Arendt opined about the Jewish councils,⁶ Holocaust historians have shied away from the topic of Jewish collaboration with the Germans. With few exceptions, Holocaust survivors are also in denial about this phenomenon.⁷ This dark chapter of the wartime history of Jews is one that merits closer scrutiny.

This study has gathered together hundreds of examples illustrating various forms of cooperation, collaboration and betrayal that turned Jews into a source of danger for fellow Jews, and less often for Poles, and facilitated the machinery of the Holocaust. (By and large, it makes little sense to speak of economic collaboration in the context of occupied Poland, since that very term implies at least some degree of mutual profit, and that possibility was excluded for both Jews and Poles from the outset. However, in other countries, such as Hungary and Romania, Jewish factory and mine owners earned fabulous sums from

West is German historian Karl-Peter Friedrich, whose blatantly biased writings have, not surprisingly, attracted followers among some German historians (such as Dieter Pohl) and, fortunately, also some harsh critics. Friedrich's dubious claims were given undue publicity in the Winter 2005 issue (vol. 64, no. 4, pp.711–46) of *Slavic Review*, albeit with some effort by other historians (notably John Connelly, "Why the Poles Collaborated So Little—And Why That Is No Reason for Nationalist Hubris", pp. 771–81) to distance themselves from his sweeping and ill-founded conclusions, if not his "facts." Friedrich's skewed focus has validated the comparative and contextual approach advocated by Tadeusz Piotrowski.

⁴ Isaiah Trunk, *Judenrat: The Jewish Councils in Eastern Europe under Nazi Occupation* (New York: Macmillan, 1972; Lincoln: University of Nebraska Press, 1996). For a Polish compilation see Jerzy Robert Nowak, *Żydzi przeciw Żydom: Zbrodnie żydowskiej policji, Judenratów i żydowskich kapo*, 2 volumes (Warsaw: Maron, 2012).

⁵ Raul Hilberg, *The Destruction of the European Jews*, Third edition (New Haven and London: Yale University Press, 2003), 3 volumes. Hilberg arrives at the following conclusions about the detrimental role of the Jewish councils: "From now on, their activities were going to be supplemented by another, quite different function: the transmission of German directives and orders to the Jewish population, the use of Jewish police (styled *Ordnungsdienst*) to enforce German will, the delivery of Jewish property, Jewish labor, and Jewish lives to the German enemy. The Jewish councils, in the exercise of their historic function, continued until the end to make desperate attempts to alleviate the suffering and to stop the mass dying in the ghettos. But, at the same time, the councils responded to German demands with automatic compliance and invoked German authority to compel the community's obedience. Thus the Jewish leadership both saved and destroyed its people, saving some Jews and destroying others, saving Jews at one moment and destroying them at the next. ... As time passed, the Jewish councils became increasingly impotent in their efforts to cope with the welfare portion of their task, but they made themselves felt all the more in their implementation of Nazi decrees. With the growth of the destructive function of the Judenräte, many Jewish leaders felt an almost irresistible urge to look like their German masters. ... In short, the Jewish councils were assisting the Germans with their good qualities as well as their bad, and the very best accomplishments of a Jewish bureaucracy were ultimately appropriated by the Germans for the all-consuming destruction process. ... The Jews did not always have to be deceived, they were capable of deceiving themselves. ... The Jewish repressive mechanism was largely self-administered, and it could operate automatically, without any misleading statements or promises by German functionaries or their non-German auxiliaries." *Ibid.*, vol. 1, 219 and vol. 3, 1112–15. Hilberg describes the sordid reality of ghetto life in these terms: "Patronage, favoritism, and outright corruption became inviting possibilities and soon enough were commonplace. ... The Warsaw Ghetto, for example, had a formidable upper class composed of bureaucrats, traders, and speculators. These privileged groups were large enough to be conspicuous. They frequented nightclubs, ate in expensive restaurants, and rode in man-drawn rikshas." *Ibid.*, vol. 1, 232, 262. Hilberg also notes that, seeking salvation through labour, Jews became an important, dependable, and even irreplaceable labour reserve for the German war effort: "Gradually, however, the army emerged as the most important purchaser of ghetto products, crowding out other buyers. The ghettos thus became an integral part of the war economy, and this development was to cause considerable difficulty during the deportations. The Germans came to depend on the output of the Jewish labor force. ... The zeal with which the Jews applied themselves to the German war effort accentuated the differences of interests industry and armament inspectorates against the SS and Police, but the Germans were resolving their conflicts to the detriment of the Jews." *Ibid.*, vol. 1, 263 and vol. 3, 1109.

⁶ Hannah Arendt, *Eichmann in Jerusalem: A Report on the Banality of Evil*, Revised and enlarged edition (New York: Penguin Books, 1977).

⁷ Alexander J. Groth, *Holocaust Voices: An Attitudinal Survey of Survivors* (Amherst, New York: Humanity Books/Prometheus Books, 2003), 38, 146, 147.

producing goods for the German army.⁸) This compilation, which is far from comprehensive, is not intended to demonstrate that such behaviour was somehow representative of the Jewish population, or that Jews (or Poles for that matter) had a particular propensity for such conduct. Rather it is meant to show that the actions of a tiny minority of the Jewish population were instrumental in inflicting significant, perhaps enormous, losses on the Jewish population.

The actions of these individuals, often carried out in extreme conditions and under duress, facilitated the Holocaust much more than the activities of their Polish counterparts. The latter are all too frequently blown out of proportion, while the former are glossed over. Far more Jews fell victim to the misdeeds of their fellow Jews than to those of Poles. Jews played an incomparably larger role than Poles in the ghettoization of the Jews, the day-to-day functioning of the ghettos, and their liquidation.⁹ The role of Jewish collaborators (councils, police) in the actual liquidation of the ghettos, however, was probably smaller than that of collaborators from among the non-Polish population, primarily Ukrainians, Lithuanians, and Latvians, who were active in occupied Poland. Poles, and in particular the Polish police, did not take part in the liquidation of any of the larger ghettos on prewar Polish territories such as Warsaw, Łódź, Lwów, Wilno, Białystok, Lublin, Sosnowiec, Będzin, Kraków (Cracow), Kielce, Piotrków Trybunalski, Radom, Częstochowa, Grodno, and many other cities, nor did Poles serve as guards at the death and concentration camps built on Polish soil. The Germans, it should be underscored, built their largest death and concentration camps in occupied Poland for purely logistical reasons, as that was where the largest number of intended victims resided and the camps were far removed from possible attack. No major Holocaust historian—not Raul Hilberg, not Yisrael Gutman, not Lucy Dawidowicz—accepts the notion that the decision to locate the camps in occupied Poland had anything to do with alleged Polish anti-Semitism or anticipated collaboration. Notwithstanding, such a charge is frequently encountered in Holocaust literature.

The Poles did not play a pivotal, or even significant, role in the Holocaust of the Jews. Half a million Jews in the Warthegau and Eastern Upper Silesia, which were incorporated directly into the Reich, were eliminated without virtually any Polish participation as there was no Polish police or officials in those areas. This is in stark contrast to the situation that existed in almost every other occupied country, for example the Baltic States, Holland, Norway, France, Romania, Slovakia, Ukraine and Hungary, where the Germans relied very heavily on local collaborators (police, officials, military and paramilitary formations) to carry out the round-ups of Jews, deportations, and even mass executions. Many, if not most Polish Jews,

⁸ István Deák, *Europe on Trial: The Story of Collaboration, Resistance, and Retribution During World War II* (Boulder, Colorado: Westview Press, 2015), 106.

⁹ For example, during the massive deportation of some 265,000 Jews from the Warsaw ghetto in the summer of 1942, “Jewish police delivered 7,000 victims for transport to Treblinka [on July 25] and from then on delivered them at a minimum daily rate of 10,000. The average Jewish policeman in the Warsaw ghetto sent two thousand Jews to their death, in order to save his own life.” See Iwo Cyprian Pogonowski, *Jews in Poland: A Documentary History* (New York: Hippocrene, 1993; Revised edition–1998), 115. The Jewish police, whose numbers had swollen from 1,600 in December 1941 to nearly 2,200, made itself notorious by its cooperation with the Germans in rounding up Jews. Emanuel Ringelblum wrote (in December 1942): “The Jewish police had a bad reputation even before the deportation. Unlike the Polish police, which did not take part in the abduction for the labour camps [from spring 1941], the Jewish police did engage in this dirty work. The police were also notorious for their shocking corruption and demoralization.” See Abraham Lewin, *A Cup of Tears: A Diary of the Warsaw Ghetto* (Oxford and New York: Basil Black in association with the Institute for Polish-Jewish Studies, Oxford, 1988), 17, 19.

were readily distinguishable from Poles, even to Germans,¹⁰ by reason of their distinctive dress, beards, physical appearance, and lack of knowledge of the Polish language. Jews tended to live among fellow Jews and their homes bore mezuzahs so there was no particular need for Poles to point them out. The creation of ghettos and deportation of Jews to death camps were not dependent on Polish collaboration. These tasks were assigned for the most part to the German-appointed Jewish councils (*Judenräte*—*Judenrat* in the singular) and the Jewish ghetto police (the so-called order police or *Ordnungsdienst*—*OD*).¹¹ Jewish officials compiled accurate and detailed list of Jews in a particular town, carefully noting such matters as their wealth, residency status, age, sex, and occupation, with changes of residency being reported monthly.¹²

The indictment against the ghetto police, authored by historian Isaiah Trunk, is particularly damning: The Jewish police collected cash contributions and taxes; they assisted in raiding, guarding, and escorting hungry, mentally exhausted people on their way to places of forced labor; and it was the ghetto police who often were ordered to enforce discipline in the presence of German officials. The ghetto police sentries formed the inside guard at the ghetto fences. Both the Germans and the councils used the ghetto police to carry out confiscation of Jewish property and to combat smuggling, the only means of overcoming constant hunger in the ghettos. The Jewish police carried out raids against and arrests of inmates for offences against draconian ghetto rules. Last but not least, in the final stages of the ghettos the Jewish police were called upon to assist in “resettlement actions.”¹³ The liquidation of the ghettos was overseen by the Germans who employed numerous German forces, the Jewish police, and auxiliaries of various nationalities (Ukrainian,

¹⁰ A Jew from Warsaw recalled the arrival of the Germans in September 1939: “Long lines of people were standing for hours to get water. I remember waiting in line one morning, when a German guard approached me and asked, ‘Bist du ein Jude?’ (‘Are you a Jew?’). When I replied, ‘Yes, I am,’ he said to me, ‘I don’t care how long you’ve been standing in line. Jews must go to the end of the line. Do it right now. That is where Jews belong.’ This was my first encounter with the German occupation forces.” See Abraham Alpert, *A Spark of Life* ([United States]: n.p., 1981), 2–3.

¹¹ Yehuda Bauer has acknowledged that in the larger ghettos, it was the Jewish councils that provided the Germans with lists and cooperated in the handing over of victims. According to that historian, the Jewish police played a “major role” in the deportation of the Warsaw Jews to Treblinka in the summer of 1942, with similar roles being played by the Jewish police forces in Łódź, Kraków, and elsewhere. See Yehuda Bauer, *Rethinking the Holocaust* (New Haven and London: Yale University Press, 2001), 143–44, 154. The ghetto in Grodno followed a typical pattern: “The Judenrat was compelled to prepare lists of names, transfer Jews from one ghetto to another, and declare that the deportees were, supposedly, being sent to places of work. ... Very severe criticism of the Jewish police was lodged by the survivors of the Grodno ghetto for their attempt to save themselves by fulfilling their duties in a most meticulous manner. Only a few policemen refrained from collaborating with the Germans ... even during the February [1942] *Aktion* some policemen uncovered hiding places and turned in Jews to the Germans.” See Shmuel Spector, ed., *Lost Jewish Worlds: The Communities of Grodno, Lida, Olkieniki, Vishay* (Jerusalem: Yad Vashem, 1996), 161–62. The same pattern held true in the smaller ghettos as well. The Jewish community of Suwałki was charged by the Germans, already in September 1939, with the task of compiling a list of all the Jews of that city. See Yehezkel Berlson, “The Destruction of Suwalk,” in Leslie Sherer and Arthur Leonard, eds., *Jewish Community Book: Suwalk and Vicinity* (Tel Aviv: The Yair–Abraham Stern–Publishing House, 1989), 50.

¹² Krzysztof Urbański, *Zagłada Żydów w Dystrykcie Radomskim* (Kraków: Wydawnictwo Naukowe Akademii Pedagogicznej, 2004), 74.

¹³ Trunk, *Judenrat*, 499. For example, the Jewish police were used to expel Jews from their homes and during their execution in the cemetery in Skała near Kraków. See Ireneusz Cieślak, Olgierd Dziechciarz and Krzysztof Kocjan, eds., *Olkusz: Zagłada i pamięć: Dyskusja o ofiarach wojny i świadectwa ocalałych Żydów* (Olkusz: Olkuskie Stowarzyszenie Kulturalne “Brama”, 2007), 305, 306.

Lithuanian, Latvian, Estonian) brought in for that purpose. The involvement of the Polish “blue” police was, in the assessment of leading Jewish historians such as Szymon Datner and Raul Hilberg, marginal.¹⁴

There is no question that Jews had to contend with Jewish collaborators far more frequently than with Polish ones. Jews who did not venture out of the ghettos—and the vast majority did not—in all likelihood never encountered a Polish collaborator or denouncer. They were far more likely to be robbed or swindled by fellow Jews than by a Pole. Generally speaking, there were four significant sources of danger for Jews confined in ghettos: the Jewish council and its agencies, the Jewish auxiliary police, Jewish agents and informants, and miscellaneous Jewish betrayers and criminal elements. The moral choices and dilemmas that individual Jews who cooperated, collaborated or betrayed, faced in these circumstances is a topic that falls outside the scope of this study.¹⁵ From the victims’ perspective it mattered little whether collaboration or denunciation was forced or voluntary, or something in between. Without a recognition of this phenomenon, any treatment of wartime Polish-Jewish relations is seriously flawed.

The fate of Polish Jews was not dependent on the Poles, nor were Polish attitudes something that the Germans troubled themselves with. As Raul Hilberg notes, “There was no imperative to be mindful of the

¹⁴ Szymon Datner, a long-time director of the Jewish Historical Institute in Warsaw, has stated that the Holocaust “cannot be charged against the Poles. It was German work and it was carried out by German hands. The Polish police were employed in a very marginal way, in what I would call keeping order. I must state with all decisiveness that more than 90% of that terrifying, murderous work was carried out by the Germans, with no Polish participation whatsoever.” See Małgorzata Niezabitowska, *Remnants: The Last Jews of Poland* (New York: Friendly Press, 1986), 247. This was the reverse of the situation in most other countries, including Western European ones, where often more than 90% of the work was done by the local authorities and police. According to Raul Hilberg, one of the foremost Holocaust historians, “Of all the native police forces in occupied Eastern Europe [and to this we could readily add the French and Dutch police], those of Poland were least involved in anti-Jewish actions. ... The Germans could not view them as collaborators, for in German eyes they were not even worthy of that role. They in turn could not join the Germans in major operations against Jews or Polish resistors, lest they be considered traitors by virtually every Polish onlooker. Their task in the destruction of the Jews was therefore limited.” See Raul Hilberg, *Perpetrators, Victims, Bystanders: The Jewish Catastrophe, 1933–1945* (New York: Aaron Asher Books/Harper Collins, 1992), 92–93. As Hilberg points out, the SS and German Police employed Ukrainian forces in ghetto-clearing operations not only in the Galician District but also in such places as Warsaw and Lublin. See Hilberg, *The Destruction of the European Jews*, Third edition, vol. 2, 545. The most important monograph on the Polish police, or “blue” police (*police granatowa*) as they were popularly known because of the navy blue colour of their uniforms, is the aforementioned study by Adam Hempel, *Pogrobowcy kłęski: Rzecz o policji “granatowej” w Generalnym Gubernatorstwie 1939–1945* (Warsaw: Państwowe Wydawnictwo Naukowe, 1990). The “blue” police was formed by the Germans, as a continuation of the prewar Polish criminal police force. Participation was compulsory under threat of arrest of their family for desertion. It performed such duties as enforcing the curfew, patrolling the streets, etc. By mid-1943, its composition was about 70 percent Polish. The remainder was 20 percent Ukrainian and Belorussian, and 10 percent Volksdeutsche. The latter were used by the Germans in an enforcer role. Unlike the Ukrainian police, the “blue” police’s cooperation with the Germans was administrative, not political. Individually, however, some of its members did wilfully serve the Germans for personal gain, and the Germans sometimes formed police battalions from these degenerates. About one in forty policemen in Warsaw took part in the search for fugitive Jews in 1943, and turned them over to the Germans. Some policemen blackmailed Jews, while others, as described later, helped them. In 1941, the police commandant of Warsaw, Oberleutnant Jarke complained that the German police was forced into armed action in the ghetto because the “blue” police remained passive.

¹⁵ Like most Polish collaborators, who were either opportunists or who became entangled with the Germans because they were blackmailed after being caught in compromising situations, few Jewish collaborators were actually ideological supporters of Nazi Germany. Florian Majewski (Moshe Lajbcygier), who survived the war as a member of the Home Army, where he served in a unit that pursued collaborators, describes several operations directed at Poles who had been “recruited” into the service of the Germans in the latter manner, yet the Polish underground did not hesitate to order their execution. Majewski does not record any activities by the Home Army or Polish collaborators directed at Jews. See Florian Mayevski with Spencer Bright, *Flame without Smoke: The Memoirs of a Polish Partisan* (London and Portland, Oregon: Vallentine Mitchell, 2003), 91–109.

welfare of Poles,” and thus “no need for precautions whenever anti-Jewish measures could have painful repercussions for the non-Jewish population.”¹⁶ Contrary to what is often claimed, the Polish population was not supportive of German policies towards the Jews. General Johannes Blaskowitz, commander of the Eighth German Army during the September 1939 campaign and subsequently Commander-in-Chief of the Eastern Territories, wrote to Field Marshal Walter von Brauchitsch, the Commander-in-Chief of the German Army, in his report of February 6, 1940: “The acts of violence carried out in public against Jews are arousing in religious Poles [literally, “in the Polish population, which is fundamentally pious (or God-fearing)”] not only the deepest disgust but also a great sense of pity for the Jewish population.”¹⁷

The Germans played a large part in encouraging and exploiting friction between the conquered peoples, and pitting them against each other. In November 1939 in Łódź, the Germans conscripted some Jews to help destroy the Kościuszko monument in Wolności Square. The Germans then set fire to two synagogues and blamed the Poles for burning them down in retaliation for the destruction of the Kościuszko monument by the Jews.¹⁸ (The Germans, of course, were actually responsible for the destruction of the monument.) In the spring of 1941, the Germans ordered the Jews to demolish the Catholic church in Sanniki. They took photographs of this and used the incident to foment anger among the Poles against the Jews.¹⁹ In Piotrków Trybunalski,

On September 6, [1939] the Germans set fire to a few streets in the Jewish quarter and shot Jews trying to escape from their burning houses. ... Those still hiding in their homes soon noticed that the Germans were interested primarily in their property. Both individually and in groups, the latter had invaded the Jewish community and confiscated virtually everything they could—clothes, linen, furs, carpets, valuable books, etc. They often invited the Poles in the streets to take part in the looting, after which they would fire bullets into the air in order to give the impression that they were driving away the Polish “thieves”. These scenes were photographed by the Germans to demonstrate that they were protecting Jewish property from Polish criminals.²⁰

Theodor Oberländer, a principal Nazi strategist, advocated a “divide and conquer” strategy for Poland by pitting the country’s national groups against one another. In many towns and villages, Poles were evicted

¹⁶ Hilberg, *The Destruction of the European Jews*, vol. 1, 189.

¹⁷ Ernst Klee, Willi Dressen, and Volker Reiss, *Those Were the Days: The Holocaust through the Eyes of the Perpetrators and Bystanders* (London: Hamish Hamilton, 1991), 4; Jeremy Noakes and Geoffrey Pridham, eds., *Nazism 1919–1945: A History in Documents and Eyewitness Accounts*, vol. II: *Foreign Policy, War and Racial Extermination* (New York: Schocken, 1988), 939.

¹⁸ Shimon Huberband, *Kiddush Hashem: Jewish Religious and Cultural Life in Poland During the Holocaust* (Hoboken, New Jersey: Ktav Publishing House, and Yeshiva University Press, 1987), 323; Janina Hera, *Polacy ratujący Żydów: Słownik* (Warsaw: Neriton, 2014), 87 n.191. The Jewish community petitioned the insurance company for 1,000,000 zloty, the amount for which one of the synagogues was insured, but the claim was rejected.

¹⁹ Martin Dean, ed., *Encyclopedia of Camps and Ghettos, 1933–1945* (Bloomington and Indianapolis: Indiana University Press, in association with the United States Memorial Museum, 2012), vol. II: *Ghettos in German-Occupied Eastern Europe*, Part A, 101.

²⁰ Jacob Birnbaum, “Piotrkow Trybunalski: the Last Chapter,” in Roman Mogilanski, comp. and ed., *The Ghetto Anthology: A Comprehensive Chronicle of the Extermination of Jewry in Nazi Death Camps and Ghettos in Poland* (Los Angeles: American Congress of Jews from Poland and Survivors of Concentration camps and Nazi Victims of Piotrkow Trybunalski, 1985), 8.

from their homes and farms to make room for displaced Jews.²¹ Since many Poles were indebted to Jewish creditors, and were for the most part rather poor, the Germans wanted to win them over by cancelling those debts and allowed some looting of Jewish property.²² But only to a limited degree, however, because almost all property of value was handed over or confiscated by the Germans themselves. (Looting is a feature of war and civil strife worldwide, and is not an ethnically determined activity.) The “divide and conquer” strategy was employed in a variety of ways. Historians Tatiana Berenstein and Adam Rutkowski write:

The Nazis contrived in every way possible to provoke resentment and animosity between the national groups. For example, in February 1941 the warders for a Jewish labour camp were recruited from among Poles and Ukrainians, while early the same year the occupation authorities in Będzin employed Jews in compiling the registers of Poles liable to deportation from the town. Again, in the spring of 1942, five Jews were assigned for wholly clerical duties to the Treblinka I labour camp for Poles. Expedients like these all made for a continuous embitterment and vitiation of relations between Poles and Jews.²³

These examples could be multiplied. For instance, in the hard-labour camp for Poles in Płaszów, many functions—including hanging Polish inmates—were assigned to Jewish prisoners from the adjoining concentration camp.²⁴ In Auschwitz, newly arrived Polish inmates were processed by Jews and vice versa.²⁵

The Germans also unleashed a torrent of anti-Semitic propaganda that played into the prejudices of some Poles and fostered anti-Polish sentiments among Jews. As one Jewish survivor recalled,

The Polish population was incessantly under the pressure of anti-Jewish propaganda. I recall the posters that were put up everywhere. To this day, I remember their text ... I quote, “Stop and read, dear onlooker, how Jews beset you. Instead of meat, chopped rats, dirty water added to milk, and dough with worms, kneaded by foot.” Next to the text were drawings: a repulsive unshaven crooked-nosed Jewish butcher held a rat by the tail, which he was sticking into a meat grinder. Another drawing presented a milkman pouring water from a washtub, adding it to a can of milk.²⁶

²¹ See, for example, Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 65 (Kowale Pańskie), 161 (Sławków).

²² Ingo Haar, “German *Ostforschung* and Anti-Semitism,” in Ingo Haar and Michael Fahlbusch, eds., *German Scholars and Ethnic Cleansing, 1919–1945* (New York and Oxford: Berghahn Books, 2005), 12.

²³ Tatiana Berenstein and Adam Rutkowski, *Assistance to the Jews in Poland, 1939–1945* (Warsaw: Polonia Publishing House, 1963), 19.

²⁴ Franciszek J. Proch, *Poland’s Way of the Cross, 1939–1945* (New York: Polish Association of Former Political Prisoners of Nazi and Soviet Concentration Camps, 1987), 50. Confirmation of the hanging in Płaszów in June 1942 by Jewish policemen of 12 Poles and Jews can be found in the testimony of Fajwel Kornberg, Jewish Historical Institute (Warsaw) archive, record group 301, number 4117.

²⁵ Jacob Celemenski, *Elegy For My People: Memoirs of an Underground Courier of the Jewish Labor Bund in Nazi-Occupied Poland, 1939–45* (Melbourne: The Jacob Celemenski Memorial Trust, 2000), 225.

²⁶ Wiktoria Śliwowska, ed., *The Last Eyewitnesses: Children of the Holocaust Speak* (Evanston, Illinois: Northwestern

Historians Berenstein and Rutkowski comment on the scope of this divisive tactic:

In support of their policy of persecution of the Jews in Poland the Nazi authorities mounted a vast propaganda campaign of ferocious virulence which preyed on the lowest instincts of the unenlightened sections of the population. The Nazi Polish-language gutter press ... strove unremittingly to whip up the Poles against the Jews. New posters continually appeared on the walls, in trams, in railway stations and other public places vilifying the Jews.²⁷

The impact of German propaganda on Jewish attitudes is not widely acknowledged, however, it was significant. According to one Jewish survivor, “We also did not think about *why* they [the Germans] wanted to kill us. We knew that we were like rats. Their propaganda not only influenced the Gentiles, it also influenced us Jews. It took away from us our human dignity.”²⁸ The German-sponsored Polish-language press claimed that the closure of ghetto in Warsaw “was the wish of the majority of inhabitants of Warsaw.”²⁹ Jews played into this strategy by spreading anti-Polish propaganda, going so far as to claim that the Poles were inciting the Germans. In a wartime report, a resident of the Warsaw ghetto wrote of his efforts to convince fellow Jews “about the feelings in Polish society towards the Jews. They are inciting the occupier against the Jews, in order to save themselves by this stratagem.” He also questioned the sincerity of the Polish democratic opposition and preached about the “abject baseness of behavior among the Poles.”³⁰ Not surprisingly, as Emanuel Ringelblum notes in his wartime journal, hatred towards Polish Christians grew in the Warsaw ghetto because, incredible as it may seem, it was widely believed that the Poles were responsible for the economic restrictions that befell the Jews.³¹ A jealousy built on false premises and traditional contempt for Poles set in. Many Jews could not comprehend why it was they, rather than the Poles, who were suffering the brunt of the German brutality. This caused deep resentment toward Poles. Stories spread in the ghetto that Poles were leading “normal lives” outside the ghetto: “Everything there is brimming with life. Everyone eats and drinks until they are full. ... On the other side, the houses are like palaces ... there is freedom to the full ... complete safety ... justice reigns.”³² A young

University Press, 1998), 31.

²⁷ Berenstein and Rutkowski, *Assistance to the Jews in Poland, 1939–1945*, 19. On German propaganda see also Jan Grabowski, “German Anti-Jewish Propaganda in the Generalgouvernement, 1939–1945: Inciting Hate through Posters, Films, and Exhibitions,” *Holocaust and Genocide Studies*, vol. 23, no. 3 (Winter 2009): 381–412. Unfortunately Grabowski’s study is rather skewed: he cites reports about Polish society very selectively (e.g., Jan Karski’s report of February 1940 which described Jewish collaboration under the Soviet occupation) and ignores many favourable reports (e.g., the reaction of Poles to the Warsaw ghetto uprising); he pushes negative stereotypical generalizations about Poles (e.g., “many Poles construed anti-Jewish activities as fundamentally patriotic”, etc.); and he does not appreciate the demonstrable inefficacy of German anti-Jewish propaganda (e.g., it did not inhibit widespread trade with Jews).

²⁸ Jacob Shepetinski, *Jacob’s Ladder* (London: Minerva Press, 1966), 45.

²⁹ Andrzej Żbikowski, “Antysemityzm, szmalcownictwo, współpraca z Niemcami a stosunki polsko-żydowskie pod okupacją niemiecką,” in Żbikowski, *Polacy i Żydzi pod okupacją niemiecką 1939–1945*, 446.

³⁰ Marian Małowist, “Assimilationists and Neophytes at the Time of War-Operations and in the Closed Jewish Ghetto,” in Joseph Kermish, ed., *To Live With Honor and Die With Honor!...: Selected Documents from the Warsaw Ghetto Underground Archives “O.S.” [“Oneg Shabbath”]* (Jerusalem: Yad Vashem, 1986), 619–34, at 631, 633.

³¹ Emanuel Ringelblum, *Kronika getta warszawskiego: Wrzesień 1939–styczeń 1943* (Warsaw: Czytelnik, 1983), 118.

³² Diary of Jehoszua Albert cited in Marcin Urynowicz, “Stosunki polsko-żydowskie w Warszawie w okresie okupacji hitlerowskiej,” in Żbikowski, *Polacy i Żydzi pod okupacją niemiecką 1939–1945*, 563.

Jew who witnessed the expulsion of the Poles after the failed Warsaw Uprising of August 1944 recalled: “I must admit that we even derived a certain *schadenfreude* from seeing Poles treated like Jews, driven like cattle through the streets the way Jews had been herded, beaten down and hardly saying a word. ... This was so reminiscent of when we had first been evicted from our home and forced into the crowded ghetto more than two years before. How ironic. For the first time we were equal ... Poles now [sic] also had a taste of what it was like to be at the receiving end of Nazi brutality and retribution.”³³ (As if Poles had not experienced mass expulsions and executions before!) Well-informed Poles could sense this resentment. It was not without some justification, therefore, that Zofia Kossak-Szczucka, one of the founders of Żegota, the underground Committee for Aid to Jews, wrote in her 1942 pamphlet “The Protest”: “we realize they [the Jews] hate us more than they hate the Germans and that they make us responsible for their misfortune.” Even Jews who left the ghetto and knew it was otherwise, endorsed resentment against Poles. Shlomo (Stanisław) Szmajzner admits candidly: “we could not experience any feeling about the fact that the Polish were suffering in their own flesh the same horror that the Germans had been practicing on us and which they used to applaud.”³⁴ After escaping from Sobibór, Szmajzner took refuge with a Polish family and survived the war. He settled in Brazil. On his *sixth visit to Germany*, Szmajzner said the following in a 1983 interview given *in German*: “I will never return to Poland, ever. Had the Poles been different, more like the Danes, the Dutch or the French, I think 70, 80 or possibly even 90 per cent of the Jews would still be alive today. Because the Germans had no idea who was Jewish and who wasn’t. ... I don’t want to speak Polish and I don’t want to return to Poland.”³⁵ Many Polish Jews in fact had distinctive appearances and dress, so they were not difficult to detect, and were required to wear identifiable armbands. As mentioned, it was the Jewish councils who were charged with the task of registering the Jews, not the Poles. Depending on occupation conditions, the fate of Jews in Western Europe was no better. Almost eighty percent of Dutch Jews were murdered by the Germans with considerable Dutch collaboration. Most of those who attempted to hide were betrayed. Many survived simply because they were exempted from Nazi genocidal measures.

Of course, the Germans played it both ways, and while disseminating anti-Polish propaganda among the Jews, they claimed to be their protectors. One Jew recalls:

I remembered the order to assemble on the lawn in front of the Judenrat headquarters in Grabowiec, the announcement that all the Jews of Grabowiec would be ‘resettled’ in Hrubieszow [Hrubieszów], where the SS officer had told us, the Jews would live and work together in a miniature ‘Jewish state,’ protected by the kindly German authorities from the wrath of the local Gentile populace.³⁶

³³ Rubin Katz, *Gone to Pitchipoi: A Boy’s Desperate Fight for Survival in Wartime* (Boston: Academic Studies Press, 2013), 200–1.

³⁴ Stanisław Szmajzner, *Inferno em Sobibor: A tragédia de um adolescente judeu* (Rio de Janeiro: Edições Bloch, 1968).

³⁵ Sobiborinterviews.nl—Survivors of an Extermination Camp, Nederlands Instituut voor Oorlogsdocumentatie, Internet: <<http://www.sobiborinterviews.nl/en/interviewees/2-profielen/12-stanislaw-szmajzner>>.

³⁶ Michael Temchin, *The Witch Doctor: Memoirs of a Jewish Partisan* (New York: Holocaust Library, 1983), 54–55.

In Slonim,

As soon as the Jews were enclosed in the ghetto, the head of the German gendarmerie ... and his deputy ... called all the Jews to a meeting, where they were assured there would be no more *Aktions*. They said the previous *Aktion* had been a Polish provocation, and that as long as Jews worked hard, they would survive the war.³⁷

In view of the constant bombardment of such propaganda it is not surprising that some Poles succumbed to it, just as some Jews resorted to anti-Polish barbs and spiteful accusations.³⁸

Some activities, though morally questionable, did not constitute collaboration, for example, taking payment for providing hiding places and upkeep or false documents. The Danish underground and boatmen who transported Jews to Sweden exacted huge sums of money from the Jews, even though that rescue entailed no real risk because it was carried out with the connivance of the local German naval command.³⁹ Enterprising Jews in Poland also made handsome profits from the manufacture of and trade in false identity documents, passports, passes and currency (in the early years this was largely a Jewish enterprise),⁴⁰ food

³⁷ Account of Mordechaj Jonisz, Jewish Historical Institute (Warsaw) archive, record group 302, number 141.

³⁸ A Polish woman from Chmielnik recalled a popular Jewish saying: “Gdy przyjdzie Ruski zabraknie na was powrózki,” which translates roughly as “When the Russians arrive there won’t be enough rope [to hang the Poles]” or “When the Russians come, they will run out of halters for all of you.” See Marek Maciągowski and Piotr Krawczyk, *Żydzi w historii Chmielnika* (Kielce: F.P.H.U. XYZ, 2006), 194; Marek Maciągowski and Piotr Krawczyk, *The Story of Jewish Chmielnik* (Kielce: XYZ and Town and Municipality Office in Chmielnik, 2007), 190. A Jew in the Warsaw ghetto recorded how his Jewish friends had attempted to malign and turn him away from his Polish acquaintance. See Marta Markowska, ed., *Archiwum Ringelbluma: Dzień po dniu Zagłady* (Warsaw: Ośrodek Karta, Dom Spotkań z Historią, and Żydowski Instytut Historyczny, 2008), 141.

³⁹ Until the fall of 1943 Danish Jews were unmolested. SS general Dr. Werner Best, the German in charge in Denmark, gave a free hand to Georg Ferdinand Duckwitz, the maritime attaché at the German embassy in Copenhagen, to do whatever was necessary to derail the planned deportation of the Jews. Duckwitz flew to Sweden, where he secretly met with President Per Albin Hansson. The Swedish president assured him that should the action against the Danish Jews take place, Sweden would in principle be ready to admit them. When the round-up of Jews was about to begin, Duckwitz alerted the Swedish government to be ready to admit the fleeing Jews. The local German naval command warned the Danish underground of the impending fate of the Jews, disabled the German harbour patrol, and turned a blind eye to the rescue operation. The Jews who were transported to Sweden by Danish boatmen were allowed entry. Since the rescue operation took place with the connivance of the local German naval command, there were no casualties either among the Jews or among the boatmen. During the initial stages of the rescue operation, only well-to-do Danish Jews could afford the short passage to Sweden. Private boatmen set their own price and the costs were prohibitive, ranging from 1,000 to 10,000 kroner per person (\$160 to \$1600 U.S. in the currency of that period). Afterward, when organized Danish rescue groups stepped in to coordinate the flight and to collect funds, the average price per person fell to 2,000 and then 500 kroner. The total cost of the rescue operation was about 12 million kroner, of which the Jews paid about 7 million kroner, including a 750,000 kroner loan which the Jews had to repay after the war. See Mordecai Paldiel, *The Righteous Among the Nations* (Jerusalem: Yad Vashem; New York: Collins, 2007), 105–109; Leni Yahil, *The Rescue of Danish Jewry: Test of a Democracy* (Philadelphia: Jewish Publication Society of America, 1969), 261–65, 269. While the Danish rescue is constantly extolled without reference to the minimal risk it posed for the rescuers and the handsome compensation they took, conversely, the Polish rescue effort is deprecated without reference to the death penalty the Germans imposed on the Poles for providing any form of assistance to Jews and the fact that hundreds, if not thousands, of Poles paid with their lives for helping Jews.

⁴⁰ Several examples from Warsaw are cited in Barbara Engelking and Jan Grabowski, *“Żydów łamiących prawo należy karać śmiercią!”: “Przetępczość” Żydów w Warszawie 1939–1942* (Warsaw: Stowarzyszenie Centrum Badań nad Zagładą Żydów, 2010), 120–32. A Jew from Skalat recalled: “With the help of Yitzhak Bekman, a draftsman and engraver, we copied various official stamps, removed old photos from the documents, replaced them with new ones, and applied the proper stamps. In that way we set up a factory for false papers. During the course of three months we

smuggling (many examples are mentioned later on), and arranging for hiding places with Poles.⁴¹ While dozens of inmates were smuggled out of a transit camp in Wołpa on the daily burial wagon, the former hardware merchant Epstein, who was the head of the Chevra Kadisha Society, and Jankiel Paltes, who was in charge of the burial detail, charged a fee for their services.⁴² It is therefore quite improper to discount assistance provided by Poles simply because they expected remuneration. To put things in perspective, Yitzhak Zuckerman, one of the leaders of the Jewish underground in Warsaw, pointed out: “I said honestly [in 1945] and I repeat it today: to cause the death of one hundred Jews, all you needed was one Polish denouncer; to save one Jew, it sometimes took the help of ten decent Poles, the help of an entire Polish family; even if they did it for money.”⁴³

Jews who hid outside the ghettos faced a myriad of risks. One of the risks was blackmailers, known as “szmalcowniki”, who were particularly active in Warsaw. Relatively few Jews actually perished on their account. Like Jewish extortionists inside the ghetto, they were primarily interested in extorting money and valuables. Even more dangerous were Gestapo agents and informers of various nationalities, especially Jews. As was the case in Berlin,⁴⁴ Jewish *Greifers* or “catchers” played an ignominious role in hunting

created papers for over five hundred Jews. They came from Tarnopol, Czortkow [Czortków] and even from Lwów [Lwów]. They came from all over eastern Poland. With the large volume of work I found it necessary to return to the Town Hall [to get more documents] a few more times. Every document required tax stamps from the town government, for which I paid the town official, Czapkowski, 250 *zlotys* [złoty] each. For my part, I accepted from 500 to 1,000 *zlotys* for a complete set of papers, although in many cases I gave them away for free.” See Abraham Weissbrod, *Death of a Shtetl*, Internet; <<http://www.jewishgen.org/Yizkor/Skalat1/Skalat.html>>, translation of J. Kaplan, *Es shtarbt a shtetl: Megiles Skalat* (Munich: Central Historical Commission of the Central Committee of Liberated Jews in the U.S. Zone of Germany, 1948), 34–35. In Stryj: “Two well dressed young fellows, who did not look like Jews, entered the Ghetto from the Aryan Quarter. They came from Warsaw and with them they brought the Aryan document plague. They sold birth certificates, documents of the Meldungsamt (Registration Office) and the ‘Arbeitsamt’ Labour Office in Warsaw. All the client had to do was to give them any Polish name he chose, two photographs and a down payment. Five days later they brought false Aryan papers from Warsaw. A number of persons, particularly those who did not have a Jewish appearance and spoke Polish well, purchased these bargains, and carefully learned the Christian Paternoster by heart. For if they were not certain of anyone they caught, the Police would tell him to say a prayer. With the aid of these forged documents, they hoped to be able to leave for another town before the liquidation of the Ghetto. The Germans discovered this trick as well. Strict watch was kept at the railway station. First they inspected all documents and stared straight in the eyes of the passengers. Afterwards they physically examined those they suspected. Jews and Jewesses by the hundreds were hung in the railway stations. Only a handful of those who tried to escape from Stryj to Warsaw succeeded in saving themselves with the false documents.” See Jonah Friedler, “The Death of a Community,” Chapter 5, in N. Kudish, ed., *Sefer Stryj* (Tel Aviv: Former residents of Stryj in Israel, 1962), 50ff., (English section). Helena Sygal purchased her original Aryan identity documents from a Jew in Lwów. See “Halina Oleksiuk,” The Righteous Database, Yad Vashem, Internet: <<http://db.yadvashem.org/righteous/family.html?language=en&itemId=5466509>>.

⁴¹ Natan Gross from Kraków refers to Jewish intermediaries who profited handsomely from finding farmers to take in Jews. See the account of Natan Gross, Jewish Historical Institute (Warsaw) archive, record group 301, number 578. The Yad Vashem Archives record the case of a Jew who demanded from fellow Jews he brought to his hiding place five times the amount the farmer charged for their shelter and upkeep. See Grzegorz Berendt, “Cena życia—ekonomiczne uwarunkowania egzystencji Żydów po ‘aryjskiej stronie’,” in *Zagłada Żydów: Studia i materiały*, vol. 4 (Warsaw: Centrum Badań nad Zagładą Żydów, IFiS PAN, 2008): 132.

⁴² Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 977.

⁴³ Yitzhak Zuckerman (“Antek”), *A Surplus of Memory: Chronicle of the Warsaw Ghetto Uprising* (Berkeley: University of California Press, 1993), 461.

⁴⁴ The Germans employed at least twenty Jewish *Greifers*, or “catchers,” to hunt down and betray thousands of Jews hiding in Berlin. For accounts of how effectively that network functioned, see Peter Wyden, *Stella: One Woman’s True Tale of Evil, Betrayal, and Survival in Hitler’s Germany* (New York: Simon and Schuster, 1992), about Stella Kübler; Erica Fischer, *Aimée & Jaguar: A Love Story, Berlin 1943* (New York: HarperCollins, 1995); Doris Tausendfreund, *Erzwungener Verrat: Jüdische “Greifer” im Dienst der Gestapo, 1943–1945* (Berlin: Metropol Verlag, 2006); Marnix

down and betraying Jews who tried to hide or pass as Poles. Many examples are cited later in the text. The German authorities also brought in Germans and Austrians to track down Jews. One survivor described how men in leather coats and Tyrolean hats stopped suspicious people in Warsaw's main train station and examined their papers.⁴⁵

The Polish underground reacted by condemning acts of collaboration including betrayals of Jews, whether committed by Poles or others, and also by punishing the transgressors by death. The repeated warnings issued by the underground authorities regarding assisting the Germans in persecuting Jews, as well as the severe punishment imposed by those authorities, made it clear that such conduct was outside the acceptable norms of behaviour and was so viewed by a significant majority of Polish society. There is no record of any political or popular backlash against these measures taken by the underground authorities.⁴⁶ Although the underground passed a number of death sentences against informers and suspected Gestapo agents, they did not manage to carry all of them out because many practical difficulties stood in the way, such as collecting evidence and actually carrying out the executions. One of the most famous collaborators the Polish underground did manage to execute was Igo Sym, a popular interwar actor of Germanic origin (he was born in Innsbruck, Austria).

The Polish underground authorities set up a special, accelerated investigative and legal apparatus in 1943 to deal with those who preyed on Jews and others. (Often those who took part in anti-Jewish activities were also involved in other transgressions that victimized Poles.) It is estimated that about 30 percent of the 70 death sentences passed against confidants and collaborators by the Special Civilian Court in Warsaw in 1943–1944 were directed at persons who primarily harmed Jews.⁴⁷ (Confidants, or *Vertrauensmänner*, are commonly referred to as “Gestapo agents” in anecdotal literature. Confidants were employed by various agencies such as the Kripo or Criminal Police, by other branches of the Sicherheitspolizei such as the Gestapo, as well as by the Abwehr and Bahnschutz.⁴⁸) Many of the underground sentences were not carried out, however, because of the attendant risks and complications. Often the informers or blackmailers were elusive or part of the criminal underworld, and even the most carefully executed sentence exposed underground members to personal danger and retaliations. As one historian noted:

Croes and Beate Kosmala, “Facing Deportation in Germany and the Netherlands: Survival in Holland,” in Beate Kosmala and Georgi Verbeeck, eds., *Facing the Catastrophe: Jews and Non-Jews in Europe during World War II* (Oxford and New York: Berg, 2010), 140–41.

⁴⁵ Eugene Bergman, *Survival Artist: A Memoir of the Holocaust* (Jefferson, North Carolina and London: McFarland, 2009), 96.

⁴⁶ For examples of some of the warnings and codes of conduct issued by the Polish underground authorities, see Stefan Korboński, *The Polish Underground State: A Guide to the Underground, 1939–1945* (Boulder, Colorado: East European Quarterly, 1978; New York: Hippocrene, 1981), 72, 125–26; Władysław Bartoszewski and Zofia Lewin, eds., *Righteous Among Nations: How Poles Helped the Jews, 1939–1945* (London: Earls Court Publications, 1969), 646–89.

⁴⁷ Teresa Prekerowa, *Konspiracyjna Rada Pomocy Żydom w Warszawie 1942–1945* (Warsaw: Państwowy Instytut Wydawniczy, 1982), 294; Gondek, *Polska karząca 1939–1945*, 61–63, 123. See also Gondek's essay on this topic in *Polskie podziemie polityczne wobec zagłady Żydów w czasie okupacji niemieckiej*, Conference Papers, Warsaw, April 22, 1987 (Warsaw: Główna Komisja Badania Zbrodni Hitlerowskich w Polsce–Instytut Pamięci Narodowej; and Polskie Towarzystwo “Sprawiedliwych wśród narodów świata,” 1988). For additional statistics see Wilamowski, *Srebrniki Judasza*, 65–67.

⁴⁸ Strzembosz, *Rzeczpospolita podziemna*, 107–8. Strzembosz points out that Ukrainians, Belorussians, and Jews were

Investigating cases of blackmail was a highly complex process. The special courts needed evidence, and getting evidence was difficult, at times almost impossible. Agents could not work in the open; it was impossible to interrogate people accused of blackmail, or to confront them with evidence.

When a blackmailer learned that he was being investigated he could place himself under German protection or betray the identity of the agents working on the case. Agents, therefore, had to be extremely cautious and discreet in their investigations. After they were sentenced, blackmailers often moved, disappeared, or changed their names to escape execution. Implementation of sentences, therefore, often had to be delayed or abandoned.⁴⁹

Moreover, the Germans introduced severe retaliations, executing ten Poles for every informant eliminated by the underground, which led to lesser forms of punishment being meted out to collaborators. Therefore, in many cases, accounts were to be settled in full after the war.⁵⁰

Stefan Korboński, who, as chief of Civil Resistance in occupied Poland from 1941 organized underground courts to try collaborators, and others have identified a number of Poles executed by the Polish underground for betraying or persecuting Jews as well as their Polish benefactors.⁵¹ Often these

often employed in these functions, and that Jewish agents also worked outside the ghettos.

⁴⁹ Kazimierz Iranek-Osmecki, *He Who Saves One Life* (New York: Crown Publishers, 1971), 259.

⁵⁰ Szymon Datner, *Las sprawiedliwych: Karta z dziejów ratownictwa Żydów w okupowanej Polsce* (Warsaw: Książka i Wiedza, 1968), 30; Tadeusz Bednarczyk, *Życie codzienne warszawskiego getta: Warszawskie getto i ludzie (1939–1945 i dalej)* (Warsaw: Ojczyzna, 1995), 220–21.

⁵¹ Stefan Korboński, *Fighting Warsaw: The Story of the Polish Underground State, 1939–1945* (New York: Minerva Press/Funk & Wagnalls, 1968), 115–44; Stefan Korboński, *The Jews and the Poles in World War II* (New York: Hippocrene, 1989), 50–51; and his *The Polish Underground State*, 126. For additional examples of measures taken by the Polish underground against police officers, agents, denouncers, and blackmailers who harmed Jews and often non-Jews as well, see Władysław Bartoszewski and Zofia Lewinówna, eds., *Ten jest z ojczyzny mojej: Polacy z pomocą Żydom 1939–1945*, Second expanded edition (Kraków: Znak, 1969), 280–81 (Podlasie); Bartoszewski and Lewin, *Righteous Among Nations*, 168 (Warsaw), 682 (Kraków), 683 (Warsaw), 684 (Warsaw), 687 (Grębków), 687 (Warsaw), 689 (Warsaw); Iranek-Osmecki, *He Who Saves One Life*, 257–59; Prekerowa, *Konspiracyjna Rada Pomocy Żydom w Warszawie 1942–1945*, 276–95, and the French translation of a revised version of this book published as *Zegota: Commission d'aide aux Juifs* (Monaco: Éditions du Rocher, 1999), 228–54; Marek Arczyński and Wiesław Balcerak, *Kryptonim "Zegota": Z dziejów pomocy Żydom w Polsce 1939–1945*, Second revised and expanded edition (Warsaw: Czytelnik, 1983), 100–4; Michael Zylberberg, *A Warsaw Diary, 1939–1945* (London: Vallentine, Mitchell, 1969), 141 (Warsaw); Waclaw Zajczkowski, *Martyrs of Charity: Christian and Jewish Response to the Holocaust*, Part One (Washington, D.C.: St. Maximilian Kolbe Foundation, 1987), entries 536 (Warsaw), 589 (Warsaw) and 612 (Warsaw); Eugeniusz Fąfara, *Gehenna ludności żydowskiej* (Warsaw: Ludowa Spółdzielnia Wydawnicza, 1983), 538 (Czerniewice near Rawa Mazowiecka); Wojciech Jekielek "Żmija", *Bataliony Chłopskie w Małopolsce i na Śląsku: Kalendarium* (Warsaw: Ludowa Spółdzielnia Wydawnicza, 1987), 70, 79, 169; Włodzimierz Bonusiak, ed., *Łańcut: Studia i szkice z dziejów miasta* (Rzeszów: Wydawnictwo Wyższej Szkoły Pedagogicznej, 1997), 273 (Markowa near Łańcut); Emanuela Cunge, *Uciec przed Holocaustem* (Łódź: Oficyna Bibliofilów, 1997), 274 (near Oszmiana); Stanisław Taubenschlag (Stanley Townsend), *To Be a Jew in Occupied Poland: Cracow, Auschwitz, Buchenwald* (Oświęcim: Frap Books, 1998), 37 (Kraków); Celemenski, *Elegy For My People*, 185 (the liquidation by the Polish underground of a Kripo agent named Jacek Gonczarek who extorted money from Jews, together with a number of his colleagues); Testimony of Emilka Rozenchwajg (Shoshana Kossower Rosenzweig), a Home Army and Jewish underground liaison officer in Warsaw, interviewed by Anka Grupińska, "Ja myślałam, że wszyscy są razem," *Tygodnik Powszechny*, May 6, 2001 (the execution in Warsaw of a man from Radzymin who denounced Jews and members of the Polish underground); Michał Grynberg and Maria Kotowska, comp. and eds., *Życie i zagłada Żydów polskich 1939–1945: Relacje świadków* (Warsaw: Oficyna Naukowa, 2003), 259 (Skierniewice); Marek Jan Chodakiewicz, *Between Nazis and Soviets: Occupation Politics in Poland, 1939–1947* (Lanham, Maryland: Lexington Books, 2004), 154–55; Israel Gutman and Sara Bender, eds., *The Encyclopedia of the Righteous Among the Nations:*

same people, usually from the criminal elements of Polish society, would prey on Christian Poles as well, including members of the underground. As we shall see, on occasion Jews were also executed for such transgressions by the Polish underground. According to historian Eliyahu Yones, who described conditions in Lwów,

Informers were often prosecuted before a Polish underground tribunal. In one such instance, two Polish women—one of whom was a Gestapo agent—were indicted for handing Jews to the Gestapo. The underground sentenced them to death and carried out the sentence.⁵²

Rescuers of Jews during the Holocaust, vol. 5: *Poland*, Part 2 (Jerusalem: Yad Vashem, 2004), 875 (Otwock); Chaim Zylberklang, *Z Żółkiewki do Erec Israel: Przez Kottlas, Buzułuk, Ural, Polskę, Niemcy i Francję*, Second revised and expanded edition (Lublin: Akko, 2004), 203 (Maciejów Stary near Krasnystaw); Wilamowski, *Srebrniki Judasza*, 122; in Dariusz Libionka, “Polska ludność chrześcijańska wobec eksterminacji Żydów—dystrykt lubelski,” in Dariusz Libionka, ed., *Akcja Reinhardt: Zagłada Żydów w Generalnym Gubernatorstwie* (Warsaw: Instytut Pamięci Narodowej—Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, 2004), 328–29 (Lublin region); Janusz Gmitruk, Arkadiusz Indraszczyk, and Adam Koseski, eds., *Pro Memoria (1941–1944): Raporty Departamentu Informacji Delegatury Rządu RP na Kraj o zbrodniach na narodzie polskim* (Warszawa and Pułtusk: Muzeum Historii Polskiego Ruchu Ludowego w Warszawie and Wyższa Szkoła Humanistyczna im. Aleksandra Gieysztor, 2004/2005), 455, 481, 532–33; Barbara Engelking, Jacek Leociak, and Dariusz Libionka, eds., *Prowincja noc: Życie i zagłada Żydów w dystrykcie warszawskim* (Warsaw: IFiS PAN, 2007), 469; Elżbieta Rączy, *Pomoc Polaków dla ludności żydowskiej na Rzeszowszczyźnie 1939–1945* (Rzeszów: Instytut Pamięci Narodowej—Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, 2008), 87 (several cases); Anna Dąbrowska, ed., *Światła w ciemności: Sprawiedliwi Wśród Narodów Świata. Relacje* (Lublin: Ośrodek “Brama Grodzka—Teatr NN,” 2008), 307 (Piaski near Lublin); Piotr Szopa, “Stosunek żołnierzy konspiracji niepodległościowej do Żydów w świetle wspomnień i dokumentów organizacyjnych na terenie Rzeszowszczyzny,” in Edyta Czop and Elżbieta Rączy, eds., *Z dziejów stosunków polsko-żydowskich w XX wieku* (Rzeszów: Instytut Pamięci Narodowej—Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, Oddział w Rzeszowie, 2009), 64–66 (Home Army measures in the Rzeszów area against its members and others for killing or denouncing Jews); Jacek Leociak, *Ratowanie: Opowieści Polaków i Żydów* (Kraków: Wydawnictwo Literackie, 2010), 65, 71, 288 (all in Warsaw); Edward Reicher, *Country of Ash: A Jewish Doctor in Poland, 1939–1945* (New York: Bellevue Literary Press, 2013), 205–6 (execution by the Home army of Danuta Konarzewska, a blackmailer and denouncer); Anna Kołacińska-Gałązka, ed., *Dzieci Holocaustu mówią...*, vol. 5 (Warsaw: Stowarzyszenie “Dzieci Holocaustu” w Polsce, 2013), 300–2 (a denouncer of a convert in Piaseczno near Radom was sentenced to death but was found dead before the planned execution); Joshua D. Zimmerman, *The Polish Underground and the Jews, 1939–1945* (New York: Cambridge University Press, 2015), 398 (when Alicja Zipper Jewish woman passing in Warsaw was recognized by a Ukrainian woman from Lwów who threatened to go to the Gestapo, the Home Army pronounced a death sentence on the Ukrainian woman and she was never heard from again; when a local nanny started to blackmail Zipper, the Home Army threatened the nanny with a gun and the blackmailing ceased; when a Gestapo agent captured Zipper and she was forced into a car, members of the Home Army intercepted the vehicle and rescued her, killing the agent); Melchior Batorski, “Konfidenci i agenci Urzędu Bezpieczeństwa,” Internet: <<http://horajec.republika.pl/okup36.html>> (a police officer named Kalinowski who tracked down Jews in hiding was executed near Biłgoraj). In Zwierzyniec, the Home Army tried and executed Ignacy Kulik and his wife, who accompanied the Germans during a round-up of Jews and pointed out Jewish houses. For a monograph dealing with events in a single county (*powiat*) in southern Poland, see Adam Kazimierz Musiał, *Krwawe upiory: Dzieje powiatu Dąbrowa Tarnowska w okresie okupacji hitlerowskiej* (Tarnów: Karat, 1993), 32–69, where the author identifies several Poles executed by the Polish underground (Home Army) in the county of Dąbrowa Tarnowska for denouncing or persecuting Jews. In November 1943, the Home Army executed Józef Suchan, the German-appointed mayor of Staszów, for collaborating in the round-up of Jews and other measures directed against Poles, after he was tried and sentenced by the Underground State court. In some cases, it was enough for the Polish resistance to issue a stern warning to amateur szmalcowników in order to “neutralize” them. See Celemski, *Elegy For My People*, 149. Waclaw Noworol, the ringleader of a vigilante group who captured Jews and denounced Polish rescuers, was sentenced to death by the underground Special Civil Court (*Cywilny Sąd Specjalny*) in Kraków and executed. See Dagmara Swatłek, “For a Coat, a Suitcase, and an Apple: Crimes Against Jews Hiding in the Villages of Falkowa, Wieniec and Janowice in the Light of Post-War Trial Documents,” *Holocaust: Studies and Materials* (Warsaw), vol. 2 (2010): 399–419, here at 403–6.

⁵² Eliyahu Yones, *Smoke in the Sand: The Jews of Lvov in the War Years 1939–1944* (Jerusalem and New York: Gefen, 2004), 227.

A Jew from Radom passing as a Pole was drawn into an extortion ring consisting of a policeman and a prostitute, who tracked him down and made him reveal the identities of other Jews hiding in Lwów. This group was eventually broken up by the Polish underground who provided the Jew with a safe shelter.⁵³

These measures did not, of course, eliminate all or even most of the collaborators and informers, whether Poles or Jews, nor did they put an end to the many risks from various sources that threatened the safety of Jews in hiding. The threat of betrayal—sometimes motivated simply by a desire for self-preservation (Poles were punished collectively for helping Jews)—was an ever-present fear for many Jews. Holocaust historians attribute the source of such lurking danger almost exclusively to the conduct of Poles and Polish anti-Semitism, and some Jews have claimed after the war that they feared Poles more than the Germans. However, the testimonies from those times gathered here present a different, much more complex picture.

The conclusion that such statements naturally imply is that very few Poles, indeed perhaps only those who actually extended assistance, sympathized with the plight of the Jews. Marek Edelman, the last surviving leader of the Warsaw ghetto revolt, attempted to put these charges into their proper perspective by offering the following illustration:

Near the ghetto one always found a crowd of Poles looking at the Jews who were going to work. After leaving the ghetto gate one of the Jews might leave the work column, remove his armband, and steal away. Among the crowd of several hundred Poles there would always be one, two, perhaps three betrayers who would apprehend the Jew ... The entire crowd, however, did not act that way. I didn't know who among the crowd was a betrayer ... One has to remember that there were not a thousand or five hundred betrayers; there were maybe five of them. It was the same way with neighbours; one didn't know if the neighbour was upright. We lived on Leszno Street and across from us there was a suspicious dwelling. Ours was also suspect. After the uprising [of August 1944] broke out, it turned out that that dwelling was an AK [Home Army] station. The mistress of the house had been afraid of us and we of her.⁵⁴

Fear of the unknown was pervasive, but very often misplaced. Luba Lis, who was sheltered by a Polish woman in Przemyśl, was fearful of the neighbours in the tenement building. Only after the war did she learn that another Polish family who shared the same staircase was hiding Jews.⁵⁵ Another Jewish account speaks of an entire street in that city being aware of a Jewish hideout, but not betraying it.⁵⁶

Another source of constant danger—one virtually unknown in Western European countries—were the massive door-to-door hunts organized by the Germans to apprehend Jews in hiding. A Jewish boy who was sheltered by a Polish family on Muranowska Street in Warsaw recalled one such raid in April 1943, when the story spread that a group of Jewish fighters had managed to escape during the revolt in the ghetto:

⁵³ Elias Bialski, *Patrzę prosto w oczy* (Montreal: Polish-Jewish Heritage Foundation, 2002), 114, 139–47.

⁵⁴ “To się dzieje dzisiaj,” (a conversation with Marek Edelman), *Tygodnik Powszechny* (Kraków), April 18, 1993.

⁵⁵ Ewa Kurek, *Dzieci żydowskie w klasztorach: Udział żeńskich zgromadzeń zakonnych w akcji ratowania dzieci żydowskich w Polsce a latach 1939–1945* (Lublin: Clio, 2001; Lublin: Gaudium, 2004), 172.

Our block was surrounded by SS and other Nazi units. ... The search started in another house on our block. Some Jews were found and dragged away. They were not necessarily the escapees, but a Jew was a Jew. ... The Nazis were not searching all the apartments systematically, they just entered homes at random. But once in the [small] apartment, they conducted a thorough search, opening closets and other potential hiding places.⁵⁷

On April 6, 1944, some 3,000 Germans were deployed from four in the morning to nine in the evening in a search for Jews in hiding in Warsaw. In all, seventy “non-Aryan” men and thirty-one “non Aryan” women were seized: all of them were executed five days later.⁵⁸ A Jewish woman sheltered in the Żoliborz district of Warsaw recalled a door-to-door hunt conducted by the Germans looking for Jews and arms.⁵⁹ On Good Friday, April 7, 1944,

A cordon of troops was thrown around the selected area [i.e., Żoliborz], and the police went in and searched each house thoroughly from cellar to attic for Jews in hiding, caches of weapons, etc. In the course of this raid, in which a total of 3,000 soldiers and police were deployed and which lasted from 4 a.m. to 9 a.m., 250 persons were arrested including 30 women. Among them there were, of course, Jews and those who had given them shelter.⁶⁰

All this in one city in the course of two days. By way of comparison, the entire German occupation forces, including administration, needed to keep Denmark in line amounted only to a few hundred, and in France there were only 3,000 German occupation troops stationed in the entire country.

Germans organized intensive hunts for Jews and members of the underground throughout Poland. A young Jewish woman who lived in Kraków recalled: “One morning, the Germans surrounded the streets around the block where I lived with Grandma, demanding to see everyone’s documents. ... there were so many SS soldiers everywhere that it was impossible to do anything but comply. ... ‘What do they want?’ a woman asked. ... ‘They are trying to catch Jews,’ someone answered.”⁶¹ Another Jew who passed as a Pole in Kraków recalled:

In May, when I was able for the first time to take a walk in the market place, I became aware that the round-ups had intensified. What were these round-ups? Why were they doing them? Who were they after? The Germans sealed off the roads, ordered all gates to be shut and then checked the identities of all the people in the street. Those who were without papers or whose documents appeared suspect were arrested and sent to the Gestapo.

⁵⁶ Stanisław Wroński and Maria Zwolakowa, *Polacy Żydzi 1939–1945* (Warsaw: Książka i Wiedza, 1971), 306–7.

⁵⁷ Dov Weissberg, *I Remember...* (London and Tel Aviv: Freund Publishing House, 1998), 84.

⁵⁸ Martin Gilbert, *The Holocaust: The Jewish Tragedy* (Glasgow: William Collins, 1986), 667.

⁵⁹ Elżbieta Isakiewicz, *Harmonica: Jews Relate How Poles Saved Them from the Holocaust* (Warsaw: Polska Agencja Informacyjna, 2001), 176.

⁶⁰ Berenstein and Rutkowski, *Assistance to the Jews in Poland, 1939–1945*, 43.

⁶¹ Elsa Thon, *I Wish It Were Fiction: Memories, 1939–1945* (Hamilton, Ontario: Mekler & Deahl, 1997), 74–75.

I was caught in several such round-ups and miraculously emerged unscathed. The first of these took me by surprise in the market square, next to the Maurizia patisserie. ... This round-up, together with the inspections, lasted for almost two hours. ...

Barely one week later I experienced another round-up. I was sitting in a café in Jan Street. ... The café was already surrounded. Mme Herfort led me to a hiding-place where I concealed myself, whilst the Germans checked everyone in the café, closely inspecting papers and arresting suspects.⁶²

A misguided sense of “duty” to the German authorities also played into their diabolical plans and facilitated the destruction of the Jewish population. When the Germans ordered the chairman of the Jewish council in Kowale Pańskie near Turek to prepare lists of all ghetto inhabitants incapable of working, including all children under the age of 13 and all elderly persons over 65 years of age, the council was reluctant to obey this order. The chairman turned to four rabbis who were among the deportees for their opinion. After deliberation and prayer, the rabbis decided that, according to religious law, a decree of the government was obligatory and had to be obeyed.⁶³ Sometimes the interests of Jewish religious authorities and the Nazi oppressors overlapped. In April 1941, the Germans declared the Sabbath, and not Sunday, to be the official day of rest in the Warsaw ghetto. When it became clear that many people were not complying with this, pressed by Orthodox leaders in the ghetto, the religious department of the Judenrat suggested the establishment of a “Sabbath patrol” and courts to deal with offenders, for which they required an official permit from the German authorities.⁶⁴

Conduct that was defiant of the compliant and corrupt Jewish authorities could inadvertently turn lethal for Jews as well as Poles. In February 1941, some Jews in the Kutno ghetto organized a riot against the Jewish council, accusing it of misappropriation of funds, and assaulted the head of the financial department when the protest turned violent. The German police intervened to halt further unrest. As a result of this incident, various smuggling operations were uncovered, and several people were arrested, including a Pole. All of the prisoners were sentenced to death and hanged in Włocławek.⁶⁵

Jewish children were often sacrificed to save adults in the ghettos, where there was a pervasive reluctance to allow families with children to share a hiding place. Moshe Maltz records his wife’s account of being turned away from places of shelter during an *Aktion* in Sokal near Lwów because she was with two children. Desperate, she concealed their 5-year-old son in a woodpile and then hid in an attic with their year-old daughter. The girl’s crying alerted a German soldier, who ordered a member of the Judenrat into the building to investigate. The Jewish man located them, and persuaded the mother to hand over her child. According to one member of the extended Maltz family, this story exemplifies the “philosophy of ghetto. ... You save yourself. If you have to give away a child, if you have to give away a mother ... you save

⁶² Taubenschlag (Townsend), *To Be a Jew in Occupied Poland*, 30–31.

⁶³ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 65.

⁶⁴ Havi Dreifuss, “The Work of My Hands is Drowning in the Sea, and You Would Offer Me Song?!”: Orthodox Behavior and Leadership in Warsaw during the Holocaust,” in Glenn Dynner and François Guesnet, eds., *Warsaw: The Jewish Metropolis* (Leiden and Boston: Brill, 2015), 487.

yourself because you have to survive and bear witness.”⁶⁶ In Sokal, just as in every other Jewish ghetto, snitches could be found that turned against their own people:

Everything the Jews had owned was no longer theirs. The Germans, together with their Ukrainian partners, were looking for new ways to rob Jewish property. A Jewish snitch told the Gestapo that silverware belonging to the Belz Rebbe was hidden somewhere in Sokal. The Gestapo arrested three Jews who were supposed to know where the hiding place was. Even though they pointed at the exact hiding place inside the synagogue, the Germans shot them after taking the silverware.

Another demonstration of German evil and cruelty was what happened to Risha Kindler, the baker. She operated the only bakery in Sokal—which was clandestine and illegal, of course. Risha bribed the Ukrainian police, who knew about her activity, with weekly payments. She too fell victim to a snitch. One very early morning, the Gestapo burst into the bakery, took the baker with two girls who worked for her, and sealed the house. After a few days it became known that Risha and the girls had been tortured by the Gestapo.⁶⁷

There are abundant examples of Jews being implicated in the betrayal of hundreds of fellow Jews hiding among Poles, with dire consequences for their Polish benefactors. Sometimes Jews threatened to denounce Gentiles concealing other Jews. Often these Jews acted out of fear or under duress, latching on to the faintest hope, however unrealistic, that they might save their own skins at the expense of others. While not necessarily constituting collaboration in the true sense of the word, the outcome of their deeds was the same: it was lethal.

A fear of fellow Jews was something that constantly accompanied Jews in hiding, and thus unnecessary contacts with Jews were avoided at all costs. As one Jew who lived in the Aryan part of Warsaw recalled, “We knew that [the empty room] would eventually be rented by a Jew ... We prayed that it would be someone with ‘good looks’. Only after the war did we learn that one of the people who had contemplated renting that very room was a pretty blond girl from my class at school, Irka H. When she caught a glimpse of me and Jerzyk, she hurriedly withdrew.”⁶⁸

Zosia Goldberg, who was passing as a Pole in “Aryan” Warsaw, recalled:

Then one day I met my old history teacher, Mrs. Dinces, who was also the wife of the director of my *gymnasium*. Mr. Dinces had changed his faith and become a Catholic, but that wouldn’t keep his wife safe. She spoke Polish, not Yiddish, and her Polish was so beautiful it was like music, yet

⁶⁵ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 70.

⁶⁶ Sara R. Horowitz, “‘If He Knows to Make a Child...’” *Memories of Birth and Baby-Killing in Deferred Jewish Testimony Narratives*, in Norman J.W. Goda, ed., *Jewish Histories of the Holocaust: New Transnational Approaches* (New York and Oxford: Berghahn, 2014), 135–51, here at 148. As this family member tells it, the sacrifice of the child is not an example of the degeneration of morality—the valuing of one’s own life above the life of others—but a painful choice on behalf of the collective: “... the Jewish race has to survive.”

⁶⁷ Moshe Maltz, “Pages about Pain and Death of the Jewish Settlement in Sokal,” in A. Chomel, ed., *Sefer Sokal, Tartakov, Varenz, Stoyanov ve-ha-Seviva* (Tel Aviv: Former Residents of Sokal and Surroundings, 1968), 277–316, translated as *Memorial Book of Sokal, Tartakow and Surroundings*, Internet: <<http://www.jewishgen.org/yizkor/sokal/sokal.html>>.

now she was running away with her daughter. She had blond hair with very thick braids in the back. When she saw me I almost went over to her to say hello, but she got so scared that she crossed the street and ran away from me. I don't blame her—she was afraid of me, she didn't know who I was.⁶⁹

Solidarity among Jews in hiding, as well as in camps, was in short supply. When he went into hiding in Siennica after the liquidation of the Otwock ghetto, a rabbi from Otwock was denounced.⁷⁰ When a Jewish teenager was sent back to Warsaw from the countryside by her mother, her escort avoided her as much as he could:

My mother told me to follow Mr. Lautenberg, but did not like the idea for he was afraid that I might be recognized as a Jewess. He did not wait for me and I had to run all the way to the [train] station, trying not to lose sight of him. When we arrived and for a moment stood close to each other, Józef Lautenberg was visibly disturbed. ... We entered two separate compartments. I was now totally on my own, making the perilous journey ...⁷¹

A Jewish youth who was thinking of jumping off the train headed for Majdanek turned to her cousin:

She was much older than I and physically could not jump from the train. ... I asked her, if she could tell me where she hid some valuables so that I would have some money, if my leap for freedom succeeded. Her husband had been a rich jeweler and had hidden or entrusted many valuables to Polish families for safekeeping. She rejected my request.⁷²

A Jew who hid with Poles in several villages near Łosice recalled:

As I returned from the Szczebuńskis' home another evening, I ran into three Jews whom I had known in the small ghetto. ... I was glad they did not ask me where I was hiding. People were afraid of one another in those days. No one was a hero. The Germans' methods for breaking people under interrogation and forcing them to talk were well known. When I returned "home," I usually ran about half a mile in the opposite direction, looking over my shoulder all the while, to make sure I was not being followed.

And again in that same source:

Berl encountered a young woman with a girl of about eight. The woman told him that she was part of a group of thirteen Jews who were living in a small forest ... Berl and the woman set up a

⁶⁸ Natan Gross, *Who Are You, Mr Grymek?* (London and Portland, Oregon: Vallentine Mitchell, 2001), 246.

⁶⁹ Zosia Goldberg, as told to Hilton Obenzinger, *Running Through Fire: How I Survived the Holocaust* (San Francisco: Mercury House 2004), 75.

⁷⁰ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 433.

⁷¹ Irena Bakowska, *Not All Was Lost: A Young Woman's Memoir, 1939–1946* (Kingston, Ontario: Karijan, 1998), 153.

⁷² Joseph Schupack, *The Dead Years* ([New York]: Holocaust Library, 1986), 119–20.

rendezvous in the forest the next night. ... All of them were starving and in poor health. Without disclosing the location of his own hideout, Berl set up a third meeting with the woman the next week.⁷³

A Jewish family from Chodecz who was banished to the Łódź ghetto recalled their ordeal at the hands of a relative:

‘But do you know what Eva [the author’s half-brother’s wife] did to us in the Lodz [Łódź] ghetto?’ I asked. ‘Mother and Father and I were starving and so were Sala and her children. Mother took a small packet of sugar cubes out of the box Eva kept under the bed. Then Eva brought along a huge man and he beat Mother up and wanted to strangle us both.’⁷⁴

Sonia Games, who passed as a Christian in Częstochowa, recalled: “People with false papers were caught all the time, often because someone from the Ghetto, in desperation, sought them out, hoping for shelter.” Jews were to be avoided at all costs. Sonia Games described how, at the train station in Częstochowa, she desperately wanted to remove herself from the company of a person who sat down next to her just minutes before he was apprehended by the SS during a routine inspection of travellers:

Suddenly, I knew in a flash. The man was a Jew on the run. He was nervous, too chatty and eager. He must think that I am a Polish girl and would feel safer sitting next to me. ... He couldn’t have made a worse choice. I needed to get rid of him somehow and began to get up from my seat and move away.⁷⁵

Emanuel Tanay recorded:

While I was still at the monastery of Mogiła, it was my duty to take the mail to the local post office ... Once a group of Jews was being marched through the village from a nearby camp. One of the Jews, a young boy a year or two older than I was, was from my hometown. When he saw me, he instinctively yelled out, “Hello, Emek,” I responded with some obscenity and walked on. There were other occasions when I was in Kraków and someone from my hometown recognized me and addressed me by my real name. Many times, under such circumstances, I jumped off a moving streetcar or a train. Such close calls were very common.⁷⁶

⁷³ Edi Weinstein, *Quenched Steel: The Story of an Escape from Treblinka* (Jerusalem: Yad Vashem, 2002), 116, 119. Reissued as Eddie Weinstein, *17 Days in Treblinka: Daring to Resist, and Refusing to Die* (Jerusalem: Yad Vashem, 2008).

⁷⁴ Roman Halter, *Roman’s Journey* (London: Portobello Books, 2007), 264.

⁷⁵ Sonia Games, *Escape Into Darkness: The True Story of a Young Woman’s Extraordinary Survival During World War II* (New York: Shapolsky Publishers, 1991), 93, 107.

⁷⁶ His testimony is recorded in Carol Rittner and Sondra Myers, eds., *The Courage to Care: Rescuers of Jews During the Holocaust* (New York: New York University Press, 1986), 53.

When Stanisław Różycki left Lwów in September 1941 to return to Warsaw, the “first danger” he encountered were Jewish acquaintances.⁷⁷ Stanley Bors, who hails from Sosnowiec but found shelter with Poles in Grodzisk outside Warsaw, recalled:

One day the Germans were going house to house looking for somebody and we hid in the garden behind the house. To our surprise we found the people living next door also hiding. We immediately recognized each other as Jews and became friends. Mostly Jews didn't want to know each other. Everyone had false papers and changed names. It was better not to know in case the Gestapo came looking. I once jumped off a running streetcar because I spotted somebody I knew in school. He was a Jew but I didn't know if he worked for the Gestapo. Later, after the war, I met him in Warsaw and he told me he jumped off too because he was afraid of me. That was how it was. Some people didn't want even their family to know where they were.⁷⁸

A Jewish woman passing as a Pole in Kraków did not dare take a job in a factory where many Jews were employed in key positions for fear of being betrayed: “the factory was an outpost of the small ghetto in Kraków ... The secretary at the desk, the foreman, the office manager, and all the other workers were Jewish. The only Poles were the teenagers out front. When I saw this, I knew I didn't dare take that job. No one can spot a Jew faster than another Jew.”⁷⁹ A Jewish woman in the Płaszów camp outside Kraków begged her daughter's benefactors not to bring her child to visit her in the camp “because people were jealous” that the child was still alive and she feared someone might denounce the child.⁸⁰

Nika (Bronisława) Kohn Fleissig, a native of Wieliczka who was survived with the assistance of a number of Poles, recalled:

I learned that one cannot generalize: I was once endangered by a nasty Jewish woman, who sent a policeman to arrest me to free herself. I met a number of Christians who saved my life when they could have turned away. So there were good people and bad ones. In tough times, one discovers the truth about people, and it has nothing to do with religion.⁸¹

Jews passing as Christians were also extorted by fellow Jews under threat of denunciation:

The family of Felix Brand, who moved to Suchedniów under an assumed Polish identity, had to flee the town after they were recognized as Jews and blackmailed by some members of the Jewish Police.⁸²

⁷⁷ Account of Stanisław Różycki in Andrzej Żbikowski, ed., *Archiwum Ringelbluma: Konspiracyjne Archiwum Getta Warszawy*, vol. 3: *Relacje z Kresów* (Warsaw: Żydowski Instytut Historyczny IN-B, 2000), 562.

⁷⁸ Sylvia Rothchild, ed., *Voices from the Holocaust* (New York: New American Library, 1981), 225–26.

⁷⁹ Rose Zar, *In the Mouth of the Wolf* (Philadelphia: The Jewish Publication Society of America, 1983), 108.

⁸⁰ Testimony of Janina Ekier in Isakiewicz, *Harmonica*, 247.

⁸¹ Alicia Fleissig Magal, *From Miracle to Miracle: A Story of Survival* (Parker, Colorado: Outskirts Press, 2011), 93.

⁸² Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 324.

Chil Rozenberg, the chairman of the Jewish council in Legionowo near Warsaw, surrendered another Jew to the Germans when his son was caught outside the ghetto, because he wanted to save his son. Not surprisingly, because the policemen enjoyed certain privileges and were excused from forced labour, wealthier Jews paid Rozenberg money to get their sons into the force.⁸³

Two Jewish sisters from the Netherlands, Surry and Suzanne Polak, had a bitter recollection of their experiences in the Trawniki camp:

There was tension between the Dutch and the Polish Jews in the labour camp. The Polish girls 'called us anti-Semites. We did not know the Jewish language, and therefore we could not be Jews.' The Dutch girls were also annoyed at the hypocrisy of the Polish Jews, who professed to be very devout. But 'we almost never got anything from them. Only if they saw you were on the brink of death, then they might give you something, but if they saw you were doing OK, then they were terribly jealous.' Suze and Surry also observed that there was a big difference between the Jews from the ghettos and the Jews from the cities. 'The Jews from Warsaw were very different. Those people were more cultured.'⁸⁴

Artur Diamant recalled that ghetto dwellers in Zawiercie, Upper Silesia, were afraid of admitting to the help they received from Poles because of their Jewish neighbours who might leak this information to German agents.⁸⁵ Tragically, the fears often turned into disasters. A Jew from Lwów who posed as a Christian in Kraków recalled:

I am sure that some of my [Polish] office co-workers and neighbors must have thought at times that I was Jewish. ... But no one of them ever reported me to the German authorities and that, in large measure, helped me survive the war. ... At my job at Schenker's there was a pretty young woman working at the switchboard. I sensed that she was Jewish, too, but we avoided admitting it to each other out of fear of being betrayed under torture, should one of us ever be arrested by the Germans. ...

There was also an older lady working there, an invalid, limping with one club foot. She was Oriental looking and she claimed to be an Arab. She avoided everyone. One day the older lady disappeared and a few days later the young woman was arrested as a Jewess. I never saw her again. Much later I found out that the older lady had been Jewish herself and had denounced the young woman as a Jewess under interrogation. She had done this to save her own life. The Germans had promised to let her go free if she denounced another Jew. Later, she also denounced me to the Germans. The Germans had obviously used her as bait.⁸⁶

⁸³ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 394–95.

⁸⁴ Sobibor Interviews, Internet: http://www.sobiborinterviews.nl/index.php?option=com_content&view=article&id=55.

⁸⁵ Ariel Yahalomi, *Przeżyłem...* (Będzin: n.p., 2007).

⁸⁶ Irene and Carl Horowitz, *Of Human Agony* (New York: Shengold Publishers, 1992), 127, 142.

Balbina Synalewicz, a young Jewish woman from Pruszków who was passing in Kraków as Elżbieta Orłańska, recalled:

Niedzwiecki [Niedźwiecki] had a friend named Szwarzenberg-Czerny who often visited him. At one point he disappeared, and stayed away from the studio for a long time, until one day he came in with a clean-shaven head. ...

The rest of the story Alina told me after the war: he had been thrown in jail, then released on the condition that he denounce more Jews in hiding in the city. Niedzwiecki was one of his intermediate informers. When the war ended, Szwarzenberg-Czerny was caught by a couple whose daughter he had denounced; she had been killed on the spot. They handed him over to be tried in Krakow [Kraków]. Alina had been in the court.⁸⁷

After leaving Lwów, Anna Weissberg took refuge in Kraków where she posed as a Christian. In May 1944, she ran across Sylwia Szapiro, an employee of the Arbeitsamt in Lwów and a known Gestapo confidante, who wanted to know her place of residence. Weissberg threatened Szapiro with retaliation from well-placed individuals, which was a bluff, and managed to get away safely.⁸⁸

A Jew from Przemyśl who took refuge in Kraków recalled:

I was ... in the Cracow Ghetto. I was not there a long time because my husband's two sisters had a friend, a Jewish girl, who reported us to the Gestapo. She was living with a Gestapo officer at the time. So they sent all of us to Auschwitz and I was in Birkenau. I survived there three years until the war was over. How I survived I don't know. It was a miracle.⁸⁹

According to Jewish testimonies from Przemyśl,

When the war broke out in Brzeżany [in June 1941] ... we returned to Przemyśl. But an aunt who was angry with us remained in Brzeżany and had the German police descend on us in Przemyśl. They searched our home. They knew where to look. Immediately they asked for our coats, mine and my sister's, and ripped open the collars where everything [i.e., valuables] was sewn in. They threw everything upside down and beat everyone. Our house was surrounded by the police.⁹⁰

There was a certain Luśka Lette who lived in the Legionów Square and was a "Polonia" sports club fan. Bolek Czternastek, who was a goalkeeper in "Polonia," and knew her well ... one day she asked him to 'do something about' her paralyzed mother who was not fit to live in the Ghetto. Two

⁸⁷ Thon, *I Wish It Were Fiction*, 58.

⁸⁸ Account of Anna Weissberg, dated July 2, 1945, Jewish Historical Institute (Warsaw), record group 301, number 432.

⁸⁹ Testimony of Zonka (Sophie) Wahl in John J. Hartman and Jacek Krochmal, eds., *I Remember Every Day...: The Fates of the Jews of Przemyśl during World War II* (Przemyśl: Towarzystwo Przyjaciół Nauk w Przemyślu and Remembrance & Reconciliation Inc, Ann Arbor, 2002), 61.

⁹⁰ Testimony of Fryda Einsiedler (later Frieda Stieglitz), Jewish Historical Institute (Warsaw) archive, record group 301, number 1348.

labor brigade men carried her downstairs in her chair. There, in the gateway, Bolek approached a German soldier and asked him to shoot her. In this way they didn't need to take her to the Ghetto and Luška went there by herself. ... It once happened that a Jew took his mother out of the basement and denounced her, saying that he was not going to lose his life because of "the old witch."⁹¹

Once the ghetto was liquidated, the remaining Jews went into hiding, mostly in bunkers and cellars in the ghetto area. Many of these hiding places were discovered by the Gestapo ...

The Nazi police never found the Kraut bunker, and they remained hidden there for three months with several other Jews. ...

At the end of three months, they were betrayed by another Jew who had left the bunker and was caught by the Nazis. When they heard the Germans coming, they all rushed to an alternate exit that led into town, with Kraut leading the way. He managed to escape, but his wife and two nephews were caught and killed.⁹²

After attacking a Gestapo officer named Reisner, Majer Krebs and his two accomplices fled from the ghetto in Przemyśl. The Germans seized fifty hostages and threatened to kill them unless the Jewish fugitives surrendered. Two of the three Jews were caught. The wife of one of the hostages learned of Krebs' hiding place and betrayed it to the Judenrat. The Jewish police surrounded the building, apprehended Krebs, and gave him a severe beating. The three assailants were hanged publicly by the ghetto police, while the Germans filmed the ordeal. Afterwards, twenty-five of the hostages were executed in the Jewish cemetery.⁹³

A young Jewish woman from Lubaczów named Zisa Stein, the daughter of a rabbi, was sent into the countryside by the Germans, who held her son as hostage, to search out hidden Jews. She had turned over a number of victims to the Germans for a reward before she was apprehended by a Jewish partisan group and executed.⁹⁴ Four Jews passing as Poles—two young girls and two young men—were apprehended by the Gestapo in a restaurant in Wola Okrzejska near Łuków. They were tortured to divulge the names and whereabouts of relatives in hiding and of partisans. As a result some Jews in hiding were also captured.⁹⁵

A Jew was seized by the Jewish committee in Warta near Sieradz for labour after being duped by a ghetto policeman. He recalled the event as follows:

⁹¹ Hartman and Krochmal, *I Remember Every Day...*, 207.

⁹² Emily Taitz, *Holocaust Survivors: A Biographical Dictionary* (Westport, Connecticut and London: Greenwood Press, 2007), vol. 1, 275.

⁹³ Betti Ajzensztajn, ed., *Ruch podziemny w ghettach i obozach: Materiały i dokumenty* (Warszawa, Łódź and Kraków: Centralna Żydowska Komisja Historyczna w Polsce, 1946), 54–55; Marcin Janowski, "Polityka niemiecka władz okupacyjnych wobec ludności polskiej i żydowskiej w Przemyślu w latach 1939–1944," in *Kresy Południowo-Wschodnie: Rocznik Przemyskiego Centrum Kultury i Nauki Zamek*, vol. 3/4, no. 1 (Przemyśl 2005–2006): 219–20.

⁹⁴ Maurie Hoffman, *Keep Yelling!: A Survivor's Testimony* (Richmond, Victoria: Spectrum Publications, 1995), 123.

⁹⁵ Sonia and Abram Hurman, as told to Halina Birenbaum, *Pod osłoną nocy: Wspomnienia z lat 1939–1945* (Kraków and Oświęcim: Fundacja Instytut Studiów Strategicznych and Państwowe Muzeum Auschwitz-Birkenau w Oświęcimiu, 2007), 48–49.

In November 1940, the “Jewish Committee” of the ghetto put together a transport of 100 Jews to be sent away as laborers. I was working in the ghetto for the Germans then at repairing watches. I was deceived and included in the transport even though I’d been given work and the only ones being sent away were those for whom there was no function in the ghetto. A ghetto policeman, A—Z—today he’s in Israel—came over to me and told me to report to the “Jewish Committee” to fix the large wall clock there. I walked into the committee room where the other Jews of the transport were already detained and there was no way of getting free. German prison personnel took us “off the hands” of the “Jewish Committee” and tied us all up—100 young Jews bound one to the other by rope to prevent escape.⁹⁶

A young Jewish woman from Międzyrzec Podlaski who fled to the forest recalled:

Everyone tried to save himself. No one wanted anyone else to run along with them for fear that they would be discovered. I saw a thing I will never, ever forget. I don’t understand this to this day. One daughter left her parents to stay alone in the thickness of the forest and ran away all by herself, leaving them alone. She ran away with her boyfriend and she told her parents that she will return shortly. We never saw her again. In doing this she thought that she would be saving her own life.⁹⁷

Ronnie Fuchs, whose mother Zophia Schalet hails from Lwów, recounted:

One day the police stopped them. The professor [who accompanied her mother] was arrested as a Jew and the policeman asked my mother, who had her false documents, what she was doing with this woman. My mother quickly replied that she did not know her—the woman had asked her for directions, and my mother was trying to take her where she wanted to go. The professor was taken away, but my mother was spared.⁹⁸

Later, when Zophia Schalet’s older brother was hidden by farmers near Trembowla, she

received a chilling letter delivered by one of the children of the family hiding my uncle. The letter said, “We know there are Jews hiding here. If they do not leave at once, they will all be killed.” The letter was signed by Ukrainian partisans. ... What my mother learned after the war was that the threatening letter had actually been written by another Jew who was also being hidden by the farmer. This Jewish man had learned that my uncle was hiding in the barn. He wrote the letter hoping to scare my uncle away. He feared that if my uncle was found in the barn, he and his family would also be discovered.⁹⁹

⁹⁶ Isaiah Trunk, *Jewish Responses to Nazi Persecution: Collective and Individual Behavior in Extremis* (New York: Stein and Day, 1979), 101.

⁹⁷ Rywka Rybak, *A Survivor of the Holocaust: 49620* (Cleveland: Tricycle Press, 1993), 4.

⁹⁸ Her account is recorded in Carole Garbuny Vogel, ed., *We Shall Not Forget!: Memories of the Holocaust*, Second edition (Lexington, Massachusetts: Temple Isaiah, 1995), 258.

⁹⁹ *Ibid.*, 260.

Lila Flachs, a survivor from Lwów, recalled the risks of venturing outside the ghetto: “There were many Jews from the ghetto who caught Jews for the Gestapo.”¹⁰⁰ Janina Kroch lived with her parents in Lwów outside the ghetto. They passed as Christians on the strength of false papers supplied by Zdzisław Stroński, the prewar vice-mayor of the city. Her father was recognized as a Jew by Jewish policemen and arrested. Despite meeting their demands for a bribe of 20,000 złoty for his release, they handed him over to Gestapo and he perished in unknown circumstances.¹⁰¹ After a Jewish woman, the mother of a policeman was denied access to an overcrowded hiding place, she betrayed the hideout. Her son came with some Jewish policemen and Germans, but the Jews were let go in exchange for a large bribe.¹⁰²

Lala Weintraub (later Fishman) kept her plan to remain outside the enclosed Jewish area in Lwów a secret. She explains her decision as follows:

I certainly did not talk about it with my friends and coworkers at the underwear factory. They could not be trusted, even if they were Jews. A Jew could sell you out to the Nazis just as easily as a Pole or a Ukrainian. People were desperate, afraid of their own shadows, and in their desperation and fear they were liable to turn on you in an instant if by doing so they thought they could increase their own chances for survival.

The Jewish police were, I thought, proof of this. Although nominally charged with maintaining order in the Jewish community, they were also employed as instruments of repression. In this capacity they were usually involved in the actions, helping SS troops and Ukrainian militiamen in their efforts to round up Jews for deportation to the labor camps and, later, to the death camps as well.

... there were actions that were undertaken for the sole purpose of harassing, tormenting, and killing Jews.

Sometimes, when I was coming home from work, I came across an action in progress. SS troops, aided by their minions in the Ukrainian militia and the Jewish police, would be seizing people on the street and sidewalks, demanding to see their papers, roughing them up, punching them with their fists and hitting them with truncheons, and shoving and dragging them to trucks, then kicking them as they climbed aboard for transport to a prison or a labor camp.¹⁰³

Adela Fiszer found employment in the kitchen of a Catholic convent in Lwów thanks to the help of a priest, Rev. Jan Sokołowski, to whom she had been introduced by her Polish Catholic friend. She lived in the convent for about one year. In November 1943, she was arrested by the Gestapo and Ukrainian police

¹⁰⁰ Zuzanna Schnepf-Kołaczk, “‘In the Ciechania Presbytery’: The Story of Saving Zofia Trembska: A Case Study,” *Holocaust: Studies and Materials* (Warsaw: Polish Center for Holocaust Research), vol. 2 (2010), 365.

¹⁰¹ Account of Janina Kroch, Jewish Historical Institute (Warsaw) archive, record group 301, number 362. See also Marek Józwick, Teresa Mahorowska, and Apolonia Umińska, eds., *Relacje z czasów Zagłady Inwentarz: Archiwum ŻIH IN-B, zespół 301: Nr. 1–900 / Holocaust Survivor Testimonies Catalogue: Jewish Historical Institute Archives, Record Group 301: No. 1–900* (Warsaw: Żydowski Instytut Historyczny, 1998), vol. 1, 134. Janina Kroch was later sheltered by Anna Holdenmajer of Brody and survived, as did her mother.

¹⁰² Testimony of Salomon Goldman, January 20, 1946, Jewish Historical Institute (Warsaw) archive, record group 301, number 1864.

¹⁰³ Lala Fishman and Steven Weingartner, *Lala's Story: A Memoir of the Holocaust* (Evanston, Illinois: Northwestern University Press, 1997), 137–38.

after Bronia Dimand, a friend Jewish to whom she had confided her whereabouts, was herself arrested and under torture betrayed the hiding places of other Jews. The nuns' insistence that she was a Catholic was of no use.¹⁰⁴

Ignacy Goldwasser recalled that the leader (Lubiankier) of one of the forest bunkers near Borysław was captured by the Germans and, under torture, betrayed several bunkers. Jews who scattered were refused admission into other bunkers. Gina Wieser recalled how an elaborate bunker built in the ruins of an electric plant in Borysław was betrayed by one of the Jews who ventured out. The German police who came for the sixty Jews who had taken shelter there knew the secret password.¹⁰⁵ Another Jew, Szaler, who left his bunker was also apprehended by the Gestapo and betrayed its whereabouts. When the Gestapo came to raid the bunker they were accompanied by the Borysław police commander Eisenstein and a Jewish engineer named Weintraub.¹⁰⁶ Another survivor from Borysław, Frieda Koch, confirmed that the Jewish police Borysław

harassed us a lot. I remember Max Steinberg, from whom I received blows to the head with his baton, but the worst of all was Walek Eisenstein who turned in [Jews] that were hiding.¹⁰⁷

As in most other towns, the Jewish police took part in the *Aktions* to capture Jews in the ghetto: "This action was conducted by Germans with the assistance of the *Ordner* and the Ukrainian police. They pulled people out of their hideouts and apartments."¹⁰⁸ Another Jewish survivor, Marcus Mordecai, also from Borysław, recalled:

The fifth *Aktion* took one month. The job of catching the Jews was given over to the Jewish police. They were animals like the Germans. When they caught Jews in a hiding place they demanded a bribe. Whoever did not have the means was taken to the coliseum, a holding pen for deportees. When a person was let go due to a bribe, they had to find a replacement, a process that took about a month. I remember Valek Eisenstein was one of these. They made a lot of money, would play cards, and drink.¹⁰⁹

A Jew who was held in the Limanowa camp in Borysław described conditions as follows:

¹⁰⁴ Account of Adela Fiszer, Jewish Historical Institute (Warsaw) archive, record group 301, number 2525, as cited in Michał Czajka, Maria Młodkowska, and Apolonia Umińska-Keff, eds., *Relacje z czasów Zagłady Inwentarz: Archiwum ŻIH IN-B, zespół 301: Nr. 2001–3000/Holocaust Survivor Testimonies Catalogue: Jewish Historical Institute Archives, Record Group 301: No. 2001–3000* (Warsaw: Żydowski Instytut Historyczny, 2001), vol. 3, 216. Adela Fiszer was sent to work in a factory where she met a Pole who smuggled her out and took her to Hungary. In Hungary, she met the brother of another Polish friend of hers from Lwów who provided her with his deceased sister's Soviet passport. Adela Fiszer was then registered as a Pole. She survived the war and returned to Poland.

¹⁰⁵ Ajzensztajn, *Ruch podziemny w ghettach i obozach*, 23.

¹⁰⁶ Jakub Gutenbaum and Agnieszka Latała, eds., *The Last Eyewitnesses: Children of the Holocaust Speak*, vol. 2 (Evanston, Illinois: Northwestern University Press, 2005), 80–81.

¹⁰⁷ Testimony of Frieda Koch in *Yalkut Moreshet: Holocaust Documentation and Research* [Tel Aviv], vol. 2 (Winter 2004): 178.

¹⁰⁸ Gutenbaum and Latała, *The Last Eyewitnesses*, vol. 2, 74.

These 1,200 people were held inside the camp until August 1944. Random executions and roundups went on regularly. The camp was run by SS men ... It is impossible to describe their cruelty. They were joined in their sadistic acts by the Jewish head of the *Ordnungsdienst*, Wolek Eiznsztajn [Eisenstein], and his second, Max Heinberg [Steinberg], who profited from what the Nazis left over. ...

On March 28, 1944, when the Soviet army had stopped outside of Stanisławów, the Germans began liquidating the camp. The Jews had managed to dig a few bunkers in the forests and they broke out and headed there. ... Wolek Eiznsztajn began “agitating” for us to come out of the woods and return to the camp, because no one was in any danger now. Life in the bunkers had been very hard and the people let themselves be talked into coming back. Soon, the Germans had deceived about 600 Jews this way and carted them off to the camp in Płaszów, Cracow. Wolek Eiznsztajn started “doing his job” again, and tried getting out the Jews the Germans had missed. They captured fifty to sixty people every day and by June 22, 1944, they again had a transport of 600 Jews ready for Płaszów. For the month starting on June 22 and ending on July 22, 1944, the Germans and Eiznsztajn had forced out another 700 Jews and sent them to Auschwitz.¹¹⁰

Helene Kaplan recalled that her father had been seized in the ghetto in Boryslaw, because “Someone reported that we had money abroad as well as valuables and cash at home.”¹¹¹ A large bribe had to be paid through a German friend of the family to have him released. Hiding places, both outside and inside the ghetto, were hard to come by and exposed to peril:

Some families who paid Poles or Ukrainians for hiding places did not want to allow Jews who did not pay into their hiding places. The spaces were usually small, making crowds too difficult to control. ...

A young girl in Boryslaw was not permitted into an elaborate hiding place prepared by the Judenrat for their families. When she was caught by the Gestapo she led them right to this place, and all the wives and children of the Judenrat members were deported. They all died.¹¹²

Later, when Helene Kaplan and her mother were living in Lwów under assumed identities with a Polish woman,

One night when all three of us were already in bed, we heard a knock at the door. A Ukrainian and Jewish policemen were there. As they entered the room I threw the covers over my mother’s head and jumped out of bed ... The two policemen examined my passport. ... We learned what caused the search much later. The husband of my first roommate, Lusia [a Jewish woman], had been caught by the Gestapo. When beaten, he revealed the previous address of his wife. The police were

¹⁰⁹ Marcus Markel, “The Remarkable Story of Mordecai Markel,” written in 1990, Internet: <http://kehilalinks.jewishgen.org/drohobycz/people/peoplemem_markel.asp>.

¹¹⁰ Trunk, *Jewish Responses to Nazi Persecution*, 80.

¹¹¹ Helene C. Kaplan, *I Never Left Janowska* ... (New York: Holocaust Library, 1989), 59–60.

therefore looking for her and not me. It was a miracle that they did not subject me to interrogation.¹¹³

When Helene Kaplan enlisted for work in Germany, in the waiting room she was harassed and nearly exposed by another young Jewish woman posing as a Pole.¹¹⁴

Dziunia Steinberg (later June Friedman), a young girl who was sheltered by a Polish couple, Filip and Zuzanna Kowal, recalled how she was betrayed by a Jewish informer in Boryslaw but miraculously avoided being killed.

One day, after work, I went to town to buy something on the open market place. I was stopped by a Jewish man, (few that were still left) that worked as an informer for the Gestapo, all the others were killed or shipped to working camps around the area. He somehow recognized me. He stopped his bike and started to ask me if I am Steinberg's daughter. I said no. Then who are you? I said my name is Kowal. He wanted my address and I gave it to him. I went my way, but he was standing there observing me. I remember buying something and even haggling with the merchant, so I will not be suspicious, but my heart was in my throat the whole time and I had a feeling he will give me away.

My parents always told me to be careful and never confess about my past life to anyone. After returning home I told Susan [Zuzanna] about my experience and she said get ready, "they" will be here soon. She was right. That afternoon a man in a leather coat came to arrest me. I was crying and so was Susan, but they took me anyway. Susan said over and over again that I was her daughter, but all in vain. They kept me in a cell for 3 days and 3 nights (with 2 other "criminals" like me – political prisoners, older women who did something against the Germans) they kicked me in the lower back as I was too small to be kicked any place else, I suppose. They came at night with the Jewish traitor, woke me up and talked to me in Yiddish, a language I did not know then, and I used to wake up and start praying in Polish crossing myself etc. etc. All that time Susan was coming and begging to let me out, as I am not a Jew but her daughter that looks like someone else.

On the third day, in the morning, they let me out and told me to go home. I was sore, dirty and tired, and I did not know if this was a trick or they really did let me go. I stood there, outside not moving, and when I looked up I saw they are all standing there in the window and looking at me. This was my luck. If I would start running, they would shoot me right then and there knowing I must be Jewish, but this way, I was just another child being afraid and crying, so they left me alone. After a few minutes I started walking toward home slowly, still crying loudly. After a few blocks I looked back but nobody was following me so I started running home. I ran for a mile or more until I got home. After arriving I was shaking so hard that I could not hold a spoon in my hand. It took me a few weeks to calm down.¹¹⁵

¹¹² Ibid., 63.

¹¹³ Ibid., 69–70.

¹¹⁴ Ibid., 83.

¹¹⁵ June Friedman, *Under Providential Guidance*, 1991, Internet: <<http://www.zchor.org/friedman/june.htm>>.

Eva Hoffman, whose family hails from Założce, north of Tarnopol, acknowledged:

my parents were also repeatedly helped by people who gave them food and temporary shelter, and by a peasant who hid them for nearly two years, with the full knowledge that he was thereby risking death for himself and his two sons. The other awful aspect of my family story was that two relatives died because of an act of betrayal committed by a fellow Jew—a man who, in the hope of ensuring his own survival, led the Germans to a hiding place.¹¹⁶

Zelda Machlowicz-Hinenberg was passing herself off as a Ukrainian in Rawa Ruska, fearful of being detected. It turned out, however, that although she was recognized by a Ukrainian policeman, he protected her. Later, she was denounced by a fellow Jew and deported to the Bełżec death camp. Fortunately, she was able to escape from the train and, although shot and wounded, was found by a Ukrainian family who took her for a Ukrainian and nursed her back to health.¹¹⁷ When a group of Jewish partisans, dressed in German uniforms, staged a raid on the jail in Borszczów in November 1943 to release its 50 inmates,

We told the prisoners that we are Soviet partisans and have come to free them. The prisoners all ran off but the Jews didn't want to go because they recognized us. They remained and later betrayed us.¹¹⁸

David Landau's escape from the Warsaw ghetto to the Aryan side proved to be precarious because of Jewish collaborators he encountered:

From the conversation between the Germans and the Jewish policeman, I realised that the bribe I had given him, a substantial one, was for the three of them.

This policeman knew that they had been waiting in the entrance to the first house outside the ghetto, and had been prepared to send me to my death for a small part of the bribe.¹¹⁹

Across the street from us lived a man who was completely paralysed from the neck down. Every morning as soon as the curfew hour was over the caretaker was seen pushing this man out in his wheelchair into the street near the entrance of the building. The paralysed man was always well dressed, with a quilt covering the lower part of his body. There, in front of the building, he sat the whole day long ...

Once, returning from a forced outing close to the curfew hour I noticed a passing Gestapo officer turning the wheelchair around and wheeling it back into the building. ...

¹¹⁶ Eva Hoffman, *Shtetl: The Life and Death of a Small Town and the World of Polish Jews* (Boston and New York: Houghton Mifflin, 1997), 6.

¹¹⁷ Timothy Snyder, *Black Earth: The Holocaust as History and Warning* (New York: Tim Duggan books, 2015), 300.

¹¹⁸ B.W. Ben-Barak, "Borchover 'Gang' (Partisan Action)," in N. Blumenthal, *The Book of Bortschoff*, Internet: <<http://www.jewishgen.org/yizkor/borszczow/Borszczow.html#TOC>>, translation of *Sefer Borszczow* (Tel Aviv: Association of Former Residents of Borszczow in Israel, 1960), 303ff.

¹¹⁹ David J. Landau, alias Dudek, Janek and Jan, *Caged: A Story of Jewish Resistance* (Sydney: Macmillan, 2000), 115.

From that day on I was sure that my suspicion was correct, and that as well as being a Jew he was also a spy.¹²⁰

On other occasions, Jews apprehended by the Germans betrayed other Jews in hiding under threat or duress or when promised respite of some nature for themselves. When she fell into the hands of the Gestapo in Warsaw, a young woman by the name of Celina betrayed her friend, Wanda, and they were both executed in Pawiak prison.¹²¹

Since most Jews who were denounced and apprehended by the Germans perished without recording their fate, these stories represent the tip of the iceberg. Often the Polish benefactors would be caught in the web. When a Polish family by the name of Drobnicki in the village of Posuchów near Brzeżany told their Jewish charges, Roza Goldman and her daughter Bela, that they could not keep them anymore, the Goldman women threatened to turn them in to the Germans if they had to leave. The Drobnicki family later took in two Jewish men during the final months of the German occupation, which caused a lot of bickering as the two Jewish women were against the idea of keeping these men.¹²² Irena Bakowska, who was sheltered by Christians in Warsaw, recalled what her benefactor had told her: “Elterman had come to see her husband and offered him a substantial amount of money if he got rid of me and took her mother and her instead. Zofia was outraged and promised that she would never let me go, no matter how much money Mrs. Elterman was willing to pay her husband.”¹²³ Fruma Bregman, another Jewish woman from Warsaw, recalled that when she rented a room from a Polish woman posing as a Pole, another tenant—a Jew pretending to be a French national—urged the Polish woman to evict the other tenants because they were Jews.¹²⁴

Blackmailing Polish rescuers was not an infrequent occurrence. A Polish rescuer from Stanisławów, in Eastern Galicia, who is credited with saving 32 Jews, reported: “I even took in some Jews who had threatened to denounce me and their kinsmen whom I was hiding if I didn’t help them.”¹²⁵ Two Jewish charges from well-to-do families found shelter with an impoverished Polish family in the village of Brzozdowce near Chodorów, in the province of Lwów. They threatened to turn in their benefactors, who could barely make ends meet, unless they provided them with more food.¹²⁶

A Polish Christian from Warsaw recalled:

¹²⁰ Ibid., 285–86.

¹²¹ Kołacińska-Gałązka, *Dzieci Holocaustu mówią...*, vol. 5, 135.

¹²² Shimon Redlich, *Together and Apart in Brzeżany: Poles, Jews, and Ukrainians, 1919–1945* (Bloomington and Indianapolis: Indiana University Press, 2002), 128.

¹²³ Bakowska, *Not All Was Lost*, 181.

¹²⁴ Testimony of Fruma Bregman, Jewish Historical Institute (Warsaw) archive, record group 301, number 1984, page 12, noted in Michał Czajka, Marek Józwick, Teresa Mahorowska, and Apolonia Umińska-Keff, eds., *Relacje z czasów Zagłady Inwentarz: Archiwum ŻIH IN-B, zespół 301: Nr. 901–2000/Holocaust Survivor Testimonies Catalogue: Jewish Historical Institute Archives, Record Group 301: no. 901–2000* (Warsaw: Żydowski Instytut Historyczny, 2000), vol. 2, 370.

¹²⁵ Testimony of Stanisław (Staszek) Jackowski in Richard C. Lukas, ed., *Out of the Inferno: Poles Remember the Holocaust* (Lexington, Kentucky: The University Press of Kentucky, 1989), 77.

¹²⁶ Anita Koszałkowska, “Czas, który nie leczy ran,” *Nowa Trybuna Opolska*, October 27, 2000.

As a young girl, I participated in my family's efforts to help the Jews ... Several Jews were temporarily sheltered in our home, then taken to other locations. Five lived with us until the Warsaw uprising in August, 1944. When the uprising was crushed, we all went into hiding, anticipating the arrival of the Soviet Army. In November, 1944, one of the Jewish women we saved argued with a group of Jews and brought the Germans who then killed 18 people, including her nephew and her elderly sister. One man survived. He came at night to the place where I and 10 others were hiding, informed us of the tragedy and warned us of our own imminent danger, probably saving our lives. For us, and the Jews who passed through our home, the greatest fear was that someone from the ghetto would betray.¹²⁷

Stefania Podgórska, who rescued thirteen Jews in Przemyśl, faced threats from a Jew who wanted admission into her home where she was sheltering Jews.

One day Stefania received a letter delivered by two street urchins, who demanded that Stefania read it, sign it, and return it to them so they could be paid. The letter was from a Jewish woman in the ghetto; it named all the people she had in hiding and threatened to tell the Gestapo everything unless Stefania took in the author of the letter and her children.¹²⁸

Angrily, Stefania accepted them. A Jewish family in Drohobycz accepted another Jew into their hideout because they were fearful he would denounce them.¹²⁹

A Jew in the hiding in the forests in the vicinity of Sokoły near Białystok urged two brothers to separate from their group to increase their chances of receiving help from local farmers.

The Todras boys did not want to listen to what I said. They threatened that if I would not allow them to come with me, they would cause such a scandal that my son would be driven out and his hiding place exposed to everyone.¹³⁰

A group of Jews broke out of the labour camp in Kolbuszowa after receiving a warning from a Polish policeman of its imminent liquidation. Unexpectedly, two Jews arrived at the small, overcrowded hiding place some of the Jewish escapees had pre-arranged and demanded to be let in.

...the Stub brothers announced that they had no place to go and they intended to remain right where they were in Vichta's house. "If you force us to leave, and we are caught, we will inform the Germans that you are here, and they will catch you as well."

¹²⁷ Dana I. Alvi, letter, *Los Angeles Times*, November 6, 1994.

¹²⁸ Eva Fogelman, *Conscience and Courage: Rescuers of Jews during the Holocaust* (New York: Anchor Books/Random House, 1994), 96.

¹²⁹ Testimony of Stella Kreshes in Isakiewicz, *Harmonica*, 57.

¹³⁰ Michael Maik, *Deliverance: The Diary of Michael Maik. A True Story* (Kedumim, Israel: Keterpress Enterprises, 2004), 127.

Vichta and Leibush had no choice. The Stubs would remain, but that raised the number to eight ... Eight Jews, six of whom had no money, in a tiny cottage attic near the main road. Impossible. ... After three weeks. Leibush and I were forced to leave Vichta's home and joined a group living in the forest. Froim and the Stub brothers remained at Vichta's house until the liberation. ... The Stub brothers behaved brutishly, bullying their way into the security of Vichta's home.¹³¹

Some Jews were hostile to the idea of accepting into their places of refuge other Jews who might put them at risk,¹³² and Jews were often taken in by Polish benefactors over the protest of their other Jewish charges. Bella Bronstein, an orphan from Drohiczyn, recalled the reception she received when she arrived in a strange village: the church warden "suggested that we go in to see the priest who might take me in as help to his housekeeper. It turned out later that the priest's housekeeper was also a refugee Jewish woman who was not too anxious to have another Jewess around ... (not unusual in those terrible days)."¹³³

Issur Wondolowicz, who was hiding in the forests near Sokoły, recalled: "There was a struggle among our group. Simply, they did not agree that the girl and I would join them."¹³⁴ Jews hiding in a bunker in the Garbów forest northwest of Lublin refused to take in even one additional, wounded Jewish partisan on the run.¹³⁵ A Jewish woman from Lublin who went to Warsaw to obtain false identity documents ran into a Jewish friend of her father's who was already installed on the Aryan side: "He tried to seduce my wife, at that time not my wife yet. Tell [sic] her he would help her only if she would stay with him. Of course, she rejected the whole thing and she left him."¹³⁶

Lena Küchler, who hid in Warsaw, was abandoned by her husband for a German woman because he thought his chances of surviving with his wife, given her appearance, were not good.¹³⁷ The teenager Dora Brick (Kislowicz) was not accepted in the house where her Jewish friend's family was hiding, and later she encountered her brother, who was hiding with a group of Jews near Zamość, but he too would not let her stay with them despite her pleas.¹³⁸ Golda Ryba, a 12-year-old girl from Sokołów Podlaski, was allowed to stay in a farmer's barn where she found several Jewish families hiding. No one took the slightest interest in her and they would not even share a blanket for protection against the cold.¹³⁹ Luba Bat was hiding with a former teacher of hers, when a friend knocked on the door and asked to stay. Luba Bat confronted him: "For heaven's sake, how can you say such a thing?" "But I have no place where to go and I'm not going to

¹³¹ Norman Salsitz with Stanley Kaish, *Three Homelands: Memories of a Jewish Life in Poland, Israel, and America* (Syracuse, New York: Syracuse University Press, 2002), 134–35.

¹³² Testimony of Braha Bergman and David Efrati in Isakiewicz, *Harmonica*, 174, 219; Interview with Sheila Peretz Etons, April 30, 1999, United States Holocaust Memorial Museum; Adam Kazimierz Musiał, *Lata w ukryciu* (Gliwice: n.p., 2002), vol. 2, 352 (Grün family sheltered by Stanislaw Forgiel in Zabrze).

¹³³ David Shtokfish, ed., *Sefer Drohiczyn* (Tel Aviv: n.p., 1969), 26ff. (English section).

¹³⁴ Issur Wondolowicz, "Between the German Hammer and the Polish anvil," in Shmuel Kalisher, ed., *Sokoły: B'maavak l'haim* (Tel Aviv: Organization of Sokoły Emigrés in Israel, 1975), 208ff., translated as *Sokoły: In the Fight for Life*, Internet: <<http://www.jewishgen.org/yizkor/sokoly/sokoly.html>>.

¹³⁵ Samuel Gruber, as told to Gertrude Hirschler, *I Chose Life* (New York: Shengold, 1978), 74.

¹³⁶ Interview with Felix Horn, United States Holocaust Memorial Museum, dated July 19, 1994, 12 74.

¹³⁷ Lena Küchler-Silberman, *My Hundred Children* (New York: Laurel-Leaf/Dell, 1987), 227.

¹³⁸ Nahum Bogner, *At the Mercy of Strangers: The Rescue of Jewish Children with Assumed Identities in Poland* (Jerusalem: Yad Vashem, 2009), 84–85.

move,” the friend retorted. Luba Bat replied: “For heaven’s sake, do you realize that it’s terribly unethical what you’re doing?” Her landlady let the friend stay for a few days while she made other arrangements for him.¹⁴⁰

Nelli Rotbart, who together with her family hid in a bunker under a pigsty on a farm in a village near Kałuszyn, recalls the sudden and unexpected arrival of a Jewish acquaintance.

As though we didn’t have enough problems, a new calamity befell us. Aside from all the torture, discomfort and hunger, we now had to make room for another person—Mojshe. How he was able to trace us, we would never know, but one day he came to [their host] Michalina’s and blackmailed her and us; if we wouldn’t take him in, he would tell the Germans. The parasite was with us for an entire month, and our portions of bread were smaller because of him. One night, father caught him stealing our bread ...¹⁴¹

Regina Biesam recalled her experience while hiding in Sosnowiec and the attitude of her Polish benefactor and fellow Jews.

Stanisława Cicha ... at the risk of her own life gave shelter to sixteen Jews in her home. I myself was among those she concealed. It was 1943. ... When I found myself in her home I discovered that I was not the only one she was rescuing. Anyone who came at night to tap at the window of her house was sure to find shelter. Some of the Jews rebelled and grumbled that too many people were there already, which might lead to discovery. Mrs. Cicha replied that everybody wants to live.¹⁴²

Another such case is recorded by a rescuer from Brzeżany, in the Tarnopol region, whose decision to bring in more Jews met with anger on the part of her Jewish charges. Previously, these charges had insisted adamantly that no other Jews were to be brought to the hideout.¹⁴³ A similar story from the Lublin region is recorded by survivor Thomas Toivi Blatt.¹⁴⁴ A Polish rescuer from Miechów faced stern protests from two of his Jewish charges when more Jews arrived.¹⁴⁵ Jews hidden by the Beck family in Żółkiew protested the arrival of two young children:

During this period, 16 fugitives were concealed in the hideout. In April 1943, during the final liquidation of the ghetto, seven-year-old Zygmund Orlander and his four-year-old sister also sought

¹³⁹ Bogner, *At the Mercy of Strangers*, 84.

¹⁴⁰ Gunnar S. Paulsson, *Secret City: The Hidden Jews of Warsaw, 1940–1945* (New Haven and London: Yale University Press, 2002), 157–58.

¹⁴¹ Nelli Rotbart, *A Long Journey: A Holocaust Memoir and After: Poland, Soviet Union, Canada* (Montreal: The Concordia University Chair in Canadian Jewish Studies and The Montreal Institute for Genocide and Human Rights Studies, 2002), 56–57.

¹⁴² Iranek-Osmecki, *He Who Saves One Life*, 128. See also Bartoszewski and Lewin, *Righteous Among Nations*, 441.

¹⁴³ Account of Janina Drobnicka Oleksyn, dated 1990 (in the author’s possession).

¹⁴⁴ Thomas Toivi Blatt, *From the Ashes of Sobibor: A Story of Survival* (Evanston, Illinois: Northwestern University Press, 1997), 218.

¹⁴⁵ Bartoszewski and Lewinówna, *Ten jest z ojczyzny mojej*, 712.

refuge in the Becks' home, and despite the opposition of those already hiding in the bunker, who protested against the increased overcrowding, the Becks stood firm and took in the children.¹⁴⁶

When some Jews reached the house of a Polish forest ranger in Konińsk, in Volhynia, who gladly took them in, they “found other Jews from our town, but we could see that they were not pleased at our coming, fearing the Germans would discover our coming.” After a few days, they were taken to a different hiding place.¹⁴⁷ When some more Jews arrived,

We joined Moshe Rosenfeld, a man of 60, after Slovik [Słowik, the ranger] instructed him to take us to the group of Jews. ... Moshe Rosenfeld hesitated to bring us to join the group and started to argue with Slovik. Rosenfeld, of course, gave in in the end and did not stop us from going on. ...

Our arrival caused arguments and anger over whether we were entitled to join the group. Sensing we had food with us, the men took it from us, sat down, and finished it. This was like a bribe for permission to stay with them. ... Slovik's son, Kazik ... would also bring a bit of food, but not one bit of this reached the small, weak ones in the group.¹⁴⁸

A Jewish policeman from Sandomierz named Morgen persuaded a Polish farmer to take him in for a substantial payment on condition that the farmer evict a large group of Jews he was sheltering.¹⁴⁹ Marcus David Leuchter recalled his experiences in Warsaw:

I remembered the Polish name of a friend of mine who had escaped from the Ghetto before we did. ... We walked over to his place at curfew time. He greeted us very cordially, but then his Jewish girlfriend showed up; she was a personification of fury, and wanted us to leave immediately. Without her knowledge, the [gentile] landlady allowed us to stay a couple of days, until mother found a room in the apartment of Mrs. Eugenia Sawicki. ... The Sawicki family suffered with us for two years, risking their lives for us without any financial advantages.¹⁵⁰

A group of Jews who were given shelter at the convent of the Benedictine nuns in Wilno had to be persuaded by the Sister Maria Mikulska, the Mother Superior, to allow more Jews to come into their hideout. According to Samuel Bak,

It was Maria who convinced the group in hiding to take in a woman and a child. She exclaimed to them our state of total despair. Sending us back would have meant our death. The nine people had a

¹⁴⁶ Gutman and Bender, *The Encyclopedia of the Righteous Among the Nations*, vol. 4: *Poland*, Part 1, 83. See also Bartoszewski and Lewin, *Righteous Among Nations*, 443–44.

¹⁴⁷ Asher Tarmon, ed., *Memorial Book: The Jewish Communities of Manyevitz, Horodok, Lishnivka, Troyanuvka, Povursk, and Kolki (Wolyn Region)* (Tel-Aviv: Organization of Survivors of Manyevitz, Horodok, Lishnivka, Troyanuvka, Povursk, Kolki and Surroundings Living in Israel and Overseas, 2004), 82.

¹⁴⁸ *Ibid.*, 194.

¹⁴⁹ Account of Zelman Baum (Wacław Kozeniec), Jewish Historical Institute (Warsaw) archive, record group 301, number 2425.

¹⁵⁰ Marcus David Leuchter, “Reflections on the Holocaust,” *The Sarmatian Review* (Houston, Texas), vol. 20, no. 3

hard choice to make, and they vacillated, as clearly we would take up a part of their space as well as some of the very limited portions of available food. Moreover, a few of them were afraid our presence could increase their chance of being detected. But Maria made it clear how much she cared about us. The group could not afford to alienate her.¹⁵¹

Leon Kahn (then Leib Kaganowicz) and his father sought refuge in the countryside near their hometown of Ejszyski. An acquaintance of the family, named Rukowicz, gave them a warm welcome, but seemed somehow uneasy. “We were poised ready to flee when the reason for his uneasiness became evident: another Jewish family—Sholem Levo, his wife, two sons and a niece!” While Rukowicz invited the Kahns to share the Levo family’s quarters (an unfinished wing of the house), the Levos were not very enthusiastic about the arrangement and asked Kahn’s father to look for some other place to hide.¹⁵² A Jew who had arranged for his son’s escape a work camp in Nowogródek found that his plan was foiled when his brother, who was aware of these plans, prevented his nephew from leaving and sent his own son in his nephew’s place. The son later perished, and the nephew survived.¹⁵³

In Chęciny,

Gutshe begged them to let her hide in one of the deserted Jewish flats, but the terrified Jews of Chintshin [Chęciny] told her to hide somewhere else. “For God’s sake,” she said to them, “Why should a Christian hide a Jew if you yourselves won’t take him in?” “We won’t jeopardize our lives for you, and if you keep hanging around here, we will inform the Gestapo,” Abraham Ring, the Jewish militia captain, threatened.¹⁵⁴

The same source describes how a Jew fell into the hands of the Gestapo, was broken by torture, and betrayed his earlier Polish benefactor. The Gestapo later tortured the captured Pole to get him to betray names.¹⁵⁵

The following examples are particularly disconcerting. After staging a revolt in the Sobibór death camp, hundreds of Jewish prisoners managed to break out. They decided to form smaller groups to increase their chances of survival. In the larger group that Toivi (Thomas) Blatt was first part of, each smaller group was asked to take with them a vulnerable escapee. One such person was Mendel, the head of the bakery in the camp, who proved to be helpless when he arrived in the forest. The escapees with whom he was to go, Shvartz and Karolek, first tried to leave without him and then broke Mendel’s leg so that he could not walk. The leader of the revolt, Aleksandr Pechersky, a Soviet officer, took with him all of the men who had

(September 2000).

¹⁵¹ Martin Gilbert, *The Righteous: The Unsung Heroes of the Holocaust* (Toronto: Key Porter, 2003), 80.

¹⁵² Leon Kahn, *No Time To Mourn: A True Story of a Jewish Partisan Fighter* (Vancouver: Laurelton Press, 1978), 111–12, 114.

¹⁵³ George Lubow, *Escape: Against All Odds. A Survivor’s Story* (New York: iUniverse, 2004), 70. According to the author, “My uncle argued someone else should be given a chance to survive, since my father already had two children on the outside.”

¹⁵⁴ Jacob Pat, *Ashes and Fire* (New York: International Universities Press, 1947), 198–99.

¹⁵⁵ Pat, *Ashes and Fire*, 174.

weapons. He also took up a collection for money from the other Jews for the stated purpose of buying food supplies from villagers for the larger group. Pechersky and his armed men disappeared, leaving the other Jews behind without arms to defend themselves and little funds.¹⁵⁶

Some Jews contrast their treatment at the hands of fellow Jews with the kindness they experienced from Poles. A young Jewish woman recalled that she and her brother survived begging food from Polish villagers in the Lublin area after several bad encounters with fellow Jews.¹⁵⁷ Then in her early teens, Dwojna Woszczyn, from the village of Korost near Stepań in Volhynia, managed to escape from a death squad and wandered through the countryside begging for food. One night she happened to encounter a Jewish doctor from Stepań hiding in the forest. When she awoke the next morning he had left taking her food provision.¹⁵⁸ When Rachel Shtibel was sheltered with her family in a bunker in a barn of a farmer near Kołomyja, she was repeatedly sexually molested by a family friend who hid with them.¹⁵⁹

Dwojra Frymet, from Włodzimierz Wołyński, born in 1930, often sneaked out of the ghetto to obtain food from Poles and worked on a farm herding cows, even though everyone in the village knew her to be Jewish. In the ghetto, a rich Jew had refused to give her any food and threw her out the door, and the Jewish police chased and beat her as she tried to sneak in and out of the ghetto through the wire fence.¹⁶⁰ On one occasion, she was saved from the hands of a Jewish policeman who was administering a severe beating by a Ukrainian policeman.¹⁶¹

A teenaged Jewish girl had wandered in the forests near Lublin and encountered Jews in hiding, but they would not let her join their group. She survived by working as a shepherd for local farmers. Afterward, she found her way to the home of a police officer where she worked as a nanny for the family's little boy. When a representative of the Jewish community along came along with her aunt to remove her from the home after the war, the girl refused to go with her. She lashed back to the Jewish representative that the Jews had abandoned her in the forest, whereas the Poles had saved her, so she had no desire to return to the Jews.¹⁶² There are other accounts authored by Jews who turned to Poles for assistance after being turned down by fellow Jews.¹⁶³

Jewish indiscretion was also a source of danger. The cover of Bruno Shatyn (Bronisław Szatyn), a Jewish lawyer from Kraków who had been hired to work as an administrator of a Polish estate (and acquired the

¹⁵⁶ "Ucieczka z piekła—z Tomaszem Blattem rozmawia Marcin Wroński," *Gazeta Petersburska*, 2010. Internet: <<http://www.gazetapetersburska.org/pl/node/880>>.

¹⁵⁷ Sara Kraus-Kolkowicz, *Dziewczynka z ulicy Milej: Albo świadectwo czasu Holokaustu* (Lublin: Agencja Wydawniczo-Handlowa AD, 1995), especially 36–37, 70. See also Gutman and Bender, *The Encyclopedia of the Righteous Among the Nations*, vol. 5: *Poland*, Part 2, 573.

¹⁵⁸ Stanisław Siekierski, ed., *Żyli wśród nas...: Wspomnienia Polaków i Żydów nadesłane na konkurs pamięci polsko-żydowskiej o nagrodę imienia Dawida Ben Guriona* (Płońsk: Zarząd Miasta Płońsk, Miejskie Centrum Kultury w Płońsku, and Towarzystwo Miłośników Ziemi Płońskiej, 2001), 118.

¹⁵⁹ Rachel Shtibel, *The Violin* (Montreal: The Concordia University Chair in Canadian Jewish Studies and The Montreal Institute for Genocide and Human Rights Studies, 2002), chapter 27.

¹⁶⁰ Account of Dworja Frymet in Grynberg and Kotowska, *Życie i zagłada Żydów polskich 1939–1945*, 608.

¹⁶¹ Account of Debora Intertur (née Frymet), Internet: <<http://www.sztefl.org.pl>>.

¹⁶² Bogner, *At the Mercy of Strangers*, 265. The girl was eventually removed from the home and taken to a Jewish children's home.

¹⁶³ See, for example, Wroński and Zwolakowa, *Polacy Żydzi 1939–1945*, 307 (Radzymin, Jadów), 329 (Jedlicz).

reputation of an anti-Semite even among Poles), was exposed by a Jewish girl, herself in hiding among Poles who knew her true identity. This Jewish girl could not resist gossiping even when other lives depended on her discretion. The employees, however, agreed to keep him on as their administrator, fully aware that in doing so they were endangering their own lives.¹⁶⁴ Shatyn noted the following precautions taken by Jews who decided to pass as Christians:

Most important, other Jews should be avoided. By this time all Jews had been officially relegated to ghettos or concentration camps. Those we saw on the outside either were living on false papers like us—and so would also try to avoid running into friends from the past—or were working for the Gestapo as informers on other Jews.¹⁶⁵

So, too, the cover a Jewish dentist who posed as a Pole in Piszczac, a small town near the Bug River, was exposed by a young Jewish woman soon after he arrived in town with his family. However, despite widespread rumours and suspicions among the Polish population, no one betrayed them.¹⁶⁶ The unexpected arrival of a relative of this family from Kraków caused more turmoil: “‘When your father heard that I’d given Izio our address and that he was coming to stay with us, he could have killed me,’ my mother recalls. ‘How could you endanger us like that? How could you tell him where we were, when we agreed that nobody must know? He’ll be the death of us!’ Henek reproached her.”¹⁶⁷

A Polish carpenter by the name of Piotr Morawski and his family gave shelter to Lilka Goldberg, a young Jewish woman with Semitic features, on his farm in the Lublin region. Her frequent forays into town resulted in a warning from the local Polish police commander that her reckless behaviour would lead to a raid and their execution. Terrified, the carpenter asked the Jewish woman to leave, which she refused to do saying that if she perishes they all should. She finally agreed to leave after extorting 70,000 zlotys from the Polish family as well as taking the valuables of Mrs. Morawska.¹⁶⁸ A Jew from Opatów carefully recorded the names of all his Polish benefactors in case he should be caught, so that they too would be brought down with him.¹⁶⁹

A forest bunker near the village of Wola Przybysławska, northwest of Lublin,

wasn’t found out until the *Shohet* went out by chance and was caught. He led the Germans to the entrances of the cave. The military police didn’t have to shoot a single shot. They merely stuffed the entrances with straw and set it afire. All the Jews were strangled by the smoke. Only one little remained alive.¹⁷⁰

¹⁶⁴ Bruno Shatyn, *A Private War: Surviving in Poland on False Papers, 1941–1945* (Detroit: Wayne State University Press, 1985), xx, 48–49.

¹⁶⁵ *Ibid.*, 186.

¹⁶⁶ Diane Armstrong, *Mosaic: A Chronicle of Five Generations* (Milsons Point, New South Wales: Random House, 1998), 287, 576–81.

¹⁶⁷ *Ibid.*, 311.

¹⁶⁸ Bednarczyk, *Życie codzienne warszawskiego getta*, 308.

¹⁶⁹ *Ibid.*, 309.

¹⁷⁰ Shiye Goldberg (Shie Chehever), *The Undefeated* (Tel Aviv: H. Leivick Publishing House, 1985), 166.

A Jewish woman who had converted to Catholicism before the war was captured by the Germans and taken to the ghetto in Rzeszów. One night some Jews tried to persuade a tipsy Ukrainian guard to shoot her: “The Jews told him: ‘She is a convert! She has to be killed and shot!’ They said so in my presence. They didn’t care at all.” But the Ukrainian soldier told the Jews that he had not received an order to shoot her. Instead he beat her in order to appease the Jewish mob.¹⁷¹ Dobka Sztrum, who had converted and married Pole, was denounced by a Jew; pregnant, she was executed by the Germans in front of her home in Uniszowa near Ryglice.¹⁷² Hatred and vengeance inspired a rabbi to denounce a Jew by the name of Jakubowicz who had converted to Catholicism and lived unmolested in Siedliska near Tuchów, south of Tarnów. The Gestapo arrested the Jakubowicz family because one grandparent was a Jew.¹⁷³ As many accounts confirm, the general sentiment toward Jewish converts to Christianity and “assimilationists” living in the ghettos was one of loathing and hostility.¹⁷⁴ A snitch of Jewish origin in the Warsaw office of the

¹⁷¹ Rosa Lehmann, *Symbiosis and Ambivalence: Poles and Jews in a Small Galician Town* (New York and Oxford: Berghahn Books, 2001), 119.

¹⁷² Musiał, *Lata w ukryciu*, vol. 2, 329.

¹⁷³ Iwo Cyprian Pogonowski, “Przykra prawda historyczna,” *Nasz Dziennik*, February 3, 2005.

¹⁷⁴ Assimilationists and converts were generally loathed in the ghettos. In his chronicle of the Warsaw ghetto Emanuel Ringelblum notes that Jewish nationalists were delighted that the Jews were finally separated from the Poles, albeit in ghettos, seeing in this the beginnings of a separate Jewish state on Polish territory. Hatred towards Polish Christians grew in the ghetto because it was believed that they were responsible for the economic restrictions and other hardships that befell the Jews. Moreover, many Jews embarked on a battle against the use of the Polish language in the ghetto, especially in Jewish agencies and education, and were opposed to Jewish converts occupying positions of authority. See Emanuel Ringelblum, *Kronika getta warszawskiego: Wrzesień 1939–styczeń 1943* (Warsaw: Czytelnik, 1983), 118, 214–15, 531ff. Some Jewish nationalists simply did not permit the use of the Polish language in their homes. See Antoni Marianowicz, *Życie surowo wbronione* (Warsaw: Czytelnik, 1995), 46; Antoni Marianowicz, *Life Strictly Forbidden* (London: Vallentine Mitchell, 2004). That author also attests to the fact that converts were generally detested (p. 47), and to the pro-German attitudes of some Jews in the ghetto (pp. 66–67, 190). A Jewish memoir describes how children who did not speak Yiddish, which was a German-based language, were ostracized by Yiddish-speaking children in the Warsaw ghetto: they were disparaged as “Poles” and “converts” and were even pelted with rocks. See Małgorzata-Maria Acher, *Niewłaściwa twarz: Wspomnienia ocalałej z warszawskiego getta* (Częstochowa: Święty Paweł, 2001), 48. A Jewish woman who turned to a bearded Jew in Polish, since she did not speak Yiddish, recalled his hostile reaction: “I think he understood me, but he got very angry that I did not speak Yiddish, so he spat at me, ‘*Du solst starben zwischem goyim!*’ I did not understand exactly what he said, so I went back to my apartment and repeated it to my mother. “What does ‘*Du solst starben zwischem goyim!*’ mean?” She said, “Who cursed you like this?” She explained to me that he had said, “May you die amongst the *goyim!*” He said this because if you do not speak Yiddish, you were an outcast.” See Goldberg, *Running Through Fire*, 39. Rabbi Huberband lamented that he a group of Hassids in the ghetto who were “as drunk as goys.” See Huberband, *Kiddush Hashem*, 131.

According to one source, there were fewer than 1,600 Christian converts in the Warsaw ghetto; according to other sources, there may have been as many as 2,000 or even 5,000. See, respectively, Yisrael Gutman, *The Jews of Warsaw, 1939–1943: Ghetto, Underground, Revolt* (Bloomington, Indiana: Indiana University Press, 1982), 59; Barbara Engelking and Jacek Leociak, *The Warsaw Ghetto: A Guide to the Perished City* (New Haven, Connecticut, and London: Yale University Press, 2009), 652—translated from the Polish: Barbara Engelking and Jacek Leociak, *Getto warszawskie: Przewodnik po nieistniejącym mieście* (Warsaw: IFiS PAN, 2001), which was followed by a second revised and expanded edition (Warsaw: Stowarzyszenie Centrum Badań nad Zagładą Żydów, 2013); Peter F. Dembowski, *Christians in the Warsaw Ghetto: An Epitaph for the Unremembered* (Notre Dame Indiana: Notre Dame University, 2005), 66–68. Rabbi Chaim Aron Kaplan expressed tremendous rancor toward Jewish converts, to whom he attributed the vilest of motives, and rejoiced at their misfortune: “I shall, however, have revenge on our ‘converts.’ I will laugh aloud at the sight of their tragedy. ... Conversion brought them but small deliverance. ... This is the first time in my life that a feeling of vengeance has given me pleasure.” See Abraham I. Katsh, ed., *Scroll of Agony: The Warsaw Diary of Chaim A. Kaplan* (New York: Macmillan; London: Collier-Macmillan, 1965), 78–79, 250 (Kaplan suggests that Jewish informers may have been behind their betrayal to the Germans). Traditionally, Jews viewed converts as particularly virulent “enemies of Israel.” See Dembowski, *Christians in the Warsaw Ghetto*, 101. Even Jewish atheists openly declared their disdain toward converts. See Grace Caporino and Dianne Isaacs, “Testimonies

from the 'Aryan' Side: 'Jewish Catholics' in the Warsaw Ghetto," in John K. Roth and Elisabeth Maxwell, eds., *Remembering for the Future: The Holocaust in an Age of Genocide* (Houndmills, Basingstoke, Hampshire and New York: Palgrave, 2001), vol. 1, 194. As many accounts confirm, the general sentiment toward Jewish converts to Christianity living inside the ghetto was one of hostility and loathing. The Orthodox members of the Jewish council attempted to deny Christian Jews the rights and help given to Jews in the ghetto. See Dembowski, *Christians in the Warsaw Ghetto*, 70. They were detested for everything: their betrayal of Judaism, their use of the Polish language, their education and social and economic status, their alleged air of superiority and anti-Semitism, and even the assistance they received from Caritas, a Catholic relief organization. Soon malicious, but false, stories spread that they had taken over the senior positions in the ghetto administration and controlled the Jewish police force. See Havi Ben-Sasson, "Christians in the Ghetto: All Saints' Church, Birth of the Holy Virgin Mary Church, and the Jews of the Warsaw Ghetto," in *Yad Vashem Studies*, vol. 31 (2003): 153–73. This was so even though, according to one prominent researcher, many if not most of the converts were opportunistic and continued to consider themselves Jews, few of them sustained any connection with their new religion, and "virtually all continued to donate to Jewish religious charities." See Joseph Marcus, *Social and Political History of the Jews in Poland, 1919–1939* (Berlin, New York, Amsterdam: Mouton, 1983), 78. See also Dembowski, *Christians in the Warsaw Ghetto*, 93; Marian Małowist, "Assimilationists and Neophytes at the Time of War-Operations and in the Closed Jewish Ghetto," in Joseph Kermish, ed., *To Live With Honor and Die With Honor!...: Selected Documents from the Warsaw Ghetto Underground Archives "O.S." ["Oneg Shabbath"]* (Jerusalem: Yad Vashem, 1986), 619–34. (The memoir of Halina Gorcewicz, whose father ostensibly converted to Catholicism when he married her mother, illustrates that even Jews who had fully assimilated linguistically and culturally maintained a strong tribal-like attachment to fellow Jews—perhaps an embodiment of the lingering notion of the oneness of "the chosen people" they had inherited from Judaism. See Halina Gorcewicz's memoir, *Why, Oh God, Why?*, posted online at: <<http://www.treko.net.au/~jerry/why/whytoc.html>>.) When Ludwik Hirszfeld, a renowned specialist and convert, started to give lectures for medical practitioners in the Warsaw ghetto, he was boycotted by Jewish nationalists. See Dembowski, *Christians in the Warsaw Ghetto*, 122. The blatant hostility and humiliations faced by Christian converts in the Warsaw ghetto are documented by Alceo Valcini, the Warsaw correspondent of the Milan *Corriere della Sera*, whose diary was translated into Polish as *Golgota Warszawy, 1939–1945* (Kraków: Wydawnictwo Literackie, 1973). Converts were repeatedly harassed when they left church after mass and, on occasion, even the German police had to intervene to protect them from enraged Orthodox Jews. Converts who did not figure in community lists were denied food rations and material assistance. *Ibid.*, 235–36. Valcini's portrayal is fully supported by a report filed by a Jewish Gestapo informer: Crowds of Jews would gather in front of the Christian churches on Sundays and Christian holy days to take in the spectacle of converts attending mass. At Easter in 1942, the crowd of onlookers was so large at the church of the Nativity of the Blessed Virgin Mary on Leszno Street that the *Ordnungsdienst* (Jewish police) stationed a special squad there to maintain order and protect the converts. Cited in Christopher R. Browning and Israel Gutman, "The Reports of a Jewish 'Informer' in the Warsaw Ghetto—Selected Documents," in *Yad Vashem Studies*, vol. 17 (1986): 263. Hostilities also occurred during the Sunday mass at All Saints' Church, where a large mob of Hasids gathered with sticks to beat up the converted Jews as they left church. The Jewish order police was called in to disperse the Hasidic pogromists. This incident is described in the memoirs of Stanisław Gajewski, which are found in the Yad Vashem archives. See Engelking and Leociak, *The Warsaw Ghetto*, 654; Dembowski, *Christians in the Warsaw Ghetto*, 85. A Pole who entered the ghetto recalled the caustic remarks made by onlookers about Jews who attended religious services at All Saints' Church. See Waclaw Sledzinski, *Governor Frank's Dark Harvest* (Newtown, Montgomeryshire, Mid-Wales: Montgomerys, 1946), 120. A Jew who was not a convert describes in her memoirs how Jewish scum in the Warsaw ghetto harassed Jewish Christians who attended church services. See Ruth Altbeker Cyprys, *A Jump For Life: A Survivor's Journal from Nazi-Occupied Poland* (New York: Continuum, 1997), 32. This is confirmed by another Jew who observed Jewish youths standing outside in the street as converts walked to church services and calling "Good Yontiff!" See Gary A. Keins, *A Journey Through the Valley of Perdition* ([United States]: n.p., 1985), 86. A similar situation prevailed in Kraków: when priests and nuns would enter the ghetto to tend to the spiritual needs of converts, they were spat on and cursed by indignant Jews. "Converts were not popular in the ghetto. ... We're foreigners and they hate us." See Roman Frister, *The Cap, or the Price of a Life* (London: Weidenfeld & Nicolson, 1999), 84, 89–90. Those who did not abide by religious traditions were also abused, especially by intolerant Orthodox Jews. A teenaged girl from Łódź, who took refuge with her parents in Łosice, recalled the abuse hurled on her for performing a chore on the Sabbath. See Stella Zylbersztajn, *A gdyby to było Wasze dziecko?* (Łosice: Łosickie Stowarzyszenie Rozwoju Equus, 2005); Marek Jerzman, "A gdyby to było nasze dziecko," *Biuletyn Instytutu Pamięci Narodowej*, no. 3 (March 2009): 59.

The fate of the downtrodden Gypsies, who were rounded up and sent to Jewish ghettos, was even harsher since they had no communal welfare organizations. They were universally regarded as intruders and thieves. See, for example, Katsh, *Scroll of Agony*, 294–95 ("they occupy themselves by stealing from the Jews"). There is no record of Jews displaying solidarity with or offering assistance to Gypsies, and it appears that most of the Gypsies in the Warsaw ghetto, who were beggars and forced to wear distinctive armbands, were rounded up and deported to the death camps in the summer of 1942. Gypsies apprehended in "Aryan" Warsaw were taken to the prison on Gęsia Street where they were guarded by functionaries of the Jewish police. See Institute of National Memory, Warsaw Regional Commission for the Investigation of Crimes against the Polish Nation, file no. S 5/20/Zn. Within the confines of the large Jewish

Main Welfare Council (*Rada Główna Opiekuńcza*), by the name of Stefan Idzikowski, is believed to have handed over to the Gestapo a list of Jewish Christians who remained outside the Warsaw ghetto.¹⁷⁵

Although historian Lucy Dawidowicz has stated that the Poles have only themselves to blame for the fact that the Germans executed so many Polish benefactors and their Jewish charges,¹⁷⁶ examples of betrayals

ghetto in Łódź, the Germans built a smaller, isolated ghetto for some 5,000 Gypsies. Conditions there were even worse than those of the Jews and, without connections or any outside assistance (such as almost all Jewish ghettos received from the surrounding Polish community), the Gypsies were soon decimated by hunger and disease. Chaim Rumkowski, chairman of the Jewish council, argued with the German authorities about the arrival of the Gypsies: “We cannot live together with them. The Gypsies are the sort of people who can do anything. First they rob and then they set fire and soon everything is in flames, including your factories and materials.” See Alan Adelson and Robert Lapidés, eds., *Łódź Ghetto: Inside a Community Under Siege* (New York: Viking, 1989), 173. A Jewish doctor from Łódź admits candidly: “There was no pity in the ghetto for Gypsies.” See Arnold Mostowicz, *Żółta gwiazda i czerwony krzyż* (Warsaw: Państwowy Instytut Wydawniczy, 1988), 25–27. That the Jews were indifferent to the fate of the Gypsies is confirmed in other sources: “The Jews shut their eyes to the fate of the Gypsies. Rumkowski was ordered to set up special barracks for them, to provide food and medical services, and to see that the dead were buried in the Jewish cemetery. A typhus epidemic, in which several Jewish doctors lost their lives, broke out in the Gypsies’ quarters. They were strictly quarantined during their short-lived existence in the ghetto. In December, 1941, they were deported. The Jews neither knew where nor cared. The Gypsies ended at the death camp of Chelmo.” See Leonard Tushnet, *The Pavement of Hell: Three Leaders of the Judenrat* (New York: St. Martin’s Press, 1972), 44. It should be noted that Jews in the Łódź ghetto did not starve, although their food rations were reduced from 1,600 calories in 1940 to 1,000 in 1942. In the analogous period, food rations for Poles in the *Generalgouvernement* were 736 and 400, respectively. See Grzegorz Berendt, “Cena życia—ekonomiczne uwarunkowania egzystencji Żydów po ‘aryjskiej stronie’,” in *Zagłada Żydów: Studia i materiały*, vol. 4 (Warsaw: Centrum Badań nad Zagładą Żydów, IFiS PAN, 2008): 115, 118. In the summer of 1942, a group of Gypsies was placed in the Jadów ghetto. The Jews were ordered to feed them and to ensure that they remained in the ghetto. When a second group of Gypsies arrived, they were shot nearby and the Jews were ordered to fill in the graves. See Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 379. In Głębokie, “In the fall of 1941, Gypsy wagons were brought into the Gendarmerie yard. The Gypsies were brought with their women and children. ... A rumor spread that they were to be put in the second ghetto with the Jews. To prevent this, the Judenrat asked for another bribe quota for the Germans. It turned out that the Gypsies were shot with their women and children before dawn.” Dov Katzovitch (Petach Tikva), “With the Partisans and in the Red Army,” in David Shtokfish, ed., *Book in Memory of Dokshitz-Parafianow [Dokszycze-Parafianowo Memorial Book]*, (Israel: Organization of Dokshitz-Parafianow Veterans in Israel and the Diaspora, 1990), Chapter 4, Internet: <www.jewishgen.org/yizkor/dokshitsy/>. These attitudes were steeped in tradition: “Generally, Gypsies were treated with suspicion and disdain. My parents would never have permitted me to talk to them under ordinary circumstances. Bielsko’s mothers warned their children that a Gypsy woman could cast a spell on their souls; its fathers watched their wallets when Gypsies were nearby, it being common knowledge that they were born pickpockets. ... Decent folk kept away from them.” See Frister, *The Cap, or the Price of a Life*, 277–78. However, sociologist Nechama Tec blames the Gypsies for the conflict. See Nechama Tec, “Resistance in Eastern Europe,” in Walter Laqueur, ed., *The Holocaust Encyclopedia* (New Haven and Yale: Yale University Press, 2001), 544. An inmate of the death camp at Bełżec recalled: “the gypsies were tough and ruthless and stole whatever they could lay their hands on from us.” See Tuvia Friedman, *Nazi Hunter* (Haifa: Institute for the Documentation of Nazi War Crimes, 1961), 33. A survivor of Auschwitz claimed that, unlike the Jews, “If the Gypsies thought of anything besides food, however, it was certainly not of resistance or escape.” See Frister, *The Cap, or the Price of a Life*, 279. Gypsies could also turn on non-Gypsies, especially Jews. Zahava Glaz Wolfeiler recalled: “One day I decided to go to a suburb [of Kraków] called Prondnik [Prądnik], to look for work. On the way to Prondnik, there was a Gypsy camp. Some Gypsies attacked me and pulled off the cross and chain I was wearing around my neck in order to pass as a Christian.” See Denise Nevo and Mira Berger, eds., *We Remember: Testimonies of Twenty-four Members of Kibbutz Megiddo Who Survived the Holocaust* (New York: Shengold, 1994), 28. A survivor from Parczew wrote: “There were a few hundred [gypsies in the ghetto in Siedlce], and when a Jew from the outside arrived, the gypsies robbed him, taking away even the clothing he had on.” See Benjamin Mandelkern, with Mark Czarnecki, *Escape from the Nazis* (Toronto: James Lorimer, 1988), 68. Another Jew recalls that when Jews and Gypsies were herded in a large courtyard near the train station in Bełżec, the Jews had to “put up with a great deal of trouble from the Gypsies, being beaten by them, and being robbed of everything they had.” See David Ravid (Shmukler), ed., *The Cieszanow Memorial Book* (Mahwah, New Jersey: Jacob Solomon Berger, 2006), 167.

¹⁷⁵ Dembowski, *Christians in the Warsaw Ghetto*, 48.

¹⁷⁶ See Lucy S. Dawidowicz, *The Holocaust and the Historians* (Cambridge, Massachusetts and London: Harvard University Press, 1981), 117: “Indeed, it can be shown that many of the Poles whom the Germans murdered because they were protecting Jews had been betrayed by their bounty-hunting fellow Poles.” Dawidowicz apparently cannot fathom that Jews could also be a source of danger for fellow Jews and also Poles; in the case of the latter, she doubtless

by Jews (including Gestapo agents¹⁷⁷) and by others (Ukrainians,¹⁷⁸ ethnic Germans¹⁷⁹), often with fatal consequences for Polish rescuers, are plentiful. Jews who fell into the hands of the Germans were interrogated about their benefactors and frequently succumbed. Jews wrote letters to the German authorities denouncing Jews who had remained outside the ghetto or concealed their possessions, who were involved in illicit trade or in illegal political activities, and for other reasons.¹⁸⁰ Jews also sent denunciations against Poles involved in the anti-Nazi conspiracy.¹⁸¹

A Jew, illegally outside the ghetto in Warsaw, was caught by a German gendarme; in exchange for his own life, he offered to denounce other Jews on the “Aryan” side—scores of Jews were tracked down and executed in the Jewish cemetery as a result.¹⁸² A young Jewish woman by the name of Celina who was captured by the Gestapo disclosed the hiding place of another Jewish woman, Wanda, who had helped her find a placement in Warsaw. Both women were executed in the Pawiak prison.¹⁸³ Waclaw Łada, who has been recognized by Yad Vashem, was betrayed to the Gestapo by a Jew named Heniek, to whom he provided false identity documents in Warsaw. He was sent to Auschwitz in April 1943, and luckily survived two years of incarceration in various German concentration camps.¹⁸⁴ A Jew who was seized during a Gestapo raid on an apartment in Warsaw, where he was sheltered by a Pole, broke down under torture and betrayed another apartment where Jews were hiding.¹⁸⁵ Another Jew, by the name of Natek, succumbed to

considers the phenomenon to be irrelevant, given the strident hostility toward Poles that permeates her “moralistic” writings.

¹⁷⁷ For example, after his arrest by the Gestapo, Mundek Erlich was released on payment of a substantial bribe. However, he was required to inform on Jews who were in hiding in Kraków under the cover of “Aryan” papers. His Polish benefactor, Jacek Stocki-Sosnowski, arranged to smuggle him out of Poland into Hungary. See Israel Gutman, ed., *The Encyclopedia of the Righteous Among the Nations: Rescuers of Jews During the Holocaust: Supplementary Volumes (2000–2005)*, volume II (Jerusalem: Yad Vashem, 2010), 618. See also the rescuer’s autobiography, *Jedno życie cztery światy* (Kraków: Baran i Suszczyński, 1994).

¹⁷⁸ A prominent example is the betrayal by a Ukrainian policeman of a bunker built by the Józefek family in Lwów. As a result all 36 Jews sheltered there were killed, as well as three members of the Józefek family. See Michał Grynberg, *Księga sprawiedliwych* (Warsaw: Wydawnictwo Naukowe PWN, 1993), 224–25; Zajączkowski, *Martyrs of Charity*, Part One, 177 (entries 281 and 283). A Ukrainian police inspector in Kolbuszowa was responsible for the execution of 38 Jews. See Naftali Salsitz, “The Holocaust in Kolbuszowa,” in I.M. Biderman, ed., *Pinkas Kolbishov* (New York: United Kolbushover, 1971), 55ff. (English section); Zimmerman, *The Polish Underground and the Jews, 1939–1945*, 398 (a Jewish woman passing in Warsaw was recognized by a Ukrainian woman from Lwów who threatened to go to the Gestapo; the Home Army pronounced a death sentence on the Ukrainian woman and she was never heard from again). For additional examples of denunciations of Polish rescuers and their Jewish charges by Ukrainians and of Polish rescuers who were killed by members of the Ukrainian nationalist underground for sheltering Jews, see Zajączkowski, *Martyrs of Charity*, entry 395 (Potok Górny near Tomaszów Lubelski); (Grynberg, *Księga sprawiedliwych*, 475 (Korolówka near Borszczów); Bartoszewski and Lewinówna, *Ten jest z ojczyzny mojej*, 861 (Zawóz near Wołkowyja), 868–69 (Lwów); Henryk Komański and Szczepan Siekierka, *Ludobójstwo dokonane przez nacjonalistów ukraińskich na Polakach w województwie tarnopolskim 1939–1946* (Wrocław: Nortom, 2004), 744 (Busk); *Na Rubieży* (Wrocław), no. 90 (2007): 44 (Chłaniów near Krasnystaw).

¹⁷⁹ See, for example, Theresa Cahn-Tober, *Hide and Seek: A Wartime Childhood* (Albuquerque: University of New Mexico Press, 2002), 68 (a betrayal by a Volksdeutscher in Warsaw).

¹⁸⁰ Engelking, “*Szanowny panie gistapo*”, 45–46, 48–49, 52, 72, 77–78, 85–86, 93, 98–99, 111.

¹⁸¹ Engelking, “*Szanowny panie gistapo*”, 50–51.

¹⁸² Lucyna Paszkowska-Brown, “‘Syjonizm’ i ‘antysemityzm,’” *Dziennik Polski* (London), May 15, 1968.

¹⁸³ Hanna Wehr, *Ze wspomnień* (Montreal: Polish-Jewish Heritage Foundation, 2001).

¹⁸⁴ Żbikowski, *Polacy i Żydzi pod okupacją niemiecką 1939–1945*, 351. The entry for Waclaw Łada in Gutman and Bender, *The Encyclopedia of the Righteous Among the Nations*, vol. 4: *Poland*, Part 1, 440, is silent about who betrayed Łada.

¹⁸⁵ Simha Rotem (“Kazik”), *Memoirs of a Warsaw Ghetto Fighter: The Past Within Me* (New Haven and London: Yale University Press, 1994), 81.

torture and revealed to the Gestapo several apartment hiding places in Warsaw.¹⁸⁶ Simha Rotem (Ratajzer or Rathaiser) recalled that, on a food smuggling expedition, upon joining a group of Jews who were returning from work on the Aryan side to the Warsaw ghetto,

The Jews suspected I wasn't Jewish, that I had been planted among them as a provocateur. They whispered among themselves about turning me over to the German [guard]. I begged them to believe that I was a Jew, and to prove it I started speaking in Yiddish and muttering prayers. Finally, they gave in ...¹⁸⁷

Joseph Dattner, who was passing as Christian in Warsaw on Aryan papers, was fingered by Jews in the company of Gestapo men. He was seized and taken with three other Jews to a nearby cemetery where they were to be shot. Miraculously, the German officer who was assigned to execute Dattner, deliberately shot his gun into the air and Dattner survived.¹⁸⁸ Ignacy Gotfryd, who was passing as a Christian in Warsaw, was arrested after he was denounced by Jan Kasprzak, a Jew from Gdańsk, who was in the services of the Gestapo.¹⁸⁹ Roman Kierszniewski, a Polish rescuer from Warsaw, recalled the fate of one of his charges:

I helped a Jewish man, Mieczysław Prożański, who concealed himself in a mechanic's workshop on Leszno Street in Wola, next to the Warsaw ghetto. He hid in the garret, where he did the bookkeeping for the shop. Working in the same shop as a watchman, I often gave Prożański food or clothes. Once I even participated in an action to ransom him from the Jewish militia, which had seized him after he was denounced by another Jew in the ghetto. Prożański was seized and shot by the Germans on the second day of the Warsaw Uprising.¹⁹⁰

Franciszek Antczak built a bunker on his sister's farm in the village of Nacpolsk, near Płońsk, where they hid two Jewish men, Mosze Kuperman and Józef Lewin. His widowed sister, Zofia Szkop, was assisted by her children. Kuperman was captured by the Germans in March 1944 when he left the bunker. Following an interrogation by the Gestapo, he led them to the hideout. All of the adult members of the family who had given refuge to the Jews were arrested. Franciszek Antczak was sent to a concentration camp from which he never returned. Kazimierz Szkop, Zofia's son, received a death sentence and was executed in prison. Zofia Antczak was sentenced to three months imprisonment. Kuperman was shot to death while trying to escape, while Lewin was fortunate to flee from the Gestapo and survived.¹⁹¹ A group of Jews dug pits and bunkers connected by tunnels deep in the field belonging to a peasant woman by the name of Smoleski(?),

¹⁸⁶ Rotem, *Memoirs of a Warsaw Ghetto Fighter*, 105.

¹⁸⁷ Rotem, *Memoirs of a Warsaw Ghetto Fighter*, 17.

¹⁸⁸ Interview with Joseph Dattner, dated December 20, 1988, Phoenix Holocaust Survivors' Association in affiliation with the Cline Library of Northern Arizona University.

¹⁸⁹ Jerzy Diatłowski and Janusz Roszkowski, eds., *Żydzi w walce 1939–1945: Opór i walka z faszyzmem w latach 1939–1945* (Warsaw: Żydowski Instytut Historyczny and Stowarzyszenie Żydów Kombatantów i Poszkodowanych w II Wojnie Światowej, 2010), vol. 2, 216.

¹⁹⁰ Lukas, *Out of the Inferno*, 90.

¹⁹¹ Gutman, *The Encyclopedia of the Righteous Among the Nations: Rescuers of Jews During the Holocaust*:

near the village of Jastków northwest of Lublin. The woman, who had two sons, brought food to the Jews. A Jewish girl by the name of Slawa, said to be insane from typhus, left the bunker and ran to the Germans and disclosed the hideout. The Lublin military police was dispatched and killed the peasant woman and one of her sons (the other wasn't at home) and burned down her house. The Jews managed to escape.¹⁹² A Jewish escapee from the Płońsk ghetto who found shelter with a Polish family in the nearby village of Naruszewo was caught by the Germans when he ventured out to inquire about his family. After betraying his benefactors, the Gestapo descended on their home and seized the husband and father of four young children. He was sent to Mauthausen where he was killed two weeks before the end of the war.¹⁹³ Stanisława Olewnik, who lived in the village of Krzemień, gave shelter to the Mławski family after they escaped from the ghetto in Maków Mazowiecki. When the Mławski family was apprehended by the Germans in fall of 1943, one of the daughters divulged under torture that they had been hidden by Stanisława Olewnik. The Mławskis and their benefactor were deported to Auschwitz when they perished.¹⁹⁴

A Jewish woman imprisoned in the Łącki Street prison in Lwów recalled some of her fellow prisoners:

A Polish and a Ukrainian woman were in for hiding Jews. The Polish woman had hidden a father and daughter in a crate, and three Jews in a space behind a wall. The police discovered the ones inside the wall, and then those Jews betrayed the father and daughter hidden in the crate. The Polish and the Ukrainian woman were jailed. The Pole took all the blame, i.e., accepted responsibility and was sent to Majdanek, and the Ukrainian was freed.¹⁹⁵

When a Jew by the name of Mensch was caught in a village outside Żółkiew, under torture he disclosed the hiding places of three other Jews; all four Jews were executed.¹⁹⁶ Some Jews apprehended by the Germans in Łąki Strzyżowskie near Frysztak drew sketches showing the location of Jewish hideouts in the forests during their interrogation.¹⁹⁷ Witold Fomienko, a Polish barber in Łuck, Volhynia, and his many Jewish charges were more fortunate. When Esther Milner, one of his charges, was identified by a Ukrainian

Supplementary Volumes (2000–2005), volume II, 530.

¹⁹² Goldberg, *The Undefeated*, 164–66. According to what appears to be another version of this story, a woman had given shelter to a girl from Lublin and other refugees. The girl caught typhus and went a little crazy from the fever, and wandered off. She went to the house of the district head and gave the Jews and their benefactor away. Fearful of trouble from the authorities, the district head informed the Germans. The Germans came and set fire to the house, in which Sever Rubinstein's father and his hostess were burned to death. The other Jews managed to escape. See Gruber, *I Chose Life*, 96–97.

¹⁹³ Jolanta Chodorska, ed., *Godni synowie naszej Ojczyzny: Świadectwa nadesłane na apel Radia Maryja* (Warsaw: Wydawnictwo Sióstr Loretanek, 2002), Part One, 34–35.

¹⁹⁴ "Relatives of the Late Stanisława Olejnik Accepted the [sic] Her Award of Righteous Among the Nations," December 21, 2012, Internet: <<http://www.sprawiedliwi.org.pl/en/cms/news-archive/860,relatives-of-the-late-stanislaw-olewnik-accepted-the-her-award-of-righteous-among-the-nations/>>.

¹⁹⁵ Account of Erna Klinger, Jewish Historical Institute (Warsaw) archive, record group 301, number 1096.

¹⁹⁶ Gerszon Taffet, *Zagłada Żydów żółkiewskich* (Łódź: Centralna Żydowska Komisja Historyczna, 1946), 65.

¹⁹⁷ Stanisław Zabierowski, *Rzeszowskie pod okupacją hitlerowską* (Warsaw: Książka i Wiedza, 1975), 198, 200.

nationalist and interrogated, her connection with Fomienko was discovered. Formienko was tortured by the Gestapo, and it was only thanks to a German officer who was a client of his that he was released.¹⁹⁸

Nine escapees from trains headed for Treblinka were sheltered by Józef Gondrowicz and his wife in the village of Droblin near Wodzisław, south of Jędrzejów. Carelessness on the part of one of the Jewish children led to the discovery of the hiding place in December 1944. David Braun and Shmuel and Alek Rubinek were killed on the spot while the remaining refugees managed to escape to a new hiding place arranged for them by Gondrowicz in a nearby village. Fearing arrest, the entire Gondrowicz family also went into hiding, until they felt it was safe to return.¹⁹⁹

A Jewish woman from Międzyrzec who fell into the hands of the Gestapo disclosed an underground organization spiriting Jews to Warsaw:

The Kamienietzki sisters had given Aryan papers and their underground address in Warsaw to Miss Tisch of Miedzyrzec [Międzyrzec] ... She was dark-haired and looked very Jewish. She was arrested on the train to Warsaw and taken to the Gestapo in Miedzyrzec. Under torture she revealed everything. A few days later the Gestapo man ... arrived at the Kamienietzkis' apartment instead of Miss Tisch's [sic]. He reminded the sisters of his warning. ... he said he would not shoot them as he did Miss Tisch. He arrested them and sent them to the Pawiak prison in Warsaw. In the end it was the same. All the Jews in Pawiak were killed.²⁰⁰

The parents of Janeczka Kapral, a young Jewish girl who was sheltered by Polish nuns in Olsztyn near Częstochowa, were caught by the Germans and betrayed the whereabouts of their daughter and the Polish woman, a school teacher by the name of Kita, who had brought her to the convent. The young girl was seized by the Gestapo and the teacher was also arrested and killed. The nuns dispersed to avoid arrest.²⁰¹

A Jew who was sheltered by a Polish family in Sambor ventured out of the home against the wishes of his benefactors, an elderly Polish couple. When he was caught by the Germans he betrayed the hideout causing the execution of the Polish couple as well as the Jewish couple they were hiding.²⁰² The son of Henryk Bermer, a Jewish bookstore owner in Jasło, was hidden by Professor Król. The young man was discovered and executed. Professor Król and one member of his wife's family (Dutkiewicz) were arrested. After a lengthy interrogation, they were released. Before the young man's death, the Nazis confiscated his notebook. In it he had written the names of several Catholics from Jasło with whom he was in contact. The Gestapo interrogated them all.²⁰³

¹⁹⁸ Gutman and Bender, *The Encyclopedia of the Righteous Among the Nations*, vol. 4: *Poland*, Part 1, 219.

¹⁹⁹ Gutman and Bender, *The Encyclopedia of the Righteous Among the Nations*, vol. 4: *Poland*, Part 1, 246.

²⁰⁰ Schupack, *The Dead Years*, 132.

²⁰¹ Kurek, *Dzieci żydowskie w klasztorach*, 84, 178–79.

²⁰² Kurek, *Dzieci żydowskie w klasztorach*, 228. The young daughter of the executed Jewish couple, Anna Henrietta Kretz, managed to escape from the German executioners who killed her parents and their Polish benefactors and took shelter in a local orphanage run by the Sisters of the Family of Mary. See Teresa Antonietta Frącek, "Ratowały, choć za to groziła śmierć," *Nasz Dziennik*, April 4, 2008.

²⁰³ Jakub Herzig, "Jasło: The Birth and Death of a Jewish Community in Poland from Its Beginnings to the Holocaust," Internet: <<http://home.earthlink.net/~jackherzig/jaslo/>>.

The carelessness of a friend taken in by Noemi K. of Lwów led to the friend's arrest by the Gestapo and the loss of a safe place of residence for Noemi K.²⁰⁴ In Huziejów, a village near Bolechów, south of Stryj, some 40 Jews hidden by the local miller were exposed when of the Jews hidden there went to his former home to pick up valuables out of the cache on hearing that the house was being dismantled. The miller and his wife also paid with their lives.²⁰⁵

A seven-year-old Jewish boy hidden by Polish family in Przemyśl carelessly revealed that he was Jewish and the Germans took him away. Following the boy's arrest, the Germans discovered his parents' hiding place and murdered them as well.²⁰⁶ Jewish children hidden in an orphanage in Przemyśl run by the Salesian Fathers were more fortunate. A Jewish boy who was sheltered there recalled the arrival of the Germans who came looking for Jewish boys. The Germans were accompanied by a Jew dressed as a priest. Fortunately, the Jewish boys passed the religious test they underwent.²⁰⁷

A Jew in the Stanisławów ghetto fingered Jumko Mandel for hiding away some meat illegally. He and his wife were arrested and taken away by the Gestapo.²⁰⁸ A Jewish woman from Stanisławów and her sister-in-law from Lwów, posing as Poles, were apprehended when they in Warsaw and were leaving the train station. They were taken to a police station where they were questioned by two police interrogators:

One of them wanted to finish, but the other was determined to destroy me. They examined each of us in minute religious matters, and went over all our documents. They spoke only Yiddish during all of this, and even sang some Yiddish songs. Then they started arguing: the first one wanted to let us go and the other to turn us over to the Germans.

We were finally freed after two hours of interrogation ...²⁰⁹

A large group of Jews hidden on a farm in Zamienie, in Polesia (Polesie), was betrayed by a 13-year-old Jewish boy whom the group was reluctant to take in because he was poor. The Jewish teenager reported the hiding place to the SS stationed in Lubieszów. The Jews and their Polish benefactors were executed and the farmstead was burned to the ground. The young Jew became a servant for the Germans until he was himself executed in April 1943, when the unit was transferred to Luboml.²¹⁰ Jewish escapees apprehended by the

²⁰⁴ Małgorzata Melchior, *Zagłada a tożsamość: Polscy Żydzi ocaleni "na aryjskich papierach". Analiza doświadczenia biograficznego* (Warsaw: IFiS PAN, 2004), 153.

²⁰⁵ Joseph Adler, "Chapters of Annihilation," in Y. Eshel, ed., *Memorial Book of the Martyrs of Bolechow*, Internet: <<http://www.jewishgen.org/Yizkor/Bolekhov/Bolekhov.html>>, translation of *Sefer ha-zikaron le-kedoshei Bolechow* (Israel: Association of Former Residents of Bolechow in Israel, 1957), 120ff., 305ff.

²⁰⁶ Gutman and Bender, *The Encyclopedia of the Righteous Among the Nations*, vol. 5: *Poland*, Part 2, 546.

²⁰⁷ Kurek, *Dzieci żydowskie w klasztorach*, 204.

²⁰⁸ William Tannenzapf and Renate Krakauer, *Memories From the Abyss/But I Had a Happy Childhood* (Toronto: Azrieli Foundation, 2009), 16. William Tannenzapf also mentions how, after getting a good position in a German company in Stanisławów, Jakob Mandel hired Jews who had money, and "overnight became the most important and feared person in the community." Ibid., 20. Tannenzapf notes that the "nasty policemen" from Stanisławów survived the Holocaust. Ibid., 28.

²⁰⁹ Account of F.I. in Trunk, *Jewish Responses to Nazi Persecution*, 305.

²¹⁰ Account of Zbigniew Małyszczycycki, dated November 23, 1997 (in the author's possession).

Germans near Lubień, south of Piotrków Trybunalski, betrayed many farmers and gamekeepers who had assisted them, thus causing the execution of more than a dozen Poles.²¹¹

Józef Rydzewski built a hiding place for the seven-member family of Abram Malczak on his farm in Budy Stawiskie near Łomża. One day Abram Malczak's young son recklessly left the hiding place and was apprehended by German gendarmes patrolling the area. After a beating he led the Germans to the hiding place. Rydzewski and the entire Jewish family were executed.²¹² For this same reason several Polish farmers were also seized by the Germans in a neighbouring village and never heard of again.²¹³

Władysława Blitzer sheltered several Jews in Kraków, among them, Ludwik Blitzer, whom she married in 1941. They were denounced by Józef Fas, a Jew. Ludwik Blitzer was executed in December 1942, while his wife was imprisoned.²¹⁴ Władysław Łopatowski, who was active in the Council for Aid to Jews ("Żegota") in Kraków, was arrested by the Gestapo after his betrayal by a Jewish woman for whom he had obtained forged identity papers. The woman was caught by the Gestapo and under torture revealed his name, and was then shot herself. After a 10-month incarceration, Łopatowski was hanged in public on June 24, 1944, along with 49 other Poles.²¹⁵

Roman Blum, a member of the National Party (Stronnictwo Narodowe), obtained false documents from underground sources in the name of Jagusch or Jagusz for a Jewish woman, who was later stopped by the police. She disclosed the name of the person who provided her with the document. Roman Blum was arrested in Kraków in December 1943, but betrayed no one. He was deported to the Gross-Rosen (Groß-Rosen) concentration camps, and later to Flossenburg where perished in March 1945.²¹⁶ Franciszka Zając, who was recognized by Yad Vashem as a Righteous Gentile, rescued and assisted several Jews in Kraków. Unfortunately, one of those she had helped was caught and in his interrogation gave away her name. Zając was arrested by the Gestapo in 1943. She was interrogated and tortured, causing her permanent damage to her health. Despite this, however, she did not betray any of her wards. She was released after spending eight months in prison.²¹⁷

There were cases when Jews caught by the Germans while escaping from the ghetto in Rzeszów betrayed those who had helped them escape.²¹⁸ Antoni Burek was executed in Gutanów near Grabów, after a Jew

²¹¹ Antoni Heda, *Wspomnienia "Szarego"* (Warsaw: Interim, 1991), 43–44; Marian Langer, *Lasy i ludzie: Wspomnienia z lasów starachowickich 1939–1945* (Warsaw: n.p., 1993), 91; Maria Pilarska, ed., *Those Who Helped: Polish Rescuers of Jews During the Holocaust*, Part Three (Warsaw: The Main Commission for the Investigation of Crimes Against the Polish Nation–The Institute of National Memory and The Polish Society For the Righteous Among Nations, 1997), 89–90 (entries 336–343) (the Łodej family).

²¹² Waldemar Monkiewicz, "Za cenę życia: O ratowaniu Żydów w Białostockiem w okresie okupacji niemieckiej," in Adam Dobroński and Waldemar Monkiewicz, eds., *Białostoccy Żydzi*, vol. 2 (Białystok: Instytut Historii Filii Uniwersytetu Warszawskiego w Białymstoku, 1997), 170.

²¹³ Chodorska, *Godni synowie naszej Ojczyzny*, Part One, 156–57.

²¹⁴ Hera, *Polacy ratujący Żydów*, 146.

²¹⁵ Henry Armin Herzog, *...And Heaven Shed No Tears* (New York: Shengold Publishers, 1995), 268–69.

²¹⁶ Żbikowski, *Polacy i Żydzi pod okupacją niemiecką 1939–1945*, 400–406.

²¹⁷ Franciszka Zając, The Righteous Database, Yad Vashem, Internet: <<http://db.yadvashem.org/righteous/family.html?language=en&itemId=7037562>>.

²¹⁸ Franciszek Kotula, *Losy Żydów rzeszowskich 1939–1944: Kronika tamtych dni* (Rzeszów: Społeczny Komitet Wydania Dziel Franciszka Kotuli w Rzeszowie, 1999), 189, 193.

who was apprehended by the Germans betrayed his Polish benefactors.²¹⁹ A 14-year-old Jewish boy from Modryń near Hrubieszów, who was apprehended during an excursion from his forest dugout, led a German search party to apprehend his Polish protector after beatings and false promises that he and his sister would be spared.²²⁰ A Jewish woman by the name of Boruch was apprehended and beaten by the German military police. Given a promise that her life would be spared, she revealed the names of the Poles who had sheltered and helped her. As a result seven Poles were executed in Majdan Nowy near Księżopol together with the Jewish woman.²²¹

Józef Dybka, a member of the Home Army and employee of the municipal office in Nisko, provided false documents to the underground and those in need. He was arrested by the Gestapo in 1943 and executed the following year after a Jewish woman who had been apprehended by the Germans produced a document provided to her by Dybka.²²² Jadwiga Wiśniewska, a Polish woman who acted as a courier for the Jewish underground, was captured by the Gestapo in June 1941, after she was fingered by a Jewish woman, who was falsely accused of being the owner of a suitcase containing underground publications which actually belonged to Wiśniewska. Luckily, Wiśniewska concocted an alibi and was able to deceive her captors with the help of the Polish Socialist underground, and thus miraculously survived the close call.²²³

Stanisława Olewnik of the village of Krzemień, a farm labourer and mother of two small sons, sheltered in her home the five-member Mławski family, who had escaped from the Maków Mazowiecki ghetto. She also provided her own documents to their daughter to facilitate her survival. When the Mławskis, who were hiding in the forest at the time, were apprehended by the Germans during a raid in the fall of 1943, under interrogation one of the daughters revealed their benefactor. Stanisława Olewnik and was sent to Auschwitz alongside the family she attempted to save. They all perished in 1944.²²⁴

The Łodej family, consisting of eight people—grandparents, parents, and four children ages 6 to 14, were executed by the Germans near Iłża in December 1942 after one of a 40-member-strong Jewish forest group which was liquidated by the German police betrayed some Jewish hideouts and their Polish benefactors, the Łodej family.²²⁵

When a frightened Polish farmer near Łosice asked his four Jewish charges to leave their hideout under his pigsty, one of the Jews who was expelled went to the German police to report the farmer: “After he

²¹⁹ Stanisław Kaniewski and Bożenna Roguska-Gajewska, “Gdy stawką w walce o życie było inne życie,” *Biuletyn Głównej Komisji Badania Zbrodni Przeciwko Narodowi Polskiemu Instytutu Pamięci Narodowej*, vol. 35 (1993): 192.

²²⁰ Waldemar Lotnik with Julian Preece, *Nine Lives: Ethnic Conflict in the Polish-Ukrainian Borderlands* (London: Serif, 1999), 24.

²²¹ Pilarska, *Those Who Helped*, 69 (entry 147); Stanisław Kaniewski and Bożenna Roguska-Gajewska, “Gdy stawką w walce o życie było inne życie,” *Biuletyn Głównej Komisji Badania Zbrodni Przeciwko Narodowi Polskiemu Instytutu Pamięci Narodowej*, vol. 35 (1993): 186–87.

²²² Bolesław Chmara, Dionizy Garbacz, Tadeusz Michalewicz, Zbigniew Paszkiewicz, and Stanisław Puchalski, eds., *Słownik poległych członków Armii Krajowej Obwodu Nisko–Stalowa Wola 1939–1944–1956* (Stalowa Wola: n.p., 1990), 22–23.

²²³ Celemenski, *Elegy For My People*, 100–103.

²²⁴ Internet: <<http://www.sprawiedliwi.org.pl/pl/cms/archiwum-aktualnosci/854,odznaczenie-sprawiedliwych-w-70-rocznice-powstania-zegoty/>>; Ceremony of Presenting The Righteous Among the Nations Awards, Warsaw, December 4, 2012.

²²⁵ Żbikowski, *Polacy i Żydzi pod okupacją niemiecką 1939–1945*, 250; Pilarska, *Those Who Helped*, 89–90.

gave the Germans the facts, they led him back to the farm, killed the peasant and Aryeh [Lieberman]'s cousin, and set the house ablaze.”²²⁶ Twenty-eight Poles were executed by the Germans in the villages of Jagodne and Zastawie near Siedlce, after a Jew by the name of Gdala who was caught by the Germans pointed out those who had helped him.²²⁷

A Jew by the name of Lejzor was apprehended by the Germans near Sokołów Podlaski, and betrayed those Poles who had offered him food and shelter.²²⁸ A Jew from Łuków betrayed his son, Lajbele Bomstein, his son's girlfriend, and some other Jews who were sheltered by Poles. All of the Jews as well as the Polish family hiding them were killed by the Germans.²²⁹

Rev. Romuald Świrkowski, the pastor of the parish of the Holy Spirit in Wilno, was betrayed by Jews whom he sheltered. He was arrested in January 1942 and executed in Ponary.²³⁰ A captured Jewish woman gave away the names of none Poles who had helped Jewish fugitives near Jawornik. In all, nine Poles and seven Jews were shot.²³¹

Rev. Edward Tabaczkowski, who sheltered and provided various forms of assistance to Jews, was executed after his betrayal to the Gestapo by a Jewess from Tłumacz.²³² A Polish couple, Maria and Bronisław Jarosiński, were arrested by the Gestapo and Ukrainian police in Stryj after being betrayed by a Jew whom they did not accept because of a lack of room (they were already sheltering a Jewish family consisting of five members). They rescuers were soon executed, as doubtless were the Jewish charges.²³³

Abraham Tracy (Trasawucki) was one of six Jews hidden in a barn on a farm belonging to the Oleynik family near the town of Skala Podolska. Since the only female among the group, Ruzie, caught a cold with a heavy cough, she was invited to stay in their house until she was feeling better.

On the third day after Ruzie had entered the house, several Ukrainian policemen entered the courtyard, accompanied by a fourteen-year-old Jewish boy. The officers demanded that the Oleyniks give up the Jews who were hiding on the property. Nikolai [Oleynik] denied hiding anyone, but this young boy insisted that there were Jews there, listing all of our names. I have no idea how he knew we were there, or why he was in the police station in the first place. Years later I tracked him down and attempted to question him, but he refused to discuss it.

²²⁶ Weinstein, *Quenched Steel*, 144; Weinstein, *17 Days in Treblinka*, 144. The peasant poured boiling water into the hideout to chase out the Jews he had been sheltering.

²²⁷ Edward Kopówka, *Żydzi siedleccy* (Siedlce: n.p., 2001), 68; Chodorska, *Godni synowie naszej Ojczyzny*, Part Two, 65–66. This led to some villagers in nearby Trzciniec to kill Szmul and Gieńka Krawiec; they were afraid that if the Krawiecs were arrested, they would divulge the names of the householders who had helped them.

²²⁸ Chodorska, *Godni synowie naszej Ojczyzny*, Part Two, 123.

²²⁹ Krzysztof Czubaszek, *Żydzi z Łukowa i okolic* (Warsaw: Danmar, 2008), 93; Mojsze Szejser, as told to Jakub Rajchman, “Robiłem buty, odmawiałem kadzisz,” *Rzeczpospolita*, January 29–30, 2005.

²³⁰ Zygmunt Zieliński, ed., *Życie religijne w Polsce pod okupacją 1939–1945: Metropolie wileńska i lwowska, zakony* (Katowice: Unia, 1992), 52.

²³¹ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 517; based on Andrzej Potocki, *Żydzi w Podkaprapackiem* (Rzeszów: Libra, 2004), 72.

²³² Lesław Jeżowski, “Ks. Edward Tabaczkowski,” *Semper Fidelis* (Wrocław), no. 3 (16) 1993: 10.

²³³ Chodorska, *Godni synowie naszej Ojczyzny*, Part Two, 164–65. An official German announcement of January 28, 1944 concerning the death sentence imposed on 84 people, five of them specifically for sheltering or otherwise helping Jews, including Bronisław Jarosiński (sic) of Stryj, is found in Wroński and Zwolakowa, *Polacy Żydzi 1939–1945*,

Nikolai's wife, seeing the soldiers in the courtyard, told Ruzie to crawl into the oven to hide. Ruzie curled into the oven, and Nikolai's wife covered it, leaving her a little air to breathe. The officers stormed into the house, going through the rooms and searching for Jews.

As they were ransacking the kitchen area, one of them noticed the cover of the oven moving. Ruzie was dragged out of the oven, and they began to question her.

"Where are the others?" they yelled.

"There are no others," she responded. Ruzie remained calm and steadfastly refused to admit to our existence. The officers beat her and continued to question her.

"Where are the others?"

"There are no others."

"Where are the others?"

"There are no others."

Seeing that they would not get information from her this way, they began to ask her other questions.

"How did you get here?"

"I was walking from the forest and I saw you approaching. I ran into this house to hide."

The officers were skeptical. "Is that so? You don't look like you were hiding in the forest. You don't look cold enough or dirty enough. You have been hiding here for some time." The officers continued to beat her. "You are lying to us! Tell us where the others are and we will leave you alone. You can stay in this house and we will do you no harm."

The interrogation went on for some time, but Ruzie heroically stood her ground. The officers searched the entire house and barn, but were unable to find us, as we were hiding in the bunker. When they finally gave up their search, they harnessed their horses, threw Ruzie into their wagon, drove her to the fields and shot her to death.

We were still in the bunker several hours. We had heard the noises of what had happened in the house and we were still afraid to come out. The bunker was cramped and there was little air to breathe.

When darkness fell, Nikolai appeared in the barn with a hatchet in his hands. He was drunk and angry, and he smashed at the entrance of the bunker, breaking the boards that concealed us.

"Get out!" he yelled. "Get out of here!" Get off my property!"

We tried to talk to him, to plead with him, but we could not convince him, especially in his drunken state. In truth, I could not blame him, he had helped us for many long months, and we all owed him our lives. He had put himself and his family at great risk, and I understood his fear when he decided to throw us out.

No, Nikolai was not to blame. I could feel his pain and I was not angry with him for his actions. It was the young Jewish boy whom I could not forgive. ...

The five of us left Nikolai's property, thinking of Ruzie and her loyalty, and of this young boy and his betrayal.²³⁴

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²³⁴ Abraham Tracy, *To Speak For the Silenced* (Jerusalem and New York: Devora, 2007), 195–97.

One has to wonder how many other Jews this Jewish boy must have betrayed in order to have been useful to the Germans and survived the war. The fact that the Oleyniks were Ukrainians likely spared them the fate they would have met had they been Poles.

Many examples of betrayal by Jews of Polish rescuers, who were put to death as a result, and their Jewish charges can be found in Waclaw Zajaczkowski's chronicle *Martyrs of Charity*:²³⁵ Będzin (entry 51); Boiska (entry 68)²³⁶; Busko-Zdrój (entry 93)²³⁷; Cezaryn (entry 95)²³⁸; Chmielnik (entry 98)²³⁹; Chotel Czerwony (entry 102)²⁴⁰; Czermna (entry 119)²⁴¹; Częstochowa (entry 124)—Rev. Teodor Popczyk, vicar of St. Barbara's parish, was shot by the German security police on June 16, 1943, after being betrayed, under torture, by a Jew to whom he had issued false identity documents; Głęboka near Gorlice (entry 158)²⁴²; Grzegorzówka (entry 173); Gumniska (entry 174)²⁴³; Hadle Szklarskie (entry 176); Jeziorko (entry 199)—two Polish families who had cared for Jewish fugitives were shot by the Germans after being denounced by a Jew captured during a raid²⁴⁴; Kowel (entry 238)—according to another source, a Polish train conductor was seized by the German police after the Jewish police in Chełm Lubelski informed them that this Pole had sheltered and transported a Jew²⁴⁵; a Jewish woman being smuggled from Lwów to Kraków lost her nerve during a random railroad search and betrayed herself and her Polish courier from the Żegota

²³⁵ Waclaw Zajaczkowski, *Martyrs of Charity: Christian and Jewish Response to the Holocaust*, Part One (Washington, D.C.: St. Maximilian Kolbe Foundation, 1987).

²³⁶ Sebastian Piątkowski, "Zbrodnie żandarmów z posterunku w Lipsku na Wisłą na Polakach udzielających pomocy Żydom (1942–1943)," in Aleksandra Namysło, ed., "*Kto w takich czasach Żydów przechowuje?...*": *Polacy niosący pomoc ludności żydowskiej w okresie okupacji niemieckiej* (Warsaw: Instytut Pamięci Narodowej–Komsija Ścigania Zbrodni przeciwko Narodowi Polskiemu, 2009), 21; Namysło and Berendt, *Rejestr faktów represji na obywatelach polskich za pomoc ludności żydowskiej w okresie II wojny światowej*, 386–87. Józef Krawczyk, his wife, Zofia, and their 5-year-old son, Adam, were shot to death by German gendarmes and their house was burned to the ground after a wounded Jew whom they had cared for betrayed them. Another family in the Lipsko area, also betrayed by a Jew whom they had sheltered, was spared, as was a Polish police commander from Ciepeliów who had sold a rifle to a Jew. Namysło, "*Kto w takich czasach Żydów przechowuje?...*", 19.

²³⁷ Aleksandra Namysło and Grzegorz Berendt, eds., *Rejestr faktów represji na obywatelach polskich za pomoc ludności żydowskiej w okresie II wojny światowej* (Warsaw: Instytut Pamięci Narodowej–Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, 2014), 186.

²³⁸ After leaving his hiding place, Jankiel Kiwa was caught by German soldiers and, under duress, revealed his hideout with the Machul family. On July 3, 1943, the Germans searched their farmhouse and yard until they found a young Jewish woman in the hayloft. They immediately arrested Jan Machul and executed him together with his two Jewish charges in the nearby forest. Machul's wife and teenage daughter managed to flee. See Gutman, *The Encyclopedia of the Righteous Among the Nations: Rescuers of Jews During the Holocaust: Supplementary Volumes (2000–2005)*, volume II, 590–91; Namysło and Berendt, *Rejestr faktów represji na obywatelach polskich za pomoc ludności żydowskiej w okresie II wojny światowej*, 319–20.

²³⁹ Maciągowski and Krawczyk, *The Story of Jewish Chmielnik*, 168–70, 182–83.

²⁴⁰ Namysło and Berendt, *Rejestr faktów represji na obywatelach polskich za pomoc ludności żydowskiej w okresie II wojny światowej*, 394.

²⁴¹ After being apprehended by the Germans, a 12-year-old Jewish boy betrayed the Garbuliński family of Czermna and Stanisław Owca of Święcany, who were sheltering a Jewish family, resulting in the execution of three Poles and three Jews. See Michał Kalisz, "Sprawiedliwi z Czermnej," *Biuletyn Instytutu Pamięci Narodowej*, no. 3 (2009): 45–49.

²⁴² Rączy, *Pomoc Polaków dla ludności żydowskiej na Rzeszowszczyźnie 1939–1945*, 113 n.62; Namysło and Berendt, *Rejestr faktów represji na obywatelach polskich za pomoc ludności żydowskiej w okresie II wojny światowej*, 354.

²⁴³ Musiał, *Lata w ukryciu*, vol. 1, 178 (after being caught, Winde, a Jew from Dębica, betrayed his Polish benefactors, the Zieliński family; Rozalia Zielińska, who was pregnant, was shot, while her husband was away); Rączy, *Pomoc Polaków dla ludności żydowskiej na Rzeszowszczyźnie 1939–1945*, 114.

²⁴⁴ Engelking, Leociak, and Libionka, *Prowincja noc*, 501.

²⁴⁵ Wroński and Zwolakowa, *Polacy Żydzi 1939–1945*, 359.

organization (entry 248); Kryg (entry 255) and Libusza (entry 262)²⁴⁶; Lipowiec Duży (entry 268)²⁴⁷; Markuszowa (entry 311)²⁴⁸; Mętów (entry 314)²⁴⁹; Miechów (entry 317)²⁵⁰; Modryń (entry 327); Mszadla Dolna near Przylęk (entry 333); Mystków and Ptaszkowa, near Nowy Sącz (entries 336, 405), after being apprehended and beaten severely, the brothers Chaim and Szmul Neigreschel divulged the names of two Poles who had sheltered them: Ludwik Borek of Mystków and Jakub Tokarz of Ptaszków, both of whom were executed²⁵¹; Nowy Sącz (entry 343); Pantalowice (entries 361, 362)—nine Poles were executed by the Germans as a result of a betrayal by Małka Schönfeld, a young Jewish woman, who fingered the benefactors of a group of Jews hiding in the nearby forest²⁵²; Piaseczno (entry 370); Pilica (entry 372)²⁵³; Przewrotne (entry 404)²⁵⁴; Różan (entry 427); Rzeszów (entry 437); Sadowne (entry 440)—a baker who gave a loaf of bread to two Jewish women was executed together with his wife and son when the Jews were caught with the bread in their hands and indicated the place where they got it; Siedlce (entry 451); Siedliska (entry 452)²⁵⁵; Sokółów Małopolski (entry 469); Sterdyń (entry 479—this incident is described below); Stoczek (entry 480)²⁵⁶; Stryj (entry 483—this incident is described above); Studzieniec (entry 484); Treblinka (entries 508, 512):

Prospective victims of the death camp were not aware of its real nature. A foreign-born Jew, when lost in transport, even brought his own ticket there in order to join his group which allegedly was being shipped to a rural settlement. He was warned by a Polish conductor and ran away. On another occasion, however, a similar warning from a Catholic worker resulted in his immediate execution when the Jew complained to a German guard, mistrusting the “anti-Semitic” Pole.²⁵⁷

²⁴⁶ Namysło and Berendt, *Rejestr faktów represji na obywatelach polskich za pomoc ludności żydowskiej w okresie II wojny światowej*, 361–62.

²⁴⁷ For an account of the betrayal of a Polish family in Lipowiec Duży near Biłgoraj by their Jewish charge who wandered off and was apprehended by the Germans, see Bartoszewski and Lewinówna, *Ten jest z ojczyzny mojej*, 867. See also Pilarska, *Those Who Helped*, 86 (entries 311, 312, 313), 112 (entry 531).

²⁴⁸ Namysło and Berendt, *Rejestr faktów represji na obywatelach polskich za pomoc ludności żydowskiej w okresie II wojny światowej*, 404. Eugeniusz Niedziela, the betrayed rescuer, was recognized by Yad Vashem in 1993.

²⁴⁹ Adam Puławski, “Co robiło się na Mętowie,” Internet: <http://ipn.gov.pl/portal/pl/374/4705/Co_robilo_sie_na_metowie.html>.

²⁵⁰ For an account of the betrayal by a Jewish woman of a Home Army member in Miechów who provided her and many other Jews with identity documents, and his arrest and deportation to Auschwitz, see Bartoszewski and Lewinówna, *Ten jest z ojczyzny mojej*, 855–59.

²⁵¹ Wroński and Zwolakowa, *Polacy Żydzi 1939–1945*, 348–49.

²⁵² Namysło and Berendt, *Rejestr faktów represji na obywatelach polskich za pomoc ludności żydowskiej w okresie II wojny światowej*, 412–13.

²⁵³ After the arrival in Pilica of Szymon Spitz, a Jewish Gestapo agent from Kraków, the Gestapo from Kraków and Miechów carried out arrests and executions of Poles and Jews. See Jerzy Działowski, ed., *Żydzi w walce 1939–1945: Opór i walka z faszysmem w latach 1939–1945* (Warsaw: Żydowski Instytut Historyczny and Stowarzyszenie Żydów Kombatantów i Poszkodowanych w II Wojnie Światowej, 2009), vol. 1, 307.

²⁵⁴ At least sixteen Poles were executed in Przewrotne in May 1943 for helping Jews, after the village was infiltrated by a Jewish Gestapo agent posing as a beggar. See Bartoszewski and Lewinówna, *Ten jest z ojczyzny mojej*, 846–47.

²⁵⁵ Upon capture and interrogation by the Germans, a Jewish woman betrayed the Pole who had supplied her with false documents and who had directed Jews to the Baranek family in Siedliska. For an account of the execution the Baranek family, see Bartoszewski and Lewinówna, *Ten jest z ojczyzny mojej*, 855–59. See also Namysło and Berendt, *Rejestr faktów represji na obywatelach polskich za pomoc ludności żydowskiej w okresie II wojny światowej*, 352–53. Unusually, five members of the Baranek family were recognized by Yad Vashem in 2012.

²⁵⁶ Engelking, Leociak, and Libionka, *Prowincja noc*, 501, n.234.

²⁵⁷ Franciszek Ząbecki, *Wspomnienia dawne i nowe* (Warsaw: Pax, 1977), 44–45.

A Catholic farmer, Jan Samsel, who resided in the nearby village of Grądy, was commissioned by the Polish Home Army to deliver arms to the Jewish inmates through the intermediary of a friendly Ukrainian guard. The Germans, however, probably through a Jewish informer known as “Ignac,” found out about the plan and arrested the entire Samsel family. All of them perished in the death camp.²⁵⁸

Szerzyny (entry 489)²⁵⁹; Uszew (entry 522)²⁶⁰; Warsaw (entries 536, 537,²⁶¹ 539, 567, 580, 582,²⁶² 596, 607,²⁶³ 614); Ossów near Warsaw (entry 572); Wierzbica (entries 625,²⁶⁴ 626, 627, 628); Zagórzycze (entry

²⁵⁸ Stanisława Lewandowska, *Ruch oporu na Podlasiu, 1939–1945*, Second revised and expanded edition (Warsaw: Wydawnictwo Ministerstwa Obrony Narodowej, 1982), 251.

²⁵⁹ In order to defend the rescuers, the police who apprehended the hidden Jews forged the report and stated that the Jews had just arrived at the farmer’s home; however, upon interrogation by the Gestapo in Jasło, one of the Jews said that the farmers had kept them for three months. Three weeks later the Gestapo sent its unit and executed Józef Augustyn and his wife Józefa on the spot. See Andrzej Żbikowski, “‘Night Guard’: Holocaust Mechanisms in the Polish Rural Areas, 1942–1945: Preliminary Introduction into Research,” *East European Politics and Societies*, vol. 25, no. 3 (August 2011): 512–29, here at 520.

²⁶⁰ Musiał, *Lata w ukryciu*, vol. 1, 196.

²⁶¹ Unfortunately, not all the facts in this account are correct. Both Tadeusz Romaszewski and his sister, Maria Malicka, were employed in the chancery (record office) of the Warsaw cathedral parish of St. John the Baptist. As members of the extreme right-wing Szaniec group (a continuation of the interwar National-Radical Camp “ABC”), they issued scores of false baptismal and birth certificates to endangered Jews, as well as Poles. Maria Malicka was betrayed to the Gestapo by her brother’s fiancée, Irena Lis, who—unknown to the organization—was a Gestapo agent. The Gestapo arrested Maria Malicka and her husband, Marian Malicki, who was sent to Majdanek, where he perished. Maria Malicka was imprisoned in Warsaw, but survived the war. Tadeusz Romaszewski went into hiding. The information about the parson’s death has not been confirmed, and appears to be an embellishment. As a result of this one act of denunciation, scores of Jews and Poles were apprehended by the Germans. The Polish underground issued a death sentence against Irena Lis, but she escaped to Lwów. She was brought to trial after the war. See Damian Sitkiewicz, “Maria Malicka: O pomocy udzielanej Żydom przez organizację narodową Grupa ‘Szańca,’” *Kolbojnik: Biuletyn Gminy Wyznaniowej Żydowskiej w Warszawie*, no. 1 (Spring 2013): 28–31. For the older literature, see Bartoszewski and Lewin, *Righteous Among Nations*, 233, 235 (annotation); Prekerowa, *Konspiracyjna Rada Pomocy Żydom w Warszawie 1942–1945*, 148.

²⁶² Emanuel Ringelblum shared his hideout, a “bunker” on Grojecka Street in Warsaw, with 34 Jews. It was built by a Polish gardener named Mieczysław Wolski under his greenhouse. Discovered by the Germans on March 7, 1944, the Jews sheltered there, together with two their Polish rescuers, were executed in the ruins of the ghetto. See Bartoszewski and Lewin, *Righteous Among Nations*, 23–26, 35; Pilarska, *Those Who Helped*, 128 (entry 667). Teresa Prekerowa maintains that the denunciation was the work of Jan Lakiński (Łakiński), an 18-year-old informer who had also betrayed members of the Home Army. This version seems doubtful, however, since Lakiński had already been executed by the Polish underground in February 1944, which was before Ringelblum’s hideout was discovered. See Prekerowa, *Konspiracyjna Rada Pomocy Żydom w Warszawie 1942–1945*, 286; Prekerowa, *Zegota*, 247. According to another source, however, Lakiński was sentenced to death on March 30, 1944 by a special underground civil tribunal. Tadeusz Bednarczyk attributes the betrayal of Ringelblum’s hideout to a Jewish woman, possibly a Gestapo agent, who was refused shelter in that overcrowded place. See his *Życie codzienne warszawskiego getta*, 237; and his *Obowiązek silniejszy od śmierci: Wspomnienia z lat 1939–1944 o polskiej pomocy dla Żydów w Warszawie* (Warsaw: Grunwald, 1986), 147. It may be that Bednarczyk has confused this event with another similar one involving a rescuer named Marczak. See Zajączkowski, *Martyrs of Charity*, Part One, 254 (entry 580), 255 (entry 582). According to another unverified version, Wolski was betrayed by his ex-girlfriend after a falling out. See Vladka Meed, *On Both Sides of the Wall: Memoirs from the Warsaw Ghetto* (New York: Holocaust Library, 1979), 210 (Meed does not record the fate of the Polish rescuers); Samuel Willenberg, *Surviving Treblinka* (Oxford: Basil Blackwell, in association with the Institute for Polish-Jewish Studies, 1989), 170; Celemski, *Elegy For My People*, 191. Still another, thoroughly discredited, Jewish version has Marczak’s wife reporting her husband and the Jews to SS General Franz Kutschera, the police leader in Warsaw, who had them all executed, including Mrs. Marczak. See Roman Grunspan, *The Uprising of the Death Box of Warsaw* (New York: Vantage Press, 1978), 172. Grunspan’s fictitious accounts parades around under the deceptive subtitle: “A documentary book about Jewish and Christian lives under Nazi rule in the Warsaw ghetto and in the non-Jewish region of Warsaw.” The author, an obvious charlatan, claims to have been part of a three-member hit squad called “Parasol” (Umbrella) which assassinated General Franz Kutschera, the head of the SS and police for the

677—this incident is described below²⁶⁵); and Zarzetka (entry 683—this incident is described below). Betrayals also occurred in Marchaty and Czortków,²⁶⁶ and near Izbica²⁶⁷ and Tarnów.²⁶⁸

A Polish Home Army liaison officer in Lwów was betrayed by his Jewish charge.²⁶⁹ When Eugeniusz Scheiman left his hideout in Lwów and was captured by the Germans, he betrayed his Polish benefactor, Kornelia Mazurkiewicz, who was arrested together with Aniela Mazurkiewicz; both of these Polish women perished in unknown circumstances.²⁷⁰ When Anna Binrfeld left her hideout in Głogów Małopolski, she was captured by the Germans and betrayed her benefactor, Maria Ożóg, who was arrested, brutally beaten, and executed that same day.²⁷¹ A Jew by the name of Miodownik was apprehended by the Germans near Czechów and betrayed his benefactor, Józef Gawlik.²⁷² Władysław Wójcik, who was awarded by Yad Vashem for rescuing several Jews, had to leave Węgrów after his betrayal by a Jewish boy.²⁷³

In some cases, those accused of helping Jews were prosecuted in special German courts instituted in occupied Poland. Józef Herzig was caught by Ukrainians in Wyczków near Lesko and handed over to the Germans; upon interrogation, he betrayed the hiding place of five Jews in Hoczew, resulting in the execution of the brothers Tomasz and Jan Waclawski and the confiscation of their farm.²⁷⁴ When Mojżesz Strick fell into the hands of the Ukrainian police in Stryj, he betrayed the hideout of his companion Matylda Lauer, which led to the arrest of their former Christian benefactor, Adele Maziak, who was imprisoned and

District of Warsaw, on “Aleja sucha” (sic—Szucha) in Warsaw. The book even contains a photograph showing a crude superimposition of a hand holding a machine gun with the following caption: “To the right you can see the punishing hand of the author with the machine gun that gunned down the Nazi lunatic.” (Ibid., 172, 177.) However, that well-known operation was carried out by the Home Army and bears little resemblance to the tale Grunspan has spun, and in fact preceded the execution of Ringelblum by more than a month. Historian Richard Lukas describes that famous event as follows: “On February 1, 1944, after weeks of planning, a platoon of Pegasus [*Pegaz*], commanded by twenty-year old Bronisław Pietraszkiewicz, attacked Kutschera’s car on Ujazdowskie Avenue. In an operation lasting scarcely a minute, Kutschera and several other Germans were killed, but four of the attackers, including, Pietraszkiewicz, were killed.” See Lukas, *The Forgotten Holocaust*, 92.

²⁶³ The denunciation of Stefan Prokopek by Gestapo agent Sztutman aka Pruszyński is described later in the text.

²⁶⁴ The Kucharski family agreed to shelter the six-member Jewish Wandelsman (Wandersman) family from their native village of Wierzbica near Miechów. When Naftul Wandelsman left the hideout in January 1943, he was captured by the Germans. He led the Germans to the farm of the Książek family, who were sheltering two Jews, and then to the farm of the Nowak family, where they found a Jew in the stable. Finally, he brought the Germans to the home of his rescuers, the Kucharski family. In total, the Germans executed 15 Poles, among them children, from three families. See Bartoszewski and Lewinówna, *Ten jest z ojczyzny mojej*, 853–54; Bartoszewski and Lewon, *Righteous Among Nations*, 605; Pilarska, *Those Who Helped*, 84–85, 98, 101.

²⁶⁵ Rączy, *Pomoc Polaków dla ludności żydowskiej na Rzeszowszczyźnie 1939–1945*, 112 n.61.

²⁶⁶ Barbara Stanisławczyk, *Czterdzieści twardych* (Warsaw: ABC, 1997), 39, 64 (Marchaty), 72 (Czortków).

²⁶⁷ Blatt, *From the Ashes of Sobibor*, 201.

²⁶⁸ Piotr Woźniak, *Zapluty karzeł reakcji: Wspomnienia AK-owca z więzień w PRL* (Warsaw: no publisher, 1985), 51–52.

²⁶⁹ Bartoszewski and Lewin, *Righteous Among Nations*, 103.

²⁷⁰ Namysło and Berendt, *Rejestr faktów represji na obywatelach polskich za pomoc ludności żydowskiej w okresie II wojny światowej*, 324.

²⁷¹ Namysło and Berendt, *Rejestr faktów represji na obywatelach polskich za pomoc ludności żydowskiej w okresie II wojny światowej*, 329.

²⁷² Namysło and Berendt, *Rejestr faktów represji na obywatelach polskich za pomoc ludności żydowskiej w okresie II wojny światowej*, 344.

²⁷³ Gutman and Bender, *The Encyclopedia of the Righteous Among the Nations*, vol. 5: Poland, Part 2, 884; Leociak, *Ratowanie*, 39, based on the testimony of Władysław Wójcik, Jewish Historical Institute (Warsaw) archive, record group 301, number 5267.

²⁷⁴ Żbikowski, *Polacy i Żydzi pod okupacją niemiecką 1939–1945*, 340.

prosecuted for the offence of helping Jews.²⁷⁵ Eugeniusz Kędziński, Franciszek Ożegalski and Władysława Seweryn of Lwów were arrested by the Germans in Lwów for aiding Jews and prosecuted, after they were betrayed by Leopold Manner when apprehended by the Ukrainian police. Ożegalski's death sentence was commuted to five years' imprisonment, whereas Seweryn was executed.²⁷⁶ When Mathilde Flecker was apprehended by the Ukrainian police in Lwów, she betrayed two Poles, Emil and Władysław Kleiner, who were part of a secret organization that provided Jews with false identity documents.²⁷⁷ Michał Szramek of Drohobycz was arrested after his address was found in the possession of Maurycy Rurhberg, a member of the Judenrat. Salomon Herzig, who was arrested at the same time, told the Germans that Szramek was aware that he was sheltering Jews, even though they were using a false identity, something which Szramek attempted to deny in order to exculpate himself.²⁷⁸ Upon arrest and interrogation, Estera Kuper identified three Poles in Kosów Lacki who helped her. All three of the Poles were arrested. Stanisława Barbachowska, who admitted to the "crime," was sentenced to death by a German court, whereas Władysław and Stefania Wołosewicz, who denied helping the Jewish girl to avoid punishment, received sentences of 6 months in prison.²⁷⁹ Chawa Gener, who was sheltered in Warsaw, betrayed her Polish benefactors when she was arrested by the German police; as a result, three Poles were sentenced to prison terms of five to six years.²⁸⁰ One member of a large group of Jews sheltered by Polish farmers in the village of Widzówek near Częstochowa was apprehended by the Germans and betrayed his benefactors during interrogation, leading to the arrest of Stanisław Widera, Walenty Kępa and Karolina Owczarek. All three were sentenced to death. The sentence of the two men was commuted to one year of prison, whereas the woman was executed.²⁸¹

Historian Elżbieta Rączy identified a number of cases in the Rzeszów region where Jews apprehended by the Germans or Jewish *agents provocateurs*—as in the case of a group of Jewish prisoners from the Pustków labour camp sent into the countryside to search out Jews in hiding—betrayed fellow Jews and their Polish benefactors. Such acts of betrayal, lack of caution on the part of hidden Jews, deliberate denunciations (as was the case in Gumniska²⁸²), and provocations were responsible for more than one third

²⁷⁵ Namysło and Berendt, *Rejestr faktów represji na obywatelach polskich za pomoc ludności żydowskiej w okresie II wojny światowej*, 86.

²⁷⁶ Aleksandra Namysło, "Represeje na polskich obywatelach za udzielanie pomocy ludności żydowskiej w świetle akt procesowych niemieckich sądów specjalnych," in Adam Sitarek, Michał Trębacz, and Ewa Wiatr, eds., *Zagłada Żydów na polskiej prowincji* (Łódź: Wydawnictwo Uniwersytetu Łódzkiego; Instytut Pamięci Narodowej–Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, Oddział w Łodzi, 2012), 375–76, 378; Namysło and Berendt, *Rejestr faktów represji na obywatelach polskich za pomoc ludności żydowskiej w okresie II wojny światowej*, 92.

²⁷⁷ Namysło and Berendt, *Rejestr faktów represji na obywatelach polskich za pomoc ludności żydowskiej w okresie II wojny światowej*, 96.

²⁷⁸ Aleksandra Namysło, "Represeje na polskich obywatelach za udzielanie pomocy ludności żydowskiej w świetle akt procesowych niemieckich sądów specjalnych," in Sitarek, Trębacz, and Wiatr, *Zagłada Żydów na polskiej prowincji*, 375–76, 378–79.

²⁷⁹ Namysło and Berendt, *Rejestr faktów represji na obywatelach polskich za pomoc ludności żydowskiej w okresie II wojny światowej*, 107.

²⁸⁰ Namysło and Berendt, *Rejestr faktów represji na obywatelach polskich za pomoc ludności żydowskiej w okresie II wojny światowej*, 76.

²⁸¹ Namysło and Berendt, *Rejestr faktów represji na obywatelach polskich za pomoc ludności żydowskiej w okresie II wojny światowej*, 95.

²⁸² Rączy, *Pomoc Polaków dla ludności żydowskiej na Rzeszowszczyźnie 1939–1945*, 114.

of the recorded cases of Jews on the run falling into the hands of the Germans.²⁸³ A Jewish partisan group led by Edmund Łukawiecki, which operated in the forests north of Lubaczów (Puszcza Solska), executed a young Jewish woman who had betrayed at least one family of Jews in hiding and tried to infiltrate the partisan group.²⁸⁴

On February 24, 1943, two Jews, possibly *agents provocateurs*—one a refugee from Warsaw, the other a local Jew named Szymel Helman—came with a large punitive detachment of the SS and German gendarmerie to identify the Poles who had helped them and other Jews. A dozen Poles perished in the ensuing pacification in Paulinów near Sterdyń, not far from Sokołów Podlaski. A Jew from Wołomin named Rubin, who was captured by the Germans after joining up with a band of fugitive Soviet soldiers, betrayed numerous farmers who helped the Soviet partisans in that area. As a result, more than a score of Poles were executed in the villages of Brzózka and Zarzетка near Łochów. Some of the Polish victims were beaten and shot by Rubin himself.²⁸⁵ German gendarmes brought a Jew captured during a manhunt to the school house in Zagózdzie near Łuków in order to identify Poles who had assisted him. Two Home Army members he identified miraculously escaped being arrested.²⁸⁶

Unprincipled Jewish bands have been identified by survivors as responsible for the deaths of a number of Jews:

Thus, in Galicia, where in the absence of an organized anti-German partisan movement groups of armed Jews simply tried to survive in the forests, there were cases of fratricidal murder motivated by the urge to obtain arms. In the Białystok [Białystok] region such a ‘wild group’ of Jews, as they were called, raped several Byelorussian peasant girls and stabbed to death two Jewish partisans of the Jewish Forois Detachment to get hold of their rifles.²⁸⁷

[In the environs of Buczacz, Tarnopol Province:] The Jewish bandits were no better than the [Ukrainian] murderers. They fell on the Jews in hiding, on the Jews in the forests and robbed them naked. That happened to Shaul Enderman and others.²⁸⁸

²⁸³ Rączy, *Pomoc Polaków dla ludności żydowskiej na Rzeszowszczyźnie 1939–1945*, 112–16, 143, 198.

²⁸⁴ Simon Lavee (Łukawiecki), *Jewish Hit Squad: The Łukawiecki Partisans Unit of the Polish Armia Krajowa, 1941–1944* (Jerusalem and Springfield, New Jersey: Gefen, 2015), 3–18.

²⁸⁵ Paweł Szapiro, ed., *Wojna żydowsko-niemiecka: Polska prasa konspiracyjna 1943–1944 o powstaniu w getcie Warszawy* (London: Aneks, 1992), 163; Waclaw Piekarski, *Obwód Armii Krajowej Sokółów Podlaski “Sęp”, “Proso” 1939–1944* (Warsaw: n.p., 1991), 25–27; Wojciech Gozdawa-Gołębiowski, “Powiat węgrowski w latach okupacji niemieckiej 1939–1944,” in Arkadiusz Kołodziejczyk and Tadeusz Swat, eds. *Węgrów: Dzieje miasta i okolic w latach 1941–1944* (Węgrów: Towarzystwo Miłośników Ziemi Węgrowskiej, 1991), 357–58; Wojciech Jerzy Muszyński, *W walce o Wielką Polskę: Propaganda zaplecza politycznego Narodowych Sił Zbrojnych (1939–1945)* (Biała Podlaska: Rekonkwista, and Warsaw: Rachocki i S-ka, 2000), 294–95; Andrzej Krzysztof Kunert, ed., *Polacy–Żydzi, Polen–Juden, Poles–Jews, 1939–1945: Wybór Źródeł, Quellenauswahl, Selection of Documents* (Warsaw: Rada Ochrony Pamięci Walk i Męczeństwa, Instytut Dziedzictwa Narodowego, and Rytm, 2001), 267–68; Joanna Kierylak, “12 sprawiedliwych z Paulinowa,” February 10, 2009, Internet: <http://www.muzeum-treblinka.pl/index.php?option=com_content&task=view&id=76&Itemid=69>; Namysło and Berendt, *Rejestr faktów represji na obywatelach polskich za pomoc ludności żydowskiej w okresie II wojny światowej*, 348–50.

²⁸⁶ Joanna Ostrowska, *Tak musiało być: Wspomnienia* (Warsaw: Światowy Związek Żołnierzy Armii Krajowej; Łomianki: LTW, 2007), 65; Engelking, Leociak, and Libionka, *Prowincja noc*, 498–99.

²⁸⁷ Reuben Ainsztein, *Jewish Resistance in Nazi-Occupied Eastern Europe* (London: Paul Elek, 1974), 305.

²⁸⁸ Account of Dr. Avraham Halfan, in I. Kahan (Yisrael Cohen), ed., *Sefer Buczacz: Matsevet zikaron le-kehila*

To Buczacz they brought Jews from the town of Tlumacz. Among the youth from Tlumacz was a so-called band. This was a group of young, armed boys. Brave and determined for anything, they were the scourge of the area. They even robbed their well-off brethren.²⁸⁹

A group of Ukrainian “partisans” counting Jews among their members are known to have pillaged and murdered in the vicinity of Kopyczyńce east of Tarnopol.²⁹⁰

[In Volhynia:] A group of Jewish families called “The Tenth” possessed guns and boldly raided Ukrainian farmers for food and clothes, dividing the loot among themselves. To be part of their group became a privilege with many benefits. Gershon wanted to join them, but Moishe did not. As chance would have it, Gershon found a gun without bullets. Ignoring Moishe’s advice, Gershon approached the leader of The Tenth, asking to join. They turned him down.

The Tenth became a power to be reckoned. Originally thought of as an elite group of Jews, it was discovered that their acts of force were motivated by their own selfish needs and gratification. It was while hundreds of Jews were hiding in an area known as Abluva, that the true character of the Tenth was realized. The Tenth became aware that the Germans had discovered where the Jews were hiding. Instead of informing everyone of the intended raid, they left unannounced for Russia, leaving the others unprepared for the assault that followed.²⁹¹

There was a 14-year-old boy in our group, Itche Meir, whose parents had owned the paint factory in Lukow [Łuków]. After explaining that his parents were dead, he confided that he knew where the family gold was buried in an old cast-iron pot. Two of our group, brothers-in-law—one a little shoemaker and the other a strapping hulk of a man who had worked in a slaughterhouse—volunteered to go with him to find the gold.

After a few days, the men came back alone and told us that Itche Meir had changed his mind and run away. At first we believed them, but I soon became suspicious because of the way they were behaving. I started to worry as to what really happened to the young boy.

A few days later, as I peddled my wares, one of my customers told me he’d found a fresh grave near the road. That night I took two men with me to find the grave. ...Digging it up, my fears became a reality: there was poor Itche Meir’s body with his head bashed in. ... Returning to the camp, we found the suspected murderers. We said, “We found Itche Meir’s body. Why did you kill him?”

The shoemaker started crying and confessed. “I begged my brother-in-law not to kill the kid, but he didn’t listen.” He pleaded with us and cried. ...

The big guy, on the other hand, was a different story. He didn’t seem to react to his brother-in-law’s accusation, he just sat there with his rifle ... When he finally fell asleep, however, we took

kedosha (Tel Aviv: Am Oved, 1956), 234; translated into English as *Book of Buczacz: In Memory of a Martyred Community*, Internet: <<http://www.jewishgen.yizkor/buchach/buchach.html>>.

²⁸⁹ Izak Szwarc, “Buczacz: Obozy pracy w okolicach Buczacza,” as cited in Ajzensztajn, *Ruch podziemny w ghettach i obozach*, 49.

²⁹⁰ Jerzy Julian Szewczyński, *Nasze Kopyczyńce* (Malbork: Heldruk, 1995), 80.

his rifle away. The next day, one man was assigned to take him deep into the forest and execute him. Our judgment was swift, his execution just.²⁹²

In a few cases Jews were killed before they could bring ruination to their benefactors and their families. After his capture in Polichna near Brzozówka, a Jew by the name of Icek Wagman identified various peasants who had sheltered him. A sergeant at the police station killed Wagman before the arrival of the German gendarmes. Another Polish policeman reacted similarly when a weary Jew appeared at an outpost near Tarnów and incriminated many Poles who had assisted him. The Jew was executed before the return of the German commander. After the war, the Polish policeman was sentenced to death for his misdeed.²⁹³

In Zdziebórz near Wyszaków, two Jewish young men were sheltered by various villagers. They were eventually accepted into the Home Army where one of them perished in an armed confrontation with the Germans. Believing it to be the work of the Home Army, the surviving Jew went to the German outpost in Pniewo to report the Polish partisans. Tipped off by a Polish policeman of an impending raid, the Home Army dispatched a small group to execute their betrayer as he left the outpost.²⁹⁴

A Jew who was sheltered by a Polish family near Głowaczów recalled the panic and tragedy that ensued when a Jewish woman was captured by German gendarmes and divulged the hideouts of Jews and their Polish helpers:

So they caught those two women ... the younger one escaped. And she come running to us at night ... And she told us that lady and the little girl told the gendarmerie ... where [the] Jews are. ... about maybe thirty, forty Jews ... were killed ... hidden like me. And they took the Poles, the whole families and ... killed them right with them. ... people who were hidden were crying and making noise. She says, "If we catch that woman with that little girl we're going to cut her in pieces." In the whole area, ... all the Gentiles were looking for her. Because why? She really babbled and gave out a lot of people that they were holding Jews, making a mess out of the whole area.²⁹⁵

Some cases are more complicated still. A Jew, who was betrayed by a Belorussian peasant by the name of Petruk in the village of Zarichka (Zarzeczka?) near Drohiczyn, decided in turn to betray Petruk by claiming that he was hidden by Petruk in his barn. The Germans arrested Petruk and his family of seven, and

²⁹¹ Abram, *The Light After the Dark*, 95.

²⁹² Eta Wrobel with Jeanette Friedman, *My Life My Way: The Extraordinary Memoir of A Jewish Partisan in WWII Poland* (New Milford, New Jersey: The Wordsmithy; and New York: YIVO Institute for Jewish Research, 2006), 88–89.

²⁹³ Chodakiewicz, *Polacy i Żydzi 1918–1955*, 197–98; Chodakiewicz, *Between Nazis and Soviets*, 153.

²⁹⁴ Interview with Rev. Zdzisław Król by Krystian Brodacki, "Musimy ich uszanować!" *Tygodnik Solidarność*, December 17, 2004.

²⁹⁵ Testimony of Henry Dorfman, August 11 and 25, 1989, Voice/Vision Holocaust Survivor Oral History Archive, University of Michigan at Dearborn, Internet: <<http://holocaust.umd.umich.edu/dorfman/>>.

prepared seven gallows in the middle of the market square. They assembled the peasants in the area and hanged Petruk and his family as an example.²⁹⁶

The following cases are particularly perplexing and defy easy answers. Eugeniusz Niedziela was hiding ten Jews on his farm in the village of Markuszowa. On July 3, 1942, the Germans shot six inhabitants of the villages of Markuszowa, Kozłowska, and Oparówka who were helping Jews. Niedziela and other farmers were coerced into participating in their round-up. Moreover, Niedziela was blackmailed by another inhabitant of the village, who convinced him to denounce Jews. The Jews to whom Niedziela provided help survived the war and Eugeniusz Niedziela and his wife and mother were rewarded in 1993 with the medal Righteous Among the Nations.²⁹⁷

In Zaklików near Kraśnik,

Dana Szapia and her mother were hidden by a Polish farmer. They survived, living inside a cubby hole in his cowshed. One day the farmer heard a knock on the door: it was a Jew, holding in his arms his teenage son. 'I have been hiding in the woods for months,' the Jew told the farmer. 'My son has gangrene. Please get a doctor.'

The farmer went to the Gestapo and told them about the two Jews. ... 'They were taken away and shot.'²⁹⁸

David Gushee explores the possible scenarios that may have given rise to this tragedy and their implications, without naming an important factor in the equation—the overwhelming and paralyzing effect of fear:

How could the same Polish farmer save two Jews and betray two others? Perhaps he was morally splitting the difference, attempting to do right by his conscience by saving some Jews and to do right by the authorities by turning others in. Or it could be that the farmer could not think of a doctor he could trust to care for the gangrenous son and did not want a dying Jew to care for and later bury. Possibly he thought that four people, rather than two, were too many for him to accommodate, especially with one sick with gangrene. Maybe he feared that the Nazis (or snooping neighbors) would discover the two Jews in his cowshed and decided that the best way to avoid being raided was ... by turning these new Jews in. ... The story illuminates the limits of any typology, for this farmer was both an informant and a rescuer. The tale also reveals the complexity of human behavior, particularly in such severe moral crisis, and indicates the importance of withholding facile moral judgments about Gentile behaviour during the Holocaust.²⁹⁹

²⁹⁶ Account of Rachel Kravetz in Dov B. Warshawsky, ed., *Drohiczyn: Five Hundred Years of Jewish Life*, Internet: <www.jewishgen.org/yizkor/Drohiczyn/Drogichin.html>; translation of *Drohitchin: Finf hundert yor yidish lebn* (Chicago: Book Committee Drohichyn, 1958), 316.

²⁹⁷ Elżbieta Rączy, "Wydarzenia we wsi Markuszowa 1942–1943: Przyczynek do stosunków polsko-żydowskich w okresie okupacji niemieckiej," in Jerzy Eisler, et al., eds., *Niepiękny wiek XX: Profesorowi Tomaszowi Szarocię w siedemdziesiątą rocznicę urodzin* (Warsaw: Instytut Historii Polskiej Akademii Nauk and Instytut Pamięci Narodowej–Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, 2010), 161–74.

²⁹⁸ Cited in Gilbert, *The Holocaust*, 492.

²⁹⁹ David P. Gushee, *The Righteous Gentiles of the Holocaust: A Christian Interpretation* (Minneapolis: Fortress Press,

Harsh German measures often put Polish villagers in an untenable situation. After murdering the Jews hidden in a pigsty on a farm in Siedliska near Miechów, the Germans went to the rescuers' house looking for the Baranek family, the Poles who had sheltered these Jews.

They took Łucja and Wincenty to the barn, where they shot them. A moment later, they also brought the children there, ordered them to kneel down in the barn door, and shot them. After the murder, they robbed the Baraneks' house. However, they did not find Łucja's mother, Katarzyna. Threatening to murder the entire village, they ordered the local people to find her. The next day the neighbours brought Katarzyna to the German post, where she was most probably murdered.³⁰⁰

Jews faced the same dilemmas: whether to save one's one life at the expense of others, even close family. After being fingered by a Jewish informer, Roman Frister was apprehended in the streets of Kraków by the German police. He led them to the apartment he shared with his parents, who were also passing as Christians. On his way Frister pondered his predicament, and whether he should take his own life to save theirs:

The street was like a deep canyon. No feelings could penetrate its high walls. The shutters on the windows were closed. This was a way for those behind them to turn their backs on their occupiers ... I looked up at them. What would you do, you good people, I wondered, if I suddenly knocked on one of your shelters and asked to be hid? I didn't need to ask. I knew the answer. I would hear the bolt slide shut on the door. And what right did I have to condemn them? Why should they risk themselves and their families for a Jewish boy they didn't know? Would I have behaved any differently? I knew the answer to that, too. I wouldn't have lifted a finger. Everyone was equally intimidated. ...

Did I have a choice? Of course I did. I could have been sprawled on a distant pavement, my spilled blood cleansing my conscience. And yet what good was a clean conscience when you were dead?

'It's here,' I repeated.

'Very good,' said a policeman.

We climbed to the second floor. I said again:

'It's here.'

'Good.'

1994), 66. Sometimes Polish rescuers simply refused to take in additional charges, as was the case with a Polish policeman by the name of Czesiek, who rescued from the ghetto in Chełm and sheltered Bella Peretz and her young daughter Sarah. He did not agree to take in, and simply turned away, three of Sarah's cousins who appeared unexpectedly at his door "because it was too dangerous for him." See the Interview with Sheila Peretz Etons, April 30, 1990, United States Holocaust Memorial Museum. Reports of betrayal by rescuers are also found in other countries. For example, the French rescuer of Adele Lazanowski Zaveduk betrayed her mother, and later someone denounced the rescuer and her Jewish charges. See Elaine Saphier Fox, ed., *Out of Chaos: Hidden Children Remember the Holocaust* (Evanston, Illinois: Northwestern University Press, 2013), 102–3.

³⁰⁰ Kancelaria Prezydenta Rzeczypospolitej Polski, *Polacy ratujący Żydów w czasie Zagłady: Przywracanie pamięci / Poles Who Rescued Jews During the Holocaust: Recalling Forgotten History* (Warsaw: Museum of the History of

The policeman drew his pistol. ...

'Ring the doorbell,' his companion ordered.

I tried imagining the moment my father opened the door. What would I say to him? How could I explain what had happened? Would he understand? Could one comprehend the incomprehensible? Forgive the unforgivable?

A metallic sound came from inside. It was followed by the shuffle of my father's slippers. The door opened. His glance slid from me to my two escorts and lingered there. I could see the blood drain from his cheeks. 'Oh, no,' he murmured, taking a backward step. My mother was looking over his shoulder. ... A policeman pushed me through the doorway. We entered. His companion shut the door. The trap was sprung.³⁰¹

While Roman Frister survived deportation, his parents perished.

In this context, it is also worth noting that Jews in hiding routinely suffocated or poisoned infants and newborn babies fearing that they might give them away or imperil their own chances of survival.³⁰² Mentally unstable Jews also suffered a similar fate.³⁰³

It is not surprising, therefore, that Polish rescuers took the precaution of concealing from their Jewish charges, and other Jews, the fact that they were sheltering or helping other Jews.³⁰⁴ The fewer people who

Polish Jews, 2013), 23. The Barenek family were recognized by Yad Vashem in 2012.

³⁰¹ Frister, *The Cap, or the Price of a Life*, 193–94, 195–97.

³⁰² Yaffa Eliach describes how a group of Jews hiding in the attic of a barn in Raduń refused to accept her family into the hiding place because they had young children. They were finally allowed in when her father threatened to reveal the hiding place to the Germans, but only on condition that the children be held as hostages: "If any of them made a noise, they would be silenced. ... Fearing [the baby] might cry loudly enough to be heard [by passing Germans] from the outside, the people who held him, smothered him." See André Stein, *Hidden Children: Forgotten Survivors of the Holocaust* (Toronto: Viking/Penguin, 1993), 59. For other examples, see Yerachmiel Moorstein, ed., *Zelva Memorial Book* (Mahwah, New Jersey: Jacob Solomon Berger, 1992), 80; Leon Najberg, *Ostatni powstańcy getta* (Warsaw: Żydowski Instytut Historyczny, 1993), 61 (Warsaw); Lyn Smith, ed., *Forgotten Voices of the Holocaust* (London: Ebury Press/Random House, 2005), 191; Rivka and Israel Teyer, eds., *The Red Forest: As Narrated by Izhak Shumowitz* (Raanana, Israel: Docostory, 2005?), 129; Miriam Brysk, *Amidst the Shadows of Trees* (Ann Arbor, Michigan: Yellow Star Press, 2007), 91; Hurman, *Pod osłoną nocy*, 31; Bill Tammus and Jacques Cukierkorn, *They Were Just People: Stories of Rescue in Poland During the Holocaust* (Columbia, Missouri and London: University of Missouri Press, 2009), 105; Suzanne Ginsburg, *Noike: A Memoir of Leon Ginsburg* (San Francisco: Avenger Books, 2012), 65 (Luboml); Reicher, *Country of Ash*, 120 (Warsaw); Katz, *Gone to Pitchipoi*, 73–74 (Ostrowiec Świętokrzyski); Kołacińska-Gałazka, *Dzieci Holocaustu mówią...*, vol. 5, 263 (Brody); Sara R. Horowitz, "'If He Knows to Make a Child...,'" *Memories of Birth and Baby-Killing in Deferred Jewish Testimony Narratives*," in Goda, *Jewish Histories of the Holocaust*, 135–51, especially at pp. 138–40 (various locations). See also the memoir of S. Strassler, Yad Vashem Archives, E/253, 64 (Złoczów).

³⁰³ Celemenski, *Elegy For My People*, 194. Celemenski describes how he administered a poison pill to an unbalanced Jewish woman in a Warsaw hide-out who would scream hysterically, aloud, and in Yiddish. He justifies the deed thus: "If anyone in the building were to hear Yiddish screams, the Gestapo would be called to investigate." A mother and her deranged young son, who had screaming fits, were evicted from a large bunker during the liquidation of the Warsaw ghetto, but the woman's daughter was kept as a hostage so that the mother would not betray the location of the bunker. See Zofia Rozenstrauch, "Historia czterech miesięcy," *Przełom*, no. 1 (1947), cited in Engelking and Leociak, *Getto warszawskie*, Second edition, 804. Masza Groll from Brześć nad Bugiem described the strangling of a hysterical 50-year-old Jewish woman in a hideout full of Jews. See Grynberg and Kotowska, *Życie i zagłada Żydów polskich 1939–1945*, 556–57.

³⁰⁴ See the following examples: Arieh L. Bauminger, *Roll of Honour*, 2nd edition (Tel Aviv: Hamenora Publishing House, 1971), 69 (near Kowel); Esther Zukerman-Zilberman, "Sorrowful Reunions Tragic Encounters," in Mark Schutzman, ed., *Wierzbnik-Starachowitz: A Memorial Book* (Tel Aviv: Wierzbnik-Starachowitz Relief Society in Israel and Abroad, 1973), 252ff, translated as *Wierzbnik-Starachowitz: A Memorial Book*, Internet: <<http://www.jewishgen.org/yizkor/Wierzbnik/Wierzbnik.html>>; Esther Bas-Melcer, *In the Claws of Destruction*

knew, the less likely the chance of being found out. The same held true for Poles who were involved in both the underground and sheltering Jews. They too often withheld information about the former activities from their Jewish charges.³⁰⁵ Jews often concealed their assumed identities and hiding places from fellow Jews for that same reason.³⁰⁶ Two young Jewish women who were taken in by the Kłosowski family in Kocmyrzów near Kraków, “deduced that they were both Jewish, but they did not give it away to one another. They were both ready to deny it, because you couldn’t be sure who was a spy and who wasn’t. They did not tell each other the truth until after the war.”³⁰⁷

There was also the constant danger from noisy, quarrelsome, hysterical, careless, or unstable Jewish charges who could bring on disaster for all concerned and their Polish benefactors to the end of their tether.³⁰⁸ Stanisław Kurek, who was awarded by Yad Vashem, recalled that the constant bickering of his family’s Jewish charges raised suspicions in the village and required them to change their hideouts on their host’s property three or four times.³⁰⁹ A Jew who was sheltered by the Home Army in Lublin recalled a scene in the apartment he was taken to after leaving the ghetto:

(Toronto: Aron Horowitz Publications, 1986), 44; Samuel Lipa Tennenbaum, *Zloczow Memoir* (New York: Shengold Publishers, 1986), 253; Alan Levy, *The Wiesenthal File* (London: Constable, 1993), 49; account of Joseph S. Kutrzeba, dated May 1994 (in the author’s possession); the account of Sylvia Richter in Maxine B. Rosenberg, ed., *Hiding to Survive: Stories of Jewish Children Rescued from the Holocaust* (New York: Clarion Books/Houghton Mifflin, 1994), 83; Helena Szereszewska, *Memoirs from Occupied Warsaw, 1940–1945* (London: Vallentine Mitchell, 1997), 292–377; Miriam Kuperhand and Saul Kuperhand, *Shadows of Treblinka* (Urbana and Chicago: University of Illinois Press, 1998), 64; Thomas T. Hecht, *Life Death Memories* (Charlottesville, Virginia: Leopolis Press, 2002), 175.

³⁰⁵ When three generations of Mortkowicz women were sheltered in Żbików near Warsaw with the Żeromski family, who were active in the Polish underground, their hosts never confided in them. See Matthew Brzezinski, *Isaac’s Army: A Story of Courage and Survival in Nazi-Occupied Poland* (New York: Random House, 2012), 150–51.

³⁰⁶ See, for example, Schupack, *The Dead Years*, 91.

³⁰⁷ Isakiewicz, *Harmonica*, 77.

³⁰⁸ See, for example, the account of Zbigniew Maływczycki, dated November 23, 1997 (in the author’s possession); Józef Seeman, “Dziennik Partyzanta (1943–1944), *Biuletyn Żydowskiego Instytutu Historycznego*, no. 61 (1967): 131; Michel Borwicz, *Vies interdites* (Tournai, Belgium: Casterman, 1969), 139; Mina Rosner, *I Am a Witness* (Winnipeg: Hyperion Press, 1990), 79–80; Agata Tuszyńska, “Uczniowie Schulza,” *Kultura* (Paris), no. 4 (1993): 42; Irene Tomaszewski and Tecia Werbowski, *Zegota: The Rescue of Jews in Wartime Poland* (Montreal: Price-Paterson, 1994), 139, and the revised edition titled *Żegota: The Council for Aid to Jews in Occupied Poland, 1942–1945* (Montreal: Price-Paterson, 1999), 129 (a Jewish charge even threatened to kill a Jewish couple who would fight in the hideout); Adam Neuman-Nowicki, *Struggle for Life During the Nazi Occupation of Poland* (Lewiston, New York; Queenston, Ontario; and Lampeter, Ceredigion, Wales: The Edwin Mellen Press, 1998), 59 (two quarrelsome Jews hidden by a Pole in Chmielnik received a third Jew “with demonstrable ill will”); Kuperhand and Kuperhand, *Shadows of Treblinka*, 151–53 (Jews did not allow a Jewish straggler to stay in their bunker because of his lack of caution), 163 (a Polish benefactor warned his charges for arguing and screaming); Naomi Samson, *Hide: A Child’s View of the Holocaust* (Lincoln and London: University of Nebraska Press, 2000), 71 (quarrelsome children led their own mother to believe she had no chance of surviving with them); Musiał, *Lata w ukryciu*, vol. 2, 331 (the quarrelsome charges of the Bradło family attracted the attention of villagers in Lubcza, near Rygllice); account of Miriam Banker, who was sheltered in Dubiecko, in Hartman and Krochmal, *I Remember Every Day...*, 105; Samuel D. Kassow, *Who Will Write Our History?: Emanuel Ringelblum, the Warsaw Ghetto, and the Oyneg Shabes Archive* (Bloomington and Indianapolis: Indiana University Press, 2007), 364 (a bunker in Warsaw where 34 Jews were sheltered); Menachem Katz, *Path of Hope* (New York and Jerusalem: Yad Vashem and The Holocaust Survivors’ Memoirs Project, 2008), 104 (smoking cigarettes in a bunker); Grzegorz Górny, *Sprawiedliwi: Jak Polacy ratowali Żydów przed Zagładą* (Izabelin-Warsaw: Rosikon, 2013), 240–41 (the deranged daughter of Marceli Lewi-Łebkowski left the hideout while the zoo in Warsaw where they were hidden by the Żabiński family was full of visitors).

³⁰⁹ Paweł Knap, ed., “*Jak ci się uda uratować, pamiętaj*”: Relacje “*Sprawiedliwych*” i o “*Sprawiedliwych*” z województwa zachodniopomorskiego (Szczecin: Instytut Pamięci Narodowej–Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, Oddział w Szczecinie, 2010), 123–26.

And we arrived to a house, to an apartment house which one of—not headquarters but one apartment where the Home Army was meeting ...

I was surprised. We found maybe 10 or 12 Jewish people there, hiding. I found out that he is helping lot of Jewish people. ... He took me [to] another room. Now listen to it. And I listened. There were noises over the wall, people talking in Yiddish, arguing and fighting with each other. He said, what kind of people are you? I'm risking my life and here they start fighting about ... stupid things and the neighbors they hear those things. ... They're old orthodox people. For some reason they felt they should continue their orthodoxy, their sacred needs. They want kosher food. You know, where you going to get kosher food there? One of the men died, older man died, but he was very religious. What the Home Army did, they put him in an orthodox kind of canvas sack. That's how Jews are buried you know. Not in the coffins. And they threw him over the wall in[to] the Jewish cemetery. And I think this was more than anybody could expect. But this was just one [of] the examples what those people did for us.³¹⁰

A rescuer in Stryj whose family sheltered Juliusz Greibach and his wife recalled the quarrels that ensued when his brother Wilhelm Greibach arrived with his fiancée. This hazardous behaviour brought attention to their presence in the neighbourhood and eventually led to their having to move to the homes of other Poles. On their departure, Wilhelm Greibach's fiancée threatened: "Don't think that if we're caught only we will perish! We'll tell the Germans where we've hidden until now."³¹¹ Similar threats were directed at Andrzej and Maria Śliwiak, who sheltered ten Jews in a bunker in Kołomyja. Their charges were frequently quarrelling, which proved to be a source of great distress for their Polish benefactors.³¹²

Rescuer Jerzy Koźmiński of Warsaw, who was awarded by Yad Vashem, recalled the boisterous quarrels that erupted among his family's charges, especially the full-blow rage of one of the charges who hurled invectives in Yiddish at the top of his voice. The rescuer credits their survival in these perilous circumstances to the decency of his neighbours who turned a blind eye to these frequent incidents.³¹³ Similarly, Władysław Kowalski, who sheltered the brothers Filip and Jakiel Rubin in his apartment on Pańska Street in Warsaw, was exposed to danger because of their loud quarrels. However, his neighbours, who heard the commotion, did not betray them.³¹⁴ Edward Reicher, who resided with a group of Jews on Waliców Street in Warsaw, recalled: "Petty incidents led us to quarrel constantly and without dignity. We fought not just with words but also with our fists." He continues: "It was obvious that we were living there, but days, weeks, and months went by and nobody denounced us, even though the entire apartment complex, which was home to several hundred people, knew of our presence. Even the Polish prostitutes who received German clients in the same building did not betray us."³¹⁵

³¹⁰ Interview with Felix Horn, United States Holocaust Memorial Museum, July 19, 1994, 19.

³¹¹ Chodorska, *Godni synowie naszej Ojczyzny*, Part Two, 20–23.

³¹² Marcei Najder, "Dziennik z bunkra," *Karta*, no. 68 (2011): 54–87, here at 63, 66–67, 70–71, 74.

³¹³ Jerzy Koźmiński, "Wspomnienia sprawiedliwego," *Biuletyn Instytutu Pamięci Narodowej*, no. 11 (November 2005): 86–103, here at 94.

³¹⁴ Leociak, *Ratowanie*, 282–83.

³¹⁵ Reicher, *Country of Ash*, 198, 201.

Jan Galas, the caretaker of a tenement house on Ogrodowa Street in Warsaw, was sheltering six Jews and a small child in the cellar of the building. Another charge, Dawid Efrati, was willing to stay there only for a few days because of the frequent quarrelling among the Jews. Efrati soon returned to the home of the caretaker's son, Stanisław, which he had left because, in his nightmares, Efrati used to scream in Yiddish and attracted attention. Within days of his departure, the Germans conducted a door-to-door search after a German official had been shot in the vicinity of the tenement house on Ogrodowa Street and discovered the hiding place of the Jews. All of them were executed including the caretaker, whom they had betrayed. Despite this tragedy, Efrati was not asked to leave the son's home.³¹⁶

A loud quarrel in a bunker in a Lwów suburb occupied by 34 Jews was overheard by a Ukrainian policeman and resulted in the arrest, on December 6, 1943, of the Jews as well as three members of the Józefek family, their benefactors. The brothers Kazimierz and Bronisław and their mother Maria Józefek together with the Jews were hanged in a public square. They were left hanging for several days, as a warning to anyone else who would contemplate aiding Jews.³¹⁷

As could be expected, living in close quarters under extreme conditions could lead to flare-ups between charges and their rescuers. Insolent behaviour toward their Polish hosts did not facilitate harmonious relations. The stereotype of the "stupid" Pole, widely held by Jews, surfaced even when Poles put their lives at risk to shelter Jews during the war. Teresa Prekerowa, who was active in the Żegota organization, recalls: "It was often that Jews told Poles, 'We are more intelligent than you,' and it made the Poles crazy. It was a very difficult situation."³¹⁸ Although such remarks tested the patience of Poles, there is no evidence that it caused any Jew to be expelled from their hiding-place.

Sometimes imprudence led to the downfall of Jews in hiding and their Polish benefactors, as was the case in Ciepeliów Stary and Rekówka near Lipsko, where several Polish families and their Jewish charges, who became notorious in the vicinity for their thievery, were burned to death when word got back to the Germans. In retaliation, Polish partisans killed some German gendarmes and a local man who had betrayed the Jews.³¹⁹ Some Jews who were sheltered by a Polish family in the village of Zalesie near Lubaczów went to a neighbouring village where they stole from a Ukrainian farmer. The latter reported the Poles and Jews to the Ukrainian police in Oleszyce. Three Poles were arrested, and two of them likely perished.³²⁰

Poles fighting the Nazis outside of Poland were also put at risk because of and the irresponsible conduct of Jewish charges. A Polish underground guide, known by the code name of "Władysław," who was part of a group based in Marseilles which secretly smuggled Jews out of France, was exposed on what was to be his final crossing into Switzerland. Accompanied by his pregnant wife, he had brought a group of fifteen

³¹⁶ Isakiewicz, *Harmonica*, 223–24.

³¹⁷ Edmund Kessler, *Przeżyć holokaust we Lwowie* (Warsaw: Żydowski Instytut Historyczny, 2007), 103; Edmund Kessler, *The Wartime Diary of Edmund Kessler: Lwów, Poland, 1942–1944* (Boston: Academic Studies Press, 2010), 114, 125.

³¹⁸ Lawrence N. Powell, *Troubled Memory: Anne Levy, The Holocaust, and David Duke's Louisiana* (Chapel Hill, North Carolina and London: The University of North Carolina Press, 2000), 261.

³¹⁹ Stanisławczyk, *Czterdzieści twardych*, 231–34; Zajączkowski, *Martyrs of Charity*, Part One, entries 110, 418.

³²⁰ Namysło and Berendt, *Rejestr faktów represji na obywatelach polskich za pomoc ludności żydowskiej w okresie II wojny światowej*, 351.

Jews to within arm's reach of the Swiss border where they awaited an opportune moment to cross over. Defying his instructions, three young Jews left the hiding place to look for food (grapes) and were spotted by gendarmes patrolling the area. The entire group was apprehended, never to be heard of again.³²¹

It appears, however, that the ones most often victimized by acts of betrayal by Jews were fellow Jews.

The Jewish Fighting Organization (ŻOB) ... was established [in the Warsaw ghetto] in July [1942] as the transports [of Jews to Treblinka] began. At first two key leaders of the ŻOB were Józef Kaplan and Szmuel Bresław of Ha-Shomer Ha-Za'ir. However, they were caught at the beginning of September [1942], apparently because of informants, after they had succeeded in acquiring a few weapons. The underground collapsed but began to reorganize in October [1942].³²²

In Warsaw, hundreds of Jews in hiding were suddenly at risk when one of the surviving liaison men of the Jewish Fighting Organization [ŻOB] was caught and tortured. Under torture, he broke; many of those in hiding were then rounded up and killed.³²³

After some Jews who tried to escape from the ghetto in Lwów were arrested, widespread arrests ensued in the ghetto.³²⁴ About 300 Jews managed to escape during an *Aktion* carried out by the Germans in Trojanówka, in Volhynia, and set up a camp in the nearby forests with the assistance of Polish partisans. About half of them were persuaded to return to Trojanówka by the rabbi, who headed that town's Jewish council, on a promise of clemency. However, they were soon executed. The rabbi and one of the survivors then led the Germans to the partisan base which, fortunately, had been abandoned by that time.³²⁵ Thousands of Jews had fled from the ghetto Głębokie to the forest. When the Germans announced that they had the "right" to return to the ghetto, the Judenrat chairman Lederman was sent out to entice them back. Hundreds of unsuspecting Jews returned in response to this false promise.³²⁶

A Jew working as a Gestapo agent was apprehended by a Jewish partisan near the Poniatowa labour camp.

He admitted he was a Jew, and he began to tell me a story about how he was working for the Gestapo on a false name, as a Pole. His mission was to find Jews on false papers or hiding as Christians. When the Germans had shot the Jews in the camp of Poniatow [Poniatowa], a father and two daughters had escaped, he told me, but he had caught them and handed them over to the Gestapo, who immediately shot them. When I heard this I felt enormous contempt for him. ... I suggested that he join the partisans, knowing that he would be handed over and interrogated for

³²¹ Marian Para, *Los polacos y los judíos a través de los siglos* (Buenos Aires: Ediciones Estudio, 1986), 171–72. The author, who was also a guide in the south of France, recalled that many of the Jews he brought to Switzerland in safety promised profusely to show their gratitude in the future; however, none of these promises ever materialized. *Ibid.*, 174.

³²² Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 459.

³²³ Gilbert, *The Holocaust*, 654; this is based on Tuvia Borzykowski's diary entry for January 28, 1944.

³²⁴ Eliyahu Jones [Yones], *Żydzi Lwowa w okresie okupacji 1939–1945* (Łódź: Oficyna Bibliofilów, 1999), 190.

³²⁵ Wroński and Zwolakowa, *Polacy Żydzi 1939–1945*, 262.

³²⁶ Shalom Cholawsky, *The Jews of Bielorussia during World War II* (Amsterdam: Harwood Academic Publishers,

information. ... I delivered them to my commander and they were taken to a barn. ... The secret agent got the worst of it, I was told.³²⁷

The Jews who were on kitchen duty in Poniatowa plotted to poison the camp commandant, but were betrayed by a Jewish informer. The entire kitchen crew was executed.³²⁸

In the spring of 1943, Jewish partisans helped about 100 Jews to escape from a work camp in Adampol near Włodawa. One of the Jews, however, denounced the partisans' plans for further escapes and, as a result, about 800 Jews were executed.³²⁹ A group of Jews in the Włodawa ghetto, identified as Moszko Lichtenberg, the son of Lejb from Małoryta, and Hersz Buchbinder, betrayed to the Gestapo the renowned Rabbi Zajzer of Radzyń and some escapees from Sobibór who had brought back news of the death camp and had sought the rabbi's protection. All those betrayed were rounded up by the Jewish police and executed.³³⁰ Some Jews from Mielec who were deported to Parczew were held in a synagogue. "From there, with the help of local Jews, they were marched off to Włodawa [Włodawa] ... 3 miles from the extermination camp Sobibor [Sobibór] ... They had to wait 7 months for their destruction ..."³³¹ Leon Gongola (Lejba Goldsztajn) from Sierpc was betrayed by a fellow Jew and was eventually deported to Auschwitz.³³² Examples can be multiplied.³³³

Polish Jews deported to Germany as Poles also faced risks there because of betrayals by fellow Jews. A young Jewish woman who volunteered for foreign labour in Germany recalled that another Jewish girl on the train who tried to pass as a Pole started to talk in Yiddish in her sleep, yet she was not betrayed by the passengers. Later, however, when that same girl was arrested by the Gestapo as a Jew inside Germany, she promptly betrayed her Jewish acquaintance.³³⁴ Bronka Nowakowska, a professional Jewish prostitute, posed a serious threat to Jewish women from Poland who worked in an ammunition factory in Germany posing as Christians: "Her identification as a Polish prostitute eliminated suspicions about her Jewish origin. Bronka knew which of the women was Jewish. She engaged in reckless behavior, returning very late

1998), 163–64.

³²⁷ Jakob Friedmann, *Reluctant Soldier: A Jewish Partisan's Story* (Caulfield South, Victoria: Makor Jewish Community Library, 2005), 56–57.

³²⁸ Robert Kuwałek, "Żydowski ruch oporu," *Strona o Żydach lubelskich*, Internet: <<http://www.jews-lublin.net>>.

³²⁹ Harold Werner, *Fighting Back: A Memoir of Jewish Resistance in World War II* (New York: Columbia University Press, 1992), 140.

³³⁰ Account of Motel Rabinowicz in Grynberg and Kotowska, *Życie i zagłada Żydów polskich 1939–1945*, 130–31.

³³¹ Statement of Chana Lind (née Reiss), in *Sefer zikaron le-kehilat Mielec: Sipur hashmadat ha-kehila ha-yehudit* (New York: Mielec Yizkor Book Committee, 1979), translated as *Remembering Mielec: The Destruction of the Jewish Community*, Internet: <<http://www.jewishgen.org/yizkor/mielec/Mielec.html>>.

³³² Interview with Leon Gagola (Lejba Gongola), *Gazeta Wyborcza* (Mazowsze edition), November 20, 1995, Internet: <www.sierpc.com.pl/czytelnia/gagola/zyje_dzieki_polakom.html>.

³³³ See the following betrayals in Warsaw: Mary Berg, *Warsaw Ghetto: A Diary* (New York: L.B. Fischer, 1945), 155 (Warsaw); Włodzimierz Kopczuk and Jacek Wilamowski, *Tajemnicze wsypy: Polsko-niemiecka wojna na tajnym froncie* (Warsaw: Instytut Wydawniczy Związków Zawodowych, 1990), 77–79; Eugenia Szajn Lewin, *W getcie warszawskim: Lipiec 1942–kwiecień 1943* (Poznań: a5, 1989), 52; Henryk Makower, *Pamiętnik z getta warszawskiego: Październik 1940–styczeń 1943* (Wrocław: Zakład Narodowy im. Ossolińskich, 1987), 36–38.

³³⁴ Rose Toren, *A New Beginning* (New York: Shengold Publishers, 1997), 27–28.

from illegal escapades and then forcing the Jewish women to cover up for her, threatening to denounce them. Bronka argued that the authorities would believe her and not them.”³³⁵

Zosia Goldberg was caught by the Germans in a street dragnet in “Aryan” Warsaw and deported for hard labour to the Reich as a Pole. She recalled many friendly Poles with whom she worked in Germany:

The Polish, when they were nice, they were really nice. They pretended they did not know. They did not ask questions.³³⁶

One day I met a fellow from Warsaw, from the Old Town. So many of those Warsaw Gentiles were fantastic, helping Jews wherever they were. The smugglers also came from that same part of town. The workers in the towns, especially from Warsaw, were far from ignorant. ... They did not have that hatred of the Jews and saw the Jews more as fellow citizens.³³⁷

She soon noticed the marked difference in attitude of Polish and Russian workers, who engaged in extensive sabotage at the plant, and that of the Ukrainian workers: “The Ukrainians, however, were traitors. They were working against the Russians, against the Poles, against everybody, denouncing all the time.”³³⁸ “The Russians had hateful eyes when they looked at the Germans. Ukrainians were always charmingly sweet and sang, ‘Heil Hitler!’”³³⁹ “You were not allowed to travel from one village to another. Only Ukrainians had this right because they were pro-German.”³⁴⁰ When Zosia Goldberg was arrested, a Pole who worked as an interpreter, who suspected she was Jewish, counseled her on her appearance and the “story” she should give to her German interrogators.³⁴¹ She also encountered several Jews (and a Ukrainian interpreter) who would betray her, and several other Poles who helped her.

We were always brought back by truck for interrogation. ... One time, those two German Jewish girls saw me in the truck on the way to the Gestapo.

The one that was not pretty told the policeman, “She is Jewish. She’s from Warsaw, I know. I recognize her. She is from Warsaw. She is Jewish!” ...

The policeman was not paying much attention, but he reported it to the Gestapo anyway. Now they had a lead.

One day, I was sitting, waiting to be interrogated. They brought in a Jewish woman with a yellow star who was also being questioned. An older woman. She had been caught on the train. A German Jewess, she was married to a Gentile man. ...

We each understood who the other was without asking. She spoke into my ear. “You know I have this star that I took off. I have to sew it back on. Do you have a needle and thread?”

³³⁵ Nechama Tec, *Resilience and Courage: Women, Men, and the Holocaust* (New Haven and London: Yale University Press, 2003), 237.

³³⁶ Goldberg, *Running Through Fire*, 88.

³³⁷ *Ibid.*, 98.

³³⁸ *Ibid.*, 93.

³³⁹ *Ibid.*, 99.

³⁴⁰ *Ibid.*, 130.

³⁴¹ *Ibid.*, 129.

I happened to have it and gave it to her. They saw. They had purposely put me with a Jewish woman to see how I would act toward her ... They observed and saw that I gave her a needle and thread and that I ate the sandwich she gave me.

When they called me in for questioning, they asked, “Why did you eat food from that Jewish woman? Aren’t you disgusted?” ...

The next time they tried to trick me into admitting I was Jewish we were cleaning the offices. ... there was some Jewish fellow who was working with us. I was sorry for him and gave him a bunch of *shtumels* [cigarette butts] for a smoke. I made contact without realizing that this Jew was a damn traitor. He was working for the Gestapo.

He came over to me. “What is your name?” he asked. “I am from Wilno. What is your father’s name?” He was talking so softly, and with a Jewish accent. ...

I found out that he sewed suits for the Gestapo men. He was a tailor. He sewed their clothing, and he translated whenever they needed it. He was a denouncer.³⁴²

Jews could also be conscripted, often through coercion, to take part in German punitive measures directed at Poles. Rev. Roman Pawłowski, a 70-year-old priest from Chocz, was publicly shot in Kalisz in November 1939, in front of the local inhabitants who were driven to the public square to watch the spectacle. “Agents of the Gestapo forced local Jews to tie Fr. Pawłowski to the post, after which he was shot in front of the assembled multitude. The Jews were made to kiss the feet of the corpse, unbind it, put it on a cart, and take it to the Jewish cemetery and bury it according to the Jewish rite.”³⁴³ After being “fingering” by Polish Jews who served in the German militia, Jan Dudziński and two of his friends were picked up by the Gestapo and sent to Auschwitz where only Dudziński survived.³⁴⁴

Jews were utilized to carry out executions of Jews, and less often of Poles. In the fall of 1939 both Poles and Jews were imprisoned, tortured and murdered in Górka Klasztorna near Łobżenica by the *Selbstschutz*, a paramilitary formation composed of ethnic Germans who were prewar residents Poland. On November 23, a rope was tied to each of Anna Jaworska’s legs and two groups of Jews were ordered to pull the ropes in opposite directions until her body was ripped in half.³⁴⁵ Jewish policemen were ordered to publicly hang a group of Jews and Poles in Bełchatów on March 18, 1942.³⁴⁶ The Germans ordered a public hanging of ten people in Brzeziny on Purim in March 1942. They ordered the Judenrat to select the victims, build the gallows, and carry out the public execution.³⁴⁷ The Germans ordered Jews to hang a group of Polish

³⁴² Goldberg, *Running Through Fire*, 132–34. Zosia Goldberg describes how she was helped, during her interrogation, by a Pole who was employed by the Germans as an interpreter. *Ibid.*, 129.

³⁴³ *The Persecution of the Catholic Church in German-Occupied Poland: Reports Presented by H.E. Cardinal Hlond, Primate of Poland, to Pope Pius XII, Vatican Broadcasts and Other Reliable Evidence* (London: Burns Oates, 1941), 58, 105–106, and the American edition (New York: Longmans, Green & Co., 1941).

³⁴⁴ Patricia Treece, *A Man For Others: Maximilian Kolbe Saint of Auschwitz (In the Words of Those Who Knew Him)* (New York: Harper & Row, 1982; reissued by Our Sunday Visitor, Huntington, Indiana), 128.

³⁴⁵ Barbara Bojarska, “Zbrodnie Selbstschutzu w Łobżenicy,” *Przegląd Zachodni*, nos. 5–6, 1963, 147.

³⁴⁶ Grynberg and Kotowska, *Życie i zagłada Żydów polskich 1939–1945*, 462–63, 466–67; Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 42.

³⁴⁷ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 45. The Jewish police caught Jews who smuggled, confiscated the goods, and the smuggler would have to pay a ransom for his or her release.

prisoners in Mława on February 4, 1944. Afterwards, the Germans executed the Jewish executioners, who gained nothing by complying with the orders.³⁴⁸ A Jew from Zwoleń recalls:

Another night gendarmes came, selected several young men, and put them into a truck. We were sure they would be shot. It turned out altogether differently: 2 Germans had been shot not far from the village of Gura-Pulavska [Góra Puławska]. The Germans took Polish hostages and announced that if the guilty ones were not delivered within two days, the hostages would be shot. When the time had expired, the Germans ordered the 2 young Jews to hang the Polish prisoners, among whom was a priest. The Germans took photographs of the entire event. The young men were wearing their yellow arm bands. The next day the photographs appeared with captions in large letters: "JEWS HANG POLES."³⁴⁹

On the eve of the German invasion of the Soviet Union, the Germans rounded up Poles in Starachowice, among them women and at least one young girl, leaving church on Sunday morning. The hangmen, young Jews, stood the Poles on stools and placed ropes placed around their necks. The stools were then kicked away, and the bodies were left hanging.

The most memorable killing of the early period was not of Jews but rather the public hanging of 16 or 17 Polish hostages in the town square in June 1941, orchestrated by the chief of the Security Police branch office in Starachowice, *Kriminalkommissar* Walter Becker. This carefully planned "theatrical" event took place on a Sunday morning in the sealed-off main square, and Poles leaving the church were forced to watch. The bodies were left hanging for several days, and in a transparent attempt to stir up Polish hatred against the Jews, the Germans had forced the Jewish council to provide young Jewish men wearing masks to serve as hangmen.³⁵⁰

According to Peretz Cymerman, ... this was not the first Jews had been forced into the role of hangmen on behalf of the Germans. Sometime earlier, Jewish police had come and fetch him, two brothers, and his brother-in-law. They were put in a horse-drawn wagon, along with a bag of ropes, and taken to [police commander Walther] Becker's office. The "man with the pipe" (Labuhn) told them that, as they were butchers by profession, they knew how to strangle cows with rope. They were to return at 5 a.m. the next day. Jewish police were stationed outside their house to make sure they did not flee. The next morning, the young Jewish butchers were taken by truck, along with eight prisoners—five men and three women—to a small town a two-hour drive from Wierzbnik, where they saw many German troops positioned on the rooftops. Becker went up to them and told them to do a good job or they would be next. The victims were placed on chairs, and ropes were out

³⁴⁸ Ryszard Juskiewicz, *Losy Żydów mławskich w okresie II-ej wojny światowej* (Mława: Towarzystwo Przyjaciół Ziemi Mławskiej, 1994), 79–80.

³⁴⁹ Berl Kagan, ed., *Zvoliner Yizkor Bukh* (New York: New York Independent Zvoliner Benevolent Society, 1982), 56 (English section).

³⁵⁰ Christopher R. Browning, *Nazi Policy, Jewish Workers, German Killers* (Cambridge and New York: Cambridge University Press, 2000), 93.

around their necks by Cymerman's brother, standing on a stepladder. The chairs were then kicked away. It was all over in about four minutes.³⁵¹

Of course, no one was “forced” to do anything in the true sense of that word. No gun was held to anyone's head. The Jewish council or police could have declined to carry out the orders. As in other towns, the Jews of Starachowice themselves directed Germans to Jewish homes, compiled lists of Jewish men fit for labour duty, dug pits and buried Jews executed by the Germans in the local cemetery, and took part in the round-up of Jews.³⁵² A group of Jews who were planning to escape from the ghetto were worried about snitches among the Jews: “one of them even showed clear signs of his wavering loyalty and we needed to ‘remove’ him to be rid of the risk. This kind of action, planning the murder of a fellow Jew, was well and truly beyond us.” They also feared the Jewish officials: “Their fear of a brutal reprisal could also make them act against us before we did anything.”³⁵³

Sometimes the ghetto police were pressed into assisting in the execution of death sentences imposed on Jews by the German authorities. On German orders, the ghetto police participated in the public execution (usually by hanging) of Jews in Zduńska Wola, Brzeziny, Łęczycza, Bełchatów, Poddębice, Wieluń, Pionki, Ozorków, Warta (all between February and April 1942), Białystok (on December 31, 1943), and Łódź (where one execution was performed by a Jewish executioner and his assistants).³⁵⁴ An eyewitness relates how, during the liquidation of the forced labour camp in Dębica, the notorious Jewish policeman and camp elder Immerglick ordered the Jewish police to deliver 50 “illegal” Jews who had escaped and somehow made it back to the camp later on. They were detained in a room of the local Talmud Torah and killed the same night, with the help of the ghetto police: “the men of the *Ordnungsdienst* grabbed the hands of the victims and Gabler (apparently the *Lagerkommandant*) shot them.”³⁵⁵ Earlier, the Jewish police had assisted the Gestapo in searching the houses for any Jews in hiding during Aktions in the Dębica ghetto.³⁵⁶

Jewish policemen were ordered to dig two large pits in a forest on the outskirts of the town of Kołbiel near Otwock. After the Germans shot the Jews who had been ordered to undress and climb into the pits, the ghetto policemen then covered the dead and the wounded with the earth piled up beside the pits.³⁵⁷ Groups of prisoners—Jews and Poles—were taken by the Gestapo from Auschwitz. After being ordered to dig a pit, the Jewish prisoners were told to lay in it and the Polish prisoners to cover the Jews with earth. The Poles refused, so the Germans ordered the Jews out of the pit and reversed the roles, commanding the Jews to bury the Poles alive. The Jewish prisoners obliged and quickly started shovelling earth into the pit

³⁵¹ Christopher R. Browning, *Remembering Survival: Inside a Nazi Slave-Labor Camp* (New York and London: Norton, 2010), 48–49.

³⁵² Schutzman, *Wierzbnik-Starachowitz*, 165ff. (Jerahmiel Singer), 186 (Leibish Herblum), 246 (Zvi Unger).

³⁵³ Zvi Faigenbaum, “Led Like Lambs to the Slaughter,” in Schutzman, *Wierzbnik-Starachowitz*, 308ff.

³⁵⁴ Trunk, *Judenrat*, 482–83; Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 37, 112. In Zduńska Wola the Judenrat selected and surrendered ten Jews to the Germans for execution. See Markowska, *Archiwum Ringelbluma*, 136.

³⁵⁵ Trunk, *Judenrat*, 514.

³⁵⁶ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 499.

³⁵⁷ Gitel Hopfeld, *At the Mercy of Strangers: Survival in Nazi Occupied Poland* (Oakville, Ontario: Mosaic Press, 2005), 55.

containing the Poles. However, the Germans soon tired of the whole charade and started to fire at both the Polish victims and the Jewish lackeys.³⁵⁸ Additional examples from Kraków are described later.

There are many accounts of Jews betraying Poles in other contexts. In the village of Jagiełła near Przeworsk, Polish army officers who hid with their families were betrayed by two Jewish women. The officers were arrested by the Gestapo and their families were executed on the spot.³⁵⁹ In Lwów, a Jew betrayed a Pole who was sought afterwards by the Germans.³⁶⁰ A betrayal by a Ukrainian and a Jewish woman in Złoczów led to the arrest and disappearance of two Poles.³⁶¹ Siudek Meryl, a sergeant in the ghetto police in Rzeszów, informed on Poles who had helped Jews; he was executed after the “liberation” by a Polish underground organization.³⁶² A Jew from Łuków by the name of Telman is believed to have denounced the gamekeeper Antoni Piećko.³⁶³ Jan Idec was denounced by a Jewish acquaintance who was a Gestapo agent in Kraków; he spent the duration of the war imprisoned in concentration camps.³⁶⁴

A gang of Jews was apprehended in Lida after robbing Jewish property left for safekeeping with a local Orthodox priest, a trusted friend of the Jews. The priest was badly wounded with brass knuckles administered to his head. When the Judenrat refused to intercede to obtain their release from prison, they informed the German authorities of the residence permits the Judenrat had procured for Jewish fugitives from Wilno by paying off Polish municipal clerks, thereby endangering the lives of all involved. Local Jews were then coopted to identify the refugees. As a result, 75 to 80 Jews were arrested and executed by the Germans together with the members of the Jewish council. Avidan, the head of the gang, was released by the Germans as a reward for his tale-bearing and returned to Wilno. Believed to have conveyed information to the German authorities on illegal activities in the ghetto, Avidan was liquidated by the Judenrat and ghetto police.³⁶⁵ In the nearby town of Zdzięcioł, a 12-year-old boy who tried to escape deportation by blending in with members of the Judenrat, was abruptly yelled at by a woman: “Don’t stay next to us. You don’t belong in this group.”³⁶⁶

Smuggling food and other items into ghettos proved to be a source of unexpected danger. Poles who, in defiance of German decrees, smuggled food into ghettos or traded with Jews also faced their share of problems. The Jewish police were under orders to arrest non-Jews who made purchases in stores

³⁵⁸ Stanisław Stanek, “Moje wspomnienia (6),” *Goniec* (Mississauga), March 10–16, 2006.

³⁵⁹ Maria Szczepańska, “Wspomnienie z Jarosławia,” *Gazeta Polska* (Warsaw), February 10, 1994.

³⁶⁰ Barbara Męcarska-Kozłowska, *Burza nad Lwowem: Reportaż z lat wojennych 1939–1945 we Lwowie. Kartki z pamiętnika* (London: Polish Cultural Foundation, 1992), 311.

³⁶¹ I. M. Lask, ed., *The City of Zloczow* (Tel Aviv: Zloczower Relief Verband of America, 1967), columns 140–41.

³⁶² Herzog, *...And Heaven Shed No Tears*, 301.

³⁶³ Mariusz Bechta, *Rewolucja, mit, bandytyzm: Komuniści na Podlasiu w latach 1939–1941* (Warsaw and Białą Podlaska: Rachocki and Rekonkwista, 2000), 73.

³⁶⁴ Michał Czajka, ed., *Relacje z czasów Zagłady Inwentarz: Archiwum ŻIH IN-B, zespół 301: Nr. 4001–5000/Holocaust Survivor Testimonies Catalogue: Jewish Historical Institute Archives, Record Group 301: No. 4001–5000* (Warsaw: Żydowski Instytut Historyczny Instytut Naukowo-Badawczy, 2007), vol. 5, 52.

³⁶⁵ Yitzhak Arad, *Ghetto in Flames: The Struggle and Destruction of the Jews in Vilna in the Holocaust* (Jerusalem: Yad Vashem Martyrs’ and Heroes’ Remembrance Authority, and Anti-Defamation League of B’nai Brith New York, 1980), 292–93; Spector, *Lost Jewish Worlds*, 212; Herman Kruk, *The Last Days of the Jerusalem of Lithuania: Chronicles from the Vilna Ghetto and the Camps, 1939–1944* (New Haven and London: YIVO Institute for Jewish Research and Yale University Press, 2002), 235–36, 610.

³⁶⁶ Philip Lazowski, *Faith and Destiny* (Barkhamsted, Connecticut: Goulet Printery, 2006), 43.

exclusively designated for Jews, and Poles arrested for such transgressions were turned over to the Germans for execution.³⁶⁷ In the Warsaw ghetto there was an extensive network of Jewish *szmalcowniki*—made up of smugglers, porters and Jewish policemen—who staked out strategic points in the ghetto such as entrances in order to accost Poles who entered the ghetto illegally, usually to trade but sometimes to bring help. These Jews would demand bribes, failing which the Poles would be roughed up or even handed over to the Germans.³⁶⁸ Jewish children caught smuggling food into the Warsaw ghetto were frequently apprehended by Jewish policemen, who beat the children with their clubs and confiscated their food supplies.³⁶⁹ The greatest obstacle to smuggling food into the ghetto in Łódź was the large network of Jewish Kripo and Gestapo agents employed by the Germans, drawn from the Jewish population and the ghetto police. Their activities also resulted in the deaths of many Poles who engaged in smuggling.³⁷⁰ Meyer Shwartz, a resident of Łódź, recalled: “There were Jewish spies who said that his father was hiding furs, so he was badly beaten. The Germans also beat his aunt, breaking all her fingers.”³⁷¹

Jan Konstański and his mother Władysława, both of whom were recognized as “Righteous Gentiles” by Yad Vashem, were involved in smuggling food. In 1941, Jan was arrested inside the Warsaw ghetto. For six days, he was interrogated and beaten. He was released thanks to a bribe paid by his mother.³⁷² A similar fate met Jan Nowakowski, who smuggled underground publications, food, and even weapons into the ghetto at the behest of his father, a member of the Polish Workers’ Party. Nowakowski was apprehended by the Jewish police at the beginning of April 1943 and handed over to the Germans. Fortunately, the German gendarme into whose hands 14-year-old Jan Nowakowski was delivered had more compassion than his Jewish counterparts: after receiving a stern lecture and a kick, he was thrown out of the ghetto.³⁷³

Lech Hałko, a member of the Żegota organization who was charged with the task of smuggling a package of false identity documents into the Warsaw ghetto and bringing back fresh photographs of Jews to be smuggled out at a later date, ran afoul of Jewish policemen when he surreptitiously entered the ghetto with the Jewish work crew he had joined: they beat him mercilessly because he did not have a bribe in the form of smuggled food. “They preyed on people coming into the ghetto,” Hałko recalled. “They were brutal.” Had he not been rescued by a member of the Jewish underground, Hałko would have been pummeled to death. He spent three days in the ghetto recovering from his wounds.³⁷⁴

³⁶⁷ Pogonowski, *Jews in Poland*, 99.

³⁶⁸ Bartoszewski and Lewinówna, *Ten jest z ojczyzny mojej*, 501–502.

³⁶⁹ Gutenbaum and Latała, eds., *The Last Eyewitnesses*, vol. 2, 123.

³⁷⁰ Dorota Sierpacka, “Stosunki polsko-żydowskie w Łodzi podczas okupacji niemieckiej,” in Żbikowski, *Polacy i Żydzi pod okupacją niemiecką 1939–1945*, 699, 710, 713–15, 717, 719, 721, 728; Dorota Sierpacka, “Postawy Polaków wobec ludności żydowskiej w Kraju Warty,” in Aleksandra Namysło, ed., *Zagłada Żydów na polskich terenach wcielonych do Rzeszy* (Warsaw: Instytut Pamięci Narodowej–Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, 2008), 200.

³⁷¹ Testimony of Meyer Shwartz, July 12, 1991, Holocaust Memorial Center, Farmington Hills, Michigan, Internet: <<http://www.holocaustcenter.org/page.aspx?pid=734>>.

³⁷² Gutman and Bender, *The Encyclopedia of the Righteous Among the Nations*, vol. 5: *Poland*, Part 2, 865.

³⁷³ Bednarczyk, *Życie codzienne warszawskiego getta*, 230.

³⁷⁴ Sheldon Kirshner, “Polish Catholics helped Warsaw Jews,” *The Canadian Jewish News*, August 26, 1993.

Occasionally, a Jewish policeman was prepared to turn a blind eye during the deportations from the Warsaw ghetto, but this usually required the payment of a hefty compensation to buy his silence.

We used to hide there during each *Aktion*. Once a Jewish policeman noticed us there, and when during an *Aktion* he came into our hiding place, we locked him in together with us, (he agreed to this for a considerable sum of money). After the raid, we let him out.³⁷⁵

Sometimes Poles who ventured inside the ghetto simply fell at the hands of ordinary criminals. That was the fate of a Polish policeman who was shot and killed by a Jewish thief in November 1939. The Pole's colleague was wounded in that altercation.³⁷⁶ Even child smugglers were not out of reach as potential victims:

Sometimes the child was successful in his mission and in one way or another obtained a loaf of bread from a kindly Pole, only to be attacked by another hungry child or even adult upon his return into the Ghetto. Such fights were frequent in the Ghetto streets, and often nearly to death.³⁷⁷

A similar situation prevailed in Wilno when Jews who worked outside the ghetto had to face the Jewish police on their return to the ghetto. The policemen beat up fellow Jews at the gates to the ghetto, confiscated the food they were carrying, and mocked them.³⁷⁸

The behavior of the Jewish police at the gate—the searches and the beatings—made them and their commander, [Meir] Levas, the most hated group among the Jews of the ghetto. These blows and searches were inflicted directly by the policemen themselves, and became the rule when Murer or another German was on the spot. Many Jews saw the Jewish gatemen as the oppressors who prevented them from bringing in food. The gate police more than once exceeded the necessary norm and abused their position to impound food for their own consumption and enrichment.³⁷⁹

Internal rivalries and jealousy led to acrimonious quarrels among Jews involved in illicit trade. On occasion they even denounced each other to the German authorities, as was the case in Głowno near Łódź.

Kosher butchers would bring cattle for slaughter through the ghetto gate or cut a hole in the fence to get them in. There was a constant war between the butchers and the Jewish Police, whom the

³⁷⁵ Sholem Kamienny, "With Kaluszyn *Landslayt* in the Warsaw Ghetto," in A. Shamri and Sh. Soroka, eds., *Sefer Kaluszyn: Geheylikt der khorev gevorener kehile* (Tel Aviv: Former Residents of Kaluszyn in Israel, 1961), 411ff., translated as *The Memorial Book of Kaluszyn*, Internet: <<http://jewishgen.org/Yizkor/kaluszyn/Kaluszyn.html>>.

³⁷⁶ Katsh, *Scroll of Agony*, 80; Gilbert, *The Holocaust*, 102. The murderer was one Jakub Pinchas Zylbring; in retaliation, the Germans shot 53 Jews.

³⁷⁷ David Wdowinski, *And We Are Not Savied* (New York: Philosophical Library, 1985), 46.

³⁷⁸ Rachel Margolis, *A Partisan from Vilna* (Brighton, Massachusetts: Academic Studies Press, 2010), 288.

³⁷⁹ Arad, *Ghetto in Flames*, 305.

butchers refused to bribe. The butchers also fought among themselves, denouncing each other to the [German] Gendarmerie.³⁸⁰

Polish farmers who traded with Jews could also get up in the struggle, as was the case in Izbica near Zamość, where a Jewish trader summoned the authorities to complain about a rival Jewish trader. Luckily, the Polish “Blue” police responded and the farmer was let off with a warning after paying a bribe. Had the German authorities intervened, however, harsh reprisals would have ensued.³⁸¹

There were Jews who smuggled other Jews out of ghettos for hefty sums, and numerous Jewish black-marketeers who bought up Jewish goods for a pittance only to resell them outside the ghetto for considerably more and who made huge profits from the sale of goods smuggled into the ghetto.³⁸² A Jewish survivor from Borysław recalled:

Several dozen people, mainly young boys, went to the forest near Borysław and built underground bunkers there. Later they would come to the *Lager* [camp] and take people to the bunkers for a fee (several thousand zlotys).³⁸³

It was not only Jews, however, who were forced to sell their belongings to survive, and Jewish black-marketeers were eager to take advantage of Poles, as well as Jews. Jews from Warsaw recalled:

... more and more people were selling their valuables, their possessions, even their clothes. The *Wolavka* [Wałówka], the used goods market [located outside the ghetto], was full of people and getting bigger every day. People from all classes, people who had never set foot there, one and all were selling their possessions—valuable sets of dishes, sets of silver, clothing, bed clothes, and even more modest objects—everything was being offered for sale. The Poles bought; Jewish merchants also bought cheaply from people who wanted to sell as quickly as possible, and then they sold the merchandise to the Poles at a profit. When a Pole came to the market expecting to sell something expensive at its worth, people would laugh at him. After standing in the market for an hour, which seemed like a year, the seller would set his price lower and lower; if he had come to sell something, that meant that he needed money, and quickly.³⁸⁴

I remember going to the nearby market to sell our silverware. I told a vendor that I wanted \$100 for it. The shrewd vendor offered me \$45. I then went from vendor to vendor, trying to sell it for more. When I could not and went back to the first vendor for the \$45 he had offered me, he now said that he would give me only \$25, and not a cent more. I was stuck—I had no choice.³⁸⁵

³⁸⁰ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 372.

³⁸¹ Account in the author’s possession.

³⁸² Stanisławczyk, *Czterdzieści twardych*, 17; Szajn Lewin, *W getcie warszawskim*, 50; Makower, *Pamiętnik z getta warszawskiego*, 40.

³⁸³ Gutenbaum and Latała, eds., *The Last Eyewitnesses*, vol. 2, 78.

³⁸⁴ Dov Freiberg, *To Survive Sobibor* (Jerusalem and New York: Gefen, 2007), 102–3.

Jan Kott, a convert of Jewish origin who was residing in Lwów, recalled:

I went into business with three specimens of a new subcategory: “merchants of war.” They came to buy furs and rugs but most of all goods and diamonds. They knew that not only the Jews but also the Poles had to get rid of everything. Although honest in business in their own way, they were uninhibitedly voracious. ...

The circle of my activities expanded. Henceforth I traded mainly in dollars and gold. To say “traded in” is an exaggeration: I simply got from Mr. Lindenfeld, who was my “banker,” dollars and sometimes rings and took them to my Warsaw speculators, who came once every two weeks to Lvov [Lwów] to trade, or rather to smuggle them back. Mr. Lindenfeld was a prewar merchant; he had had, as he told me one day, a magnificent jewelry shop on the main square of Stanisławów. Before the [Soviet] deportations, he had liquidated the whole business and taken refuge in Lvov.³⁸⁶

Criminal elements in the ghettos also preyed on fellow Jews. According to one source, there was an *Unterwelt* (underworld) in Łódź made up of “thieves, prostitutes, and so on, and, in the ghetto reality, those people dominated. It was a regression to primitivism.”³⁸⁷ In Ożarów, a gang composed, unusually, of Jews and Poles robbed ghetto homes at night.³⁸⁸ Robberies and muggings were a frequent occurrence in the Lwów ghetto.³⁸⁹ Jewish informers in Lwów found well-appointed apartments of well-to-do Jews for German officials,³⁹⁰ and extorted large sums of money from Jews in hiding in exchange for not being denounced.³⁹¹ A Jew from Silesia named Hans and his German partner arranged to transport Jews from Lwów to Warsaw for payment and then betrayed them to the Germans. The father of Danuta Lis (then Schmerler) made arrangements with Hans to take his daughter to Warsaw in May 1943. Then only 13 years old, Danuta was sexually abused in Warsaw by Hans, who also stole her money.³⁹²

After being denounced to the German authorities by his Jewish neighbours, Dr. Edward Reicher decided to move his family to another apartment in the Warsaw ghetto:

Moving was a risk because of the “grabbers” and thieves ...

So I was extremely cautious. I concealed all our gold, jewelry, and gold watches in [my daughter] Elzunia’s favorite toy, a brown teddy bear. I packed the dollar bills in a condom that I carried on

³⁸⁵ Alpert, *A Spark of Life*, 22.

³⁸⁶ Jan Kott, *Still Live: An Autobiographical Essay* (New Haven and London: Yale University Press, 1994), 53.

³⁸⁷ Testimony of Alina Fiszgrund, March–August 2005, Internet: <<http://www.centropa.org>>.

³⁸⁸ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 272.

³⁸⁹ Moty Stromer, *Memoirs of an Unfortunate Person: The Diary of Moty Stromer* (New York and Jerusalem: Yad Vashem and The Holocaust Survivors’ Memoirs Project, 2008), 79. When the author left the Lwów ghetto he was followed by two secret agents whom he and his companion were able to lose. *Ibid.*, 182.

³⁹⁰ Henryk Reiss, *Z deszczu pod rynnę...: Wspomnienia polskiego Żyda* (Warszawa: Polonia, 1993), 76; Żbikowski, *Archiwum Ringelbluma*, 556.

³⁹¹ Testimony of Mrs. O., recorded January 1958, Archives of the Wiener Library in *Testaments to the Holocaust* (Woodbridge, Connecticut, and Reading, England: Primary Source Microfilm, 1998), reel 50.

³⁹² Katarzyna Meloch and Halina Szostkiewicz, eds., *Dzieci Holocaustu mówią...*, vol. 4 (Warsaw: Stowarzyszenie “Dzieci Holocaustu” w Polsce, 2012), 134–35; Mateusz Wyrwich, “Obcy we własnym mieście,” *Biuletyn Instytutu Pamięci Narodowej*, no. 3 (2009): 80. Hans was arrested by the Germans and imprisoned in Kraków, but managed to survive. After the war, he was recognized by a Jew whom he had betrayed. Hans was tried and sentenced to death.

my person. With everything well hidden, we took a rickshaw to our new apartment on Nowolipki Street. Elzunia carried the precious bear.

When the driver stopped outside the front door of our new building, I began to help them unload our possessions into the house. My daughter started to play on the street with a small boy who was perhaps eight years old. Before I came back downstairs, the boy suddenly wrenched the bear from her and ran away. ... That yellow bear contained almost all our possessions—and money often spelled the difference between life and death. I was in despair. I tore off to look for the boy.

On the street I ran into a patient of mine who was a smuggler. I told him what had happened, and he advised me to go to a known underworld hangout, a café on Smocza Street. I ran all the way there, asking passersby as I went where the café was. Many of them mocked my desperate question: “Where’s the thieves’ café?” People looked at me as if I were out of my mind. Suddenly an elderly man with a broken nose and an unkempt beard appeared before me.

“Follow me,” he said. “I’m a go-between.” He had a strange way of constantly smacking his lips. We came to a dirty bar, the like of which I had only ever seen in crime movies. Behind the bar stood a fat bartender ... I ordered tea and the middleman went from table to table, chatting up various people. A moment later he returned to my table with a suspicious-looking middle-aged man in a worn suit with a garish scarf around his neck. This turned out to be the father of the eight-year-old boy who had snatched Elzunia’s bear.

“What can I do for you?” the thief asked.

“I would like my things back. I will give you cash worth part of the value of the stolen items.”

“We shall see.” The three of us left the café and headed to Krochmalna Street. A wooden staircase on the far side of the courtyard led up outside of the building. ... I was led into a room. The stench was overpowering. ... A woman was nursing twins. The little thief was there too.

The bear was retrieved from inside the sofa; it had already been professionally gutted. And there were its contents: a dozen twenty-dollar gold coins, two diamond rings, one loose diamond, my 75-gram gold watch (a wedding present from my wife’s grandfather), and a woman’s watch with a gold chain. Nothing was missing. An appraisal was begun. The middleman’s valuations were not very high. The value was established in dollars. We also agreed on the percentage for the thief—almost half.

“Do you have enough money on you to pay us?” the middleman asked.

“I do.”

“Very well. It will cost you nine hundred dollars. And I get fifty dollars as the go-between.”³⁹³

Jews from the Wilno ghetto also fell victim to fellow Jews who agreed to transport them to other, presumably safer localities, for large sums of money, but abandoned them outside the city.³⁹⁴ Conditions inside ghettos were often unsafe because of gangs of criminals. In Wilno,

³⁹³ Reicher, *Country of Ash*, 83–84. The family of the little thief from Krochmalna Street survived the war thanks to thieves who had hidden them on the Polish side. *Ibid.*, 253.

³⁹⁴ Żbikowski, *Archiwum Ringelbluma*, 415.

there was a murder in the ghetto in June 1942. The motive was robbery. The underworld gang of 5 who committed the murder consisted of two brothers, Isaac and Eliahu Geiwusz, Leib Grodzenski, Yankel Polianski and Hirsz Wituchowski. They attacked a former Yeshiva student, Josef Gersztejn, with the object of robbing him of money ... They lured him into a cellar ... and there murdered him.

Later it turned out that this same gang had also killed a ghetto Jew by the name of Herzl Lides with the aim of robbing him. They buried him in a cellar ...

According to a verdict issued by a ghetto court another name was added to the five gangsters. It was the name of Jankel Avidon. He was confined to the ghetto jail for an attempt to stab Jankel Grienfeld, a ghetto policeman. This Avidon was a squealer to the Gestapo and worked behind the backs of the Jewish police. Therefore, the Jewish police wanted to get rid of him.³⁹⁵

Looting, a hazard of war and civil strife, was carried out by members of all national and religious groups when the Germans and Soviets entered Poland in September 1939.³⁹⁶ When the Germans set up temporary holding camps for Jews in 1939–1940, there was no shortage of scavengers. Emanuel Ringelblum recorded that Polish Jews were quick to appropriate valuables which German Jews had discarded because the latter were afraid that their possession might lead to serious repercussions at the hands of the Germans.³⁹⁷ Looting was a common occurrence in the Warsaw ghetto, especially when the size of the ghetto was reduced due to population attrition. Being blackmailed for not complying with German orders was also a pervasive worry.

... every once in a while, the district was made smaller, and 15,000 to 20,000 persons were shifted to the overcrowded remaining area. ... The fact that the Jewish mob stole mercilessly from their fellow men during such shifts only magnified the feeling of contempt for those who were perishing. There were many of those shifts ...

At one time they needed fur coats for German soldiers ... many turned their furs over because they had been seen wearing them and they feared blackmail from their fellow Jews.³⁹⁸

Later on, after the Great Deportation in the Warsaw ghetto in the summer of 1942, the Jews who remained in the ghetto looted property left behind by the Jews who had been expelled from the ghetto.³⁹⁹

Much has been written, in recent years, on such Polish conduct as looting Jews, denouncing Jews for financial gain, housing fugitive Jews only as long as they could pay, etc. Josef Zelkowitz, a resident of

³⁹⁵ Isaac Kowalski, *A Secret Press in Nazi Europe: The Story of a Jewish United Partisan Organization* (New York: Central Guide Publishers, 1969), 133–34.

³⁹⁶ See, for example, Żbikowski, *Archiwum Ringelbluma*, 327. For an account of looting by Jews in Skała Podolska, a town in the Soviet zone, see Abraham Tracy, *To Speak For the Silenced* (Jerusalem and New York: Devora, 2007), 13–19.

³⁹⁷ Ringelblum, *Kronika getta warszawskiego*, 69.

³⁹⁸ Ludwik Hirszfild, *Ludwik Hirszfild: The Story of One Life* (Rochester, New York: University of Rochester Press, 2010), 234, 235.

³⁹⁹ Engelking and Leociak, *Getto warszawskie*, First edition, 472, 706; Joanna Wiszniewicz, *And Yet I Still Have*

Łódź, relates Jewish misconduct in relation to its Polish counterpart. He comments, “Major felonies were committed in the ghetto, where accepted human rules did not apply. ... Furthermore, we know, things are no different among the Jews than among the Gentiles...”⁴⁰⁰ This had started long before the Nazis began systematically exterminating Jews anywhere in German-occupied Poland. Consider the matter of Polish “greed” in the acquisition of Jewish properties, including previously respectable and not-greatly-needy Poles engaging in this conduct. Zelkowicz describes the same among Jews, as he writes,

Grave crimes were committed in the ghetto. The gravest of them was the transformation of people who had worked for decades to maintain their culture and ways, the fruits of millennia of effort, into predatory beasts after half a year of life under inhuman conditions. Overnight they were stripped of every sense of morality and shame. Ghetto inhabitants pilfered and stole at every opportunity, whether they needed the booty or not. ...

They stole from the community chest, of all places. They stole from the stocks of food for which people had paid in toil, blood and sweat—from the food warehouses that were supposed to feed, equally, all the inmates of this concentration camp that they call a ghetto.⁴⁰¹

When Jews from Western Europe were deported to the Łódź ghetto, they

found themselves helpless. Swindled and exploited, they soon sank from relative affluence to a subhuman existence. A large percentage of them were over 50 years old and unable to work. They had to write to relatives to help them, simply to buy food and other essentials. Those who didn't have relative [sic] began to sell off their finery to get daily bread. As a result, ghetto prices skyrocketed creating resentment among the ghetto dwellers that perceived these newcomers, parasites.⁴⁰²

Jews also known to turn on one another after the Germans invaded Poland, a phenomenon that is not widely publicized. Jewish informers were particularly valuable when the Germans came to plunder Jewish property.⁴⁰³ Jewish eyewitnesses from Warsaw report the following occurrences:

The local mob usually guided the Germans to the rich Jewish houses and stores. With the deepest shame I must admit that there were some Jews among the scum. The fact that a Mojsze Zylberszejn had hidden some cloth, gold or jewels was usually known to another Jew, either his friend or relation. Prompted by greed or vindictiveness they would betray the person to a German who then robbed the victim of everything. Such things were done not only by a professional ‘Muser’

Dreams: A Story of a Certain Loneliness (Evanston, Illinois: Northwestern University Press, 2004), 53.

⁴⁰⁰ Josef Zelkowicz, *In Those Terrible Days: Writings from the Lodz Ghetto* (Jerusalem: Yad Vashem, 2002), 132.

⁴⁰¹ Zelkowicz, *In Those Terrible Days*, 131.

⁴⁰² Anna Eilenberg-Eibeshitz, *My Son..., My Son...: A Chronicle* (Haifa: A. Eibeshitz Institute for Holocaust Studies, 2007), 150.

⁴⁰³ See, for example, “Kutno,” in *Encyclopedia of Jewish Communities in Poland*, vol. 1, Internet: <http://www.jewishgen.org/yizkor/pinkas_poland/pol1_00223.html>, a translation of Danuta Dabrowska and Abraham Wein, eds., *Pinkas ha-kehilot: Polin*, vol. 1 (Jerusalem: Yad Vashem, 1976), 223–29.

(blackmailer) but, unfortunately, also by an embittered wife or mistress, a quarrelling business partner, dissatisfied employee or competitor in trade.

A 'poem' was even composed to this effect:

Mummy, Daddy, listen do
With a German the Gestapo came two by two
What shame, what a disgrace
The first was a Pole, the second a Jew!
Mummy, Daddy, listen do
Here come the Gestapo, do you know who?
What a shame, the worst disgrace
The first is a Jew, and the second is too!⁴⁰⁴

The issue of closure inside the ghetto evolved into other problems ... Enormous movement was noted amongst the Jews. They were buying huge amounts of foodstuffs, and stocking up especially on flour, sugar and oil. The wealthy bought whole sacks of products. ... However, storing large amounts of food at home was not a simple matter. The Nazis conducted frequent searches in Jews' homes. The plight of a Jew maintaining a large store of food at home was no light matter. The Nazis not only confiscated the lot, but turned the owner over to the Gestapo, where his fate was sealed.

How did the Germans detect the goods? Rumor had it that among the Jews were corrupt types who worked for the Gestapo and informed on their brothers who had hidden goods, foodstuffs and furniture. The Nazis would suddenly show up with trucks, enter the apartment and remove the hidden stock. A man could become a pauper in a matter of seconds. It was heartwrenching to witness robbery facilitated by Jewish informants.⁴⁰⁵

Many highly-placed occupation authorities ... were officially and unofficially involved in looting. So were some Jewish criminals who tipped Germans off about the best places to plunder, or threatened Jews that they would do so in order to blackmail them.⁴⁰⁶

Along with the [German] looters came porters from among our Jewish brethren; these are regular porters who serve the Nazis regularly for pay. ... [the Germans] take regularly hired porters who ride from place to place together with the robbers.⁴⁰⁷

Jews also engaged in gratuitous denunciations of fellow Jews. They wrote numerous letters to the German authorities, mostly anonymous, to report Jews who had disobeyed German orders by remaining outside the ghettos, by engaging in smuggling, by manufacturing bogus documents, and for various other

⁴⁰⁴ Cyprys, *A Jump For Life*, 26.

⁴⁰⁵ Mordechai Lensky, *A Physician Inside the Warsaw Ghetto* (New York and Jerusalem: Yad Vashem and The Holocaust Survivors' Memoirs Project, 2009), 32.

⁴⁰⁶ Alexander Donat, *The Holocaust Kingdom: A Memoir* (New York: Holocaust Library, 1963, 1978), 9.

⁴⁰⁷ Katsh, *Scroll of Agony*, 187 (diary entry for August 25, 1940).

reasons. Reports about such activities in Warsaw are abundant, but there also cases from Mława, Żelechów, and other places.⁴⁰⁸ This state of affairs prompted the author Jehoszua Perle, a Warsaw ghetto resident, to aver (perhaps too harshly): “The ghetto exposed the sordid underbelly of the Jewish populace. The kind of denunciation that we see in the ghetto certainly doesn’t exist among the Poles. I don’t believe that any other nation who has preserved their national pride could fall so low. The worst elements have floated to the surface.”⁴⁰⁹

The Germans employed Jewish agents in the Warsaw ghetto to inform about the location of hideouts, the identity of smugglers and black marketers, and the location of valuables. Shop owners sometimes cooperated with the SS or helped in the round-up of those who had no work permits. The Jewish police extorted bribes. Emanuel Ringelblum wrote, in April 1941: “There is a terrible moral breakdown between even the closest [people in the ghetto]. There are times when [the authorities] come to confiscate a particular picture, or because they know there is foreign currency or gold hidden on the premises.”⁴¹⁰ A Jewish refugee from Łódź recalled:

One Sunday, I was surprised to see a German SS officer come into the courtyard, whistle and shout, “Max!” A window opened from that same apartment on the third floor. And a young man looked out—he was one of the children who used to play in the yard. He answered in German, “I’ll be right down!” A few minutes later, the young man appeared in the yard and left with the German, the two of them laughing. Afterward, I found out that he was one of the most dangerous informers in the neighborhood and that everyone was afraid of him. In Lodz, I had heard stories of Jewish informers who worked for the Germans, but now, when I actually saw a young Jewish man collaborating with a German—it was said that he helped the Germans plan their robberies—I was in a state of shock. I couldn’t understand how his family could let him cooperate with the Germans. Every time I saw him after that, I used to pray that he would be killed.⁴¹¹

Rabbi Shimon Huberband wrote about the widespread phenomenon of informing in the Warsaw ghetto, often concerning hiding places for valuables. He goes on to explain that although the phenomenon was tied to the starvation and suffering that was the ghetto population’s lot. “Buit that is no excuse,” he says. Jewish communities always had their traitors, Huberband explains, “But nothing is comparable to what is happening in the ghetto.”

The Jewish ghetto is flooded with a huge number of informers, collaborators, blackmailers, and thieves. Admittedly, the major causes of all these crimes are the famine, poverty, and epidemics

⁴⁰⁸ Engelking and Grabowski, “*Żydów łamiących prawo należy karać śmiercią!*”, especially 49–56, 61, 125. For examples of such letters see the illustrations between pages 48 and 49, *ibid.*, and Engelking, “*Szanowny Panie Gestapo*,” letter no. 205.

⁴⁰⁹ Engelking and Grabowski, “*Żydów łamiących prawo należy karać śmiercią!*”, 70.

⁴¹⁰ Cited in Itamar Levin, *Walls Around: The Plunder of Warsaw Jewry during World War II and Its Aftermath* (Westport, Connecticut and London: Praeger, 2004), 77.

⁴¹¹ Freiberg, *To Survive Sobibor*, 93–94.

which are prevalent in such horrible forms in the concentration camp which is called the sealed Jewish ghetto. But that is no excuse.

The problem of denunciations is extremely widespread in the ghetto. Jews have always suffered from informers. ... But nothing is comparable to the current goings-on in the ghetto.

The porters were the first Jewish informers in Warsaw. They were the ones who showed the Germans where the wealthy Jews lived and where Jews hid their merchandise. Later on the porters went a step further. Whenever they noticed a Jew carrying even the smallest package, they approached him and ordered him to pay them money. If a Jew refused, they called over a German, a Polish policeman, a street agent, or a simple *goy*. [It is difficult to appreciate how an ordinary *goy* could be of any assistance to a burly Jewish porter.—*M.P.*] This is their practice until this very day.

The porters received regular payments from the clandestine milk producers, the illegal slaughterhouses, and other businesses. Otherwise, the businesses would immediately be denounced to the authorities. In many cases, the porters informed on them because they could not reach an agreement with the owners concerning the size of the weekly payment.

In addition to the sums which the porters received from the Germans and Poles [the identity of these Poles is rather baffling—*M.P.*] to reward them for their denunciations, the porters also stole a large amount of textiles, leather, and other items while carrying them down from homes and loading them into trucks. ...

Besides porters, there were also artisans who served as informers. In many cases, Jews called upon their close, good friends who were craftsmen, carpenters, bricklayers, and oven masons, and seeking to secure their jewelry, asked them to conceal their valuables inside a wall, floor, or ceiling. In many cases, Jews asked that their jewelry be built into their ovens or stoves. The artisans were well paid for such work. But in many cases they informed on the wealthy Jews. The Germans would then enter the Jews' homes and head straight for the "hiding place." It was thus patently clear that the craftsmen had informed. In many cases, the artisan even came along with them.⁴¹²

Informing often resulted in death. Huberband told of a Jewish craftsman who, in 1940, informed on the person who commissioned his services, a wealthy Jew who wanted a hiding place for his valuables. The Germans came to the building but went to the neighboring apartment, belonging to the Kaddishson family, by accident and began breaking down the door. When the lady of the house went to open the door, she was shot and killed. "They stormed into the house over her corpse, turned it inside out, especially the area where the 'treasure' was supposed to be, but found nothing. Later on, they discovered that they had the wrong address."⁴¹³

⁴¹² Huberband, *Kiddush Hashem*, 136–37.

⁴¹³ Cited in Levin, *Walls Around*, 91.

Another incident occurred to a well-off Jewish family who were banished from their village near Warsaw and were now living in a small apartment on Gęsia Street in the Warsaw ghetto. They called in a Jewish plasterer to remove a brick from the oven and hammer a nail in the recess, so they could hang up a purse containing jewelry. The next day—as quick as that!—several German policemen arrived, walked over to the oven, and began pulling out bricks, but could not find the right one. “They got very angry, beat everyone cruelly. They threw heavy Talmud volumes at the head of one tenant, Mrs. Yudkowsky, until she was covered in blood.”⁴¹⁴

In July 1941, on the eve of the Jewish holiday the Ninth of Av, a fast day and a day of mourning for the destruction of the Second Temple, Huberband was abducted and forced to work in furniture removal from Jewish homes. He was pushed into a truck, along with other kidnapped victims. Next to the German driver sat a young man wearing a Star of David armband. Huberband was convinced he was a German pretender, but in any case, the young man had a list with addresses of Jewish households—information passed on by other Jews. The truck drove from stop to stop, while Huberband and his comrades were forced to take furniture down from the apartments.⁴¹⁵

Merchants, craftsmen, and businessmen in the ghetto were also informed on. The widow of a well-known thief shot by the Germans turned many neighbours over to the Germans. One neighbor was “a poor, depressed Jew, dying of starvation along with his wife and children,” who made a meagre living grinding flour in an underground mill. Despite the tip-off, the man got off lightly with a 100 zloty fine that he begged from his neighbours. Another Jew, who tried to sell a couple of watches to make a living, had his profits of 135 marks and 200 zloty confiscated by the Germans, due to the woman’s slander. A third Jew had to pay 500 zloty to stop his children’s clothes from being confiscated. A fourth, an artist, was accused of dealing in cotton wool and made a 200 zloty payoff. The Germans then moved to a fifth, neighbouring apartment, where they demanded—and got—150 zloty. All of this activity was the product of one woman.⁴¹⁶ A man from Łódź who came to Warsaw was threatened at gunpoint to hand over the address of a wealthy Jew. He justified his action by saying: “all I had was the 200 zloty in my pocket—and it would have been terrible for me if the Germans took that.” Luckily, the Jewish merchant’s name he wrote on a slip of paper had already left Warsaw.⁴¹⁷

Dr. Edward Reicher recalled a sumptuous Sabbath feast he attended at the home of a Jewish barber who worked for a well-placed German official in the ghetto:

Leon [Kac] had a very large apartment. ... The meal was exquisite—a feast such as we had not had for years: herring, sardines, hard-boiled eggs with mayonnaise, gefilte fish, consommé, chicken, vegetables, and a bottle of genuine Carmel, the wine from Palestine. The Sabbath candles shone in a silver candelabrum, a masterpiece of Venetian art. ... After dinner came coffee and a cake washed down with a good cognac. ...

⁴¹⁴ Ibid.

⁴¹⁵ Ibid.

⁴¹⁶ Ibid., 92.

The next day I returned to Leon and listened to his tale.

“Doctor, you’re wondering how a poor barber came by such riches. ... I was appointed [Hermann] Höfle’s ‘court’ barber. I was then given soldiers and a truck and told to find a proper salon. I amassed everything I needed from the most exclusive salons on Leszno Street: furniture, mirrors, instruments, and everything else. Then I set up my salon in number 103 Zelazna [Żelazna].

“You know yourself, as a physician, what happens when one works with people or takes care of them. At times one speaks of many things. I always chatted with my customers ... The officers wanted me to give them the addresses of rich Jews. I gave them those addresses, and will continue to do so. The Jews are doomed in any case; they will all be deported. The fact that I betray their financial status means only that their apartments are searched more thoroughly. Since they’re going to be deported, I’m doing nothing wrong.

“Where they’re going, no wealth or jewelry can help them. The officers only search the apartments once the owners are deported. They take the best things, and leave the rest for the Office of Estimates. But I can do exactly what the officers do. They do it for their own personal gain. And the officers have so much work that I do it not only for myself but also for them.

“Every day, I go out with the two Ukrainians assigned to me and load valuable things onto a rickshaw. The officers get wristwatches, gold cigarette cases, cuff links, and the pins studded with precious stones. Those are things they can easily hide and sell. They trust Leon the Jew. The rest I keep. ...”⁴¹⁸

Leon Kac amassed an art collection, but was eventually deported to Treblinka with his family.

Some Jews in the Warsaw ghetto directed Germans to well-stocked shops and purchased the stolen goods later on. Chaim Kaplan noted cynically: “The Führer has issued an edict forbidding [Aryans] coupling with Jewish women because it is ‘an insult to the race’ and his soldiers heed the censure. But he has never forbade them stealing and robbing and thieving from Jews, and that is why you catch them together with Jewish collaborators.” Kaplan also noted that there were informants among Jewish porters and that “they know what’s going on inside and out, when it comes to hidden restricted goods and other trade secrets.” When they weren’t informing porters took hush money from merchants, after having moved their merchandise to hiding places. According to Kaplan, the most vile sort of informants were “those who put Jewish souls into the murderer’s hands, and because of this, are given benefits and breaks, and keep steady company with the Gestapo. These types are the most dangerous of all, and woe betide the man they pursue.”⁴¹⁹

Jewish memoirs describe the fate of some porters and others who were killed in the Warsaw ghetto in unclear circumstances in July 1942:

⁴¹⁷ Ibid., 92.

⁴¹⁸ Edward Reicher, *Country of Ash: A Jewish Doctor in Poland, 1939–1945* (New York: Bellevue Literary Press, 2013), 100, 105–6.

⁴¹⁹ Ibid., 92.

It seems that most of the victims come from circles of the porters, who were occupied in not very savory businesses. They worked with the Gestapo, pointed out where goods were to be found in the possession of Jews, and took extortion money. Now, it is said, they are being liquidated by the Gestapo itself, because new people are supposed to be arriving and they don't want any surviving witnesses of their machinations in businesses like these. That's one version. Others say that the porters are split into two that are fighting one another, and that each side blames the other. The latest murders are supposed to be the result of their informing on one another.⁴²⁰

Informers received ten percent of all loot collected by the Germans resulting from the information received, Emanuel Ringelblum said. The phenomenon was so widespread (400 informers were recorded in May 1942), that there was a ghetto joke that ran: "Two Jews happen to meet. One asks the other 'How are you?' The other one says: 'Listen, one of us has to be an informer, so I'd better not tell you.'" Ringelblum also pointed out another widespread phenomenon: extortion on the part of Judenrat employees. Given his description, this was clearly commonplace. "The gall of bribe-takers among the Jewish community workers has reached such heights that a post office clerk who knew of a family that had received many packages, came with his wife to the family, and demanded they sell him goods for cheap."⁴²¹

It was not only Poles who sometimes refused to return Jewish belongings temporarily lent them for safekeeping. In fact, the Jews had their own courts that dealt with such comparable Jew-on-Jew behaviour:

During the war, there have arisen specific kinds of wartime litigation. Immediately after the bombing, there was a massive number of lawsuits brought before rabbinic courts by people who had entrusted others with their belongings, clothing, merchandise, valuables, and money. Those who were given the belongings claimed that the items had been stolen or burnt and so forth. The owners refused to believe their claims.⁴²²

Another damaging phenomenon noted by Chaim Kaplan in January 1941: Jews who refused to pay rent to their Jewish landlords, who then turned their tenants over to the authorities. He said cynically that "Warsaw's residents don't like paying debts, even when they truly owe them," and that this was doubly the case when no legal threat hung over their heads. Landlords were in trouble; they asked for rent and no one paid. This could have been solved by legal means, but the process was long and complicated. The Germans, said Kaplan, taught us another way: bring in a *Volksdeutsche* to explain the situation to the tenants, that if they did not pay—tomorrow they would be thrown into the streets. Landlords also figure in another unflattering context—trafficking in ration cards. Ringelblum tells of "bloodsucking" landlords and shop owners who took advantage of the fact that many poor people could not afford even the miniscule rations allowed to them. They would buy the sugar ration card from the poor and sell them for a nice profit.⁴²³

⁴²⁰ Havi Ben-Sasson and Lea Preiss, "Twilight Days: Missing Pages from Avraham Lewin's Warsaw Ghetto Diary, May–July 1942," *Yad Vashem Studies*, vol. 33 (2005): 40–41.

⁴²¹ Levin, *Walls Around*, 93.

⁴²² Huberband, *Kiddush Hashem*, 204.

⁴²³ Levin, *Walls Around*, 97–98.

There also developed a brisk trade in ration cards of deceased ghetto dwellers, which was facilitated by corrupt policemen. Given the food shortages in the ghetto, these cards could fetch considerable sums of money.⁴²⁴

The Judenrat was also involved in its own schemes to extort money from tenants. Chaim Kaplan describes the following incident that befell him:

Once an entire delegation from the *Judenrat* entered my apartment (of three rooms and a kitchen) to requisition one of the rooms for a family of refugees. ... while we were still arguing, the refugee signaled that he wanted a word with me, and in private he bared his soul. ... This whole matter cost him money. If I will reimburse him for his expenses, he will backtrack and inform the delegation that he will forgo this apartment.

When I heard his proposal my eyes lit up. But I bargained with him. The refugee demanded 100 zloty; I offered 20. In the end he agreed to accept 20. Right away the delegation found an excuse to make light of the whole affair. They drafted a protocol that the apartment was full and their requisition nullified. Later on I found out that I need not have been so afraid. This is the way the delegation acts with all of its creatures. They hadn't come to confiscate, but rather to receive 20 zloty. The "refugee" was hired for the occasion.⁴²⁵

Wealthy Jews got out of labour duty by sending the poor and Jews who came from other ghettos in their place. The practice was sanctioned by the Jewish councils who took large payments in exchange.⁴²⁶ The plight of the poor and starving did not elicit considerable sympathy among ghetto dwellers:

Extremes of luxury and poverty were to be seen. A smartly dressed woman walked alongside a man in rags. A restaurant in Leszno Street displayed a roasted goose and at its door a boy was starving. People leaving a theatre in Leszno Street passed a poor, emaciated child shivering from cold and begging in the doorway. ...

When someone died of exhaustion on the streets, passers-would cover the corpse with newspapers, lay some stones on it and life rolled on. Some laughed, others cried.⁴²⁷

But a social differentiation arose in the ghetto, setting apart substantial groups who had the means even under those infernal conditions to lead a comparatively full, well-fed life and enjoy some kinds of pleasures. On the same streets where daily you could see scenes of horror, amid the swarms of tubercular children dying like flies, alongside the corpses waiting for the scavenger wagons, you would come upon stores full of fine foods, restaurants and cafés which served the most expensive dishes and drinks. At 2 Leszno [Leszno] Street, where the Gertner's restaurant had been, there was a café called Sztuka, complete with floor show. There was another at 13 Tlomatzka

⁴²⁴ Testimony of Jerzy Mikołaczyk (Jerzy Warm), Jewish Historical Institute (Warsaw) archive, record group 301, number 6148.

⁴²⁵ Katsh, *Scroll of Agony*, 277–78.

⁴²⁶ Urbański, *Zagłada Żydów w Dystrykcie Radomskim*, 92.

⁴²⁷ Cyprys, *A Jump For Life*, 34–35.

[Tłomackie] Street, once the Metropole Restaurant. These establishments were run in partnership with members of the Gestapo by outcast Jews, the most important of whom was the dancer Madame Machno. There were also the well-known Schultz Restaurant at Karmelitzka [Karmelicka] and Nowolipya [Nowolipie] Streets, A La Fourchette at 18 Leshno Street, Britannia at 20 Nowolipya Street.

The clientele of these places consisted principally of Jewish Gestapo agents, Jewish police officials, rich merchants who did business with the Germans, smugglers, dealers in foreign exchange, and similar kinds of people. The worst nest of drunkenness and vice was the Britannia. The curfew did not apply to the habitués of this establishment. They made merry all night. Feasting, drinking, and carousing went on to the rhythm of a jazz band. At dawn, when the revelers left, the streets were already strewn with naked paper-covered corpses. The drunkards paid little attention, tripping unsteadily over the obstacles in their path. Around the restaurants and cafés hovered human shadows, swollen from hunger, who trailed after the well-fed drunks, begging for scraps; they were usually angrily pushed aside for disturbing the mirage of luxury and well-being.

The Nazi made moving pictures of such festive orgies to show the “world” how well the Jews lived in the ghetto.⁴²⁸

Numerous accounts testify to robberies, thefts and extortion, often carried out by gangs that included prewar criminals, which were every-day occurrences in the ghetto.⁴²⁹ The street urchins who stole in broad daylight did not elicit much sympathy despite their dire predicament.

The so-called ‘chapers’ (snatchers) appeared on the streets of the ghetto. A chaper was usually a strong and ragged beggar who assaulted people carrying a loaf of bread or a parcel containing food. The chaper took his victim unawares, snatching whatever he was carrying. The unfortunate victim would have no hope of chasing the beggar and recovering the loss, for the booty was usually consumed during his flight.⁴³⁰

Suddenly there was a movement in the crowd. Someone shouted, “Catch him!” A barefoot, ragged boy, his legs blackened with dirt, splashed through the mud, tripped over a corpse, fell. In his hand was a small loaf of bread, gripped tightly with all his strength. The owner of the bread pounced on him and tried to tear the treasure out of his hands. ...

These young food-snatchers were a special category of criminal. Their hunger gave them the desperation and strength to break the holy law of ownership over a piece of bread. They were savagely beaten by the people they robbed and by the police, but extirpating the snatchers was no more possible than extirpating the hunger.⁴³¹

⁴²⁸ Bernard Goldstein, *The Stars Bear Witness* (London: Victor Gollancz, 1950), 91.

⁴²⁹ This phenomenon is described in Engelking and Grabowski, “*Żydów łamiących prawo należy karać śmiercią!*”, 78–105. The examples are mostly from Warsaw, but also mention Jewish gangs operating in Otwock and Działoszyce.

⁴³⁰ Cyprys, *A Jump For Life*, 35.

⁴³¹ Goldstein, *The Stars Bear Witness*, 80–81.

Teenage girls were particularly vulnerable: “Girls 14–15 years of age lived together with men who were old enough to be their grandfathers. We called them ‘Za Chala’ (which means ‘loaf of bread’). They were playthings for a chala.”⁴³²

Also worthy of mention are the activities of the Jewish grave robbers, mentioned in the diary of Adam Czerniaków, the head of the Judenrat, already on January 4, 1940: “Yesterday for a second time [our] workers were beaten up at the Praga cemetery [by a gang] which was searching for diamonds.” Ringelblum also noted the same phenomenon several times in September 1941. The first time his record was dry: “Undertakers open graves, take out the jewels and gold teeth.” The second time his reaction was highly emotional: “Unspeakably baseless acts are happening at the cemetery. Mass graves [and] defilement of the dead by the lower orders, who throw them into the graves like dogs. That is not all. It turns out that they open graves at night, pull out gold teeth and steal the shrouds. Recently, there was a serious investigation of Jewish policemen participating in these acts. In one word: the lowest of the low.” In April 1942, author and social worker Rachel Auerbach wrote in her diary: “It turns out that a large percentage of items available today for trade come from looting dead bodies. Specialized companies, who make a living from this, strip the clothes from dead bodies lying in the street. By morning, the people are completely naked, covered at most by a sheet of paper, or a poster pulled off the wall.”⁴³³ During the quelling of the ghetto uprising, Jewish “shabrovniks” (looters) descended on the bunkers destroyed by the Germans looking for food and valuables:

When the Germans had started to detect and destroy one by one the bunkers, the “shabrovniks” set up an intelligence network. They knew which bunkers were gassed, and each time this happened, “shabrovniks” from all over the ghetto converged on the place. They took food from the people still living, they trampled on dead and dying bodies, and fought each other over every scrap. There were among the “shabrovniks” those who did their work with a bitter feeling, knowing that tomorrow someone might trample on their still living bodies. ...

Not only food was the aim of the “shabrovniks”. In those days, when the most precious items had lost all value, the ghouls searched the pockets of the dead for jewels and currency. They removed rings and watches from the victims of the deadly gas, or even a good pair of shoes.⁴³⁴

Abraham Lewin said bribery in the *Ordnungsdienst* (the ghetto Jewish police force) was a daily event. In May 1942, the Jewish police began arresting Jews aged forty and under whose work permits were not in order. In doing so, Lewin said, “whole new areas of corruption opened up before the Jewish police. Anyone who could give them a few zloty could get away. Again, the poor suffered, just as they suffered a year and two years ago.” Yet during the mass deportation in the summer of 1942 (discussed later), their dissolution

⁴³² Alpert, *A Spark of Life*, 32.

⁴³³ Levin, *Walls Around*, 98.

⁴³⁴ Tuvia Borzykowski, *Between Tumbling Walls* (Tel Aviv: Beit Lohamei Hagettaot/Ghetto Fighters’ House and Hakibbutz Hameuchad Publishing House, 1972), 79.

reached a new low: “The Jewish policemen participated in this travesty. They broke into apartments, emptied closets, shattered dishes and destroyed property just for fun.”⁴³⁵

Abductions for forced labour provided Jewish policemen with another opportunity for extortion. Ringelblum spoke at uncharacteristically great length about a wave of kidnappings that took place in April 1941, which began after fifty Jews showed up for transport to forced labour camps, instead of the 1,500 that were promised. House searches turned up only 130 more persons; it was clear that the remaining inductees were in hiding. Ringelblum stressed that Jews were trying to avoid the labor camps after having seen their compatriots come back broken in body and spirit, while the community did nothing to assist their families. Another reason was that the rich managed to save themselves by buying fake sick leave documents, meaning only the poor went to the camps. The nights of April 19 and 20, Ringelblum continued, were waking nightmares

where the Jewish police earned the title ‘gangsters.’ ... The *Ordnungsdienst*, together with [some] Polish police, took over entire buildings and demanded ransom money in lieu of searching for the people who were in hiding that night. They say one [apparently Jewish] policeman made 4,000 zloty that same night. They went up to people aged 40 and over, and demanded a pay-off. Clearly, the people who went with them were those unable to ransom themselves, people who had originally been released because they were sick or because they were sole wage-earners. Among those abducted was a father of seven children, the youngest of which was two weeks old. In particular, they searched through refugee shelters and took starving, suffering men.

These scenes repeated themselves over the next two days. Ringelblum summed up: “Those hateful days branded a mark of shame on the community.”⁴³⁶

Adolf (Abraham) Berman confirmed the accuracy of these descriptions in his memoirs. Kidnapping for forced labour, he said, cruelly revealed the difference between classes among Jews: the rich were able to pay off and redeem themselves, while the poor bore the brunt of suffering. This was “a source of corruption and moral degeneration among *Judenrat* clerks, the Jewish police in charge of work gangs and, in time, and to a greater extent, the *Ordnungsdienst*.”⁴³⁷ There were also minor cases of extortion. Ringelblum told of

⁴³⁵ Ibid., 93.

⁴³⁶ Ibid., 93–94.

⁴³⁷ Ibid., 94. A careful reading of Holocaust literature reveals a disturbing lack of solidarity and compassion among the Jews themselves. Many Jewish sources, as well as non-Jewish witnesses, comment extensively on the great chasm that separated the wealthy and poor inhabitants of the Warsaw ghetto, and eventually all of its residents. Władysław Szpilman described the stark contrast between the existence of the well-to-do and the poor in the ghetto. Large crowds of beggars would converge on restaurants and cafés begging for food only to find themselves chased away by porters with sticks, as at the *Nowoczesna*. Wealthy passengers riding in rickshaws would also chase beggars away with canes. See Władysław Szpilman, *Śmierć miasta* (Warszawa: Spółdzielnia Wydawnicza Wiedza, 1946), 71–72, as cited in Engelking and Leociak, *Getto warszawskie*, First edition, 564. The memoirs of Władysław Szpilman were translated into English as *The Pianist: The Extraordinary Story of One Man’s Survival in Warsaw, 1939–45* (London: Victor Gollancz, 1999); large portions of the 1946 Polish edition, which is significantly different, is cited in Iranek-Osmecki, *He Who Saves One Life*, 41–42. See also: Makower, *Pamiętnik z getta warszawskiego*, 207, where the author speaks of the “complete breakdown of Jewish society”; Lewin, *A Cup of Tears*, 127, which describes the enormous disparities in the main midday meal; Acher, *Niewłaściwa twarz*, 48, which describes daily street robberies and the lack of sharing with the more misfortunate. In his diary, Chaim Kaplan notes that widespread tax evasion by the well-off residents of

the ghetto seriously exacerbated starvation among the ghetto poor. See Katsh, *Scroll of Agony*, 262. One of the most poignant contrasts in the Warsaw ghetto was penned by Shimon Huberband (cited in Levin, *Walls Around*, 127–28):

During the harsh, frozen winter of 1941–1942, with every step one saw half-naked children on the streets of the Jewish quarter. Thousands of Jewish women, finely dressed, made-up and perfumed, would walk by them with equanimity, and only occasionally did one stop for a moment to throw a poor child a penny, and generally this was a mature woman, from the older generation. ... seldom do Jews open their wallets to another Jew who is starving to death.

Moreover, I've personally witnessed—and this isn't a made-up horror story—the body of a 30-year-old Jewish man who starved to death against a large shop window filled with baked goods, wines, grapes and other delicacies. The corpse was completely nude, and it was, and at the same time, wasn't ironic that elegant women had to step over it to enter the shop, then exit holding bags filled with good things; if only a portion had been given to the hungry, that Jew wouldn't have died on the doorstep.

Also, as I walked down the street one freezing day in December 1941, I personally witnessed a 16-year-old lad lying on the sidewalk at the corner of Karmelicka and Nowolipki. Next to him lay three little children, each one smaller than the next. The three were almost completely naked. Dozens of people passed by, but only occasionally did someone hand them a donation. My attention was captured by a young student walking in arm with two girls. ... The young people stopped alongside the miserable children. I was convinced that they would pull out their wallets, along with the bundles of goodies they held in their hands, and give something to the children. But these young people dallied for a bit, while one of the girls gave the boy an occasional shake; they then burst out in laughter and continued on their way.

... in times like these, when Jewish women waste hundreds and thousands of zloty in nightclubs, never giving a penny to charity, [it indicates] an endless decline in morals.

Moreover, these nightclubs even host dance contests, like the good old days, where Jewish women and girls, Jewish men, dance in these competitions and even win prizes ... And so, the myth of the “united, merciful Jewry” had been destroyed. There is no more to say.

Alceo Valcini, wartime Warsaw correspondent of the Milan *Corriere della Sera*, specifically comments on the lack of a sense of solidarity among the ghetto dwellers in their common misfortune. See Valcini, *Golgota Warszawy*, 233–34. A similar state of affairs prevailed in other ghettos which were plagued by corruption, thievery (especially of food supplies), and black-marketeering (stolen goods were sold at exorbitant prices). Ties with the Gestapo greatly facilitated the success of these ventures. This assumed massive proportions in Łódź, the second largest ghetto in German-occupied Poland, and impacted adversely on the survival of lowly Jews with no connections. The wealthy hid away their belongings; milk destined for children was watered down; the sick were deprived of their food ration cards; people were known to kill off family members to get their ration cards. See Icchak (Henryk) Rubin, *Żydzi w Łodzi pod niemiecką okupacją 1939–1945* (London: Kontra, 1988), 236, 243–47, 318, 319–23. Leon Kahn, whose family took refuge in the well-fed ghetto of Grodno in October 1942 after the annihilation of his shtetl, recalled that the Grodno Jews “were cold and inhospitable, and never even offered us a place to sleep, though many had extra room.” After the synagogue service one Friday evening, the shames announced that “there were strangers in the midst of the congregation who were homeless and had lost all their possessions. Would someone take these unfortunates home to share the Sabbath meal with them?” Kahn recalled their reaction: “We went to stand by the door so the congregation could see us easily as they filed out. Family by family left, carefully avoiding our eyes until at last our little group stood there alone.” See Kahn, *No Time To Mourn*, 94–96. In Goniądz, “The Jewish population ... consisted of three classes. The first were the rich who were merchants before the War and also of manufacturers of such items as goods and shoes. They didn't have to work for a living. Most of them had hidden their goods in bunkers or among peasants they knew in the villages. From time-to-time, they would sell off a bit of goods, which were high-priced then, and buy food and other necessities. They could have existed like this for years.” See Tuvia Ivri (Yevraiski), “The Destruction of Goniądz,” Part 14, in J. Ben-Meir (Treshansky) and A.L. Fayans, eds., *Our Hometown Goniądz* (Tel Aviv: The Committee of Goniądz Association in U.S.A. and in Israel, 1960), Internet: <www.jewish.gen.org/yizkor/goniazdz/>. Just as some Poles did, Jews who procured or manufactured forged documents generally did so for a handsome, sometimes enormous, profit. See, for example, Edward Stankiewicz, *My War: Memoir of a Young Jewish Poet* (Syracuse, New York: Syracuse University Press, 2002), 59; Testimony of Stefan Ehrlich in Jan Czekajewski, *Musings of a Rebellious Emigrant* (Columbus, Ohio: MJW Graphics, 2012), 303; Grabowski, “*Ja tego Żyda znam!*”, 101, 102. One resident of the Warsaw ghetto writes: “Prices of those very documents were considerably higher in the ghetto because of the large number of Jewish go-betweens who profited on this business. See Cyprys, *A Jump For Life*, 114. People who provided valuable services in the ghetto also often gouged their clients. Dr. Edward Reicher recalled that he had to pay dearly to have his wife's hair dyed blond in anticipation of their escape from the Warsaw ghetto. Even though the job was mediocre, the coiffeur's “price made my head spin: twenty times what a doctor would charge for a visit in the ghetto.” See Reicher, *Country of Ash*, 96. Jews sold their belongings to Jewish middlemen in the ghetto who re-sold them outside the ghetto for a profit. See, for example, the testimony of Stefan Ehrlich in Czekajewski, *Musings of a Rebellious Emigrant*, 301. Jewish policemen in Lwów demanded exorbitant sums of money for shelters during the

some policemen who stationed themselves at Sienna and Śliska Streets and “made money from adjusting the clock. At 15 or 20 minutes to 9:00 p.m. [when curfew began], they would stop passers-by, claiming that it was already past none o’clock. In return for 10 or 20 złoty, a ring or something else, [the victim] was set free.”⁴³⁸ According to another diary from Warsaw, in July 1942:

Up to now they left Jewish women alone. ... It is said that the labor office wants to have 20,000 Jewish women for work in the fields. Kidnapping on the street, with the help of the Jewish police, is systematically taking place. Last night they seized [people] from their beds, and this morning they grabbed [Jews] in the streets. Always new victims for the German Moloch, and new opportunities for extortion for the Jewish police.⁴³⁹

David Landau describes another phenomenon in the Warsaw ghetto that led to abuse and the pilfering of Jewish property.

Another request, for soap, had unfortunate consequences. The Warsaw Health Department, Jewish Section, came back with a strict order from the German command to establish ‘hygiene units’ to delouse ‘the dirty Jewish population’ ... The Jews were to be deloused in communal disinfecting baths. ...

During the spring and summer of 1941, these units became the new scourge of the ghetto. The ‘disinfectors’ would appear at a given street, seal off a building with police help, then go from apartment to apartment, forcing the people out and marching them under guard to the disinfecting bath. While the inhabitants were away, the disinfectors or the police, or both, would rob the dwellings while disinfecting them. The deloused inhabitants would come back from the ‘bath’ stinking of one kind of disinfectant, to apartments stinking of another and robbed of most of their belongings. The people feared the police and the disinfectors more than the plagues of typhus or typhoid themselves. And there was no authority to which they could turn. The targets of the disinfectors were mostly larger buildings, where there were many tenants and more to steal.⁴⁴⁰

Chaim Kaplan confirms the rampant corruption in the health department, among other officials, and in various occupations.

The entire ghetto is a huge dunghill. The Jewish janitors do as they please, and there is no one to reprimand them. There is no limit to their impudence. ...

However, if anyone thinks that only the janitors are corrupt, he is greatly mistaken. ... Everyone who holds a responsible position in the *Judenrat* is openly or secretly prepared to do your bidding—for a price. A perfect example of this is the health department established under the

liquidation of the ghetto, and those who hid there were did not welcome Jews who could not afford to pay. See Czekajewski, *Musings of a Rebellious Emigrant*, 301

⁴³⁸ Cited in Levin, *Walls Around*, 94.

⁴³⁹ Havi Ben-Sasson and Lea Preiss, “Twilight Days: Missing Pages from Avraham Lewin’s Warsaw Ghetto Diary, May–July 1942,” *Yad Vashem Studies*, vol. 33 (2005): 53.

auspices of the *Judenrat* to maintain standards of sanitation, cleanliness, and health. In this instance you are not dealing with vulgar, dull-witted janitors, but with apparently highly intelligent, cultured doctors. Yet even here money purifies all filth and covers all iniquities. ...

Outwardly no one is more zealous than the officials of the health department in enforcing sanitation. ... After a few days the courtyard committee receives notification from the health department that due to below-standard conditions of sanitation in the following apartments, disinfection is necessary. What does disinfection entail? ... It entails the complete ruin of all your possessions with the sharp disinfectant they use. ...

In my courtyard the following incident once took place: A disinfection was announced and the disinfectors came with their paraphernalia, not to disinfect but to haggle over the size of the bribe. For a full hour they stood on their price. During that time the bargaining would stop and start periodically, not secretly but publicly. In the presence of all the residents of the courtyard, the disinfectors negotiated their deal. Finally they agreed on 400 zloty [złoty]. Every apartment that was supposed to have been disinfected paid its share. Once the money was handed over the courtyard was out of danger, as far as sanitation was concerned, since the health department would receive a duly signed report that everything had been carried out according to plan.⁴⁴¹

The post office employs several people, and the Jewish building agents have returned to their jobs and scared all the tenants. The jokesters have made up a new prayer: "Let us fall into the hands of Gentile agents, only let us not fall into the hands of a Jewish agent!"⁴⁴²

As historian Gabriel Finder points out,

The prevailing opinion in the Warsaw ghetto of the *Judenrat* and its chairman, Czerniaków, was negative. The *Judenrat*'s onerous and unfair tax policy, of which the poor bore the brunt, its conscription of overwhelmingly poor residents into forced labor contingents, and its tolerance of corruption within the ranks of the Jewish Order Service (*Służba Porządkowa*), the Jewish police force in the ghetto, which operated under its auspices, all elicited antipathy in the ghetto.⁴⁴³

Conditions outside Warsaw were no better. Denunciations and counter-denunciations flowed freely and resulted in brutal retaliations by the Germans. Twenty-four Jews were hung in the central square of Mława, with many more being shipped to Auschwitz. The extent of retaliations against Poles who engaged in illegal trade with the Jews, and were also denounced, is not known.⁴⁴⁴

The bulk of operational information from inside the ghettos of the region seems to have been gathered from confidential reports delivered to the police or the Gestapo. ... frequent references [in

⁴⁴⁰ Landau, *Caged*, 78.

⁴⁴¹ Katsh, *Scroll of Agony*, 282–83.

⁴⁴² Katsh, *Scroll of Agony*, 231.

⁴⁴³ Gabriel N. Finder, "The Politics of Retribution in Postwar Warsaw: In the Honor Court of the Central Committee of Polish Jews," in Dynner and Guesnet, *Warsaw: The Jewish Metropolis*, 539–40.

⁴⁴⁴ Engelking and Grabowski, "Żydów łamiących prawo należy karać śmiercią!", 66–67.

the Gestapo files] stress the importance of “confidential” sources for the investigations. One of the few surviving reports illustrates the sequence of events leading to a brutal repression in Mława in early 1942. On November 20, 1941, Lejzor Perelmutter, miller, merchant, and finally chief of the Mława Jewish Council (*Judenrat*), sent a letter to the German mayor of the city complaining that some ghetto residents under the leadership of one Szulim Gutman had been subverting German orders, in part by trying to unseat Perelmutter from the *Judenrat*. Having listed the crimes of those opposing him, Perelmutter added that “if the Gestapo has received any accusations against me, they undoubtedly must have originated with the very same people, who are completely untrustworthy.” Perelmutter asked the mayor to convey his message to the Gestapo.

The Gestapo reacted swiftly. Several prominent Mława Jews were interrogated. Forty-year-old Menachem Davidson, chief of the “Jewish police,” had to answer for the “appalling lack of security in the ghetto.” But Perelmutter was himself arrested, and killed in prison sometime in January 1942. Worse, the Gestapo learned that the Jews were still able to communicate with the outside, in particular buying provisions. Dallüge, the Gestapo official responsible for the investigation, noted, “all these things demonstrate that, despite the [closing of the ghetto] the Jews continue to corrupt Germans through illegal exchange.” Dallüge requested permission to conduct a punitive action ... Needless to say, the Berlin head office readily authorized a *Sonderaktion* against the Mława Jews. In mid-January 1942 several dozen were arrested, to be killed in a subsequent mass execution.⁴⁴⁵

The Mława [Mława] ghetto was well organized. There was food and clothing. The “*Judenrat*” was the contact between the ghetto and the outside world and was also responsible for supplying the needs of the ghetto population. ...

The Germans could have starved the ghetto. They asked for volunteers to join the police force. People joined in the hope of saving themselves. There were some who thought it might be a good way to help all the others.

... The “*Judenrat*” received an order to deliver 100 people to the Germans. They chose 50 young people and 50 old ones. The old people dug the pit and the young ones were shot. I wanted to run away but it was impossible. Still I decided to try, as there was nothing to lose. The moment the German guard turned his back in the yard, I ran. There were bars on the windows and Jewish ghetto guards. ... A policeman named Purman who now lives in Israel was on guard. He was married to the daughter of my uncle’s brother. He saw me attempting to escape and looked the other way. Jewish policemen searched for me later, particularly Haskel Alter, who used to live in Israel. I hid until the end of the “action”. ...

There was a transport that they brought in from Ciechanow [Ciechanów]. ... From there they were sent to Treblinka. A total of five transports left the ghetto. Eliezer Perlmutter was the liaison between the Jews and the Germans. ...

Guttman cooperated with the Germans and gossip had it that he had abandoned his own wife. ... Guttman was unemployed most of the time, and his wife supported the family by making hats. He was a butcher by trade but did not own a butcher shop. In the ghetto they lived well. Guttman was

⁴⁴⁵ Jan Grabowski, “The Holocaust in Northern Mazovia (Poland) in the Light of the Archive of the Ciechanów Group,” *Holocaust and Genocide Studies*, vol. 18, no. 3 (Winter 2004): 460–76, at p. 463.

feared almost like the Gestapo. After his son was hanged, he became a monster, even delivering his wife into the hands of the Germans. He had another son and daughter who were later deported to extermination camps. His son ran the only cafeteria in the ghetto. Guttman knew he would not be able to save his son, and the moment he knew that his son's time was up he no longer cared for anything.⁴⁴⁶

At that time, the head of the Jewish police in the Mława [Mława] Ghetto was Shalom Gutman. He was known as "the informer", and his treachery was known to all. Anyone who was concerned about their life would flee when they saw this man of iniquity.

Shalom Gutman found out that my mother and sister had snuck into the ghetto, and he informed the German police about this. The police along with Shalom Gutman came to search for them in our house. When they found them, they brought them to the police yard, and all trace of them was lost. As far as I know, they were shot to death there.⁴⁴⁷

Sometimes the greedy Nazis conspire with some worthless Jew. They share one pocket; both lie in wait for the loot of innocents and for their blood; both fill their houses with the wealth they have stolen and robbed. But robbing doesn't last forever, and when the partnership breaks up it is not convenient for the thieving Nazi to have a Jew know his secrets. The remedy for this is to get rid of him. ...

Thus Perlmutter, the president of the *Judenrat* of Mława [Mława], was killed by his German overseer, whose hand had never left his while both of them looted and robbed and grew rich.⁴⁴⁸

A Jewish eyewitness from Działoszyce, a small town northeast of Kraków, recalled that soon after the Germans arrived,

Some Jews, unfortunately, became collaborators with the Germans. They pointed out where Jews had hidden goods or farm animals, which remained the only source for feeding their families. Initially, these people were given coats the same color as German uniforms, but once all the secrets had been revealed, the coats were taken away and the traitors were shot.⁴⁴⁹

Another eyewitness from Działoszyce, whose family of shopkeepers carefully hid away goods with Jews in various places in town, recalled: "When informers told the Germans where our merchandise was hidden, it was carted away."⁴⁵⁰ With time conditions only got worse:

⁴⁴⁶ Moshe Peles (Poltusker), "Jews and 'Goyim' Together," in David Shtockfish, ed., *Jewish Mława: Its History, Development, Destruction* (Israel: Yots'e Mlavah be-Yisra'el uve-tefutsot, 1984), vol. 2, 578(9)–577(10).

⁴⁴⁷ Gedalyahu Frajdenberg, "Memories," Elimelech Shklar, ed., *Zuromin—Polin, sipurah shel kehila she-nichrata* (Teaneck, New Jersey: Puffin Foundation, 2002), 50; English translation: *Zuromin Memorial Book: The Holocaust Remembered*, Internet: <<http://www.jewishgen.org/yizkor/Zuromin/Zuromin.html>>.

⁴⁴⁸ Katsh, *Scroll of Agony*, 279.

⁴⁴⁹ Testimony of Selig Schwitzer in Jacob Biber, ed., *A Triumph of the Spirit: Ten Stories of Holocaust Survivors* (San Bernardino, California: The Borgo Press, 1994), 92.

⁴⁵⁰ Joseph E. Tenenbaum, *Legacy and Redemption: A Life Renewed* (Washington, D.C.: The United States Holocaust Memorial Museum and The Holocaust Survivors' Memoirs Project, 2005), 90.

As conditions worsened, people took bigger risks to survive, and ethical standards deteriorated. ...

There was Moshke with his jaundiced thoughts, one of three or four informers from our town who denounced people to the Nazis and who exposed anyone who did things forbidden by German decree. Moshke must have been paid or received some benefit for his treachery. Unfortunately, we were not careful enough to keep all our secrets because we could not imagine anything as disgraceful as Jewish collaborators.

Another bad person was Mottel Platkiewicz (not a close relative), who was having an affair with a non-Jewish prostitute. Together, they denounced Jews and Poles. The Germans ensured the anonymity of the informers—at least while they were still useful. Once their utility expired, the Germans shot them and dumped their bodies on the outskirts of town. Then rumors would circulate about who the informers were. ...

One small act of deceit I witnessed haunts me to this day. We had hidden a few rolls of bulky material behind a closet at Reb Moshe Chiel's house. When we needed to sell the fabric, I went to collect it, but the rabbi, who had been held in high regard, said he did not remember whether we had put goods there. After his first lie, he tried to convince me that I had already taken the merchandise and forgotten that I did. I knew for sure that neither I nor anyone else from my family had retrieved it. Reb Moshe Chiel never returned the fabric.

How could a trustworthy, virtuous person with a reputation for being a pious Jew act in such a way? The rabbi lied, committed theft, and cast aspersions on my family and me. ...

One day during the war, my father noticed two peddlers selling suits, shawls, and kerchiefs in the marketplace that looked just like the merchandise we had hidden in Black Laya's attic. Slowly, quietly, we investigated the matter without making any accusations. The two men selling the merchandise were Hartzke and Herskowitz (who used to be called "Einlatch"). They were selling our stock gradually, two suits one day, another suit the next. We checked with the customers and established that their merchandise was definitely ours. Somehow, it had been stolen and was now being sold. We suspected that Black Laya's son was helping himself to our suits and that these two were his fences.

My parents decided to open the secret attic to check whether any of their merchandise was missing. When they tried to arrange an inspection, they were told that Black Laya's son was sick. The family had all kinds of excuses to prevent a visit: it is dangerous; the doctor forbids it; we would now need permission from the man next door, who owned the second floor leading to the attic; and so on. Lie followed lie. One *moytzei Shabes* a short time later, we learned that the Germans came to Black Laya's house with a truck, broke into the hiding place, and with the forced help of some Jews, took whatever was left of our merchandise and carted it away. By delaying our visit, Black Laya's son got word to informers, who were rewarded for the information. He had engineered a tidy little operation to get himself out of his tight spot at our expense.

Hershel Ries, an awkward, cynical loner, who was an underworld figure of sorts in our town, publicly announced that if he "had known that Zisme Tenenbaum had hidden merchandise, [he] would have gone through the roof and taken some of it [himself]." Ries was a well-known thief and used to brag about crimes he could have committed to make himself rich. "Why did they have to

tell the Germans, so that the Germans would end up with the goods? Why wasn't I informed instead?" asked Ries. ...

Informers also guided Nazis to our house to search for hidden valuables. I was at home, sick, when Nazis led by the *Stadtkommandant* (city commander) barged in and violently opened the book closets and searched between the pages of our holy books for paper currency. These antisemites hated Jewish books in the process threw the books to the floor. ... Our house was searched from the attic to the basement, but the Nazis found nothing.⁴⁵¹

When some Jews from Pińczów arrived in Działoszyce to avoid deportation to Treblinka,

the family hid in a crawlspace at the house of a cousin who himself had lost his wife and children at camp Plasow [Płaszów]. It was not long until someone informed on them. The Jewish police forced David's family out of their hiding place and beat them. David recalls that the Jewish police "were ugly, as ugly as anyone else." ... David particularly remembers one Jewish policeman named Bialobroda, who wore black boots and often walked through the town with an SS officer and his German shepherd.⁴⁵²

... the Germans had surrounded Działoszyce [Działoszyce] to deport all of the Jews. While David and his family hid in their apartment, a Jewish woman came and asked them, "You have money, don't you?" After agreeing on a price, the woman led them through the sewage system to the outskirts of the town where her husband stood waiting for them with a horse and wagon.

... the Jewish woman and her husband, a cattle dealer, had conspired with some farmers to kill rich Jews and take their money. ... David's family made a deal to pay the couple in return for sparing their lives, even as they realized that the couple would now start looking for another Jewish family to kill.⁴⁵³

The above events, or the role of the Jewish police in the liquidation of the ghetto, are not mentioned in the Działoszyce Memorial Book, with the exception of one testimony:

In 1940 ... The Germans conducted searches in merchants' shops and took away wagons full of goods. ... There were also many Jews who bought the goods that had been taken from the merchants. Everyone's life was in danger, but they did not realize it.

In 1941, the situation became much worse. Every morning, upon arising, we heard bad news. On a certain day, the Germans killed four butchers. They caught them slaughtering a calf. On the following day, they shot two Jews—Hilel Skopicki, z"l, and Szulim Aszer Zelikowicz, z"l, who had had business dealings with the commissar in charge of Jewish property.

It also happened that some Jews were afraid to keep their goods in their own possession and thus passed them over to others. The informers had their work cut out for them, and the Germans

⁴⁵¹ Tenenbaum, *Legacy and Redemption*, 93–96.

⁴⁵² Yehudi Lindeman, ed., *Shards of Memory: Narratives of Holocaust Survival* (Westport, Connecticut and London: Praeger, 2007), 133.

immediately performed searches. Afterward, a commando group from Kazimierz came and began to search private houses. One time they searched the house of our rabbi, Reb Eliezer Epszajn, *zts"l* [of blessed righteous memory], and found a bag of silver. They forced the rabbi to walk to the market square with the bag on his back and stand there all day, until the community was able to get him released from his punishment. Thus they humiliated everyone. Each day brought new problems.⁴⁵⁴

Characteristically, Moshe Bejski, who is consumed with railing against Poles, conceals the involvement of Jewish informants in German raids:

Every Monday and Thursday, thorough searches were conducted for merchandise that was restricted, and the fact was that the gendarmerie would sooner or later find each and every hiding place and take out everything if value and confiscate it. So they found many goods belonging to various merchants, among them Icek Majer Waga, Alter Spokojny, Dula, Gałazka, Szulimowicz, Platkiewicz, and others. Most of the time these discoveries were accompanied by jail time, fines, and, in some instances, even by a worse fate.⁴⁵⁵

The following testimony is from Kolbuszowa:

Enemies there were also within our own ranks—not many, mind you, but ... betrayal by fellow Jews was all the more devastating. ... Two of them were not originally from Kolbuszowa, and the third, though a longtime resident, had always been a disreputable and marginal character. ...

Naturally the Germans were willing to listen to him, interested in whatever information he might have to pass on. And when we saw him speaking to German police and going in and out of military headquarters, we understood that he enjoyed a privileged position. Naturally he was not shy about playing it to his advantage. He would look the other way, he said, when Jews violated German instructions—for a price. When, for example, the ritual slaughterers in defiance of orders continued to provide kosher meat to Jews in town, they had first to satisfy this man's demands for fear he would report their activities to the authorities.

When bribes had to be given to German officials he served willingly as an intermediary, taking a portion of the money as his "share." He warned of upcoming raids on our houses and seizures of property and persons, but suggested how, for a sum of money, all might be averted. We paid him, suspecting that most of the time no such raids were planned, that such talk was merely a device to line his own pockets. ...

Regarding a second informer in town, Shmul Czolik, no one was likely to be surprised at his actions. Czolik was one of those itinerants who traveled from town to town begging. ... It so happened that he met and married a girl from Kolbuszowa. Yet he remained a professional beggar, now supporting himself and his wife with the money given him. But Czolik's fortunes improved

⁴⁵³ Lindeman, *Shards of Memory*, 134.

⁴⁵⁴ Fay and Julian Busgang, eds., *Działoszyce Memorial Book* (New York: JewishGen, 2012), 331.

⁴⁵⁵ Busgang, *Działoszyce Memorial Book*, 217.

noticeably when the Germans came to town; however it happened, we soon discovered that he enjoyed close contacts with them. He wore no Jewish armband, and we could see him entering and leaving police headquarters on a regular basis. What a change for Czolik now, from a person who was barely tolerated to one who was suddenly courted, treated with respect. ...

Czolik was a threat, and he knew it full well. With his access to the Germans, something practically no one else had, he enjoyed the upper hand. Often he arrived with confidential information, he said, about how the Germans were about to seize a certain person or confiscate a business. But he usually assured people that “something can be done.” No one misunderstood his meaning. Money put into Czolik’s hands usually meant an end to that “threat.” He would then return and assure the intended victims, “It’s settled.” I don’t know how many times he spoke of imminent “threats,” but few dared question his inside information. That he terrorized the town for a time is certainly no understatement.

Then there was Pearlman, a thoroughly contemptible creature who also joined the ranks of the informers in town. Like Czolik, Pearlman came from some other place, but unlike him he dressed most stylishly and spoke only German; though Jewish, he identified his fortunes with those of the Germans. Many a time the story of how Pearlman exulted in public when the Germans conquered France: “Good news! We took Paris without firing a shot!”

The success enjoyed by all three informers was fortunately cut short when they overstepped boundaries and their bribe-taking and bribe-giving was uncovered by the Gestapo. ... Each of the three was at some point caught in a compromising position. Their past services to the Germans counted for little, could not save them from being executed. Their deaths freed us from a form of terror we had come to despise; but with all the other horrors about, their elimination brought no dramatic change in our condition.⁴⁵⁶

In the town of Łask near Zduńska Wola, after hearing from some Jewish informers that Rabbi Eisenberg had hidden a horde of valuables, including silver artifacts from the synagogue, the Germans summoned him and demanded he reveal the hiding place, beating him cruelly.⁴⁵⁷ Another report states:

The Germans had ordered the Jews in Łask [Łask] to depart from their gold and money in “Valuta” [currency], their jewels and precious stones ... (The Christian population was not spared either from that decree.) ... There were in Łask, some “Jews” who helped the Germans to check the list [to ensure that] the ‘Robbery’ was done lawfully. Those informers knew how to point [to] many of the rich people in town who were missing from the list of the “Robbery”, or had not given enough from their fortune. The informers also pointed at Rabbi Leibel, saying that he had also hidden a part of his fortune and of the holy Kelims of the synagogue.⁴⁵⁸

⁴⁵⁶ Norman Salsitz, as told to Richard Skolnik, *A Jewish Boyhood in Poland: Remembering Kolbuszowa* (Syracuse, New York: Syracuse University Press, 1992), 261–64.

⁴⁵⁷ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 72. The entry for Łask also mentions the brutality of the Jewish police.

⁴⁵⁸ Z. Tzurnamal, ed., *Łask: sefer zikaron* (Tel Aviv: Association of Former Residents of Łask in Israel, 1968), 27.

In Szczepieszyn, “The Gestapo arrived from Zamość with its Jewish helpers who led them [the Gestapo] to the homes of rich Jews demanding money and that they turn over their gold.”⁴⁵⁹

In Chrzanów, Jews accompanied and assisted German soldiers in removing goods from the few Polish commercial establishments in that town in September 1939.⁴⁶⁰ A Jew in Rzeszów was easily duped into believing that the German invaders were potential benefactors. According to one Jew witness:

I recall to this day how one of our neighbors, Bielfeld, came to our home and told us with excitement how good the Germans are, in that they distribute sugar and other such products, which we had not been able to obtain for some time. He explained how they honored him with a meal fit for a king—in return for some small matter, such as the giving of information about the address of the Jewish communal organization and other such organizations.

The same Bielfeld appeared the next day embarrassed and crushed, with half of his beard and one of his payos shaved off.⁴⁶¹

A Jewish woman who tried to escape to the Soviet zone in December 1939 recalled:

Crossing from the German side [near Przemyśl] was nerve-racking because gimlet-eyed soldiers scrutinised every traveller, searching for Jews who might be travelling without armbands or carrying money or valuables. Any pretext was sufficient to beat, arrest or shoot. ... A small group of Jews just ahead of her were taking a long time to go through. The guards were examining documents and shaking their heads, finally they motioned for them to step aside. ... Just as my mother stepped resolutely towards the sentry, a voice shouted ‘*Jude! Jude!*’ It was the man who’d been stopped from crossing; he must have realised that she was Jewish and was trying to stop her out of spite.⁴⁶²

In many ghettos the Jewish police waged a lucrative war against individual smugglers before becoming tools for the liquidation of the ghettos themselves. In Otwock outside Warsaw, the Jewish police became the scourge of Jews who tried to eke out a living by engaging in trade with the local population. They also carried out with model efficiency and rigour all German orders to round up Jews for various tasks, including deportation to the death camps.

The members and staff of the Judenrat, too, were among the privileged; they were provided with higher bread rations and other necessities. And above all were the Jewish policemen, around a hundred young men, who became the real rulers in the ghetto. They robbed the single smugglers of

⁴⁵⁹ Account of Efraim Farber in Dov Shuval, ed., *Sefer zikaron le-kehilat Shebreshin* (Haifa: Association of Former Inhabitants of Shebreshin in Israel and the Diaspora, 1984), Polish translation posted online at: <<http://horajec.republika.pl/okup6.html>>.

⁴⁶⁰ Account of Roman Wawrzonek, dated February 2002 (submitted to Poland’s Institute of National Remembrance).

⁴⁶¹ Klara Ma’ayan Munzberg, “During the Nazi Occupation,” in *Rzeszow Community Memorial Book*, Internet: <<http://www.jewishgen.org/yizkor/rzeszow/rzeszow.html>>, translation of M. Yari-Wold, *Kehilat Raysha: Sefer zikaron* (Tel Aviv: Former Residents of Rzeszow in Israel and the USA, 1967), 322ff.

⁴⁶² Armstrong, *Mosaic*, 216.

their products, took bribes from the organized smuggling gangs, and allowed the rich to buy themselves out from being sent away to work camps. Instead, they dragged the young men from the poor homes and families, often beating them mercilessly with the rubber batons they wielded. ...

After Passover I continued to venture outside the ghetto, to the same and other villages, and thus I earned my livelihood and even helped feed my sister's family. ...

Worse than these were the Jewish ghetto policemen who sniffed out and chased after the smugglers to rob them of their hard-won products or demand from them a hefty share. Several times I had to pay them off, and once I was brought to the police station where I was beaten and threatened to be sent to a labour camp. ...

In mid-January [1942], the Germans demanded two hundred young men for construction work at an unspecified site. ... Soon the Otwock ghetto police went into action and dragged the men from homes, cellars and attics. They were all transported by trucks to a place named Treblinka ... For a time, nothing was heard from any of them. Suddenly one from the group returned with the dreadful news that nearly all of the Otwock detainees were beaten to death by the Ukrainian guards soon after their arrival. Only about twelve or fifteen people, mostly good carpenters, plumbers and iron workers, were spared. They all worked together with other prisoners on the construction of a large death camp to which Jews from all over would be brought to their doom. Large pits, he told, were being dug at the edge of the camp for the burning and burial of the bodies gassed in special gas chambers. ...

Here [in the ghetto], too, he remained in hiding, afraid he would be snatched by the police and sent back from where he came. However, his story circulated from mouth to mouth, and sowed dread in the hearts of the ghetto inhabitants. Still, there were those who disregarded his report as a tale of a braggart. But more evidence of the truth soon became available. ...

Now that the Germans demanded another four hundred men to be sent away, nobody was willing to go. The streets of the main ghetto became empty; young and middle-aged men hid wherever they could. Soon [Bernard] Kronenberg, [the head of the ghetto police], with his ghetto policemen, went into action. They broke into houses by day and night, dragging and beating the men and leading them to a wired enclosure beside the ghetto police station. Outside the station, mothers, wives and children gathered, refusing to leave their dear ones. Their cries and pleadings did not move the policemen, most of them relatives and former friends of the interned. The policemen moved briskly, clicking with their leather boots, giving out orders and cracking jokes.

The quota was filled and the next day several Germans arrived and ordered the assembled to form into columns, four abreast. Surrounded by the ghetto policemen and armed [German] gendarmes, the captives were led outside.

Suddenly several trucks with Ukrainian militia-men entered the ghetto ... As they moved, roaring and shouting, rifle shots were heard and cries of the dying and wounded pierced the air. People panicked and ran for shelter into the houses, stores and courtyards. The Ukrainian detachments reached the Judenrat and the ghetto police station. Right away they cordoned off the assembled

Jews and led them to the square behind the railway ramp, which had been fenced in with barbed wire some time ago. Groups of Ukrainian soldiers, accompanied by Jewish policemen, began to move into the ghetto streets and lanes, driving out the people from their homes and hiding places. Many of the people came out by themselves, scared and dumbfounded by the shrieking Ukrainians and the whistling ghetto policemen. Although obeyed the orders and marched silently to the gathering place, the soldiers continued to beat mercilessly whomever they could reach with their rifle butts. From time to time they began shooting straight into the crowd.⁴⁶³

When Jankiel Cieszyński briefly returned to the ghetto in Otwock during its liquidation that began on August 19–20, 1942, to search for his mother, he encountered two Jewish policemen who caught him and wanted to take him to the German gendarme. The boy insisted that he was not Jewish and managed to free himself and run away to the Aryan side.⁴⁶⁴

When the Germans invaded Eastern Poland in the summer of 1941, similar events occurred there. In Bielsk Podlaski,

Because the Jews had transferred to the ghetto a store of supplies looted from Soviet warehouses, most avoided starvation. However, after the Jewish Police reported the whereabouts of these supplies to German authorities, conscripted laborers working outside the ghetto were forced to forage for plants and to barter material possessions for food with the local population. Ghetto informers eroded community solidarity. The Jewish Police operated independently, blackmailing and robbing fellow inmates, in spite of the Jewish Council's efforts to restrain them.

Some 24 Jews were executed for attempting to escape from the ghetto or for being found illicitly outside its gates. At least 6 others, including 2 Jewish policemen, were executed, based on a denunciation from inside the ghetto.⁴⁶⁵

Jewish policemen, however, all non-locals, reported on and turned in Jews ... Jewish policemen took the Nazis to the hiding places of foodgoods, which had been taken from the abandoned Soviet storehouses and hidden in the ghetto. The goods were confiscated, and the Jews in whose houses they were found, were beaten.⁴⁶⁶

⁴⁶³ Hopfeld, *At the Mercy of Strangers*, 27, 35–36, 38–39, 40, 50–51. For a memoir of a Jewish policeman from Otwock who dispatched his own wife and daughter to Treblinka, see Calel Perechodnik, *Am I a Murderer?: Testament of a Jewish Ghetto Policeman* (Boulder, Colorado: Westview Press/HarperCollins, 1996).

⁴⁶⁴ Joanna Beata Michlic, "The Aftermath and After: Memories of Child Survivors of the Holocaust," in Sara R. Horowitz, ed. *Lessons and Legacies X: Back to the Sources: Reexamining Perpetrators, Victims, and Bystanders* (Evanston, Illinois: Northwestern University Press, 2012), 162, 164. While in the Jewish children's home in Otwock after the war, Cieszyński recognized one of the former Jewish policemen dressed in the uniform of a Polish soldier. Cieszyński denounced him to the authorities, but there is no information as to what, if any, action was taken against him.

⁴⁶⁵ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 872.

⁴⁶⁶ "Bielsk," *Encyclopedia of Jewish Communities in Poland*, vol. 8, Internet: <http://www.jewishgen.org/yizkor/pinkas_poland/pol8_11170.html>, a translation of Shmuel Spector and Bracha Freundlich, eds., *Pinkas Hakehillot: Polin*, vol. 8 (Jerusalem: Yad Vashem, 2005) 170–75.

Jews who tried to survive by trading with Poles outside the ghetto were denounced or thwarted by fellow Jews who were envious of their exploits. Irene Budkowski (then Elster) recalled her experiences in helping her father, who ran a butcher shop in Sokołów Podlaski, by delivering meat to customers outside the ghetto.

“My parents used to send me out and take orders [for meat] from the Polish people,” Irene told us. Then my father would make up the orders. And early in the morning, someone would pull out one board from the [ghetto] gate and push me through [to make deliveries]. The policeman was paid off. But some of the Jewish people in the ghetto were wondering how we were making a living. So they watched and they caught me. They took away my money and started fighting with my Dad, who was such a nice, quiet man. And then I couldn’t go any more to do business. So it got very bad in the ghetto.”⁴⁶⁷

In a number of localities in Eastern Poland that were previously under Soviet occupation, Jews were denounced as Communists by fellow Jews and were executed by the Germans. A journalist from Kaunas by the name of Caspi-Srebrovitch, a member of the Revisionist Party, was given permission by the Germans to live outside the ghetto and is believed to have identified more than 300 young Communists in Kaunas and Wilno.⁴⁶⁸ A young Jewish woman, a former komsomol member who returned to the Wilno ghetto in early 1942, was cautioned by her father: “A lot of people think you are in Russia. ... Let’s hope that no one informs on you. So many people have already been lost.”⁴⁶⁹ Jews who ventured outside the ghetto could also find themselves betrayed:

Many Jews, at the risk of their lives, tried to recover the things they had left with the Aryans. ... Jews on occasion did help the Germans catch those among us who had illegally left the ghetto to recover their belongings. (I later found out, for example, that Sara Zawadzka one of my fellow students at school, was involved in this.)⁴⁷⁰

“Irka and her family were killed. They escaped from the peat works to Lida. They got fake documents saying they were ‘Volksdeutsche.’ Their last name ‘Folkman’ fitted in with that, and so did their first names. They worked there, made a good living, and were open about it. Other Jews informed on them—out of envy. ... When they came to get them, Arturek, Irka’s little brother, wasn’t home. When he found out that they had carted off his family members, Irka, and her boyfriend Julek, he went to the Gestapo himself. They shot them all.”⁴⁷¹

⁴⁶⁷ Tammeus and Cukierkorn, *They Were Just People*, 55.

⁴⁶⁸ Zelig Kalmanovitch, “A Diary of the Nazi Ghetto in Vilna,” *YIVO Annual of Jewish Social Science*, vol. 8 (New York: Yiddish Scientific Institute—YIVO, 1953): 21. See also Biographies: Fania Brantsovskaya, Internet: <<http://www.centropa.org>>.

⁴⁶⁹ Margolis, *A Partisan from Vilna*, 285.

⁴⁷⁰ Margolis, *A Partisan from Vilna*, 288.

⁴⁷¹ Margolis, *A Partisan from Vilna*, 286.

Throughout occupied Poland, the Germans secured the assistance the Jewish councils to provide the names of Jews suspected of being Communists or who were politically active. Hundreds, if not thousands, of Jews so identified were then executed in the *Kommunistenaktion* in early 1942.

... in the first half of 1942, the terror of the Gestapo also intensified. In February 1942, the Security Police shot about 50 Jews in Jasło who had been allowed to return from Eastern Galicia in the fall of 1941. A similar Aktion was conducted in Tarnów a few weeks later. These people were deemed suspect as they had lived under Soviet rule. In the spring of 1942, the Security Police also seized and killed prominent Jewish social and political activists in a number of ghettos in Distrikt Krakau [Kraków], especially any Jews known to be Communists, Socialists, or Zionists. For example, the head of the Gestapo in Nowy Sącz, SS-Obersturmführer Heinrich Hamann, received orders from the Commanding Officer of the Security Police and the SD (KdS) in Kraków to arrest and shoot all Jews in the Kreis known to be Communists or to sympathize with them. In response, Hamann obtained an old membership list for the Poalei Zion (left-wing Zionist) movement and ordered that all those on the list be arrested with the assistance of the Jewish Councils and the Jewish Police. ... Similar “anti-Communist” Aktions took place, for example, in Rzeszów and Dąbrowa Tarnowska. The goal was to terrorize Jews and forestall efforts at resistance just prior to the deportations.⁴⁷²

The largest such Aktion [in Radom] took place on April 27–28, 1942, under the direction of SS-Hauptsturmführer Paul Fuchs of the Radom Gestapo. This was part of a centrally coordinated wave of arrests against alleged Jewish Communists and members of the intelligentsia throughout Distrikt Radom. In the city, 70 Jews were arrested, and another 100 were deported to the Auschwitz concentration camp ...⁴⁷³

On the night of April 27–28, 1942, members of the Gestapo and the Schupo ... entered the Jewish quarter [in Ostrowiec Świętokrzyski] and arrested 68 people according to a list provided by the Judenrat, which was supposed to represent the members of the local leftist parties. Although the Aktion was dubbed a “Kommunistensktion,” among those arrested were also members of the town’s intelligentsia, who had not been targeted at the start of the occupation. Some 36 of the arrested Jews were sent to Auschwitz concentration camp; and 32 were shot on the spot.⁴⁷⁴

Jewish informants could turn on both Jews and non-Jews. In Buczacz, a Czech Jew by the name of Dr. Bronfeld, who was appointed to head the Judenrat, is believed to have supplied the Germans with the list of intellectuals, among them Poles and Ukrainians, who were murdered in August 1941. During the liquidation of the ghetto, the Germans and Ukrainians, with the aid of the Jewish police, drove out, brutalized, and murdered the Jewish victims: “The Jewish scoundrels did not lag behind the murderers.

⁴⁷² Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 477. See also pp. 266 (Opoczno), 337 (Tomaszów Mazowiecki), 497 (Dąbrowa Tarnowska), 509 (Gorlice), 511 (Grybów), 514 (Jasło), 539 (Limanowa), 544–45 (Nowy Sącz), 568 (Rzeszów), 585 (Tarnów).

⁴⁷³ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 291.

⁴⁷⁴ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 270.

They pounced on the Jewish hiding places, on Jews hiding in the forests and stripped them naked.”⁴⁷⁵ Fearful of being executed by the Germans in a collective act of punishment, a young Jew in Jeziornica near Słonim falsely fingered an older Jew, thereby sparing his own life.⁴⁷⁶ A group of seven wounded Jews who escaped from an *Aktion* and took shelter in a Jewish hospital in Słonim were betrayed by a Jewish doctor, after the Germans threatened to burn down the hospital. The victims were driven to the Jewish cemetery and shot.⁴⁷⁷

In time, cooperation with the Germans became organized and entrenched through the creation of Jewish councils and the Jewish police forces which were established in every ghetto. The Jewish councils were called on, among other things, to compile detailed lists of the ghetto dwellers, which were then used by the German authorities to supply Jews for labour duties as well as for deportations. The Jewish police also ensured that Jews did not leave the ghetto and engage in smuggling, and were used to round up Jews for various tasks and, ultimately, for deportation to the death camps. German orders were, for the most part, dutifully complied with and greatly facilitated the destruction of the Jews.

In Biłgoraj, in early 1942, the German authorities instructed the Jewish council to prepare a list of 1,000 Jews, ostensibly for deportation to a labour camp in the Ukraine. The Jews were later assembled at the town square and taken to the train station in Zwierzyniec, where they were forced onto rail cars and sent to be gassed at the extermination facility in Bełżec.⁴⁷⁸ Similarly, in Szczepieszyn, in early August 1942, the Jewish council submitted a list of 2,000 people for deportation supposedly to the Ukraine. The Jewish police subsequently assisted German forces in arresting the Jews on the list and imprisoning them.⁴⁷⁹ When the German authorities ordered the recruitment of 50 Jews from Młynów, Volhynia, for construction work in Równe, Ukrainian and Jewish police went from house to house looking for men, using a list drawn up with the help of the Judenrat. In place of those who had fled, the police took whomever they could find. The Germans murdered all the men once they had finished their work.⁴⁸⁰ When Ghetto I was being liquidated in Grodno in November 1942, the Jewish council members drew up deportation lists and read out sentencing orders at the public executions. Fearing the personal repercussions of not fulfilling the deportation quota, the Jewish police extricated people from hiding and seized off the streets many of the “useful artisans” and their families, given dispensations from the deportation.⁴⁸¹

In Raków near Staszów,

In the summer of 1942, the Gendarmerie arrived suddenly in Raków to arrest young Jews for forced labor ... Raków’s youth immediately went into hiding to avoid deportation. Gendarmes, assisted by the Jewish Police under the command of Chairman Zielony, prodded with bayonets the

⁴⁷⁵ Yehuda Bauer, “Buczacz and Krzemieniec: The Story of Two Towns During the Holocaust,” in *Yad Vashem Studies*, vol. 33 (2005), 264 n.34, 270, 286–87.

⁴⁷⁶ Żbikowski, *Archiwum Ringelbluma*, 355.

⁴⁷⁷ Account of Mordechaj Jonisz, Jewish Historical Institute (Warsaw) archive, record group 301, number 141.

⁴⁷⁸ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 620.

⁴⁷⁹ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 714.

⁴⁸⁰ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part B, 1429.

⁴⁸¹ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 892.

walls and floors of Jewish houses, dragging out all who had hidden. They caught between 30 and 40 young Jews. They locked the up in the synagogue for the night, then loaded them on trucks that headed for Skarżysko the next morning.⁴⁸²

The liquidation of the ghetto in Pińczów was carried out on October 4, 1942, by the SS and German Gendarmes, assisted by the Jewish police. On the following two days, the Jewish police assisted the Germans in searching the empty houses in the ghetto for escapees and goods. Jews who were discovered were shot on the spot.⁴⁸³

Corruption also set in. The Jewish council extorted valuables from the Jews in Sochaczew, supposedly to bribe the German authorities, but much ended up in their own pockets.⁴⁸⁴ The Jewish police in Sokołów Podlaski established a jail, mainly to incarcerate those who did not pay dues demanded by the Jewish council.⁴⁸⁵ In Zawichost near Opatów, as in most ghettos, the better-off Jews could avoid labour service by paying money to the Judenrat. Refugees from other towns claimed that only a small fraction of the aid from the American Jewish Joint Distribution Committee in Kraków reached the intended recipients in Zawichost.⁴⁸⁶ Because local Jews were convinced only the employed would survive another deportation in Dęblin-Irena, they filled the best available jobs, leaving 200 deportees from Slovakia positions as unpaid municipal conscripts. A popular rebellion took place in the Radomsko ghetto because the Jewish council enlisted only the poor and refugees for the labour conscription.⁴⁸⁷ A crowd of Jewish labourers burst into the Judenrat's headquarters, demolishing the offices and driving out its members. The Judenrat called for the Gestapo's help, resulting in a three-day pogrom and looting of the ghetto.⁴⁸⁸ When thousands of Jewish refugees from Vienna began to arrive in Ostrowiec Świętokrzyski, the Judenrat confiscated their belongings and sent them to the nearby villages where they were taken in by Poles who provided them with accommodation and food.⁴⁸⁹ In the spring of 1942, the Jewish council in Sokołów Podlaski cut supplemental bread rations to 200 grams (7 ounces) and opened a special store only for the council employees. As a result, conscripts assigned to the Szczeglacin labour camp refused to assemble. The Jewish police went from house to house, beating those participating in the protests.⁴⁹⁰ A testimony from Głowno near Łowicz preserved in the Ringelblum Archive noted: "The Judenrat was hated by the Jewish population."⁴⁹¹ Reports from the ghetto in Urzędów near Kraśnik, where there were ten Jewish policemen, are equally damning.⁴⁹² A man called Haftke, who was in charge of the Jewish Labour Office in the ghetto

⁴⁸² Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 298.

⁴⁸³ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 277.

⁴⁸⁴ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 440.

⁴⁸⁵ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 442.

⁴⁸⁶ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 352.

⁴⁸⁷ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 638.

⁴⁸⁸ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 293.

⁴⁸⁹ Adam Rutkowski, "Martyrologia, walka i zagłada ludności żydowskiej w dystrykcie radomskim podczas okupacji hitlerowskiej," *Biuletyn Żydowskiego Instytutu Historycznego*, nos. 15–16 (July–December 1955): 93ff.

⁴⁹⁰ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 444.

⁴⁹¹ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 371.

⁴⁹² "Urzędów," Virtual Shtetl, Internet: <<http://www.sztetl.org.pl/en/article/urzedow/5,history/>>. The police force was

in Koźminek, was notorious for his cruelty to his fellow Jews and assisted the Germans to select those who would be sent away.⁴⁹³

The Jewish Council and Jewish police in Nowy Dwór Mazowiecki near Warsaw were typical of many:

Every day the Jewish police broke into Jewish homes, rushed in and forcefully grabbed people for work, because the *Judenrat* had to provide 350 workers daily. One spring day in the year 1942, when there were only 300 people provided, and they came late, two rows of soldiers lined up at the gate of the ghetto showered us with beatings and screamed: “We'll show you how to be late for work!” Blood ran that day, and the *Wehrmacht* ran to find another 50 workers. Soon I saw how these were brought out, beaten, looking non-human. They were chased across the barbed wire and the blood ran from their bare feet. Many fell faint, and then many of them were thrown into a cell. By noon it was already known that they would be executed. ...

One day, after we had gone to work, we did not receive our quarter of a bread ration. We were told that the *Judenrat* did not receive their rations of bread from the German government, but we all knew that was a lie. What happened was that the *Judenrat* staff was selling flour and was becoming rich from that. We went out to work in a mood of despair—even that quarter of a bread was taken away from us.

When we explained to our supervisor, a *Folksdeutch* [*Volksdeutsch*], why we were weaker than usual, that they didn't even give us that quarter of a bread that day, he went over to the mayor Wendt. We heard that after hearing this, Wendt immediately summoned the senior [ghetto foreman] Yisroel Tishler and the worker supplier Nakhman Rajkhan [Rajkhman] and he beat them mercilessly. They bribed him with a new suit, a pair of officer's boots, and a sealskin coat. All of this was related to us by the people in the ghetto who had come to us to find out what had happened with the bread and with the complaints to the supervisor.

We already understood that we wouldn't get away with this and that they would get back at us, and that's exactly how it was. At five in the evening, the time we usually returned to the ghetto, the chief of police, Yankel Baranek, was already waiting for us at the gate, and along with him was his devoted assistant Shloime Sosinski (Morde) and a whole band of policemen. They took us immediately to the *Judenrat* where each of us was interrogated individually, sentenced, and then we had to sign the papers. The entire process was in accordance with the rules of the Gestapo. The secretary Abramowicz wrote an official report.

I was the last one to be interrogated. They asked me who told the mayor about the bread, and I answered that I did not know. They began assaulting me with questions from all sides, but my answer remained the same: I did not know. Soon the real chief of police, Baranek, began attacking me. He led me into a separate “police room,” and began shouting at me hysterically: “What are you thinking, that you'll be able to conduct your Poalei Zionist tricks here like your brother Menashe?” (My deceased brother was once the head of the Poalei Zion in Nowy Dwor [Dwór].) All the

headed by a Jew from Kraśnik. His deputy, Manasi Szejnbrum, was absolutely merciless towards his compatriots.

⁴⁹³ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 67.

policemen began beating me until I collapsed in a faint. They revived me with buckets of water. I was completely beaten and bloody, and two policemen dragged me out of there because I couldn't walk on my own. They dragged me into the attic where the police arrest happened and then they threw me down like a sack of potatoes.

When I revived, I saw that I was not alone. A boy from Wysogrod [Wyszogród] also lay there, beaten up. They arrested him because he missed a day of work. The following day, they sent the Wysogrod boy to another labor camp near Mława [Mława]. This time, my fate was better, since my family pleaded on my behalf and I was able to remain in the ghetto.

After the event with the bread, the *Judenrat* warned the Jews in the ghetto that “those who will talk too much”—meaning those who will give details about the activities of the *Judenrat*—will get their due punishment. And the Jews were afraid.⁴⁹⁴

The following are descriptions from Opoczno:

Mordechai Rosenbaum, the [Jewish Council] chairman's deputy, became a Jewish informant ... He later interceded on behalf of arrested relatives but kept from himself a share of the bribes intended for the Germans.⁴⁹⁵

In the middle of April 1942, the Opoczno police chief demanded from the *Judenrat* a complete list of the Jewish population. It is conjectured that the provision of this list is connected to the upsurge of arrests that began in the Ghetto afterwards on April 27, 1942. Arrested were the Zionist activists, Tuvia Zveir, Abraham Goldberg, Yitzhak Belzhitzki, Mottel Mortkovitch, Moshe Vinogrodzki, Schwartzmann, the two Zuker brothers and Hayim Frosh [Frosz], a few communists and a number of people with no past political involvement – together, some 30 men. They were taken to the stream near the community's slaughterhouse and after three were separated, the rest were shot.

At the end of December 1942, German police came to the *Judenrat* and said that they wanted a list of all those Jews who had relatives in Eretz Yisrael. The Germans said that these Jews would be sent to a neutral country and would there be exchanged for German prisoners of war who were in Allied hands. The lists were prepared exactly: questionnaires, the checking of documents, etc. The Jews eagerly reported and those who did not have relatives in Eretz Yisrael forged official documents. Official announcements on this matter, posted on the walls of the city, convinced some of those Jews in hiding or those with Aryan documentation, to come and register. On January 3, 1943, (or perhaps it was January 5), all those who had happily registered, were loaded onto carts that brought them to Kilinski [Kiliński] Square, which was outside the Ghetto. Doubts entered the minds of the Jews when their coats and bundles were taken from them, but they still believed that they were on their way to a neutral country. Only a few guards kept an eye on the travelers, and

⁴⁹⁴ Leybel Kokhalski, “The Members of the Jewish Council (*Judenrat*) and the Jewish Police,” in Arie Shamri and Dov Berish First, eds., *Pinkas Nowy Dwor* (Tel Aviv: Former Residents of Nowy-Dwor in Israel, USA, Argentina, Uruguay, and France, 1965), 338–39, translated as Memorial Book of Nowy-Dwor, Internet: <http://www.jewishgen.org/yizkor/Nowy_dwor/Nowy_dwor.html>.

⁴⁹⁵ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 266.

anyone who wanted to could have escaped. All were taken to Ujazd where a Ghetto was re-established in November 1942, after the series of mass deportations. “Legal Jews” and those who were persuaded to come out from their hiding places were assembled there. The Jews of Opoczno were the last group brought to Ujazd. There they discovered masses of Jews deteriorating in the conditions that prevailed in a transition camp surrounded by barbed wire. Only now, did it become clear to some that the Eretz Yisrael registration was only a cunning plot. In order to make their last hours bearable, others still held the hope that they would indeed be heading for freedom. On January 6, 1943, all the Jews massed in Ujazd were brought to the train station and sent to the Treblinka Death Camp.⁴⁹⁶

In Szydłów,

In September 1941, deportees from Płock and Łódź complained to the JSS [Jewish Social Self-Help] headquarters in Kraków, accusing the president of the Society for the Protection of Health (TOZ), L. Korallnik (who also held the position of president of the Judenrat), of denying them social help to which they were entitled. ... According to the deportees, Korallnik was selling most of the food to other towns and pocketing the money, claiming to have saved it in case of illnesses.⁴⁹⁷

Similarly, in Suchedniów, the Judenrat withheld financial assistance sent by other welfare institutions specifically for the Płock deportees.⁴⁹⁸ In Rawa Mazowiecka,

Survivors maintained that the Judenrat behaved very badly towards their own [Jews] and even worse towards the refugees [from other towns]. One of its members, Abram Bekermos, was a Gestapo informant who denounced Jews who were trading illegally in foreign currency. ...

In the spring of 1940, the community was ordered to pay a contribution of 75,000 złoty; the Germans made the Judenrat responsible for the sum’s collection. When better-off Jews refused to pay, the Judenrat identified them to the Germans. Following a few arrests, wealthier Jews soon contributed their share. ...

Abram Zand testified that after he moved to Rawa Mazowiecka in November 1941—then already a ghetto—“the Judenrat was sending transports of paupers to Warsaw [the Warsaw ghetto].”⁴⁹⁹

The impoverished Jews from surrounding towns were the most likely to die of starvation in the overcrowded conditions that existed in the Warsaw ghetto. Of the approximately 60,000 Jews who died in the Warsaw ghetto in 1940 and 1941, the vast majority were not natives of Warsaw but had been resettled

⁴⁹⁶ “Opoczno,” *Encyclopedia of Jewish Communities in Poland*, vol. 1, Internet: <http://www.jewishgen.org/yizkor/pinkas_poland/pol1_00047.html>, a translation of Danuta Dabrowska and Abraham Wein, eds., *Pinkas ha-kehilot: Polin*, vol. I (Jerusalem: Yad Vashem, 1976), 47–52.

⁴⁹⁷ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 824.

⁴⁹⁸ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 829.

⁴⁹⁹ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 299.

there from other towns or had sought refuge in Warsaw.⁵⁰⁰ On arrival in the Warsaw ghetto, the Jews from the town of Jeziorna were quarantined at 109 Leszno Street, where they were held for dozens of hours under unpleasant conditions. In the quarantine centre bribery, corruption, and theft were rife. The deportees had to pay to collect the parcels they were entitled to and could only be released from the quarantine center early in exchange for a bribe. One account accuses the quarantine manager, Helber, of being a collaborator of the Gestapo.⁵⁰¹ Horrendous conditions of poverty and hunger faced the Jews of Kalwaria Góra in the Warsaw ghetto. Whatever they brought with them was stolen. Hundreds died in the first months and many more daily after that. Most of the remainder were deported to their deaths at the Treblinka extermination camp in the summer of 1942.⁵⁰² Most of the arrivals from Jeżów were put into impoverished hostels designated for refugees. They experienced difficulties with hygiene and medical care. A large number of the refugee from Jeżów died of starvation and contagious diseases in the Warsaw ghetto. Most of those who survived until the summer of 1942 were among those deported to Treblonka at that time.⁵⁰³

The Jewish police carried out an array of important tasks during the ghettoization of the Jews and in the liquidation of the ghettos. They dutifully carried out German orders to seize property. Manis Szajnbrun, the deputy police commander, used brutality to requisition gold, silver, bicycles, and other items demanded by the German authorities.⁵⁰⁴ A group of strong men (*shtarken*) in Zamość confiscated property that the Germans demanded, including by early 1940 some 235,000 zloty.⁵⁰⁵ The Jewish police often apprehended those who tried to avoid detection or escape from the ghettos. In February 1941, the Jewish police from Głowno searched nearby villages to find any Jews still outside the ghetto after the exit passes were withdrawn.⁵⁰⁶ Herman Herling's wife was one of many Jews caught by Jewish policemen in Warsaw as she climbed the wall of the ghetto attempting to leave.⁵⁰⁷ From 1940, the Judenrat in Żelów near Łódź was ordered to assist in the transport of hundreds of men to work in the Poznań area. Jews able to work were kidnapped on the streets and from their homes and sent away. The kidnapers were German policemen assisted by the Jewish police.⁵⁰⁸ Jewish policemen often extorted money. A testimony from Głowno near Łowicz preserved in the Ringelblum Archive noted: "Extortion was a common and established practice."⁵⁰⁹ The Jewish police in Węgrów arrested several families to extort money from them.⁵¹⁰ In Łowicz, Jewish policemen demanded payment of an entrance fee from refugees from other ghettos before being allowed through the ghetto gates.⁵¹¹ Sometimes this was done in order to allow Jews to escape punishment, as was

⁵⁰⁰ Andrzej Żbikowski, "Żydowskie przysiedleńcy z dystryktu warszawskiego w getcie warszawskim, 1939–1942," in Engelking, Leociak, and Libionka, eds., *Prowincja noc*, 224–28.

⁵⁰¹ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 381.

⁵⁰² Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 375.

⁵⁰³ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 382.

⁵⁰⁴ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 724.

⁵⁰⁵ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 736.

⁵⁰⁶ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 372.

⁵⁰⁷ Bartoszewski and Lewin, *Righteous Among Nations*, 424. Herman Herling and his daughter managed to escape.

⁵⁰⁸ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 125.

⁵⁰⁹ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 372.

⁵¹⁰ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 463.

⁵¹¹ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 403.

the case in Strzyżów near Rzeszów.⁵¹² When rounding up Jews for forced labour in Otwock, Jewish policemen employed force and even killed some who resisted.⁵¹³ The Jewish police in Tomaszów Mazowiecki earned a very bad reputation among most of the ghetto dwellers. During the deportations in that town, the Jewish police assisted the Germans in rounding up the Jews,⁵¹⁴ as they did in many towns like Wodzisław near Jędrzejów,⁵¹⁵ Hrubieszów,⁵¹⁶ Łęczna,⁵¹⁷ Łuck,⁵¹⁸ and Tarnogród.⁵¹⁹ The Jewish police in Nowy Sącz also earned a bad reputation for working closely with the German police. The Jewish police participated in many of the round-ups of Jews in the ghetto, including “black marketers” identified by the Jews themselves.⁵²⁰ In June 1942, the Jewish police rounded up Jews in Biała Podlaska and handed them over to the Sonderdienst, ethnic German police, at the railway station.⁵²¹ In May 1942, Ukrainian auxiliaries, assisted by the Jewish police, rounded up between 430 and 580 men in Bełżyce and marched them to the Majdanek concentration camp. During a subsequent *Aktion* in Bełżyce, the Jewish police identified several hundred young men and women who had been ordered to report to the town square for immediate deportation to Majdanek.⁵²² Similarly, in Bochnia, the Jewish police helped the Gestapo, SS and Ukrainian auxiliaries in rounding up Jews in the ghetto and conducting selections and searching for Jews in hiding, and even turned over their own family members for deportation.⁵²³ The Jewish police also lured Jews to come out of hiding by giving them false assurances of safety, as was the case in Drzewica near Tomaszów Mazowiecki.⁵²⁴ Jews who escaped from ghettos were usually apprehended by the Germans, since most of them were readily identifiable as fugitives by their physical features or dishevelled appearance.⁵²⁵ The Germans sometimes employed the Jewish police during their manhunts, known as *Judenjagd*, to capture Jewish fugitives hunting in the countryside. At the beginning of 1942, the German command ordered the complete “cleansing” of the county of Miechów. Assisted by the Jewish police, SS forces and the German gendarmerie, captured about 600 surviving Jews from throughout the county and murdered them in Chodówka forest.⁵²⁶ When the ghetto in Ołyka, Volhynia, was liquidated in July 1942, the Jews were executed in mass graves outside the town: “Ukrainian police drove the Jews in groups of 50

⁵¹² Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 581.

⁵¹³ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 416.

⁵¹⁴ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 543–44.

⁵¹⁵ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 345.

⁵¹⁶ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 635.

⁵¹⁷ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 668.

⁵¹⁸ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part B, 1413.

⁵¹⁹ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 716.

⁵²⁰ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 337.

⁵²¹ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 617.

⁵²² Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 613, 614.

⁵²³ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 489.

⁵²⁴ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 219.

⁵²⁵ Ida Rapaport-Glikstajn, “Getta w Lublinie i na Majdanie Tatarskim (martyrologia Żydów w Lublinie od wybuchu wojny do likwidacji getta),” in Adam Kopciowski, ed., *Księga pamięci żydowskiego Lublina* (Lublin: Wydawnictwo Uniwersytetu Marii Curie-Skłodowskiej, 2011), 325; translation of *Dos bukh fun Lublin* (Paris: Former Residents of Lublin in Paris, Paris, 1952). The author writes that Jews who escaped during the liquidation of the ghetto in Lublin were easily captured by the Germans and then sent to the Majdanek camp.

⁵²⁶ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 541.

to the ditch; the Jewish Police forced them to undress and to lie in the ditches facedown, after which drunken German and Ukrainian policemen shot them in the back of the head.”⁵²⁷ It is little wonder, then, that in the eyes of the Jewish public, the Jewish police “became the embodiment of evil and public corruption.”⁵²⁸

Jakob Friedmann, a native of Włodawa, recalls:

Once I was caught by a Jewish policeman whose name was Matthias. He was an exceptional brute. When there was an *Aktion* against the Jews sending them for extermination to Sobibor [Sobibór death camp], he went up to the house where his family lived and called to his parents: ‘Dad, mum, please come down, it’s time for you to go.’ He called to them, and they came down. He knew they were going to Sobibor to be cremated. That’s the kind of man he was.

One night he caught me as I was getting ready to cross the barbed-wire fence back into the work camp ... He bashed me nearly to death, saying: ‘Next time you will be dead.’⁵²⁹

The Jewish council and police in Włodawa were already involved in rounding up Jews at the behest of the Germans as early as July 1940, when the SS arrived from Lublin and ordered them to hand over 250 Jews to work on the construction of the Bełżec death camp. For the August 1942 deportation to the Sobibór death camp, the Jewish council in Włodawa drew up lists of the disabled, elderly and orphans, whom the Jewish police then proceeded to round up. During a subsequent deportation in October 1942, the Jewish police once again assisted the Germans, this time rounding up children. The Jewish police continued the dirty work the following April 1943, when they assisted the German SS, Ukrainian police and Latvian police in rounding up the remaining Jews.⁵³⁰ None of this is mentioned in the entry for Włodawa in *Encyclopedia of Camps and Ghettos, 1933–1945*.⁵³¹

Unusually, in Białystok, the Judenrat acting chairman Ephraim Barash took drastic steps to address the problem of police corruption:

Barash curbed the excesses of the Jewish Police. On June 16-17, 1942, the Judenrat ordered 20 corrupt policemen sent to labor camps. When a search, on June 21, of the apartment of policeman Grisha Zelikowicz, a notorious extortionist, revealed large sums of foreign currency, diamonds, furs, and other valuables, the Judenrat ordered him turned over to the Gestapo. Barash appointed the popular Moshe Berman, a pre-war deputy chief of [the Polish] police in Białystok, the fill the

⁵²⁷ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 541.

⁵²⁸ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part B, 1435.

⁵²⁹ Friedmann, *Reluctant Soldier*, 22. See also the damning testimony about the Jewish police in Włodawa of Matel Rabinowicz, Jewish Historical Institute (Warsaw) archive, record group 301, number 2202, Internet: <<http://www.sztetl.org.pl/pl/article/wlodawa/16,relacje-wspomnienia/32901,relacja-matela-rabinowicza/?action=viewtable>>. A Jew from Włodawa stated that the Jewish police behaved worse than the Germans. See the testimony of Nachum Knopfmacher, June 28, 1961, Yad Vashem Archives, 03/1787.

⁵³⁰ Testimony of Matel Rabinowicz, Jewish Historical Institute (Warsaw) archive, Record group 49E, no. 2202, Internet: <<http://www.sztetl.org.pl/pl/article/wlodawa/16,relacje-wspomnienia/32901,matel-rabinowicz-ur-1915-relacja-o-zagladzie-zydow-we-wlodawie/?action=viewtable>>.

⁵³¹ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 730–33. The entry notes the existence of the

position of police commander. Berman restored the force's public image, in part by recruiting policemen with a social conscience. The changes ultimately created a force that refused to help the Germans extricate Jews from hiding places during the expulsions. ... When the Jewish Police refused to cooperate, the Germans savagely beat them and turned to informers to find hidden Jews.⁵³²

The German authorities were also assisted by agents brought into or recruited inside the ghettos and freelance informers. Conditions in Chelm were typical of many towns:

A certain person unexpectedly appeared in Chelm [Chelm] passing as an administrator of Jewish possessions. At the beginning it was not known if he was a Jew. Later it was learned that the "administrator" was a Jew. He was called "the Jewish overseer"—Reb Pinkhasl. He had a dislikable appearance, was of short stature and with a shaved head—a true German. He always held a whip in his hand like ever Gestapo-man. To the Jews he said he was defending thie interests; he was their "overseer," but, in fact, he worked with the Gestapo.

Once, the "Jewish overseer" entered the ghetto and told those Jews there that he was authorized—by the German regime—to create a Jewish self defense group—Jewish police, so that the Jews could defend themselves. A Jewish police [force] of 150 people was created, over which there was a commandant. The jail was on Pocztow [Pocztowa] Street and there were arrests for every trifle. If a Jew escaped from the jail he was then shot by the Gestapo. The "Jewish Guardian," Pinkhasl, caused the Jews in the ghetto a great deal of trouble.

Erev Shavous [eve of the holiday commemorating the Jews receiving the Torah at Mt. Sinai], 1942, this Reb Pinkhasl came to the Chelemer *Judenrat* with a demand for the surrender of 3,000 Jews who were not capable of useful work. The representatives of the *Judenrat* were then, among others, Meir Frenkel (son-in-law of Dovid Liberman), and Anshel Biderman. They called an urgent meeting of all the members of the *Judenrat* and of the Chelmer businessmen. The meeting took place in the butchers' synagogue and lasted an entire night. It was a bitter and dark night. They did not know what to do. There was great despair. They wrangled for a long time, but in the end they decided to surrender the demanded Jews to the Gestapo.⁵³³

Leon Cymlel, who had escaped from a death march and returned to his native Chelm with the help of Poles, found himself pursued by Jewish policemen when he did not report for work. He was chased by one Bocheński in the streets of the city, but fortunately escaped.⁵³⁴ Kalmen Wewryk of Chelm recalled:

The Jewish police went to each house after the *Aktion* and made new lists of the remaining population—those who had survived. The Germans then ordered the survivors to live closer

Jewish police and limits their role to providing German officials with valuables.

⁵³² Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 867–88.

⁵³³ Yitzhak Groskop, "Chelm at the Time of the Hitler Occupation," in M. Bakalczuk, ed., *Commemoration Book Chelm*, Internet: <<http://www.jewishgen.org/yizkor/chelm/chelm.html>>, translation of *Yisker-bukh Chelm* (Johannesburg: Former Residents of Chelm, 1954), 541–42.

⁵³⁴ Bartoszewski and Lewinówna, *Ten jest z ojczyzny mojej*, 694.

together, in a more narrowly restricted area. Two families, with 4 children, were sent to live in my home. ... My new neighbors resented my presence—they would have preferred to have the house all to themselves.

... I was completely dejected, totally depressed. In my house there were strangers now who dressed in my wife's clothes; their children wore my little one's clothes. ... When I saw them in those clothes I just couldn't control my tears. They slept in my bed and I no longer had a bed to sleep in. I kept a bit of merchandise in a chest, so I slept on the lid of that chest. I had lost my bed because I was outnumbered by them; they simply took over the bed and that was that. ...

A big camp, using the military barracks of Chelm as a nucleus, was built. All the Jews from Chelm and the surrounding *shtetlach* were "invited" to report there. ... Then a new order was issued: all Jews *had* to report to the barracks. ...

I didn't report to that camp. Some of my neighbors in my flat also didn't report. Because of them I could no longer use my false-beam hiding place. Anyhow, they wanted to get rid of me. With me gone, there would be one less body in the crowded room. And they could 'help themselves' to my meager possessions. One woman in the flat lost her husband so she wanted all Jewish husbands everywhere to die. Another had lost 2 brothers who were my age, so she looked at me and her eyes seemed to say: "Why are you alive and they're not?" Somebody in my house squealed on me. One day the Gestapo burst into the flat, ran right over to me and told me to tell them where I had hidden my merchandise. ... I showed them where all the merchandise was. They brought a truck and I had to load all the merchandise on it. ... I had to go with the Gestapo men there and unload the merchandise. When I finished they beat me and drove me straight to the big new military barracks camp and shoved me in. I was no longer a free man.⁵³⁵

In Szydłowiec,

several weeks after the outbreak of the war, a young Jew suddenly appeared in Szydłowiec [Szydłowiec] driving a German army truck with military license plates. ... a few months later he was back, this time in the service of the Price Control Police. He rode around in a droshky [horse-drawn carriage], stopped at certain addresses, broke open a brick wall or a padlock and removed hidden stores of goods such as leather, textiles, etc. He would write down the name of the owner in a notebook, and several weeks later the Jews whose name he had written down would be arrested and no one would be able to learn what happened to them. The resultant panic among the Jews in Szydłowiec was completely understandable, because most of them now lived on what they had managed to hide before the Germans came in. ... the "raids" by this man became more and more frequent ...

... Meanwhile, the number of local Jewish informers who joined the driver increased. It was clear to us that without these local informers the driver, a stranger in town, would have been unable to find the hiding-places.

⁵³⁵ Kalmen Wewryk, *To Sobibor and Back: An Eyewitness Account* (Montreal: The Concordia University Chair in Canadian Jewish Studies and The Montreal Institute for Genocide and Human Rights Studies, 1999), 25–27.

The Judenrat then called the young man in and offered to give him a weekly stipend if he would stop ... He agreed, and also asked for a stipend for his “assistants.” This too was granted. One day later, the droshky reappeared on the street and resumed its old business. The stranger had informed the Price Control Police about the “deal” the Judenrat had offered him. The Police immediately ordered the Judenrat to come to Radom. ... The Gestapo had arrested several Jews who were found with hidden goods.

Jewish informers have also sprung forth out of the earth. Early in the summer [1940] the district police appeared and conducted mass inspections, acting on “leads” supplied by Jewish informers. One of these characters, a refugee from Kalish [Kalisz], takes part in these inspections personally. They are usually done at night, when people are asleep. The police beat the Jews unmercifully, rip up floors, dig up the ground, test the walls for hiding-places. If they find hidden goods they arrest the owner and send him to a place from where he never returns. These inspections have been going on for weeks.⁵³⁶

After we lined up as ordered, they pulled a Jewish boy [of about 16 years from Ilza] out of a nearby car, and I immediately recognized him as one of those who joined the partisans and never came back. ... He was dragged by two SS troopers who were leading him along the rows as if it were a lineup and telling him to identify. ... He therefore moved from one person to the next, until he reached the end of the line with no results. But this fact annoyed the Germans, who started threatening him that if he didn’t tell them what they wanted to know, they would kill him. Then they ordered everyone to take off their hats and the lineup was started anew. Their threats worked this time, the boy cracked and started pulling people out of the rows—one, two, three. ...

The Germans, who wanted to take revenge against all the people of Ilza [in the Szydłowiec ghetto], had him pointing out people from Ilza, whom they led to the cemetery and murdered there, in addition to those murdered in the forest. This was the tragic end of the Jewish partisans who left camp Skarżysko and reached Polanka forest.⁵³⁷

In Chmielnik,

Once three Germans, accompanied by a Jewish informant, burst into Kalman’s store. Just as they exploited the Judenrat, the Nazi employed Jewish collaborators and Jewish police to maintain order and to carry out unpleasant tasks. ...

Bela Nozyce Strauch did not have a favourable or sympathetic impression of Chmielnik’s Jewish informant, who raided her home with the Germans. While they ransacked the house, their dogs ripped out her father’s beard.

Saul Zernie, the 17, walked to the square with his father, still a young man at age 38. The urge to escape was so overpowering, Zernie bolted. A Jewish policeman pursued and caught him, just as he

⁵³⁶ Abraham Finkler, “A Ghetto Without Barbed Wire” and Motl Eisenberg, “Running From Death” in Berl Kagan, ed., *Szydłowiec Memorial Book* (New York: Shildowtzer Benevolent Association in New York, 1989), 157–59, 172.

entered a building. Zernie was forced back to the square. He felt like a hunted animal. “We were all surrounded by German and Jewish police,” Zernie said. “They started lining up the people, picking the healthy ones and the younger ones.”⁵³⁸

In Słupia Nowa near Kielce,

There were also traitors among the Jews. According to survivor Ana Flaumembaum, a local Jew denounced the entire Judenrat, including Flaumembaum’s father Joshua (Szyja) Kestenberg, her uncle, and cousin. They were sent to the Auschwitz concentration camp following their arrests. ...

The Słupia Nowa ghetto was liquidated in September 1942, when German gendarmes accompanied by dogs and Jewish policemen chased its residents onto Świętokrzyska Street. The men were separated from the women and children. Anyone who resisted or was too weak to leave was shot inside his or her dwelling.⁵³⁹

Often members of the Jewish council and police simply acted like scoundrels and became the scourge of the ghetto, as was the case in Busk:

While it lasted, the Judenrat officials and the all-Jewish Ghetto police took care of their cronies. They used what power they had, or exploited the powerlessness of those under them, to settle old scores where being Jewish counted for nothing.

Those who became the Ghetto police were usually the local scum. One of our neighbors was especially mean, and he wielded his club without provocation. His name was Laybele. ... He turned out to be the meanest of all the Ghetto police in Busk.⁵⁴⁰

In Sandomierz, a Jew confided in a Jewish policeman, telling him where his family had hidden money and gold in the nearby town of Opatów. The Jewish policeman went there with some Germans and retrieved the valuables, but refused to share any with the rightful owner who was in need.⁵⁴¹ In Biłgoraj, Efraim Farber avoided registration with the assistance of a Polish clerk only to be sent back to register by a member of the Judenrat who acted as a strict enforcer of German decrees.⁵⁴² People who clandestinely tried to organize a religious life in the Kielce ghetto were reported to the Germans by fellow Jews.⁵⁴³ A Jew by the name of Spiegel denounced Jews to the Gestapo in Kielce. When Spiegel himself found himself in Auschwitz two years later, a Jewish kapo whom he had denounced in Kielce located him and, after severely

⁵³⁷ Zvi Faigenbaum, “Led Like Lambs to the Slaughter,” in Schutzman, *Wierzbnik-Starachowitz*, 308ff.

⁵³⁸ Suzan E. Hagstrom, *Sara’s Children and the Destruction of Chmielnik* (Spotsylvania, Virginia: Sergeant Kirkland’s Press, 2001), 98, 108.

⁵³⁹ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 313–14.

⁵⁴⁰ Hecht, *Life Death Memories*, 81.

⁵⁴¹ Urbański, *Zagłada Żydów w Dystrykcie Radomskim*, 99.

⁵⁴² Account of Efraim Farber in Shuval, *Sefer zikaron le-kehilat Shebreshin*, Polish translation posted online at: <<http://horajec.republika.pl/okup6.html>>.

⁵⁴³ “Kielce Ghetto,” Internet: <<http://www.deathcamps.org/occupation/kielce%20ghetto.html>>.

beating him together with the kapo's friends, threw him against the electrified perimeter fence where he was electrocuted.⁵⁴⁴

Conditions in Tarnów, where about 40,000 Jews were confined in the ghetto, were typical of those found in many medium-sized cities. The *Encyclopedia of Camps and Ghettos, 1933–1945* states that, on October 16, 1941, the Germans created a Jewish police force consisting of about 300 policemen, that their numbers were increased before the first large *Aktion* in June 1942, and that its last commander was a brutal German Jew named Diestler.⁵⁴⁵ However, the encyclopedia entry is silent about the activities of the Jewish police. A number of survivors have left important testimonies about those activities, which included betrayals of hideouts during and after the liquidation of the ghetto.

The third deportation took place in autumn of '41—it was Sunday. I was at work at the time and this man came—a Pole—and he told us that the ghetto was surrounded. ...

At 4 o'clock a Jewish policeman came and reassured us that there was nothing happening in the ghetto and we could go home. He escorted us to the ghetto—the ghetto was empty, windows smashed; I go to my flat, open the door—no one is there. I shouted, my cousin answered, he was standing by the window, and was crying. I asked him where my auntie and cousin were, he told me that the Ordnungsdienst (this is the Jewish police) came and took them. And he (the 14-year-old boy) was hidden in the cellar in the house.

From that time on, every few weeks there were round-ups in the streets and in homes, at night or during the day. The Gestapo from various labour camps would arrive and, with the help of the ghetto policemen, organise these round-ups. In November 1942, I was caught together with my cousin, the 14-year-old boy, during one of these round-ups. We were loaded onto a lorry—we travelled several hours to the Szebnie camp near Jasło. 70 men were caught and I (was) the only woman.⁵⁴⁶

[The first liquidation started on June 10, 1942.] ... At 5:30 in the morning the OD [*Ordnungsdienst*, the Jewish police] took us—me and my family—with a few hundred people. On the corner of Polna and Widok Streets I met my driver driving by and he says to me, “Boss! Where are you going? I’ve heard a Gestapo officer saying that those with the stamps don’t get deported.” I asked the OD-man to return my registration card, but he didn’t want to. He told me to go to the Gestapo station. When he went to get some other people and we stopped for a moment, it was on Polna Street, I caught a droshky [horse-drawn carriage], put my wife and child on it and went to the Gestapo station. There was nobody outside the Gestapo station. So I went to the *Judenrat*, but there were lots of people. I barely got through to Reiss and I told him everything. Reiss told me to immediately go back to get

⁵⁴⁴ Thomas Buergenthal, *A Lucky Child: A Memoir of Surviving Auschwitz As a Young Boy* (New York: Little, Brown, 2009), 68–70.

⁵⁴⁵ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 585.

⁵⁴⁶ Record of Witness Testimony No. 111, January 12, 1946, Voices from Ravensbrück, Polish Institute of Source Research, Lund, Sweden, Internet: <<http://www3.uu.se/ravensbruck/interview111.pdf>>. Another survivor from Tarnów writes: “Through 1942/43, until March, I stayed in the Ghetto; conditions were dreadful. Aryans, co-workers from the Tarnów factory, smuggled food to us, but could be executed for that by the Gestapo.” See Record of Witness Testimony No. 115, January 13, 1946, Voices from Ravensbrück, Polish Institute of Source Research, Lund, Sweden,

back my papers. The OD-man didn't want to do that. But I wanted to beat him up, so he returned the papers. ...

At 11 my brother wanted to visit his wife and child; he lived on the next street. As soon as he entered the apartment, OD-man Sambor came running and drove him and his wife and child to Magdeburški Square. They herded all the people from Starodąbrowska and Dwernickiego Streets (where the poorest Jews lived) to Magdeburški Square, to meet the quota. The OD-man knew that they were all going to the cemetery [to be executed by the Germans]. The *Judenrat* was to deliver a contingent of 600 people and it delivered the poorest ones. ...

The *Judenrat* clerks spent the whole night writing the lists of people [to be granted stamps]. ... In the evening I took all the Jews' registration cards to the *Judenrat*. Everybody ran to the droshky, everybody was looking for their [registration cards]. There was shouting, crying, people were trampling one another, snatching the registration cards away from one another so that some of the cards were damaged. Those who had no stamps were stealing other people's cards with the stamps. They were tearing off the [original] photos and placing their own pictures instead. Everybody stormed into the *Judenrat* office. There were a few thousand people [inside]. Robbery began. I was also looking for my wife's registration card. I didn't find it, because it probably had the stamp and somebody had stolen it. ...

Half an hour later all the people were already on the square. [The Germans began searching the basements of abandoned houses.] ... They entered another basement. They found a full storehouse of clothes, shoes, and underwear. It all belonged to the *Judenrat*. Those were the clothes [sent] from England and donated by the Joint for the camp in Pustkowie [Pustków]—but the *Judenrat* didn't give anything [to anyone]. Lehrhaupt even put up an announcement that there was no point in asking for clothes because there were none. And there were thousands of items. ...

It was already around midday when Romelman arrived and ordered all OD-men and those who worked in the *Judenrat* to stand in another corner with their children and entire families. He said that if the quota assigned for deportation isn't met, then the OD and the whole *Judenrat* with the families would be deported too. A panic broke out in the square. The wife of a certain OD-man from Bielsko said to Listewnik (he was a Polish Gestapo functionary), and to German police head Jungnons and to Polish Police commissioner Laske, that she would show them a bunker with people hidden so that the quota would be filled. They all sat on my droshky and we drove to Dębowa Street no. 1.2. There was a bunker in a chimney. Nobody would've found it. They took a couple of people and 8 corpses out of there, because they opened fire inside. Among others there was Kluger, who was a *Judenrat* board member. They all went out covered in soot. The people from the bunker in the next house saw that and began jumping out on their own. They were given a horrible beating and were escorted to those kneeling on the square. My little daughter who saw it, closed her little eyes and kept saying, "Daddy! I'm not crying." My driver took the gendarmes to lunch. They roughed him up on the way. They were all drunk. On the way they shot a Jew hidden outside the ghetto in his store. At that time one could still have stores outside the ghetto and go there with a pass. They ordered my driver to take off the dead man's shoes and take them. He told us about all that after he came back.

All the ODs spread around the ghetto in search of the bunkers. They were promised that those who find a bunker would save themselves and their families. Wasserman, the Jewish Police superintendent, whose mother-in-law was 85, lived in the same building as my brother. To save her he gave away the location of the bunker where my brother was hiding with 50 other people. I arrived when they were already escorting the people out to the Czacki school. ...

I informed the others where were the guards so that they'd avoid those places. I covered my sister and the children on the wagon with straw and hay and returned to Nowa Street. There was an empty apartment on the third floor abandoned by the deportees. We entered it with those who managed to sneak out. Luckily they managed to sneak through. Only my mother-in-law was spotted by the OD when she wanted to enter the apartment on Nowa Street and she was taken because she had no stamp. My driver cousin who saw me escorting everybody also wanted to go get his mother, who was hidden on that other side. His mother was hidden in a wardrobe. One half of the wardrobe was open and she sat on a stool covered with a coat. They kept coming in the whole day to look for those in hiding but they didn't see her. The cousin came down to his mother and took her onto the wagon and wanted to ferry her to the other side of the ghetto. OD-man Weiser, who was even his distant relative, saw it and removed his mother from the droshky. Pleading didn't help. He jailed her pending Romelman's [Rommelmann] decision.⁵⁴⁷

During the third action [in November 1942] I lost my family, only my sister survived. It was in the fall of 1942. On the day of the action my sister went to work, I had escaped from the ghetto a week earlier and stayed at that school friend's of mine I mentioned earlier, Gabriela, her maiden name was Niedojadlo [Niedojadło]. My sister told me later how it happened. It turned out that our parents were hiding in the same basement as I had with my sister during the previous action, but someone informed on them. It was someone who was taken away. He was at the train station and said he would tell where the Jews were. He was a Jew as well. He thought he would save himself.

There was even this one incident where a son, who was in the Jewish police, informed on his own mother, he said where she was hiding. He went to that shelter where his mother was hiding and said, 'Don't be afraid, come out, don't be afraid. Come out, don't be afraid, you'll be fine.' And that mother came out. And later they were teasing him when he was leading people to work, someone from the first row would call this text: 'Come out, don't be afraid', and someone else called: 'You'll be fine' and they'd repeat it, and he would turn back, but could never catch the one who was teasing him.⁵⁴⁸

Informers from Tarnów were also active in nearby towns. A Jew from Gorlice recalled: "Once, four Jewish informers came from Tarnow [Tarnów], and sniffed out those who traded in currency. They caused fifty Jews to be shot, among them, Felder, Buksbaum, Zilber, and others."⁵⁴⁹ As elsewhere, local Jews played a significant role in the destruction of the Jews of Gorlice:

⁵⁴⁷ Testimony of Izaak Izrael, dated May 1945, in Grabowski, *Hunt for the Jews*, 198–208.

⁵⁴⁸ Interview with Gizela Fudem, December 2004, Internet: <<http://www.centropa.org/biography/gizela-fudem>>.

⁵⁴⁹ Testimony of Meir Shvimer in *Gorlice Book: The Building and Destruction of the Community*, Internet: <<http://www.jewishgen.org/yizkor/gorlice/gorlice.html>>, translated of M.Y. Bar-On, ed., *Sefer Gorlice; ha-kehila be-vinyana u-ve-hurbana* (Israel: Association of Former Residents of Gorlice and Vicinity in Israel, 1962), 249.

The Jewish police consisted of shady characters. One was a *shammes* in a synagogue, and had hundreds of Jews on his conscience. They were very diligent at their filthy tasks. One person who especially “distinguished” himself at this work was a person who got drunk with the Nazis, and betrayed the entire Jewish council of Gorlice and the vicinity. His end was terrible, regardless. Before all the Jews were driven out of the ghetto, all those mentioned above were shot. But the woman Bertha, who especially “distinguished” herself and handed over Jewish people and property, is now living in America.⁵⁵⁰

German Jews enjoyed a particularly bad reputation as lackeys of the German authorities. Conditions in Kielce have been described as follows:

Along with the establishment of the ghetto, a unit of Jewish Police (Jüdischer Ordnungsdienst) of several dozen men was recruited. Most were refugees who had arrived from Austria and the areas annexed to the Reich. Bruno Schindler, a German Jew, was appointed as the police chief, and his deputy was Gustav Spiegel from Austria. The Jewish Police were subordinated to the Judenrat. However, in the case of Kielce, they received orders directly from the Schupo and felt protected by their authority. Most Jewish policemen regarded the native Jews of Kielce as *Ostjuden*—miserable Polish Jews. They did more than what was demanded of them, and the head of the Judenrat was unable to prevail over them. Within the ghetto they were regarded as corrupt opportunists who blackmailed money from the Jews. They lived a life of luxury, and the entire Jewish community feared them.

... By the beginning of 1942, the number of Judenrat employees had reached 4,000. They did not conceal the benefits they received from the other ghetto inhabitants. The entire ghetto knew that the Judenrat and the Jewish police were not lacking for anything, even as many were dying from starvation and disease. ...

Since Bruno Schindler, the commander of the Jewish Police, had been shot to death in the Third Aktion, his deputy, Gustav Spiegel, a Jew from Vienna and a bloodthirsty informer and collaborator, was put in charge of the Jews in the small ghetto, which was essentially turned into a work camp.⁵⁵¹

With the transition to the ghetto in April 1941, control over the Jewish police was assigned to the Schupo (Schutzpolizei)—part of the German Security Police—which selected eighty Jewish policemen, mostly from Jewish refugees from Vienna and Łódź, although some local Jews and refugees from other parts of Poland were also included. In early 1942, the number of Jewish policemen was increased to 120. Bruno Schindler, a German Jew who had arrived in Kielce from Łódź, was appointed chief of the Jewish police, and an Austrian refugee by the name of Gustav Spiegel was made his deputy. ...

⁵⁵⁰ Testimony of David Buksboym in *Gorlice Book*, 251.

⁵⁵¹ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 238–39.

Feeling protected by the authorities, the Jewish policemen took advantage of their position and, since most were refugees from Austria and Germany, they treated the Jews of Kielce as *Ostjuden*—wretched Polish Jews. From survivor testimonies we further know that, relative to the prevailing hunger and poverty in the ghetto, the Jewish police lived lives of luxury and profligacy and engaged in drinking bouts at the ghetto’s restaurants and canteens. Some beat up lawbreakers, and going above and beyond the Germans’ requirements. Policemen also were exempt from taxes, received increased food rations, demanded and received bribes from Jews, and even extorted money. On the whole, they were perceived throughout the ghetto as corrupt, and the entire Jewish public feared them and regarded them as an integral part of the German authorities in charge of the ghetto. Levy, head of the Judenrat, was unable to restrain the Jewish police, and it seems he made no effort to rid it of corruption.⁵⁵²

The Kielce memorial book mentions Johann Spiegel, an expellee from Düsseldorf, as well as other ghetto policemen such as Proszowski, Bialobroda, Strawczinski, who “harassed the Jewish population very much and their behavior was like that of the Nazis themselves.”⁵⁵³ According to another source,

To ensure that their orders and decrees were fulfilled exactly, the Nazi authorities set up a Jewish council in the ghetto with a Jewish police alongside it, who had to ensure that the entire Jewish population followed every decree and command. Thus, for example, a command was given to hand over hundreds of strong young men, suitable for backbreaking work for forced labor. The council with the aid of the police fulfilled this command precisely. ...

The Ukrainian guards, the Gestapo and several of the Jewish police, who had been recruited from the underworld joined forces to wreak havoc on the inhabitants of the ghetto.⁵⁵⁴

Two young men who were among the first to be deported to Treblinka managed to escape from Treblinka, made their way back to Kielce and spread stories about what they had seen in the camp. The reaction was swift:

A certain Spiegel, a German Jew who was the *Älteste* of the Jewish police in the Kielce Ghetto, expelled these two young escapees from Treblinka out of the ghetto, saying that they were spreading panic among the Jews of Kielce.⁵⁵⁵

As in many other cities, the round-up and deportation of the Jewish population of Kielce proceeded smoothly with the Jewish authorities (Jewish council) and police performing the bulk of the tasks under

⁵⁵² Sara Bender, “Similarity and Differences: A Comparative Study between the Ghettos in Białystok and Kielce,” in Goda, *Jewish Histories of the Holocaust*, 81–82.

⁵⁵³ Pinchas Cytron (Zitron), ed., *Sefer Kielce: Toldot Kehilat Kielce. Miyom Hivsumud V’ad Churbanah* (Tel Aviv: Former Residents of Kielce in Israel, 1957), 240; translated as *Book of Kielce: History of the Community of Kielce. From Its Founding Until Its Destruction*, Internet: <<http://www.jewishgen.org/yizkor/kielce/kielce.html#TOC>>.

⁵⁵⁴ Cytron (Zitron), *Sefer Kielce*, 239, 240; translated as *Book of Kielce: History of the Community of Kielce. From Its Founding Until Its Destruction*, Internet: <<http://www.jewishgen.org/yizkor/kielce/kielce.html#TOC>>.

⁵⁵⁵ Trunk, *Jewish Responses to Nazi Persecution*, 123.

German supervision. The Germans also employed some Ukrainian policemen, but not the local Polish police did not take part.

During the deportation in Kalisz, on November 30, 1941, the Judenrat ordered the Jews to assemble in front of the synagogue where they selected 600 Jews, mostly the infirm, the elderly and children. One of the members of the Judenrat by the name of Haftke searched out Jews who had hidden, but allowed some of them to go free upon payment of a bribe.⁵⁵⁶ In Chrzanów, “Although their living conditions were better than those of the native Jews, later on many of these German Jews caused trouble. Unfortunately among them there were traitors who ruined many families.”⁵⁵⁷ In Tyszowce near Hrubieszów, after the expulsion, the Germans appointed a new leader of the Judenrat named Markus Fischleiber, a German Jew. Fischleiber required that Jews who evaded deportation and returned to the ghetto pay an exorbitant fee to legitimize their residence. Some days later, the SS raided the ghetto and shot some 47 to 60 still unregistered ghetto residents.⁵⁵⁸

In Parczew,

Then a new figure arrived on the scene: Rudi Kresh [Kreusch], a German Jew in his mid-thirties, who dressed like a German, always in a long leather coat. ... Somehow, he became an intermediary between the Gestapo, or the local gendarmerie, and the *Judenrat*. His way of communicating with the *Judenrat* was official, German-like.⁵⁵⁹

According to Home Army reports, Rudi (Chaim) Kreusch was a Gestapo confidant who was permitted to live outside the ghetto. He played an active role in liquidating the ghetto in Parczew and amassed Jewish valuables by way of the ghetto police. He created a network of Jewish confidants who were dispatched to the forest to join Polish and Jewish partisan groups and then relay information about their activities back to Kreusch. The Home Army liquidated him in November 1943.⁵⁶⁰ Another resident of Parczew recalled that a young Jewish man, who was often seen in the company of German SS-men, informed them that his father (Pinhas Wunderbojm) was concealing merchandise in his home. His father was arrested and then released on a bribe of 50 gold rubles, which was negotiated by the young Jew.⁵⁶¹

Corruption, favouritism, and servility flourished in ghettos. Jekuthiel Zwillich provides the following description of conditions in the ghetto in Zamość in the Lublin district:

⁵⁵⁶ Aleksander Pakentreger, “Losy Żydów m. Kalisza i powiatu Kaliskiego w okresie okupacji hitlerowskiej (od 1940 do 9 VII 1942: Martyrologia i zagłada,” *Biuletyn Żydowskiego Instytutu Historycznego*, nos. 2–3 (1980): 114 – 15.

⁵⁵⁷ Mordechai Bochner, ed., *Sefer Chrzanow: Lebn un umkum fun a yidish shtetl* (Roslyn Harbor, New York: Solomon Gross, 1989), 1ff., translated (by Jonathan Boyarin) as *Chrzanow: The Life and Destruction of a Jewish Shtetl*, Internet: <<http://www.jewishgen.org/yizkor/Chrzanow/Chrzanow.html>>.

⁵⁵⁸ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 721.

⁵⁵⁹ Mandelkern, *Escape from the Nazis*, 41–42.

⁵⁶⁰ Czesław Bardzik, “Rejon II Obwodu AK Radzyń Podlaski (Placówka Parczew),” in Tomasz Strzembosz, ed., *Armia Krajowa na środkowej i południowej Lubelszczyźnie i Podlasiu: Materiały sesji naukowej KUL, 24–25 IX 1985 r.* (Lublin: Redakcja Wydawnictw KUL, 1993), 375–76.

⁵⁶¹ Testimony of Adam Winder, Shoah Foundation Institute for Visual History and Education, University of Southern California, Los Angeles, August 15, 1995, Interview Code 5517.

... it was possible to buy everything in the ghetto in the *Neustadt*—but understand, at exorbitant prices. In the ghetto there was a woman named Goldhammer. This was the wife of that Goldhammer who initially was the ‘liaison’ with the Gestapo, and whom the Gestapo subsequently shot. She had a restaurant in her house. It was possible to obtain the best of everything there; fried and roasted meat; fish and a variety of beverages. The members of the *Judenrat* would come to her, and other ‘Big Shots’ with their loved ones. Each of these people had their own ‘food servant’ (the title was appropriate). The wildest orgies took place in her house. ... the *Judenrat* would often conduct its sessions in her restaurant.

In Zamość, there was a family from Krakow [Kraków], a mother with two daughters and one son. They were named Lieberman. One of the daughters was the ‘friend’ of Memek Garfinkel. The city referred to her as ‘The Blonde Beast.’ She had a considerable influence with the *Judenrat*. If someone wanted a favor, or couldn’t get something done by ordinary [sic: legal] means, they would go to her at home, and she already got it arranged. Understand though, that one had to pay quite well for this. ...

The mission of the police was to collect the monthly payment from the populace, who had not turned it in by themselves to the *Judenrat*. ...

The *Judenrat* represented that it is strictly forbidden for people to gather in one house in the *Neustadt*. However, in the ghetto, no great mind was paid to this order. Jews would come together and pray in a congregation. So the police would come, and detain the Jews, and it was then necessary to pay a fine. ...

Lejzor Schultz, and a certain Blonde Jonah, from the ‘Hayfl’ had the reputation in the ghetto of being informers. ...

Czech Jews were brought to Zamość. All of the Czech Jews looked well. All were dressed well ... these newcomers held themselves at a distance from the Zamość Jews, it didn’t displease them that they had been brought to Zamość, but rather why was it that they had been mixed in together with Polish Jews ... they were assimilated Jews—we called them *Jaekes*. Many went to church on Sunday to pray. They were settled in the houses of Jews, that had undergone ‘evacuation.’ A number of them immediately became policemen for the *Judenrat*. ...

On May 17, 1942, a notice appeared at the *Judenrat* in German and Polish: ‘To all older people’ and the names were listed. Within 2 days, those listed were required to present themselves at the *Judenrat* with the purpose of being forcibly taken from Zamość. ...

The Jewish police went around during the day, and night, and looked for older Jews, which were on their list for ‘evacuation’ and wherever they did not find these people, they arrested the children.

...

However, the *Judenrat* and the police applied themselves vigorously to find my parents, and they gave one of our neighbors a bribe to disclose the hideout. Police came, and indeed, did discover my hidden parents. The joy of the *Judenrat* knew no bounds.

As in the case of the neighboring villages, the Jewish police took a rather significant role in the ‘evacuation’ in Izbica, which consisted mostly of Czech Jews. They conducted their work with German punctiliousness. They took a direct part in driving and shouting at the Jews, that they

should get into the wagons more quickly. A few minutes, however, before the wagons were locked, the Gestapo man Engels ordered the police that they should also get into the wagons.⁵⁶²

Conflicts were common between the Polish Jews and the Jews who arrived in Izbica from other countries. The latter, who were mostly culturally assimilated, felt superior to the primitive and “dirty” Polish Jews.⁵⁶³ The open animosity between these groups was exploited by the Germans, who deliberately set the groups against each other. In 1942, they set up one Judenrat for the Polish Jews and one for the foreign Jews transported to Izbica. “During the course of the various Aktions the non-Polish Jewish policemen arrested Polish Jews, and vice versa.”⁵⁶⁴ The Germans relied on Jewish-Czech police from Izbica and Komarów to search for Jewish fugitives and carry out deportations in surrounding towns and villages such as Krasnystaw, Tyszowce, and Krasnobród.⁵⁶⁵

Gary Keins describes how German Jews deported to Zamość and the nearby town of Izbica looked down on the poorer Polish Jews, took advantage of them and even betrayed them to the Germans: “The small-town ghettos now became overcrowded and the newcomers forced the remaining native Jews out of their shacks; talked deprecatingly about the ‘filth’ in those Polish Jewish shanties. I found their behavior, sorry to say, despicable. ... Some of them even pointed out hidden Jews to the Nazis.”⁵⁶⁶ Jewish ghetto police would hand over to the Germans non-local Jews who managed to sneak into the ghettos. Shlomo Kandlik from Brześć, who served in the Polish army, escaped from a prison camp near Berlin and smuggled himself into the Zamość ghetto. “He was recognized as a stranger by the Jewish ghetto police who handed him over to the Germans. They sent him to Lublin. From there together with other Polish prisoners they were sent to Majdanek ...”⁵⁶⁷ Another time, Jews who had returned to Zamość from Lwów were seized. The Jewish police “seized 18 Jews, brought them to the offices of the Judenrat, who immediately handed them over to the Gestapo. They were then taken outside the town and shot.”⁵⁶⁸ Salomon Podchlebnik, a survivor of Sobibór, described the head of the Jewish council in Izbica, Abram Blatt, as being more efficient than the

⁵⁶² Jekuthiel Zwillich, “The Extermination of the Jews of Zamość,” in Mordechai V. Bernstein, ed., *The Zamosc Memorial Book: A Memorial Book of a Center of Jewish Life Destroyed by the Nazis* (Mahwah, New Jersey: Jacob Solomon Berger, 2004), 559–70. See also Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 736, 737.

⁵⁶³ Robert Kuwałek, “Zagłada sztetl: Żydzi w Izbici pod okupacją nazistowską,” in Weronika Litwin, Monika Szablowska-Zaremba, and Sławomir Jacek Żurek, eds., *Żydzi w Zamościu i na Zamojszczyźnie: Historia—kultura—literatura* (Lublin: Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego Jana Pawła II, 2012), 255–77, here at 273.

⁵⁶⁴ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 641.

⁵⁶⁵ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 651, 663, 721; Robert Kuwałek, “Zagłada sztetl: Żydzi w Izbici pod okupacją nazistowską,” in Litwin, Szablowska-Zaremba, and Żurek, *Żydzi w Zamościu i na Zamojszczyźnie*, 274 n.64.

⁵⁶⁶ Keins, *A Journey Through the Valley of Perdition*, 130–31.

⁵⁶⁷ S. Winograd, “The Days of Destruction,” in E. Steinman, ed., *Brisk de-Lita* (Jerusalem: The Encyclopedia of the Jewish Diaspora, 1958), vol. 2, 575ff., translated as *Brest Lit(owsk)*, Internet: <<http://www.jewishgen.org/yizkor/Brest2/Brest2.html>>.

⁵⁶⁸ “Zamosc,” *Encyclopedia of Jewish Communities in Poland*, vol. 7, Internet: <http://www.jewishgen.org/yizkor/pinkas_poland/pol7_00203.html>, a translation of *Pinkas ha-kehilot: Polin*, vol. 7 (Jerusalem: Yad Vashem, 1999), 203–12.

SS-men in carrying out the round-up of Jews for deportation to Sobibór.⁵⁶⁹ Jewish policeman and council members often exacted exorbitant amounts for special favours:

In Izbica, there was a Jewish policeman who for 1000 zlotys, in the course of 2 days made an Aryan passport with a photograph. ...

For such dwellings, one had to pay a goodly sum of money. A Zamość baker lived in Izbica, Sholom Hantwerker, who was a member of the Izbica *Judenrat*, and it was he who allocated dwellings. For a good house, he took between 500 and 1000 zlotys.⁵⁷⁰

In Bielsk Podlaski,

A Jewish police force was founded, headed by a contemptible individual from Orla ... If I had been told that such vile beasts, capable of losing all vestige of humanity, existed among the Jewish people, I would not have believed it. ... They revealed secrets, endangering the very lives of their fellow Jews ...

The police dragged people physically to forced labor. Sometimes they added the old and the weak to the work details, despite the fact that these people had not been designated by the *Judenrat*. ...

I shall never forget the most despicable act these irresponsible police committed. ... when the Russians fled the town they left, in their great haste, storehouses filled with merchandise and foodstuffs. The Jews took from these storehouses various items for the hard times ... Upon moving to the Ghetto we attempted to bring as much as we could of these abandoned supplies. ... So what did these 'police' do? Somehow they found out about the goods, and immediately they squealed to the Germans. ...

[A Polish woman assisted in securing the escape of three Jewish prisoners of war.] The three young men were concealed by their families, until the fact was discovered by the "Drovitchin boys" [Jewish police from Drohiczyn], who squealed to the Germans. ... the three young men were held in the Bielsk jail and forced to work as grave diggers. ... When the three had finished their task, they too were shot by the Germans.

... Someone informed on Shlomo Epstein and another Jew whom I had taught something of the trade ... I don't mention his name for personal reasons. A similar case was that of Aron Glachinsky whom we had all liked and had taken in to live with us.⁵⁷¹

In Rzeszów,

Living conditions were horrible. ... But worst of all were the Jewish police. They were to be dreaded more than the Germans. Markuse, the Commander of the Jewish police, and Hirshborn, the

⁵⁶⁹ Account of Salomon Podchlebnik, Archive of the Jewish Historical Institute (Warsaw), record group 301, number 10.

⁵⁷⁰ Jekuthiel Zwillich, "The Extermination of the Jews of Zamość," in Bernstein, ed., *The Zamosc Memorial Book*, 570.

⁵⁷¹ Meir Peker, "In the Bielsk Ghetto & Camps," in Haim Rabin, ed. *Bielsk-Podliask: Book in the Holy Memory of the Bielsk Podliask Jews Whose Lives Were Taken During the Holocaust Between 1939 and 1941* (Tel Aviv: Bielsk Immigrants' Association of Israel and the United States of America, 1975), 29–30, 33.

second in command, were two of the most brutal murderers in the world. Their hands were covered with the blood of many Jews. It was as if they had to outdo the Gestapo in bestiality if they wanted to stay alive. ...

Other Jewish policemen arrived ... They grabbed me. I knew that anyone who got into the hands of the Jewish police, whether guilty or not, was severely beaten ...

During my incarceration a lad of about eighteen years of age, Isaac Silver, came to me and told me that I would not live much longer. Later on I learned that Silver was a Gestapo informer. His visit seemed to portend the last hour of my life.

In the meantime, I was beaten continually, day after day. The climax came when an officer named Repun struck me so violently with a hose that I passed out. I lay on the ground as though dead. ...

I barely survived one dangerous situation before another one appeared. An eighteen-year-old boy by the name of Eisenberg was caught by the Gestapo in Krosno. The Gestapo promised not to harm him in exchange for information concerning other Jews who were in hiding.

He told the Gestapo that I, Jakob Breitowicz, had sent my wife with false papers to Germany. He also said that I had papers permitting me to leave and that I was now in the Reishof [Rzeszów] Ghetto.

The Gestapo men immediately came to the ghetto and contacted the Jewish police. Luckily, I had one friend, Weisenfeld, on the Jewish police force, and he warned me about what had happened. I didn't waste a moment. I climbed over the fence and fled into the west side of the ghetto. ...

One day while I was at work stacking furniture, a Jewish policeman named Med caught me smoking a cigarette. He took me to see Szupke, the Commander of the Gestapo. I was told to empty my pockets. I took out cigarettes among other things. Szupke told Med to take me back to the Jewish police, who were to hold me until the Gestapo decided what my punishment would be. Med suggested that they would be better off getting rid of me because I was a trouble maker and detrimental to the morale of others. But Szupke said that the Gestapo would be the ones to determine my fate and told Med to take me away.

The night in the police station was pure hell, full of pain and terror. At 11:00 p.m. they stopped beating me and let the chief's dog into the area where I was held. They left me alone with the dog.⁵⁷²

A witness reports that in the Brańsk ghetto, "the more the Council raised the taxes, the more the Jewish police carried out confiscations of the last pieces of bedding, clothing, and whatever else they were able to lay their hands on." A group of ghetto policemen in Łuków, headed by their commandant, "denounced the Jews and whipped them, thus assisting the Gestapo in forcing the Jews to surrender gold. Each new oppression became a source of income for them. They became very rich in partnership with the Germans."⁵⁷³ Another account from Łuków states:

⁵⁷² Jakob Breitowicz, *Through Hell To Life* (New York: Shengold, 1983), 43, 45–46, 48, 60.

⁵⁷³ Trunk, *Judenrat*, 502.

In June 1942 were taken 42 Jews in the night from their houses according to the list prepared by the Jewish police, brought out of the town and murdered. Part of them were Jews caught playing cards and part Jews, who returned from the Soviet zone.⁵⁷⁴

Of the Jewish police in Głębokie, one observer writes: “Who could better accomplish the looting of Jewish wealth, either willingly or by force, than Jews themselves? Who could know better than other Jews where Jewish treasures were hidden?” After carrying out German instructions to strip the Jews of their wealth, the ghetto police then proceeded to meet German quotas by rounding up and handing over Jews as required until the ghetto was virtually empty. “While assembling Jews for forced labor, or when carrying out changes in homes, the police learned from their German masters, they would quite often beat Jews.” During the final stages of the liquidation, they scoured the ghetto and dragged Jews out of their hideouts.⁵⁷⁵

A similar role was played by the Jewish police in Niemirów⁵⁷⁶ and countless other towns. An account from Przemyślany reads:

With this “action” the Jewish militia participated actively for the first time, breaking into hiding places, seizing children, young people, women, and old men in the streets. For thousands of zloty and for dollars they saved certain people. In this respect, they were not better or worse than many Germans, who for a bottle of vodka or a can of sardines spared one’s life. They [Jewish militia] were just somewhat cheaper.⁵⁷⁷

In many rural localities, the Jewish police was employed to round up Jews working in the countryside and bring them to town for deportation to the camps.

At the beginning of November 1942, Jewish militia men went to all the villages near Hrubieszów, and also to the small towns, in which Jews still remained, with an order to the *wójt* [village mayor] and the mayor, that all Jews must appear ... in Hrubieszów. In fact, all of them appeared.⁵⁷⁸

The existence of the two Jewish underground organizations in Brześć nad Bugiem abruptly came to an end on the night before the liquidation *Aktion*, when the Gestapo, which was informed of all developments in the ghetto, arrested many of their members.⁵⁷⁹ Not only did traitors and spies plague the ghetto in Brześć, but also no Germans were required to hold the gates: “Jewish police shared watch over the gates with Ukrainian collaborators. ... The Germans could rely on Ukrainian and Jewish policemen to aid them in

⁵⁷⁴ Arnon Rubin, *The Rise and Fall of Jewish Communities in Poland and Their Relics Today*, volume II: *District Lublin* (Tel Aviv: Tel-Aviv University Press, 2007), 187.

⁵⁷⁵ M. and Z. Rajak, *Memorial Book of Gluboke* (Canton, New York, 1994), 40, 77; translation of *Khurbn Glubok...Koziany* (Buenos Aires: Former Residents’ Association in Argentina, 1956), 71.

⁵⁷⁶ Sandra Brand, *I Dared To Live* (New York: Shengold Publishers, 1978), 50.

⁵⁷⁷ Wendy Lower, *The Diary of Samuel Galfard and the Holocaust in Galicia* (Lanham, Maryland: AltaMira Press/Rowman & Littlefield, 2011), 55.

⁵⁷⁸ Account of Motel Kaufman, Jewish Historical Institute (Warsaw) archive, record group 301, number 2182.

⁵⁷⁹ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part B, 1339.

starving out the Jewish population.”⁵⁸⁰ A Jew from Warsaw assisted the Germans in capturing Jews outside the ghetto and turning them over to the Gestapo.⁵⁸¹ During the liquidation of the ghetto in October 1942, the Germans, probably tipped off by informers, surrounded the hiding place of the printing press and radio and blew them up, along with the people there.⁵⁸² In Kamień Koszyrski in Polesia, “the Germans set up a new Ukrainian police watch, which included a Jew. ... Even more distressing was the discovery that there were traitors in our midst, who reported to the Germans on events in the ghetto.”⁵⁸³ In Krzemieniec,

Two of the Jewish policemen acted as German agents: Bronfeld, a Czech Jew (who later became Judenrat chairman), and a Jew from Łódź, Itsi Diamant. Diamant was connected to an international band of thieves and swindlers. He was shot when diamonds were discovered in his house.⁵⁸⁴

In Lublin, “The SS was looking for returnees from Russia. The Judenrat informed the SS about any such arrival.”⁵⁸⁵ A young Jewish woman who worked as a nurse in a Jewish hospital in Lublin realized that its director, Dr. Salomon Bromberg, soon became an agent for the Gestapo; when the SS arrived for an inspection of the premises, they were readily able to identify specific items that the staff had hidden away.⁵⁸⁶ The head of the Jewish Hospital at Czyste in the Warsaw ghetto decried “the intrigues, the informing” and “the atmosphere of intrigues and denunciations by anonymous informers,” while “stressing that such qualities could never be met with in the Polish medical world.”⁵⁸⁷

Sometimes, the role of informer, confidant, and agent merged with that of ghetto functionary and policeman, as exemplified in Międzyrzec Podlaski where there was no shortage of people ready to step in to fill positions of power and to abuse their power.

In December 1939 was established in Międzyrzec Podlaski *Judenrat* composed of 24 members, at the head of which stood the apothecary Klarberg, former revisionist leader, who received from the Germans many favors ... Many Jews saw him as German collaborator, and informer. According to survivors, also the Jewish police was known from their collaboration with the Germans. ...

There were attempts to organize an underground cell in Międzyrzec Podlaski ... The members of the group decided first to acquire arms, and only later to escape to the forest, but the two leaders of the cell were denounced and arrested in October 1942, and the whole organization disintegrated.

⁵⁸⁰ Bauer, *Rethinking the Holocaust*, 154.

⁵⁸¹ Ajzensztajn, *Ruch podziemny w ghektach i obozach*, 89.

⁵⁸² “Brest,” *Encyclopedia of Jewish Communities in Poland*, vol. 5, Internet: <http://www.jewishgen.org/yizkor/pinkas_poland/po15_00226.html>, a translation of Shmuel Spector, ed., *Pinkas Hakehillot: Polin*, vol. 5 (Jerusalem: Yad Vashem, 1990), 226–37.

⁵⁸³ Shlomo Kogan, “The Long Walk,” in Leo W. Schwarz, ed., *The Root and the Bough: The Epic of an Enduring People* (New York and Toronto: Rinehart & Company, 1949), 101, 106.

⁵⁸⁴ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part B, 1396.

⁵⁸⁵ Goldberg, *The Undefeated*, 112.

⁵⁸⁶ Krystyna Modrzewska, “Pamiętnik z okresu okupacji,” *Biuletyn Żydowskiego Instytutu Historycznego*, no. 31 (1959): 60, 63.

⁵⁸⁷ Marian Małowist, “Assimilationists and Neophytes at the Time of War-Operations and in the Closed Jewish Ghetto,” in Kermish, *To Live With Honor and Die With Honor!...*, 630. See also Dembowski, *Christians in the Warsaw Ghetto*, 95.

Several members decided to join a group of Jewish partisans who acted in the neighboring forest, but the Jewish police also denounced them.⁵⁸⁸

Germans had spies everywhere. ... Lazar was a furrier by trade, working in a factory making coats. In fact, he had ten to fifteen men working for him who would break into shops and warehouses, then steal furs, pelts, bristles, and anything else of value. They would either sell their booty on the black market or ransom it back to its original owner. Lazar also ran a protection racket, making sure police didn't bother people who were running a business without a license. He suited the Germans' purpose perfectly. They had sought him out to make him head of the Jewish Council because he was the local underworld king ... But if Lazar hadn't done the job, somebody else would have. ...

Lazar was particularly useful to the Gestapo ... Lazar would tell them whatever they wanted to know: who had a lot of money, who worked in the government, who was politically active. He would pinpoint who was part of the intelligentsia: teachers, doctors, lawyers, rich manufacturers, politicians. In short, anybody who was wealthy or prominent. To the Germans, these people were particularly suspect. Lazar also would tell who belonged to Zionist or Communist organizations.

... the Germans formed a Jewish police squad. The ones who joined were in their late teens and early twenties. They all were from rich homes, so they were accepted because their parents had enough money to bribe the Germans. ... The Jewish police turned out to be worse than I imagined. Lazar was in charge of them as well, and he made sure they did the Germans' bidding. In fact, the Jewish police later became spies for the Germans, turning in many people who were going into hiding. ...

Despite our precautions, the Jewish police came to our house a couple of times and carted away new clothes, coats, furs, a half dozen pairs of my father's new shoes. The Jewish police lived among us. They knew what we had and where we had it. If they hadn't known, a snitch likely had told them. ...

[Lazar] now occasionally would extort money from people by threatening to have them sent to the camps unless they paid him.⁵⁸⁹

A new chief [of the Jewish], Srulejski, was installed by the Gestapo. He was a tall, strong, handsome man in his mid-thirties, a native of Miedzyrzec, who as a young boy had been arrested for petty theft. He stole from the peasants anything he could get his hands on. His criminal record was known to the Polish police and subsequently to the Gestapo.

Srulejski was a shameless tool of the Germans, one of their collaborators. He recruited agents from the underworld to spy on people. It was no surprise when the Germans made him leader of the Jewish police. The Gestapo, however, harboured a certain distrust toward the man. ...

The following Saturday at noon they [the Gestapo] brought him, shackled, into the ghetto. There was talk that when the homes of the deported Jews had been abandoned, he had rummaged through

⁵⁸⁸ Rubin, *The Rise and Fall of Jewish Communities in Poland and Their Relics Today*, volume II: *District Lublin*, 198, 200.

⁵⁸⁹ Joe Rosenblum with David Kohn, *Defy the Darkness: A Tale of Courage in the Shadow of Mengele* (Westport, Connecticut, and London: Praeger, 2001), 18–29, 108.

them to plunder the valuables. The Gestapo took him to the yard where he resided, and ordered him to show them where he had buried the gold and jewellery which he had amassed. They took the valuables for themselves and led him back to jail.

As chief of police Srulejski had become influential and bold. He went out with an educated woman named Hela Rubinstein. Hers was one of the most respected and wealthy families in pre-war Miedzyrzec. After he became police chief, somehow his affair with Hela became known to his wife, an attractive woman from the same background as he was. She sought revenge by betraying him to the Gestapo. ...

A week later, on a Friday, two Gestapo agents, Dieter and Bock, brought him into the ghetto once again. Srulejski knew that the Gestapo had him trapped. But he was aware that they were looking for the employment officer, Mr. Finkelstein. Hoping to regain some of his lost influence, he directed the Gestapo to a wall in the house where Finkelstein was hiding. While they were breaking down the wall, Srulejski inconspicuously slipped away. The Gestapo searched, but could not find him. However, Mr. Finkelstein was taken away and never seen again. Soon the news spread through the ghetto that Srulejski had escaped. The Gestapo issued an ultimatum that unless Srulejski was brought forth, five hundred people would be shot. That caused great panic. The Jewish police announced that whoever knew the whereabouts of Srulejski must report it immediately.

The next day a woman revealed that Srulejski was hiding in her attic. ... Hauled down, he was shot by the Gestapo.

On a Saturday evening several weeks later a Jewish policeman named Goldman was shot in the back while walking to the store across from the Jewish police station. The people in the ghetto fell into an uproar. The shooting added to our horror because it indicated to the Gestapo that there were weapons in the ghetto. It was rumoured that Goldman was a traitor and that someone had shot him in revenge.⁵⁹⁰

In Jan. 1946 [Szymon Tob] stood trial in the district court for collaborating with the Germans in the ghetto of Międzyrzec Podlaski in the Siedlce district. According to eyewitnesses, he denounced his fellow Jews to the Gestapo and participated in the liquidation of the ghetto, leading [German] gendarmes to Jewish hideouts.⁵⁹¹

Jews in small towns, especially those who ventured out of the ghetto, knew that the Jewish police and informers would soon be on their trail. As the following accounts show, it was above all fellow Jews whom they feared. The diary entries of a 13-year-old Jewish boy from Bodzentyn, a small town in the Kielce region, record the following experiences:

[May 10, 1942] The Jewish police has received the order that 50 men are still required. Immediately on receiving the order, they began picking people up. ...

⁵⁹⁰ Gitel Donath, *My Bones Don't Rest in Auschwitz: A Lonely Battle to Survive German Tyranny* (Montreal: Kaplan Publishing, 1999), 115–17.

[May 11] The Jewish police have also been picking up people today. I stayed almost the whole day at a Polish boy's house, I was frightened of staying at home.

[May 12] During the night the Jewish police were in our yard. They were looking for our cousins, but they weren't there.⁵⁹²

The Jewish police in Bodzentyn also assisted the Germans in carrying out searches inside the ghetto, and during the liquidation of the ghetto in September 1942, helped the German gendarmes to chase some 3,000 Jews to the place from which they were deported.⁵⁹³ Historians have described the attitude of the Bodzentyn Judenrat towards the 600 Jews deported there from the town of Płock as "reprehensible."⁵⁹⁴

A Jewish woman describes conditions in Raków near Staszów. In defiance of regulations, she remained outside the ghetto living with Poles and was relentlessly pursued by Jews:

At that time the head of the Judenrat in Rakow [Raków] was Zielony. Not one person in the village could stand this Jew. His actions irritated everybody. He was feared more than [sic] the agents of the S.S.

Many German Jewish refugees who were cruelly driven from their homes arrived at this village. Zielony used to treat them very rudely and impose upon them all sorts of taxes and payments ... those who could not ransom themselves through bribery and could not withstand the load of the various taxes, were forced to appease him with their daughters in order that he could satisfy his lust through his continual debaucheries. ...

... [Zielony] said that if he saw me one more time without an armband on my sleeve, he would order my arrest, for he was in charge of everybody there. ...

At that time I moved from Forsysiowa's house to that of Zacharski ... All the residents of the village, old and young, Jews and Poles, praised me for my courage and for the caustic words that I said to Zielony. ...

I believe that it was in the middle of 1942. One day a big roundup took place ... Precisely then I arrived at Rakow. ...

Stach Zacharski and his wife came up to me, frightened, and said that they had heard from reliable sources that Zielony intended to have his revenge upon me now. They asked me to dress like a farm woman and to go to the field and pretend to be working. I was about to do this, but at that point some of my friends arrived and forcefully took me and hid me in a safe place. ...

Meanwhile, Zielony declared that whoever caught me would be rewarded, and the family that turned me over would be saved from the roundup. The Zacharskis were in despair. ... My companions and I succeeded in finding a hiding place ...

⁵⁹¹ Gabriel N. Finder and Alexander V. Prusin, "Jewish Collaborators on Trial in Poland, 1944–1956," in *Polin: Studies in Polish Jewry*, vol. 20 (2008): 139, n56.

⁵⁹² *The Diary of Dawid Rubinowicz* (Edmonds, Washington: Creative Options, 1982), 73, 75.

⁵⁹³ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 203.

⁵⁹⁴ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 202.

Suddenly, a girl unfamiliar to us arrived and was surprised to see us. She was sent by Zielony to look for us ... At that moment Jewish police arrived on the run with members of the S.S. ... Meanwhile another member of our group, Krysztal, was caught, and both of us were brought to the synagogue, which served as a collection point for those who were captured. ... the two of us were led through the village like two criminals. I marched in front, with an S.S. man on each side, Jewish policemen behind me, and in the back of them came Krysztal, escorted by two S.S. men, and finally, Jewish policemen together with S.S. men. They brought me to the synagogue ... [This woman managed to escape from the synagogue.]

After three days I returned to Rakow, to Forysiowa, for she lived practically at the edge of the village ... On the second day at dusk I went to Zacharski ... He told me that all the people of the village took an interest in my fate ... In Zacharski's house I felt at home.

Suddenly ... a knock on the door was heard. Zacharski's daughter opened the door, and in the doorway there were two Jewish policemen. ... Mr. Zacharski asked them the purpose of their visit, and they replied that Mr. Zielony wanted me to appear at his office. Zacharski told them that I was sick and if I was so vital to Mr. Zielony he could bother himself to come and see me. Having thus spoken, he slammed the door in their faces. Fifteen minutes had barely passed when three policemen arrived, and this time asked that I accompany them to the chairman of the Jewish community. Hearing this, Zacharski snatched an axe and threatened to kill them if they did not immediately get out. I, fearing big trouble, calmed Mr. Zacharski down and asked him to let me go with them, since there was nothing to fear now that the Germans had gone ...

With considerable effort I persuaded Mr. Zacharski that my reasoning was sound, and he let me go with the policemen on the condition that they would be responsible for me and my well-being, and if, God forbid, even one hair of mine were touched, he would take revenge upon them and slaughter them like pigs in cold blood. Of course he did not trust them and their promises and accompanied us. ... After all of this I returned to the Ghetto exhausted ...⁵⁹⁵

The Germans relied on Jews to fulfill various functions, both official and unofficial, as the following diary of a resident of the Staszów ghetto shows:

At about noon on the same Saturday [November 7, 1942], a Jew arrived in Staszow [Staszów] from Ostrovec [Ostrowiec Świętokrzyski]. His name was Abraham Itshe Kerbel. He was accompanied by a German S.S. man, and offered to take Jews on to work at the Bodzichow [Bodzechów] labour camp near Ostrovec for the payment of a thousand zlotys [złoty] each.

Jews paid the sum demanded in the hope of saving themselves, although the entire transaction was afterwards found to be a miserable swindle.

While we were in the shop we learnt that at 2 a.m. [on November 8, 1942] a number of the Polish intellectuals like Dr. Koslowski [Czesław Kozłowski] and Dr. Lemiescewski [Witold Lemieszewski] had been arrested and handed over to be guarded by the Jewish police.

⁵⁹⁵ Rachel (Roza) Majerfeld, *Nightmare Days* (Tel Aviv: I.L. Peretz, 1988), 25–31.

[After the deportation of the Jews, a search of the houses in the ghetto began, and anyone found hiding was shot on the spot]: For this purpose they [the Germans] took the Jewish police with them when they went looking for all the remaining Jews.⁵⁹⁶

An analogous role was played by Jewish collaborators, Gestapo agents and informers outside the ghetto. It was not at all uncommon for Jews to encounter them when passing as Christians in larger centres. A Jew hiding in “Aryan” Kraków listened to his friend speak of the dangers he feared should his family leave the ghetto:

You know, there are people in the ghetto who are now in the Gestapo’s service; they go out into the town every day and look for Jews hiding on false papers because they think that they will save their own skins that way. Even one of my colleagues at the bank, a man I have worked with for many years, broke down and now works for the Gestapo. He turns in *everyone*, even members of his own family. Not long ago he whispered to me that he knew that Basia was living on false papers somewhere in the vicinity of Cracow. He doesn’t know you personally, and doesn’t know your name or where you live, but he is looking for you and is convinced that sooner or later he will find you. When he does, he will turn you in. I had always thought him a man of honor, but the times have changed.⁵⁹⁷

A Jew from Lwów recalled:

In November [1941] ... a German edict hit those Jews who lived in the Gentile part of the city. They were ordered to relocate immediately ...

On a gloomy morning, we heard the first sounds of the Umsiedlung. Police kicked at our door and pounded it with rifle butts. ... I ordered mother and the younger children, Wilo and Rozia, to slip under the covers of the feather bed. I told Abo to cram into a corner of the balcony. Then I shoved the heavy wooden wardrobe over the entrance to it, so that a stranger to the apartment might not guess what was behind it.

The intruders, meanwhile, pushed their way in and confronted me as I was about to open the door for them. A German Schupo man, or policeman, slapped my face sharply.

“You son of a bitch!” he howled. “Why didn’t you open up immediately? Where are the other Jewish swine hiding?”

He held me against the wall, as three of his men, one German, one Ukrainian, and one Jewish policeman, searched the apartment. Within seconds, they found our father in the dining room and Abo on the balcony, the imposing wardrobe notwithstanding. Lined up against the wall, each was administered the regulation slap in the face, after which the Jewish lawman stepped forward. I knew him. He had been my teammate on the Hasmonaea, a Jewish soccer team.

⁵⁹⁶ Joseph Goldstein, “Extracts from a Ghetto Diary,” in *The Staszów Book*, Internet: <<http://www.jewishgen.org/yizkor/staszow/staszow.html>>, translated from Elhanan Erlich, ed., *Sefer Staszow* (Tel Aviv: Former Residents of Staszów in Israel and in the Diaspora, 1962), xxv ff.

⁵⁹⁷ Shatyn, *A Private War*, 195.

“Where are your mother and the two children?” he asked in a commanding voice.

It was an unbelievable scene, something to which we weren’t yet accustomed: a Jew selling out another Jew.

“You can’t mean it!” I appealed desperately to the myth of brotherhood among Jews. “You know what happens to people who get deported!”

“I mean it,” he repeated glacially. “Where is the old woman? Where are the children?”

“I managed to regain my composure, “I don’t know,” I said quietly. “Nowadays, it’s everyone for himself. They must be hiding somewhere in town.” ...

We were chased out to the street and into an open truck now filled to capacity with Jewish hostages.

The main [railway] terminal of Lvov [Lwów] was the first serious hurdle for any Jew intent on fleeing the city. ... I was soon concentrating on avoiding eye contact with the men in the green uniforms of the Schupo, the gray and black of the SS and the black of the Ukrainian militia. They were all there, and so were innumerable plainclothes Gestapo. There were even, God pity us, Jews posted by the Germans to point out brethren who were trying their luck at escape. ...

I was also told that a man named Altman, an officer of the Jewish Police and a Gestapo collaborator, had fallen in love with her [Nesia]. Altman’s job was to discover Jews in hiding ...⁵⁹⁸

Jewish policemen and informers played a highly destructive role in most ghettos. Reliance on the Jewish Councils and the Jewish police was a cornerstone of German governance. Proportionally, more Jews served in the Jewish police than Poles in the Polish police. There were more than 2,500 Jews recruited in Warsaw alone, and some 750 in Lwów. Emanuel Ringelblum described conditions in Warsaw as follows:

In those days, during 1939, 1940, and part of 1941, people would be seized for forced labor almost every day—so the men hid out in the shops, under bench beds, in mezzanines, cubbies, cellars, garrets, etc. ... The Germans knew the location of such hideouts, thanks to their Jewish informers, who accompanied them and pointed out the hiding places. ... During the time when there were blockades, the resettlement period, hideouts assumed a new importance. People took special pains to build good hiding places, because they had become a matter of life and death. Old folks, children, and women hid out there. ... In 90 percent of the cases it was the Jewish police who uncovered the hideouts. First they found out where the hideouts were; then they passed the information along to the Ukrainians and Germans. Hundreds and thousands of people are on those scoundrels’ conscience.⁵⁹⁹

⁵⁹⁸ Uri Lichter, *In the Eye of the Storm: A Memoir of Survival Through the Holocaust* (New York: Holocaust Library, 1987), 38–39, 61, 89.

⁵⁹⁹ Jacob Sloan, ed., *The Journal of Emmanuel Ringelblum* (New York: Schocken, 1974), 339–41. This edition is a significantly truncated version of Ringelblum’s diary.

Many Jewish testimonies describe the treacherous behaviour of Jewish policemen in the Warsaw ghetto. Solomon Radasky (Radosiński) recalls:

My father was killed in April 1942. He went to buy bread from the children who were smuggling food into the ghetto. The children brought bread, potatoes and cabbages across the wall into the Warsaw ghetto. A Jewish policeman pointed out my father to a German and told him that he saw my father take a bread from a boy at the wall. The German shot my father in the back.⁶⁰⁰

The involvement of the Jewish councils and police was crucial to the success of the Great Deportation of the summer of 1942, when 250,000 Jews from Warsaw were seized and sent to the death camps. During the first weeks of this operation the task of rounding up six to seven thousand Jews daily was given over entirely to the Jewish police, who managed to accomplish this without any help from the Germans. (Later, German gendarmes reinforced by Ukrainian and Baltic auxiliaries were brought in to finish the task, without any Polish participation.⁶⁰¹) Many Jewish policemen used force and brutality and were quick to use deportation as a source of easy money. Reuben Ainsztein notes:

... the majority [of the Jewish ghetto police], according to Ringelblum 'carried out with the greatest eagerness the orders of the Germans. It is a fact that on most days the Jewish police supplied more victims than the quota demanded by the Germans. That was done to have a reserve for the following day. ... Many a hideout was discovered by the Jewish police, who always wanted to prove themselves *plus catholique que le pape* and thus curry favour with the Germans. The victims who escaped the eye of the German were seized by Jewish policemen. For two hours I watched the march of victims to the trains in the Umschlagplatz and I saw groups exempted from deportation being forcibly driven back to the trains by the Jewish policemen. Dozens, perhaps hundreds, of Jews were sent to their deaths during those two hours by the Jewish policemen.' Szmeling, a former boxer, a giant with a little beard and the face of a killer who was in command of the Jewish police in the Umschlagplatz, did not hesitate to use his whip and took advantage of his position to extort money and jewels from wealthy victims for allowing them to escape from the point of departure for Treblinka. His subordinates, acting in partnership with the Sonderdienst composed of Polish Volksdeutsche [i.e., ethnic Germans] and the Ukrainian and Latvian cutthroats, demanded from 1,000 to 10,000 zloties from their victims to allow them to escape. 'There were cases when the police demanded from their victims, apart from money, also payment in kind: women had to submit to their lust.' The police plumbed the depths of their baseness in the final weeks of the Great Liquidation, when thousands of survivors refused to obey orders to surrender for deportation, even if it meant dying in hideouts. Each policeman was then ordered to supply seven victims daily or share with his family the fate of the other Jews. Having already sold their souls to the Nazi devil,

⁶⁰⁰ Survivor Stories: Solomon Radasky, Internet:
<<http://www.holocaustsurvivors.org/data.show.php?di=record&da=survivors&ke=7>>.

⁶⁰¹ Pogonowski, *Jews in Poland*, 115.

the policemen did their best to carry out the order. This did not stop the Nazis from killing over 1,700 policemen and their families at the end of the Great Liquidation.⁶⁰²

The descriptions of the round-ups and deportations penned by first-hand witnesses of those events is horrific. Small wonder that Ringelblum writes that the hatred towards the *Ordnungsdienst* “exceeds the hatred of Germans.”⁶⁰³ Chaim Kaplan penned the following entries in his wartime diary:

At the beginning ... a directive was issued to the *Judenrat* to deport 6,000 a day; in point of fact they are now deporting close to 10,000. The Jewish police, whose cruelty is no less than that of the Nazis, deliver to the “transfer point” on Stawki Street more than the quota to which the *Judenrat* obligated itself. Sometimes there are several thousand people waiting a day or two to be transported because of a shortage of railroad cars. Word has gotten around that the Nazis are satisfied that the extermination of the Jews is being carried out with all requisite efficiency. This deed is being done by the Jewish slaughterers.⁶⁰⁴

[July 28, 1942]: Anyone who could see the expulsion from Warsaw with his own eyes would have his heart broken. The ghetto has turned into an inferno. Men have become beasts. Everyone is but a step away from deportation; people are being hunted down in the streets like animals in the forest. It is the Jewish police who are cruelest toward the condemned. Sometimes a blockade is made of a particular house, sometimes of a whole block of houses. In every building earmarked for destruction they begin to make the rounds of the apartments and to demand documents. Whoever has neither documents that entitle him to remain in the ghetto nor money for bribes is told to make a bundle weighing 15 kilos—and on to the transport which stands near the gate. Whenever a house is blockaded a panic arises that is beyond the imagination. Residents who have neither documents nor money hide in nooks and crannies, in the cellars and in the attics. When there is a means of passage between one courtyard and another the fugitives begin jumping over the roofs and fences at the risk of their lives ... But all these methods only delay the inevitable, and in the end the police take men, women, and children. The destitute and impoverished are the first to be deported. In an instant the truck becomes crowded. ... Their cries and wails tear the heart out.

The children, in particular, rend the heavens with their cries. The old people and the middle-aged deportees accept the judgment in silent submission and stand with their small parcels under their arms. But there is no limit to the sorrow and tears of the young women; sometimes one of them makes an attempt to slip out of grasp of her captors, and then a terrible battle begins. At such times the horrible scene reaches its peak. The two sides fight, wrestle. On one side a woman with wild hair and a torn blouse rages with the last of her strength at the Jewish thieves, trying to escape from their hands. Anger flows from her mouth and she is like a lioness ready for the kill. And on the other side the two policemen, her “brothers in misfortune,” who pull her back to her death. It is obvious that the police win. ...

⁶⁰² Ainsztein, *Jewish Resistance in Nazi-Occupied Eastern Europe*, 583.

⁶⁰³ Cited in Levin, *Walls Around*, 151.

⁶⁰⁴ Katsh, *Scroll of Agony*, 324.

But isolated incidents don't hold up the operation. The police do what is incumbent upon them. After the completion of the arrests in one house, they move on to another. The *Judenrat* prepares a daily list of houses in which blockades will be made that day. And here a new source of income is opened for the graft-chasing police. The wealthy and the middle class have yet to be brought to the transports. For those who have no documents, banknotes turn into documents. There is almost a fixed price for ransom, but for some it is cheaper, all according to the class of the ransomed one and the number of people in his household.⁶⁰⁵

[July 29, 1942]: The expulsion is reaching its peak. It increases from day to day. The Nazis are satisfied with the work of the Jewish police, the plague of the Jewish organism, and the police too are satisfied: the Nazis, because through industry and cruelty the police have succeeded in supplying exiles above and beyond the daily quota originally specified, and close to 70,000 people have already gone into exile; the police, because they are lining their pockets. This income is fortuitous and apparently not dangerous. The Nazis don't bother about details. ... In any event, the respite that the bribe creates is only temporary. A house which is blockaded today can be blockaded tomorrow too, and the next day, and so on ad infinitum. A man who was released once can be caught again—even by the same policeman who set let him go the first time—especially since the police have nearly 2,400 dogs. The wives of the policemen know no bounds. Besides taking bribes, they also steal and rob. How? They order the inhabitants of the house to go down, while they themselves remain in the unguarded apartment. Thus they profit from all that is abandoned.

This criminal police force is the child of the *Judenrat*. Like mother, like daughter. With their misdeeds they besmirch the name of Polish Jewry which was stained even without this. At the transfer point where the exiles are collected, the policemen traffic in bread. Those loaves of bread, which the police force gets in abundance free of charge, are sold to the hungry and oppressed captives at 80 zloty [złoty] a loaf. For delivering a letter, ten zloty. They are growing rich on these profits, and for the time being they are experiencing the eternal reward in this life—until the Nazis take pity on them as well. Their day will come, and they too will be destroyed, but they will be the last. ...

Immediately a great movement arose to set up factories to work for the good of the German army, and the German commandant invited German firms to establish branches in the General Government. The Jewish shop-factories received raw materials from these firms and began to manufacture for each one what was required to meet their obligations to the commandant. In this way factories for various trades were opened which employed tens of thousands of people. ... Henceforward, only one who is enrolled as a worker in one of the factories under the protection of some German firm has the right to remain in the ghetto. A certificate (*Ausweis*) granted by a firm of the Reich has the power to save its bearer from expulsion ... Within a week, tens of thousands of tradesmen, peddlers, unemployed men, idlers, spreaders of false rumors, and bums have been turned into creative workers, into a productive element; they sit hunched over a needle, sewing buttons on a pair of army pants.

⁶⁰⁵ *Ibid.*, 325–27.

The entire ghetto is a mammoth factory producing for the good of the German army. We have become a laughingstock!⁶⁰⁶

[July 30, 1942]: There is one category among those “insured” against expulsion whose eyes reflect fear, who despite the documents in their pockets, never go out of the doors of their houses ... These are “officials” of the Jewish Self-Aid Society, who numbered over two thousand at the outbreak of the catastrophe. ... Before the expulsion, the Self-Aid employed about four hundred people who were registered with the labor office ... Thousands of people were left without legal protection and doomed to exile. Accordingly, the directors of the society, with the consent of the *Judenrat*, decided to provide their friends with a legal haven in the form of “legitimizations,” documents stating that So-and-so was an official of the society. ... A veritable factory for legitimizations was set up. Anyone who had had any connection whatever with the activities of the society ... received certification as one of its officials.

Within three days, over two thousand certificates were prepared and distributed ... In point of fact it did save many people. They were seized and later released.⁶⁰⁷

[July 31, 1942]: The hunting goes on full force. ... The Jewish police are fulfilling their humane duty in the best possible manner, and the Nazis are so pleased with their work that some of them are being sent to Radom and Kielce, where expulsions have now been ordered as well. ...

More factories are established every day. This is the only source of salvation now ... Many people scurry to register for the factories. ... Everyone is pushing his way into a “shop” and is prepared to sell all his possessions and give away his last cent, if only to be considered productive.

...

None of the newly erected factories has any validity or future unless they are incorporated into the network of factories of some German firm; and this privilege too must be bought with cash from the Germans, who demand immense sums in return for the right to work for the German army.⁶⁰⁸

Vladka Meed wrote the following account:

The Jewish police were now very important people in the Warsaw ghetto. The Nazis relied on them to carry out their roundups, to control employment cards, and to load unemployed Jews into the wagons and transport them to the waiting railway cars. Obviously, no one was very fond of the police; even in better days they had been known to badger and harass people in their daily lives by insisting on rigid adherence to the Nazi regulations. Now they had become even more hostile and aggressive. They were feared, but at the same time they were the objects of envy. For one thing, the Jewish police were secure; even the Germans thus far had left their relatives alone. They were never threatened with “resettlement.”

⁶⁰⁶ Ibid., 329–31.

⁶⁰⁷ Ibid., 332–33.

⁶⁰⁸ Ibid., 333–34.

One afternoon, during the first week of the deportation, I happened to be at home with my mother when a column of police suddenly sealed off our building. All residents were ordered to go down and assemble in the courtyard. In their alarm, people tried to snatch up a few belongings, but the raiders, some wearing white armbands reading "*Judenrat*," told them, "You'll have time to pick up your things when the wagons get here." So, it was no longer only police, but also functionaries of the *Judenrat*, who had been delegated to assist in the task of "resettlement."

The luckless residents of the building submitted to the orders of these men. Without protest, they were herded roughly down the stairs. With the callous arrogance of the privileged, the Jewish police dragged children, the elderly and the ailing down to the courtyard. Although a number of the residents had employment cards, the faces of all were pale with fear. Families clung together for whatever comfort they might be in closeness.

The elderly were pushed to the rear, while the young were lined up in front. Children snuggled up close to the adults. Hearts pounding, the distraught residents prepared for the inspection. Several women brushed past rudely and walked up to the police, flaunting their employment cards.

"These women are going to be released immediately," one of the bystanders muttered. "Their husbands are in the police force." And, indeed, as the troopers saw these cards, their arrogance softened; they smiled and motioned to the women to return to their homes. Envious glances followed them as they hastened off.

Three men approached the police. Someone behind me whispered that they were the richest Jews of our building. It was easy to guess their intention was bribery. The police never objected to having their palms greased. ...

But the Jews who were about to be deported did not move. Ashen white with fear, they begged the police for mercy. ...

It was no use. The men in the uniform ignored their anguish. A few of the less hardened, visible distressed by the scene, walked out of the courtyard.

We stood as though turned to stone. Near me someone muttered, "Dear God! Put an end to this misery!" Yet not one of the hundred and fifty-odd Jews who had been spared many any effort to help. They did not want to jeopardize their own good fortunes. One group gave thanks to the Lord for His Mercy; the other, defeated and resigned to their fate, handed over their sacks and baskets, and climbed slowly into the waiting wagons. From there, they stared out at the remaining crowd. Some of them broke into cries of despair. What grief was reflected in their eyes! What mute reproach! We stood there, stunned, silent and conscience-stricken. ...

But why had no one helped the others? Why hadn't somebody—why hadn't I—pleaded for them? Flinching, I tried to silence these questions, to justify my cowardice, saying to myself, "Our own chances of being allowed to stay in the ghetto were slim enough. We could not afford to stick our necks out for others."

Shortly thereafter, the police threw up a roadblock at the corner of Zamenhof and Nowolipki Streets, where the cards of all passersby were subjected to inspection. Any Jew without the proper documents was immediately forced into a waiting wagon. I showed my card and was waved on.⁶⁰⁹

⁶⁰⁹ Meed, *On Both Sides of the Wall*, 26–28.

David Landau described the round-ups in the Warsaw ghetto as follows:

From the first day of the deportations, a routine was established ... A block of streets would be closed off in the morning; the Jewish police would call out that the street had been surrounded and no one was to leave their dwelling; the caretakers of the buildings would immediately close the building gates and anybody found in the street would be either shot on the spot or handed over to the police. The Germans and their assistants would then go from building to building and the Jewish police would call to the trapped inhabitants: '*Alles herunter!*' (All to come down.) Pressure was applied to hurry: '*Schnell, schnell!*' It was the duty of the Jewish police to go in first to check the apartments in case anybody had disobeyed the order. Walls would be tapped, wardrobes opened; they would look under the beds. The cellars and attics were searched for anyone who failed to obey the German order. The police would drag out those found hiding to be dealt with by the Germans or their helpers. ...

When all tenants were assembled in the yard the selection started. ... Those selected for deportation were handed over to the Jewish police. Together with their Aryan colleagues the police led the victims to the *Umschlagplatz* on foot or in carts.⁶¹⁰

Landau wondered also about the continued collaboration of the Jewish police after the deportation of the summer of 1942:

The Germans had to enter the houses to remove the people they wanted for deportation yet they were still assisted by the Jewish police. I often ask myself what evil force made the Jewish police co-operate in January 1943, when they themselves had been decimated after the great deportation?⁶¹¹

Ruth Altbeker Cyprys provides the following description of the round-ups in the Warsaw ghetto:

Immediately after the publication of the 'Resettlement Order' the manhunts started. Ordinary large carts, accompanied by a few Jewish policemen, appeared in the streets. All those with inadequate documents, or with none, were forcibly pushed on to the carriages. ...

I witnessed the expulsion of the Korczak Orphanage. ... On the day that they left the ghetto they made a strange procession as they walked along Sliska [Śliska] Street led by an elderly, dignified man, and accompanied only by a few policemen. ... Mr. Korczak would not leave his children. And I learned, later, that he gave the same answer to his Aryan friends when they tried several times to take him to the Aryan side.

In the first weeks after the expulsion order the Germans did not show up in the ghetto. Jews themselves, as for example the Jewish militia, were entrusted with the job. They carried out the checking of identity papers in the streets and even on the *Umschlagplatz* where the Germans were present; the loading and forcing of Jews into the railway carriages was left to the militiamen. After

⁶¹⁰ Landau, *Caged*, 133–34.

⁶¹¹ *Ibid.*, 204–205.

all 'points' and other places of collective Jewish misery had been cleared out, street catching was carried out ceaselessly. ...

The institution of the blockades carried out by the Jewish militia became a daily routine. During a blockade, which as a rule took place in the early hours of the morning, a strong detachment of militia men would cordon off a whole street or a part of big road, and begin sweeping the blocks. There would be a shrill whistle and shouts of 'All down, all to the courtyard' which would announce the beginning of the blockade. After a while the militia men would enter the flats, chasing the inhabitants out. They were very efficient in their searches, even too meticulous, for they looked into the night tables and drawers, they climbed into the attics and descended to the cellars. The courtyards were swarming with militia men and when all the tenants were gathered, an officer would begin the checking. The lucky owners of good Ausweis passes were placed on one side of the yard, all the others on the other side. They were then chased out into the street and loaded into the waiting carts. ...

On 6 August [1942] I was resting at home after my night shift when I suddenly heard a terrible noise in the street, loud cries, shots and shouts of 'Alles runter' (all downstairs). I knew what this meant. The street was already full of Germans, Ukrainians and Jewish militia. A normal blockade had started. We all had to go out into the street guarded by Germans, Ukrainians and Shaulis (Lithuanians), while the militia searched the rooms and hideouts, forever dragging somebody out. ...

Alas, they checked no papers. Only the families of the militia men were released on the spot. The rest, formed in fives, were hurried to the Umschlagplatz. The way was strewn with horrific sights. ...

... During all this time the Jewish militia loaded the freight wagons with struggling people, sealed them in, while new trains pulled in to the station ... ⁶¹²

Izrael Lichtensztajn and Zosia Goldberg describe the round-ups in the ghetto with understandable bitterness:

The course of the operation is as follows: units of Jewish police march through the streets. They rush at the gate [of the tenement house] and surround the entire courtyard. Everyone has to leave their apartments and come downstairs. When the residents of the house find themselves in the open area, the entrances to the dwellings are blocked. All of the rooms are searched again and only then does the inspection of people begin. Everyone must come forward with his document. Those with a good certificate—for a workshop, an official of the community or self-help organization—are set aside. ... All those without certificates are loaded onto carriages and sent to the Umschlagplatz ... There empty freight wagons are waiting for them, into which are packed from 120 to 200 persons, and are sent on their way. ...

Unfortunately, we were betrayed. Our leaders do not have the courage to die like people. They die like fleas, bugs or mice. Today I saw Dr. [Emanuel] Ringelblum sitting in a carpentry workshop

⁶¹² Cyprys, *A Jump For Life*, 49–50, 54–57.

at 59 Nowolipki Street. He's hiding there with his family. ... Did it have to come to this that activists worried only about their private life, and wrote everything else off as a loss?⁶¹³

One day the Germans encircled the house at Leszno 42, and they called everybody down. I was with my mother and we were sleeping on the floor with my aunts and we were supposed to go down with them. Instead, I ran upstairs to Bolek, a young fellow who was a friend of mine. He knew many of the Jewish police and he spoke Russian, so I said to him, "Go down and see what you can do." Along with the German Nazis, there were Ukrainians, Lithuanians, Latvians, and Jewish police.

"Try to get all the family out," I told Bolek. They were already forming lines to march to the trains at the *Umschlagplatz*. So he came back and said, "I saw Marian. He's in the police. I'll see what he can do." But Marian, my ex-husband, the one I had married and divorced before the war, simply washed his hands of us and turned away. ... He did not lift a finger to help. ...

Then Bolek tried to talk to a Ukrainian who understood his Russian. He made up a story that my mother was his mother and I was his sister. He said our family was dead. Maybe because Bolek spoke Russian to him, which is close to Ukrainian, he felt sympathetic. I don't know why, maybe it was just luck, but the Ukrainian said you can take out your mother and sister from the line, but nobody else. Everybody else had to stay.⁶¹⁴

Calel Perechodnik, himself a policeman in the outlying Otwock ghetto, provides the following damning verdict:

There is no justification for the Jewish policeman in Warsaw. They cannot defend themselves by explaining that they had a mental blackout. This might be done in the course of one day, but not for three long months. Their hearts turned to stone; all human feelings became foreign to them. They grabbed people, they carried down in their arms infants from the apartments, they robbed if there was opportunity. So it was not surprising that Jews hated their own police more than they did the Germans, more than the Ukrainians. There is nothing like setting a brother against a brother.⁶¹⁵

Yitzhak Katzenelson, an eyewitness to these events, penned "The Song of the Murdered Jewish People,"⁶¹⁶ in which he bemoaned the role of the Jewish police.

Ani ha-gever, I am the man who watched, who saw
How my children, my women, my young and old, were thrown
Like stones, like logs, into wagons,
Brutally beaten, rudely abused.

⁶¹³ Testimony of Izrael Lichtensztajn in Markowska, *Archiwum Ringelbluma*, 175–77.

⁶¹⁴ Goldberg, *Running Through Fire*, 34–35.

⁶¹⁵ Perechodnik, *Am I a Murderer?*, 104.

⁶¹⁶ Yitzhak Katzenelson, *The Song of the Murdered Jewish People* (Tel Aviv: Ghetto Fighters' House, 1980), 23–24.

I watched from the window and saw the brutes—O God!
I observed the beaters and the beaten—
I wrung my hands in shame. O what disgrace and shame.
Jews were being used, ah, to destroy my Jews!

Apostates and near-apostates with shiny boots on their feet,
Hats with the Star of David, like a swastika, on their heads,
An alien, corrupt and vile tongue on their lips,
Dragged us from our homes, flung us down the stairs.

They smashed doors and forced their way
Into closed Jewish homes with raised clubs in their hands—
They hunted us, beat us and drove young and old to the wagons,
Into the street! They spat in God's face, profaned the light of day.

They pulled us out from under the beds and closets, cursing:
“The wagon is waiting! Go to hell, to the *Umschlag*, to death!
They dragged us to the street and continued to prowl—
The last dress in the closet, last bit of cereal, last morsel of bread.

Look into the street and you'll go mad!
The street is dead, yet full of shrieks and screams—
He street is empty, yet the street is full.
Wagons laden with Jews, with mourning and grief!

Wagons laden with Jews, wringing their hands, pulling their hair—
Some are silent—their scream is loudest!
They watch, they look ... Is it a nightmare? Is it real?
Around the wagons, alas, woe is me! Jews in police uniforms, in boots and hats!

The German stands aside, as if smugly sneering—
The German stands aloof—he doesn't interfere.
Woe unto me—the German had Jews destroy my Jews.
Look at the wagons, behold the shame, look and see the suffering!

Looting was a significant component of the overall tragedy that befell the ghetto. The Jewish police looted vacated apartments on a massive scale often amassing for themselves considerable fortunes, about which there was considerable boasting within the ghetto.⁶¹⁷ Emanuel Ringelblum noted the “wholehearted cooperation,” as he put it, between the assisting forces and the *Ornungsdienst*: “They loot together. The entire Jewish police force is awash in money and jewelry.” Chaim Kaplan determined that the Jewish

police was actually pleased with the deportation order, delivering 10,000 persons per day, and not only the 6,000 requested by the Germans, “because it fills their pockets with gold.” Abraham Lewin described several times the manner in which Jewish policemen took their brothers’ property, even as they were being sent on their final journey. “People talk about terrible robbing and looting during deportation. They cast out the people, then steal and plunder all of the tenants’ property. Shops are also opened forcibly, so they can take out merchandise. The participants: *Ordnungsdienst*, plain ordinary Jewish neighbors, and the Germans.” Ten days later Lewin wrote: “Jewish policemen are participating in looting. They break into apartments, empty closets, break dishes and destroy property just for fun.” A week later he wrote: “Yesterday evening, at around six o’clock, the *Ordnungsdienst* raided homes and made the tenants vacate them. They threw tenants out by force, broke into empty apartments, looted and robbed anything they got their hands on, while at the same time arresting women, mainly those without papers. How did Jews come to be pillagers?”⁶¹⁸

After the deportation, the Germans reactivated the *Werterfassung* department (the “collection of valuables detail”), which had been previously active in stealing furniture from apartments before the ghetto was established. The Warsaw division employed 4,000 Jews who always managed to rob from the robbers and take something for themselves out of the stolen and confiscated items being transported outside the ghetto. Operating alongside this official unit were those the ghetto residents called *shabbers*—Jews who looted empty apartments. Initially, they took only money, jewelry, or other items that could be exchanged for cash. Later on, everything was up for grabs, wrote Rachel Auerbach. Rolling down the ghetto streets were “armchair-beds and folding sofa-beds. New metal bed-frames that quickly rusted, old fashioned mattresses ... giant piles of all sorts of bed linens, children’s coverlets, pillows, sofa cushions, straw mattresses, field beds. ... There were pots, pans, kettles, Sabbath candlesticks and Passover *Seder* plates, undergarments and outerwear, dominos and chess sets, soccer balls and playing cards, baby clothes and toys, and many family photos.” Soon the Jews remaining in the ghetto were engaged in dealing in abandoned Jewish property with buyers from outside the ghetto on a massive scale.⁶¹⁹

The beginning of the Jewish underground was fraught with difficulties, not the least of which was the plague of informers inside the ghetto.

The Jewish Fighting Organization [*Żydowska Organizacja Bojowa—ŻOB*] ... was established in July [1942] as the transports [to Treblinka] began. At first two key leaders of the ŻOB were Józef Kapłan and Szmuel Breslaw of Ha-Shomer Ha-Za’ir. However, they were caught at the beginning of September, apparently because of informants, after they had succeeded in acquiring a few weapons. The underground collapsed but began to reorganize in October.⁶²⁰

⁶¹⁷ Makower, *Pamiętnik z getta warszawskiego*, 62.

⁶¹⁸ Cited in Levin, *Walls Around*, 149–51.

⁶¹⁹ Cited in Levin, *Walls Around*, 153–56.

⁶²⁰ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 459.

Before the Jewish underground could carry out their planned resistance to future German deportations from the Warsaw ghetto, they had to get liquidate Jewish Gestapo agents and informers in their midst and collect money to arm themselves. Bernard Goldstein, a Bund activist, records:

In further preparation for the events ahead, the Jewish fighting organization took steps to clear the ghetto of all Jewish servants of the Gestapo. Special counterespionage groups tracked down every Jewish Gestapo agent and liquidated him. For example, there was Alfred Nossig, a Jewish intellectual from Galicia. He had been a contributor of articles in Jewish, Hebrew, and German to various journals. He had served as an informer on Jewish matters for the German government even before Hitler. His specialty was the Polish Jewry. After the First World War, when Poland became independent, he used to visit Warsaw from time to time. Now he appeared in the ghetto on special work for the Gestapo. One of our comrades discovered his apartment and searched it. An identity card showed that Nossig had served the Gestapo since 1933, the year Hitler came to power. The fighting organization passed sentence of death, and he was shot.

Fuerst, one-time director of the prewar Jewish Students' Home in Praga [a suburb of Warsaw], and a Gestapo informer, was shot by order of the fighting organization. Lolek Kokosovsky, a Maccabre leader from Zgerzh [Zgierz], was a Gestapo agent whose specialty was political information about the ghetto and the members of the underground organizations. At first he escaped our agents only with a bad wound. His friends took him from the ghetto, and he recovered. Later, however, he was shot and killed on the Aryan side as he walked out of a restaurant.

Sherinsky [Szeryński], an apostate Jew, already has been mentioned as the commissioner of the Jewish police. Our attempted execution of him failed, though he was seriously wounded. Afterward he took his own life. Laikin, who had been a lawyer before the war, was Sherinsky's assistant. After Sherinsky's death he assumed the position of Jewish police commissioner. Greatly hated in the ghetto, he was sentenced to death and shot.

These executions further strengthened the morale of the fighting groups and increased the prestige of the Jewish fighting organization. It felt sufficiently powerful now to levy a tax on the entire ghetto to buy arms; it even taxed the Judenrat. Some of the wealthy who refused to pay the tax were arrested. The authority of the fighting organization began to be felt throughout the ghetto. Its influence and power grew with every passing day.⁶²¹

David Landau, a member of the Jewish Military Union, writes:

From a speech by ŻZW leader Paweł Frenkel: '... both the ŻOB and the ŻZW have been collecting large sums of money from the rich Jews in the ghetto and from the departments of the Eldest to pay for the arms some of you are buying. Up to a few weeks ago we had mutually agreed to report to each other where collections had been made, in order not to duplicate our work. Of course, here and there, we used force, but in general even those who were approached knew that once they had paid up and the collectors gave them their receipts they would be in the clear. However, in the last few days it appears that some clever individuals have been going around making collections for their

own pockets in our name or in the name of the ŻOB. ... we have confiscated the collected money from the individuals who believed they were clever and have warned them that their game is very dangerous. ...

A man we sent to execute a Jew who was an informer to the Gestapo, did his duty; he killed the traitor ... The woman was Anna Milewicz, who previously belonged to the Hashomer Hatsair. She was removed from it. The Hashomer Hatsair was in full agreement with what we did, because it was proved that she worked for the Gestapo.⁶²²

When the Germans embarked on the final liquidation of the Warsaw ghetto in 1943, among the collaborators that marched into the ghetto on April 19 were the Jewish ghetto police, who headed the column of collaborators, a small group of Polish police (who were withdrawn once fighting erupted), and Latvian, Lithuanian, and Ukrainian troops.⁶²³ The insurgency (street fighting) was soon over. Some of the fighters and many other Jews took cover in numerous hideouts, called “bunkers,” which had been prepared in advance.

Many, if not most of the bunkers were closed and hostile to outsiders, even to those who had helped to construct them. One Jew recalled:

One morning when we came to the entrance of the bunker we had been working on, there was a tough man standing guard there who would not let us in. The place was now filled with people who had come from all over and were using our shelter. When I tried to get in around him, he smashed me over the head with his rifle butt. I had to have my head bandaged up.

The next morning, there I was standing on line at the “Umshlag Place” [Umschlagplatz] (the train depot), the place from which all Jews were deported to camps and to the gas chambers.⁶²⁴

Another bunker occupant recalled:

One morning we heard some knocking. The voice of a woman called my name and begged to be allowed in with her children. It was Mrs. Windman, with two children, her mother, and the brothers Kopchuk. It was clear to me we had no choice but to let them in, yet the others were staunchly opposed. The arguments continued all day; we almost came to blows. Those most adamantly opposed to accepting outsiders were those who still had some provisions. Softly, we, who were in agreement to let them in, instructed them when to come back and to use the entrance on Zamenhof Street.

⁶²¹ Goldstein, *The Stars Bear Witness*, 178–79.

⁶²² Landau, *Caged*, 189–91.

⁶²³ Many sources confirm the participation of the remnants of the Jewish police, who then numbered probably no more than one hundred men. Some of them were killed in action. See Ainsztein, *Jewish Resistance in Nazi-Occupied Eastern Europe*, 624; Landau, *Caged*, 221; Engelking and Leociak, *Getto warszawskie*, First edition, 218; Władysław Bartoszewski, “The Martyrdom and Struggle of the Jews in Warsaw under German Occupation 1939–43,” in Władysław Bartoszewski and Antony Polonsky, eds., *The Jews in Warsaw: A History* (Oxford: Basil Blackwell, in association with the Institute for Polish-Jewish Studies, 1991), 338–39; Najberg, *Ostatni powstańcy getta*, 45; Moshe Arens, “The Warsaw Ghetto Uprising: A Reappraisal,” *Yad Vashem Studies*, vol. 33 (2005): 101–42, especially 114.

⁶²⁴ Alpert, *A Spark of Life*, 34.

We waited in vain. They never came. If, as we feared, the Germans had caught them, we were also lost. We learned later, that, indeed they had been picked up by the Germans and taken to the Umschlagplatz but they had not given us away. ...

Yet to our astonishment, a group of Jews appeared in the opening, ... who had made their way through ruins and dug passages to the Aryan side to enable them to escape. ... They were in the same position as we, without means of livelihood, without room for the hundreds of survivors of other burnt-out bunkers, seeking a place of refuge.

Among them I saw many who had worked in the vegetable storeroom. Rabbi Meir whispered to one who knew my brother-in-law, Ackereisen, that I still had some alcohol on me. He did this to detract the attention from himself and the provisions he still had, which he wanted to share with no one, not even with the young children. He had taken over a section of the cellar and there closed himself off with his provisions. I bartered with one of the newcomers, agreeing to exchange some of my alcohol for dry biscuits for my son. I gave him the alcohol but never received the biscuits.

The new arrivals asked us to take in another thirty survivors. The arguments broke out again. ...

We were all very worried. Only Reb Meir believed he would survive and refused to share any of his supplies.⁶²⁵

Occupants who were regarded as liabilities were expelled from bunkers. A mother and her deranged young son, who had screaming fits, were evicted from one large bunker, but the woman's daughter was kept as a hostage so that the mother would not betray the location of the bunker.⁶²⁶ Infants were suffocated or poisoned by occupants who were afraid that their crying would betray the existence of the bunker.⁶²⁷

The Germans relied on Jewish policemen, Jewish agents and Jews who had been caught earlier and turned into informers to ferret out Jews in hiding, both during the revolt and afterwards.⁶²⁸ One Jewish survivor records that informers were already searching out the locations of bunkers before the uprising in the ghetto.⁶²⁹ Rikvah Trapkovits-Farber reported that Jewish policemen were employed to lure Jews out of underground hideouts, holding out the promise of safety in work camps.⁶³⁰ Some other examples of betrayal follow:

Along with us, neighbors from our stairwell and employees of the hospital were hiding in the attic. We heard shooting all the time—machine guns from the German side and solitary shots from the Jewish. ...

⁶²⁵ David Mittelberg, *Between Two Worlds: The Testimony & the Testament* (Jerusalem and New York: Devora, 2004), 31–32.

⁶²⁶ Zofia Rozenstrauch, "Historia czterech miesięcy," *Przełom*, no. 1 (1947), cited in Engelking and Leociak, *Getto warszawskie*, Second edition, 804.

⁶²⁷ Najberg, *Ostatni powstańcy getta*, 61; Engelking and Leociak, *Getto warszawskie*, Second edition, 804, based on the testimony of Stella Fidelseid, Jewish Historical Institute (Warsaw) archive, record group 301, number 4873.

⁶²⁸ Paulsson, *Secret City*, 91; Engelking and Leociak, *Getto warszawskie*, Second edition, 828. The Jewish "musers" were housed on Zamenhof Street and worked with a special 137-member German police unit tasked with locating hidden Jews.

⁶²⁹ Estelle Glaser Laughlin, *Transcending Darkness: A Girl's Journey Out of the Holocaust* (Lubbock, Texas: Texas Tech University Press, 2012), 42.

⁶³⁰ Dan Porat, *the Boy: A Holocaust Story* (New York: Hill and Wang, 2010), 95.

Once—perhaps on the third or fourth day—I fell asleep in the attic. I was tired. Suddenly, something woke me up. I opened my eyes, moved a bit. ... No one said a word. ...

At one point I heard a loud *ein, zwei, drei* (one, two, three) behind the wall, then a pistol shot. Somebody was removing the loose bricks from the outside. It was a Jewish policeman. We had been discovered. ...

We crawled out one by one. It was funny: a few Jewish policemen, one German, and a whole bunch of us. We could have just killed that German!⁶³¹

The Germans now proceeded to demolish these [bunkers], on the strength of the lists furnished by Brandt [a Jewish agent]. ... As soon as a bunker was discovered, some of the occupants would be shot in full sight of the rest. A German officer would then offer a reprieve to anyone who would disclose the location of other bunkers. This would sometimes produce the psychological effect of breaking down the resistance of one or other of the survivors, who would then lead the Germans to any hide-outs they knew of. A new plague of informers now infested the ghetto. The Germans, as a rule, would keep these informers alive only until they had squeezed them out of every bit of information, and then shoot them out of hand. The average life-expectancy of such an informer, therefore, was no more than a few days, and the Jews continued living in the ghetto.⁶³²

While some German units were engaged directly in fighting, others were engaged in sniffing out bunkers. Expert units were employed in this work. They were helped by sniffer dogs and here and there by the last Jews they managed to capture. They would leave one of them alive and make this unfortunate person follow them as they approached a bunker. The living sacrifice would be made to call in Yiddish: 'Jews, you can come out, the Germans have gone!' Sometimes the ruse worked.⁶³³

Jack Klajman, one of the many Jews whose hideout was betrayed by Jewish informers, states: "Clearly, the most effective method for the Germans was the use of Jewish informers—and that is how my hideout was uncovered on 21 April [1943]."⁶³⁴ Benjamin P. describes how his bunker was betrayed by a Jew who had come around asking about his relatives, and then returned the next day with German gendarmerie.⁶³⁵ Halina Birenbaum states that her bunker was betrayed when one of its residents went out to scavenge and was apprehended by the Germans; he betrayed the location of his hideout and all of its residents were seized.⁶³⁶ Israel Mittelberg's hideout was also betrayed by fellow Jews:

The Germans had come from the same opening as our guests of two days earlier; quite clearly they had denounced us. ... Outside, we caught sight of the two young men who had denounced us—one

⁶³¹ Wiszniewicz, *And Yet I Still Have Dreams*, 70.

⁶³² Chaim Lazar Litai, *Muranowska 7: The Warsaw Ghetto Rising* (Tel Aviv: Massada-P.E.C. Press, 1966), 269.

⁶³³ Landau, *Caged*, 235.

⁶³⁴ Jack Klajman with Ed Klajman, *Out of the Ghetto* (London and Portland, Oregon: Vallentine Mitchell, 2000), 71.

⁶³⁵ Donald L. Niewyk, ed., *Fresh Wounds: Early Narratives of Holocaust Survival* (Chapel Hill: The University of North Carolina Press, 1998), 129.

⁶³⁶ Halina Birenbaum, *Nadzieja umiera ostatnia* (Warsaw: Czytelnik, 1988), 72.

was eighteen, the other in his early twenties. They tried to deceive us, further assisting the Germans in their treacherous work. . . . The informers were often put to death before their victims.

A selection took place. About one hundred and sixty of us stood for an hour in the yard. Those prepared to talk were told to move to the right. Out of our ranks, no one volunteered except for a couple by the name of Shuster—he had served as a Jewish policeman. We turned away from them in contempt.⁶³⁷

Another Jew captured during the mop-up of the ghetto recalls:

There were a few underworld personalities in our bunker, who had arms. They played the role of our “protectors”. A sharp debate broke out among them over some shady matter, and the defeated one, Yisraelikl, was threatened with revenge. Outside, we heard the shooting and bomb explosions from quite near. Houses were burning around us. The smelly smoke came in from around us. The air in the bunker was difficult to breathe. The eyes were tearing, the throats were strangling, and we were all choking. At night we opened the secret trap door to get some air. This also let us see what was going on outside. Suddenly, Yisraelikl was snatched out of the bunker. He disappeared. We had a suspicion that he would betray us. During the day we heard a strong explosion, and the lights went out. We were overcome by great terror. We heard Yisraelikl’s voice near the trap door: “Here you have the group to be annihilated!” At that moment, the trap door opened and the order was issued: “Out!” A hand grenade fell into the bunker with a bang. There was a terrible stampede. We crawled out of the bunker with the fear of death. The wounded were dragged out by the Germans with terrible beatings from their guns and whips. Encircled by the armed Germans, we were taken to Umszlagplatz.⁶³⁸

The largest and best equipped bunkers belonged to the criminal underworld. The most famous one was located at 18 Miła Street and served as the headquarters of the Jewish Fighting Organization (*Żydowska Organizacja Bojowa—ŻOB*) after its previous premises on 29 Miła Street was betrayed. In actual fact, this bunker belonged to Shmuel Isser, a prominent figure in the Jewish criminal underworld. It was one of the best equipped and largest in the ghetto, housing about 200 persons, among them many thieves, prostitutes and their families. This bunker was also betrayed.⁶³⁹

Leon Najberg, who held out in the bunkers of the Warsaw ghetto until the end of September 1943, witnessed the use of Jewish informers by in the service of the Befehlstelle, the local SS command headquarters, repeatedly throughout this period.⁶⁴⁰ Dawid Białogród moved around from place to place to avoid the Germans and their Jewish informers, who continued to hunt down the remaining Jews, until

⁶³⁷ Mittelberg, *Between Two Worlds*, 33.

⁶³⁸ Miriam Flajszman, “From the Last Days of the Warsaw Ghetto,” in A. Sh. Stein and G. Weissman, eds., *Pinkas Sochaczew* (Jerusalem, Former Residents of Sochaczew in Israel, 1962), 510 ff., translated as *Memorial Book of Sochaczew*, Internet: <<http://www.jewishgen.org/yizkor/sochaczew/sochaczew.html#toc389>>.

⁶³⁹ Engelking and Leociak, *Getto warszawskie*, Second edition, 806–7. See also Kobi Ben-Simhon, “World of our (god)fathers,” *Ha’arets*, October 21, 2004; Cezary Gmyz, “Zdrada przy Miłej,” *Wprost*, May 1, 2005.

⁶⁴⁰ Najberg, *Ostatni powstańcy getta*, 89, 110, 115, 120, 132 (Tyszler), 142–43 (Tyszler).

January 1944, when he escaped from the ghetto.⁶⁴¹ The Jewish police also proved useful by throwing grenades into the entrances to subterranean shelters.⁶⁴² All of this led to universal suspicions among the survivors toward all Jews: “the residents saw in every unfamiliar Jew who did not live in the hideout an informer in the service of the Germans or at best a suspect person.”⁶⁴³ As a precaution Jewish survivors in the ruins of the ghetto would not reveal their hideouts to fellow Jews.⁶⁴⁴

Many Jews went into hiding again after the general uprising of August 1944 was crushed by the Germans, and the Poles were ordered to evacuate Warsaw. Jews awaiting the arrival of the Soviet army in the ruins of Warsaw often had to be leery of those with whom they hid. David Landau recalls:

Under the ground, Jews inhabited caverns and bunkers, like moles, eking out a wait which stretched into three and a half months. A few hundred Jews were daring to defy the fury of the Germans. ...

But when we finished and went in to the next room attached to the basement it all became worthwhile. The place had belonged to a jeweller. We found a safe with the key in the lock. Inside it was a small box containing gold coins, a gold-covered cigar box, ladies' watches with wristbands and on chains, and a considerable number of smaller pieces of jewellery. In ordinary times such a safe would have made one very comfortable.

... we had five women and thirteen other men on our hands ... The contents of the safe were later divided more or less equally between us, but we soon discovered we had a thief among us.⁶⁴⁵

A Jewish woman who hid in cellar with a group of more than thirty Jews stated:

On another night, Sukharevitch came upon someone else again, this time a woman with a five-year-old child, who were lying in the ruins not far from our bunker. It turned out the woman had been wandering around through the ruins for weeks and found nowhere to hide. We took them in with us. They stayed down here even though the second group, which had come in later, objected.

And still another time, we ran into a very religious Jew and a *mishimed* staying together. They'd also been wandering over the ruins. They found a bunker, but the Germans uncovered it and they only got away at the last minute. We took them in with us, but this time, a violent argument broke out. The violent people refused to keep them. They even talked about taking them outside to be shot. After a long quarrel, they finally agreed to let them stay with us.

Not far from where we were, there was a second Jewish bunker and when they discovered ours, they attacked us and it almost came to bloodshed. To this day, I have no idea what made them do it, but in the end, they realized their mistake and we united. ...

⁶⁴¹ Testimony of Dawid Białogód (Stanisław Nowakowski), dated November 7, 1957, Jewish Historical Institute (Warsaw) archive, record group 301, number 5003.

⁶⁴² Stefan Ernest, *O wojnie wielich Niemiec z Żydami w Warszawie, 1939–1943* (Warsaw: Czytelnik, 2003), 74. See also p. 287 on the use of Jewish policemen.

⁶⁴³ Najberg, *Ostatni powstańcy getta*, 68.

⁶⁴⁴ Najberg, *Ostatni powstańcy getta*, 137.

⁶⁴⁵ Landau, *Caged*, 325, 329–30.

For a month, a silence hung over everything as if we were in a cemetery. ... Finally, for several nights without stop, we heard heavy artillery barrages. This gave us hope. ... We couldn't stop arguing among ourselves in the bunker. Our "enforcers" even thought of ways to keep all the valuables we'd gotten for themselves. But most of us only thought of surviving these last few days.⁶⁴⁶

The situation was much the same in most ghettos in occupied Poland. When the remnants of the ghetto population were being mopped up, the Jewish councils and police played a key role in detecting Jews who tried to escape or hide. The ghetto authorities actively participated in uncovering Jews who hid in bunkers and other hiding places. The combination of Jewish police and informers was particularly lethal. Familiar with the topography of the ghetto, the layout of the apartments, and the nooks where people might try to hide, the ghetto police were given the task of sniffing out Jews in hiding. Many well-camouflaged places would not have been discovered otherwise. Numerous examples have already been described earlier. The same was true in Warsaw, Kraków, Wilno, Kołomyja, Buczacz, Skałat, and many other ghettos.⁶⁴⁷

In Szczebrzeszyn, "The German police and the Jewish police, with the assistance of the *Judenrat*, ran about and dragged the Jews out of bunkers in order to have them sent to Belzec [Bełżec]."⁶⁴⁸ To capture those who had hidden, the Germans relied on Jewish youths who were adept at locating hideouts.⁶⁴⁹ In Radomsko,

After the liquidation of Radomsker Jewry, there were a number of Jews in hiding places and in bunkers in addition to the remaining Jews in the small ghetto on Limanowski Street. A number of those in the bunker in the knife factory 'Unitas' (Limanowski Street 46) were discovered on the first day and all forty of them were taken to Piotrkow [Piotrków] Trybunalski, where an *aktsia* was then taking place. At Limanowski 42, two Jews Aitsze Fiszman and Zilberszatz were discovered by the Folks-Deutsch Kunitzky. They were given to the German regime and they were shot at the Jewish cemetery on the same day.

Every day, new bunkers and hiding places were uncovered and new victims fell. It was suspected that this was the work of a member of the *Judenrat* and of the commandant of the Jewish police, who knew exactly where the Jews were hiding. Hundreds of Jews from the bunkers were shot on the spot or sent away to Czenstochow [Częstochowa] and from there by transport to Treblinka.⁶⁵⁰

In Kosów Lacki,

⁶⁴⁶ Trunk, *Jewish Responses to Nazi Persecution*, 308–10.

⁶⁴⁷ Trunk, *Judenrat*, 513.

⁶⁴⁸ Dov Shuval, ed., *The Szczebrzeszyn Memorial Book* (Mahwah, New Jersey: Jacob Solomon Berger, 2005), 104.

⁶⁴⁹ Zygmunt Klukowski, *Dziennik z lat okupacji Zamojszczyzny (1939–)* (Lublin: Lubelska Spółdzielnia Wydawnicza, 1958), 294 (entry for October 31, 1942).

⁶⁵⁰ Simkha Hampel and Yisokhar Minski, "The Megillah of Suffering," in L. Losh, ed., *Sefer yizkor le-kehillat Radomsk ve-ha-seviva* (Tel Aviv: Former Residents of Radomsk, 1967), 361–62; translated as *Memorial Book of the Community of Radomsk and Vicinity*, Internet: <<http://jewishgen.org/yizkor/radomsko/Radomsko.html#TOC>>.

The liquidation of the Jewish community in Kosów Lacki began on September 22, 1942. ... SS officers ordered the Judenrat and Jewish Police to gather all the Jews in the marketplace but separated off the families of the labor camp craftsmen in the building where the Judenrat met. SS and Ukrainian auxiliaries accompanied the Jewish Police on a house-to-house search for those in hiding, shooting those they found. ... About 150 ghetto residents were killed trying to flee and were buried in a mass grave at the Jewish cemetery. The next day, the SS searched Polish houses throughout the town and in the surrounding countryside, killing Jews they discovered there.⁶⁵¹

Conditions in Lwów, which is representative of the fate of many ghettos, have been described in numerous accounts such as the following:

The Jewish police force was patterned on the Nazi police: *Schutzpolizei*, *Sonderdienst*, and *Kriminalpolizei* (Kripo). It grew to a force of approximately 500 officers.

In the beginning the police were well-regulated, acknowledging the authority of the *Judenrat*. ... However, most joined for personal reasons, having in mind the privileges which went along with the job, such as larger food rations and exemption from forced labor and resettlement, as promised by the Gestapo. Some, driven by the instinct of self-preservation, lost their ability to differentiate right from wrong, and any human feelings. In time they acquired the mentality of the SS and fully cooperated with these murderers.

The worst were the members of the *Sonderdienst* ... Golligier-Schapiro, Krumholz, Ruppert, Scherz, Vogelfaenger, and others fell into this category. The *Sonderdienst* assisted the Germans and actively participated in the so-called resettlement of Jews. They helped search for hiding places. Living in the ghetto they knew where to look for a bunker. They carried Jews from their hiding places and handed them over to the SS slaughterers. During an *Aktion* each was given a quota of Jews to be delivered to the SS. Anyone whose operation showed a shortage had to join the detainees himself.

Once one of these “catchers,” who previously had deliberately overlooked a bunker where his sister-in-law was hiding, failed to fulfill his quota. He then rushed back to the bunker, pulled out his sister-in-law, as well as the other Jews who were with her, and delivered them to the SS for deportation.

Morally corrupt, they accumulated large sums of cash and valuables by accepting bribes, blackmailing people, and extorting ransom money for excluding from deportation those who could pay.

They assisted the Germans in confiscating Jewish possessions. Although they were supposed to combat smuggling, they worked hand in glove with corrupt German officers, sharing the spoils with them. They participated with their German principals in drinking and sexual orgies, and in their stupor no longer differed from the SS hangmen. Some Jewish policemen once accompanied the SS to Jaworze and Złoczów to assist their masters in an *Aktion*.

⁶⁵¹ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 390.

The authority of the *Sonderdienst* increased with each *Aktion*. From August 1942 on, they slowly gained the upper hand over the *Judenrat*. In 1943 they achieved total superiority, functioning exclusively as agents of the SS, and became the paramount authority over the remnants of the ghetto, replacing the *Judenrat* entirely. The Gestapo had complete confidence in them. This went so far as to hand over any Jew caught outside the ghetto to the Jewish *Sonderdienst*. The *Sonderdienst* kept these Jews in the jail at Weysenhof [Weysenhoff] Street. At the earliest opportunity they were delivered on time to join the others on their way to the gas chambers. They did their jobs well.⁶⁵²

Historian Eliyahu Yones fully supports this account of the Jewish “Order Service” (*Jüdische Ordnungsdienst*), as it was officially known.

Functionally, the Jewish police were divided into four main units:

- a. *Ordnungsdienst* (Order Service)—the largest unit in terms of number of members.
- b. *Kripo* (an abbreviation for the German word *Kriminalpolizei*), the Jewish criminal police.
- c. *Sonderdienst* or *Spezialabteilung*, the special service. This unit dealt with problems defined as “political,” including manhunts for Jews who were suspected of belonging to leftist circles and sympathizing with the Soviet Union.
- d. The Jewish gendarmerie.

The three last-mentioned units reported directly to the Gestapo, not to the *Judenrat*, and attracted members of the underworld. The difference among them was not clear-cut and self-evident. ...

The Jewish criminal police was headed by Max Guliger-Szapira of Lvov [Lwów], the scion of a family of grain merchants and members of the Jewish sports association Hashomonea before the war. Guliger-Szapira excelled in exposing Jews’ hideouts and handing many Jews over to the Germans. In 1943, the Germans deposed him and replaced him with Rupert. His deputy was a refugee from Kraków named Krumholtz. The two of them competed for primacy with abusive and obscene behavior. The gendarmerie was commanded by Janek Scherz ... Other “officers” in the Jewish police force were Barch Roisen, Dr. Abraham Rosenmann, Narcisfeld, and Dr. Tunis. The de fact commander of the Jewish police was Guliger-Szapira. These men inflicted severe damage on the Jewish community of Lvov. ...

As the Germans’ policy toward Jews in the *Generalgouvernement* became tougher, the duties of the Jewish police changed in ways that affected their relations with the *Judenrat* and caused the

⁶⁵² Joachim Schoenfeld, *Holocaust Memoirs: Jews in the Lwów Ghetto, the Janowski Concentration Camp, and as Deportees in Siberia* (Hoboken, New Jersey: Ktav Publishing House, 1985), 80–82. For another damning account from Lwów see Grynberg and Kotowska, *Życie i zagłada Żydów polskich 1939–1945*, 283. The Jewish police from Lwów were also employed outside the ghetto. For example, the concentration of 512 Jews in a school on Sobieski Street on March 25, 1942, was accomplished by 10 German, 20 Ukrainian, and 40 Jewish policemen. See Hilberg, *The Destruction of the European Jews*, vol. 2, 506. The Jewish police from Lwów also took part in the liquidation of ghettos in outlying communities. In Stryj and Rawa Ruska, they helped the German and Ukrainian police round up Jews for deportation to Bełżec, and were particularly adept at discovering and destroying hideouts. See Grynberg and Kotowska, *Życie i zagłada Żydów polskich 1939–1945*, 356; Hilberg, *The Destruction of the European Jews*, vol. 2, 506. In Busk, in addition to the SS, Wehrmacht, SD, German gendarmes, armed local Volksdeutsche, and Ukrainian police, the Germans brought in over a dozen Jewish policemen from Lwów. The terrorized Polish population, appalled by what was happening, locked itself up in their homes. See A. Shayari, ed., *Busk: In Memory of Our Community* (Haifa: The Busker Organization in Israel, 1965), xlvii.

Jewish population to view them differently. These matters led to changes in the human makeup of the force. When the function of the police as an instrument of persecution against the Jews became strongly emphasized, men of public sensitivity resigned from the force and were succeeded by riffraff, thugs, brutes, and seekers of illicit lucre—all of whom were willing to obey the Germans' orders dispassionately, unflinchingly, and mercilessly.

... When compulsory forced labor was introduced, and forced-labor camps were established, the Jewish police was instructed to deal with recalcitrants and to flush out and turn over people in order to meet the labor quota that the Germans had given the *Judenrat*. Policemen accompanied officials of the Supply Department to expropriate belongings from Jewish homes in accordance with "orders" placed by Germans. This action usually entailed the use of force. In the later summer of 1941. When the Germans established the first slave-labor camps in the Galicia District and ordered the Jewish community to meet the quota of Jewish workers that it required, the Jewish police abducted those marked for labor and turned them over to the Germans. ...

Dr. Adolf Rotfeld collaborated with the Germans from the start; during his tenure as chairman of the *Judenrat*, the Jewish police performed every mission they were assigned. In the autumn of 1941, the Germans began to establish slave-labor camps across Eastern Galicia and presented the *Judenrat* with new demands for workers who would toil there. Armed with lists from the *Judenrat*, the Jewish police fanned out in the ghetto. Since most of the targeted persons evaded the dragnet, the Jewish police met the Germans' quota by circulating in the streets and arresting every Jew they encountered. Their eagerness to carry out the mission, their ambition, and the necessity of filling the quota were stronger than any permit. Thus, they often disregarded labor permits that those abducted possessed ...

Jews who could afford to bribe the kidnapers did so and were released on the spot. Indigent and refugee Jews fell prey to the policemen and were taken away, first to the Jewish labor bureau and thence to slave labor camps.

In November 1941, as SS and Ukrainian police perpetrated the "Aktion under the trestle," the Jewish police—who continued to abduct Jews in the city streets—also took possession of the battered Jews who had been taken to the labor bureau. There, members of the *Ordnungsdienst* handed them over to the SS, who then sent them to the camps. ...

At this time [1942], the Jewish police were given additional duties and their numbers grew to 750. ... The expanded units were the criminal police (the *Kripo*) and the special service (the *Sonderdienst*), which were tasked with monitoring Jews who belonged to left-wing circles, keeping track of suspected collaborators with the Soviet regime in 1939–41, and dealing with Jews who traded on the black market. Ordinarily, there was no need for evidence to demonstrate someone's guilt. A denunciation was all it took to have someone arrested, and the detained person would then come under extortionist pressure. These units of the Jewish police had their own prison where they "interrogated" these miserables, whom they handed over to the Germans only after they had squeezed them dry.

A week after the March 1942 *Aktion*, the Gestapo ordered the Jewish policemen to report to the front of the *Judenrat* building. *Hauptsturmführer* Erich Engels, head of the Jewish Affairs Department of the Gestapo in Lvov, came to this location, escorted by a company of SS men, and informed the commander of the Jewish police that since the ghetto population had contracted by

30,000, there was no longer a need for so many policemen. Accordingly, their population would be trimmed by 200, starting with those who had failed to meet their quota during the *Aktion*. They were ordered to step out of line and turn in their caps, armbands, and billy clubs; a short time later, they were loaded aboard trucks. Thus the men who several days earlier had helped dispatch Jews to extermination were now banished to labor camps. In several cases, the destination was Janowska. The Germans promised the *Judenrat* that the deportation of the wayward policemen would be followed by a resumption of calm. As time passed, the ranks of the Jewish police swelled again—to 500 or, according to another source, to 750. Again, the newcomers were coarser than their predecessors ...

The Jewish police had various duties in 1943: maintaining hygiene, taking morning roll-call, and escorting workers their jobs. They also hunted for “illegals” who were hiding in the camp and helped the Germans perform selections, in the aftermath of which many Jews were deported for extermination. The Jewish police in Lvov were also sent to nearby towns to take part in *Aktionen*, because Jewish policemen in those localities usually preferred to escape than to participate in the reviled task of turning over their brethren to the Germans. ...

The misdeeds of the Jewish police left such a deep impression in the memories of the survivors of the Lvov ghetto that all testimonies mention them. The worst of all, according to the witnesses, were the *Sonderdienst* men, who believed that their total obeisance to the SS would save their lives. Members of this group, such as Guliger-Szapira, Krumholtz, Rupert, Scherc and Vogelwanger, aided the Germans by participating actively in deportations and in searches for hideouts. As inhabitants of the ghetto, they knew where to search. They dragged people out of their hiding places and unhesitatingly handed them over to the SS hangmen. They were corrupt; they amassed fortunes from bribes that they charged people to spare them from deportation. They also shamelessly participated in the Germans’ drinking parties and merrymaking.⁶⁵³

With the approach of Passover, the Germans launched an *Aktion* against “asocial” elements. It began on March 19, 1942. To carry it out, the Jewish police were mobilized. The first group consigned to deportation was the poorest, located on the basis of a list of welfare recipients. Several days later, all Jews who lacked labor permits were gathered in the school on Sobieski Street. When the Germans found the roundup too small, they decided to complete the job themselves with the help of Ukrainian police. ... On Passover eve, as the Jews seated themselves at the Seder table, policemen raided their homes, tore them away, and brutally led them to trains. The day after the festival, it transpired that the previous day’s eve had been the last and bleakest day of the “March *Aktion*,” in which 15,000 Jews were removed from their homes and murdered. ...

Before long, the Gestapo embarked on a purge among Jews who had collaborated with it. One by one, various agents and liaisons vanished and were murdered. The Germans began to eliminate anyone who seemed unnecessary to them or who knew too much. Thus, Reiss, the former soap-factory owner who had brokered between Engels and the *Judenrat* disappeared. So did the *Kripo* agent Oskar Halperin.⁶⁵⁴

⁶⁵³ Yones, *Smoke in the Sand*, 118–25.

⁶⁵⁴ Yones, *Smoke in the Sand*, 164–65.

On December 5, 1942 ... A new *Aktion* had begun. ... The ghetto was totally surrounded.

The Germans and Ukrainians—aided by members of the Jewish police—tossed grenades into the cellars and set afire the wretched wooden dwellings that lined Kleparów Square on all sides. The blaze spread quickly to adjacent buildings. Where Jews were suspected of hiding, the hovels were doused with large quantities of gasoline and then torched. ... The dense smoke drove the Jews out of their hideouts. The Germans chased them down and murdered them. Infants were vivisected with bayonets, thrown into the fire, or smashed against the walls. ...

After the *Aktion*, the Jewish police abducted Jews to bury the many corpses that remained in the streets. The “gravedigger unit,” as this group was called, interred the bodies in the trenches across from Pilichowska Street.⁶⁵⁵

The 30 gravediggers were well situated materially, since they took valuable things from the corpses.⁶⁵⁶

In the middle of 1943, SS officer Warzog, having finished his assignment with the liquidation of the Złoczów camp, replaced Willhaus as the commander of Janowska. The new commander ... brought several Jews with him; they mingled among the prisoners, gathered information, and kept him abreast of the prisoners’ doings. By means of deception and dissimulation, Warzog tried to create the impression that the regimen had become more humane. His purpose was to mislead the prisoners in order to obviate the possibility of an uprising.⁶⁵⁷

Jakub Lang recalled a Jewish policeman by the name of Stark who excelled in locating hideouts of Jews in the Lwów ghetto, thereby exceeding his quota.⁶⁵⁸ Ada Kessler-Pawlak also recorded what she witnessed in the Lwów ghetto:

Maks Goligier was in the Jewish police. He walked around the ghetto with his head raised and hit Jews with his rubber truncheon. He had friends among the Gestapo men ... He was the right-hand man of the cannibals ... He drank with them. His office was in a separate room in the Gestapo building on Pełczyńska Street, which Jews and Poles avoided from a distance. He pointed out former friends, and he knew everyone who wanted to pass as Aryans and did not wear their armbands.⁶⁵⁹

Goliger was also employed at the train station where he fingered Jews to the Germans.

⁶⁵⁵ Yones, *Smoke in the Sand*, 171–72.

⁶⁵⁶ Account of Abraham Schuss, dated November 9, 1945, Jewish Historical Institute (Warsaw) archive, record group 301, number 1153.

⁶⁵⁷ Yones, *Smoke in the Sand*, 208.

⁶⁵⁸ Testimony of Jakub Lang, December 21, 1945, Jewish Historical Institute (Warsaw) archive, record group 301, number 1340.

⁶⁵⁹ Ada Kessler-Pawlak, *Nie chcę nocy: Dziewczyna i kanibale*, 2nd expanded edition (Warsaw: CB, 2002), 52–53, 99.

Other Jewish survivors from Lwów confirm this picture and acknowledge that the ghetto was “full of informers,” thus paralyzing any underground activities. The *Sonderdienst* was also known to ferret out people with pro-Soviet sympathies and those who belonged to leftist organizations.⁶⁶⁰ Ukrainians and Poles working in the Kripo (criminal police) were known to pay Jewish informers to tell them which Jews in the ghetto were wealthy. According to this extortion “game,” these wealthy Jews were arrested, and, upon paying a bribe, were released.⁶⁶¹ Blackmailers were drawn not only from marginal elements of society, but also included some upright members. According to Samuel Drix,

I would like to add that in the almost eleven months of my stay at Janowska camp and OT camp, I observed how people behaved at such a time of distress and struggle for life, often in a manner quite hard to predict from their education and social status. They showed themselves as they really were, beneath this veneer. There were some from good homes and privileged backgrounds who behaved like animals, not just stealing to survive but blackmailing and profiting through others’ miseries so they could have a more comfortable life. Fortunately, such people were few, but they were influential. On the other hand, there were people from very simple backgrounds, poor and uneducated, who did all they could to help others at great personal sacrifice and risk.⁶⁶²

Drix describes what happened when four Jewish policemen tried to hide among the other Jews of the work camp:

News about it spread like lightning and soon a crowd gathered, hostile to those four. Jewish policemen from the ghetto, in the period 1942 to 1943, had a very bad reputation. They had actively helped the Gestapo in all the actions, and were very eager, even too eager and brutal. They had filled their pockets with money and valuable objects from their victims or from those whom they had blackmailed. It was therefore understandable that this crowd of inmates granted no mercy to them and offered them no refuge. ... These traitors and Judases had earned their punishment at the hands of their own brothers, and their masters’ prize for their faithful service.⁶⁶³

Helene Kaplan, who was imprisoned in the Janowska camp in Lwów, reported:

The Jewish policemen were also known for their lack of compassion towards their fellow Jews. If the lives of their own wives, husbands or children were in danger, all the others would be sacrificed. That was how they operated and how they earned their awful reputation. ...

Of course, some of the Jews were rank opportunists, people without scruples and with no soul. One of these was a cook in Janowska. He was killed by the inmates after they learned that he was

⁶⁶⁰ Jones, *Żydzi Lwowa w okresie okupacji 1939–1945*, 190 (Rywka Kuper), 227–28.

⁶⁶¹ Samuel Drix, *Witness to Annihilation: Surviving the Holocaust: A Memoir* (Washington, D.C.: Brassey’s, 1994), 38.

⁶⁶² Drix, *Witness to Annihilation*, 169.

⁶⁶³ Drix, *Witness to Annihilation*, 171–72.

selling food for money and diamonds while the rest were starving. Unfortunately there were quite a few like him.⁶⁶⁴

William Ungar, who lived in the ghetto in Lwów, also recalled the Jewish ghetto policemen as being “cruel and unscrupulous”:

But many acted more like devoted servants in the hope of ingratiating themselves with the Gestapo. Others were just callous, brutal people, untouched by any of the nobler sentiments when it came to hunting down their fellows.

While at the Janowska labour camp, Ungar was denounced to the Gestapo by *oberjude* Tenenbaum, the German appointed chief of the Jewish workers.⁶⁶⁵

A handful of Jews from the Lwów ghetto managed to escape and join work crews in Kiev where they posed as Christians. The Jewish intermediaries made a small fortune transporting those desperate to save their lives.

Marek was fascinated with the Lvov-Kiev escape path that we uncovered. He felt that a lot of Jews could be shipped through it out of Lvov. He was getting friendly with Romek and was trying to get involved in the transports. Was he motivated by the desire to help our compatriots? This was undoubtedly important to him, but what really fascinated Marek was the business opportunity. A safe escape from the Ghetto was worth a lot of money. Marek felt that if he made contact with the Ghetto, he could get a thousand gold dollars per escapee. In a few trips he could make a fortune.⁶⁶⁶

Throughout Eastern Galicia, as in Lwów, the Germans employed both the Ukrainian and Jewish police to liquidate the ghettos and to search for Jews who tried to hide or escape the round-ups for deportation to death camps: Bóbrka, Bolechów, Boryslaw, Brody, Buczacz, Bukaczowce, Czortków, Drohobycz, Gródek Jagielloński, Jaworów, Kołomyja, Kopyczyńce, Przemyślany, Rawa Ruska, Rohatyn, Sambor, Skala, Sokal, Stryj, Tarnopol, Tlumacz, Trembowla, Złoczów, and Żurawno.⁶⁶⁷ Episodes of corruption on the part of the Jewish councils (Judenrats) and Jewish police abound. Despite this overwhelming evidence, Israeli historian Yitzhak Arad claims: “Cases in which the Jewish police openly aided the Germans were few, and such conduct was not characteristic of the Jewish police in the occupied territories of the Soviet Union.”⁶⁶⁸

In Buczacz,

⁶⁶⁴ Kaplan, *I Never Left Janowska ...*, 126.

⁶⁶⁵ William Ungar and David Chanoff, *Destined to Live* (Lanham, Maryland: University Press of America, 2000), 171–72, 253, 276, 277.

⁶⁶⁶ Edwin Langberg with Julia M. Langberg, *Sara's Blessing* (Lumberton, New Jersey: Emethas Publishers, 2003), 70.

⁶⁶⁷ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 750, 752, 755, 759, 763, 765, 771, 775, 778, 785, 791–92, 796, 815, 819, 822, 825, 827, 830, 835, 838, 840, 844, 850, 854. See also the testimony of Sydonia Ebner, dated July 19, 1947, Jewish Historical Institute Archive, record group 301, number 3371 (Jewish policemen in Stryj uncovered Jews hidden in bunkers).

⁶⁶⁸ Yitzhak Arad, *In the Shadow of the Red Banner: Soviet Jews in the War against Nazi Germany* (Jerusalem and New York: Gefen, in association with Yad Vashem, The International Institute for Holocaust Research, 2010), 258.

most survivors condemned the Judenrat and the Jewish Police for corruption. When supplying the Germans with workers for forced labor camps, the Jewish Police, initially commanded by Josef (Józef) Rabinowicz, would “seize ... only the poorest Jews ... who could not ransom themselves.” ... The last head, Baruch Kramer, came in for the harshest condemnation. This “handsome Jew ... was still a follower of Hasidism and wore side locks” before the war. But “under the Germans he shaved and became their servant.” As head, “he ran around with a hatchet during the roundups and betrayed the hiding places of the Jews. ... He celebrated with the Germans and forced young Jewish women to come to these feasts.” He was thus deemed “more of a collaborator than a Jew,” in charge of a Judenrat that “became a tool of the Gestapo.” Similar bitterness was expressed about “the shameful actions of the Jewish Police, which, at the height of its degeneration, was headed by Mojżesz Albrecht.” Moshe Wizinger, who later fought with the Polish Resistance, wrote scathingly: “The Jewish Police are robbing, killing, worse than the Germans; Albrecht walks down the streets in an Ordnungsdienst uniform. Like the Germans, he is holding a whip in his hand and woe to whoever will stand in his way.”⁶⁶⁹

In the town of Bolechów, south of Stryj, conditions are described as follows:

After Dr. Reifeisen’s suicide, Dr. Schindler was appointed as the head of Judenrat. Jewish police (or militia) were, as well, organized under the command of the lawyer Dr. Pressler. Initially their role was quite modest and restricted, as for instance, the safeguard of order in the public kitchen of the Judenrat. Later on their importance increased. They got a special cap with a yellow band and an armband they wore on their lower forearm that read, “JUEDISCHER ORDUNGSDIENST” in red embroidered letters. A kind of cooperation developed between them and the Ukrainian police. Jewish policemen helped in the forced mobilization of Ukrainian labor for compulsory work in Germany. For some time the Ordnungsdienst was much feared by the Gentiles in the neighborhood. ...

Since the early autumn one could see dozens of men, women and children begging for food from door to door. Most were horribly swollen from hunger. They also picked nettle and other supposedly edible plants in order to prepare something to eat. These people came mostly from the poorer element as well as from the expelled. The Judenrat kitchens supplied hundreds of meals but, unfortunately, these only consisted of thin soup. Typhoid and hunger played havoc with scores. The mortality rate started with several deaths per day and gradually rose to more than 40 deaths a day in the winter of 1942. Then there was a decline. Almost daily, Jewish policemen had to break into dwellings and pull out dead bodies. The total number of victims was then estimated at between 600 and 800.

In contrast, some relatively well-to-do Jews still managed to lead more or less normal lives. Some even had Gentile housemaids and their children got private lessons. Some problems could still be solved by money. ...

⁶⁶⁹ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 763.

The Jewish police (Ordnungsdienst) then consisted of several tens and had ties with the Ukrainian police. ...

People got used to beatings and humiliating insults, to “searches” serving as a pretext for looting or bad treatment. The fact that there were several informers and traitors ceased to be considered unusual. ...

The “Great Action,” as the second action was called, differed from the first action in many ways: public executions (although not of hundreds or thousands), searches in Christian houses, apparently better and more methodical planning, participation of the Jewish police and groups of “Hitlerjugend” (Hitler’s youth organization) brought from outside. Paramilitary organs of “Railway Guards” (Bahnschutzpolizei) and “Forest Guards” also joined. Helmets were commonly worn, a kind of novelty at that time.

The worst murderers proved to be the Ukrainian policemen, Luhovyi, Demianyn and, above all, the depraved sadist Matowiecki. Another horrible assassin, equal only to Matowiecki was Strutynski, also a Ukrainian policeman. The German Piatke of Stryj Schupo (Schutzpolizei), chief of Bolechow’s [Bolechów’s] Ukrainian police, had dogs trained to literally tear their victims to pieces.

Some Jewish policemen showed extraordinary ability, enthusiasm and initiative when searching the hiding, often being praised by the Germans and Ukrainians.

When some 2,500 Jews returned from the woods, villages and hideouts they found a looted and deserted town. Dead bodies were still lying everywhere. ... It seems the Germans decided to monopolize this “branch.” They sent great amounts of commodities and furniture to Lwow [Lwów] by lorries. It appears, however, they only took interest in goods of higher quality. ...

On October 24, 1942, the Judenrat was ordered to extradite 400 Jews to the Gestapo. The task was carried out by the Jewish police. Only on the third, and last, day the Ukrainian police were approached to “give a hand.” ... During this action, whoever had the means to bribe the Judenrat, the Ukrainian and the Jewish police, was released. To replace the freed, poorer people were arrested. In fact, they only recently turned poor since the bulk of the original paupers had already disappeared in the spring. This base practice, in addition to being a means for extorting money, also represented the policy of the Judenrat to get rid of the poor. They were considered an element lacking the ability to survive. Finally the 400 were packed into a freight train and transported to an unknown destination (We later learned it was Belzec [Bełżec]). ...

Some weeks after the third action, from the 20th to 23rd of November, the fourth action took place. 300 Jews were caught by the Jewish police. This time it was without the help of the Ukrainian police. Again, they were put into a cargo train. In all aspects this action resembled the third action. But now, the employed were exempted. The equipment of the “policemen” consisted of axes, picks and so on used to break the “bunkers” (i.e.: kinds of hiding places). In order to prevent the arrested from escaping, they used various tricks such as taking away the men’s trouser belts, thus making running impossible. They also tied the victims to the policemen with ropes. They held them on leashes like dogs. All this was mainly because they had no real weapons. ...

All believed the hour of the final action had come. But after some time it became clear that the aim was only to capture the newcomers from Stryj. Jewish policemen arrived and took the unfortunates out, promising they would be sent to the Janowski camp in Lwow. This was an

infamous labor camp in Lwow where thousands died. The group was escorted to the Magistrate. There they were held until the afternoon (pending the digging of the grave). Then they were led, until heavy guard, including the “Ordnungsdienst,” to the Jewish cemetery. There they were ordered to completely undress and had to wait an additional two hours as the grave was still incomplete. Some tried unsuccessfully to escape. All the others were shot. The Jewish policemen intended to leave the cemetery but suddenly the Germans and Ukrainians surrounded them. Prior to being executed, the Jewish policemen performed a kind of military parade with salutes, standing at attention, etc, literally to the verge of the grave. Finally they, too, had to undress. Apparently their commander, the lawyer Pressler, son-in-law of Dr. Schindler, had slapped the face of the Nazi superior officer. It should be mentioned that early in the morning several Jewish policemen fled, since they felt endangered. On the next day, Dr. Schindler committed suicide.⁶⁷⁰

Throughout occupied Poland, the Jewish police played a pivotal role in the round-ups of Jews for deportation to death camps and the killing fields. Since those who participated believed that their cooperation might save them from a similar fate, recruits were not hard to find. However, the abuses they committed on their fellow Jews, such as extortion, robberies, and even rapes, are inexcusable. The testimony of a group of Jews from Ostrowiec Świętokrzyski is probably one of the most damning reports about this phenomenon.⁶⁷¹ The Jewish police played an important role in the deportations to the death camps in October 1942 and January 1943:

On the first night of the Aktion [of October 10, 1942], the Judenrat was eliminated, and all its remaining members were absorbed into the Jewish Police, which became responsible for life and death in the quarter. ...

The Germans soon realized, however, that a large number of Jews had gone into hiding or fled the ghetto during the early phases of the Aktion. With the help of I. Rubinstein, the head of former head of the Judenrat, and also members of the Jewish Police, hundreds of Jews were assembled in the market square, after they had been lured out of hiding, on the false pretense that they would be sent to work in the Starachowice factory camp. Most of this group was sent to Treblinka.

On January 10, 1943, a second deportation Aktion was carried out, this time against the small ghetto. ... The Jewish Police assisted the Gestapo in finding those Jews who had gone into hiding. On that day some 300 Jews were shot by members of the SS and the Schupo.⁶⁷²

“Jumpers” left the ghetto in Ostrowiec Świętokrzyski to bring back some of the belongings abandoned by Jews when they were forced to move into the ghetto, considering that they were entitled to inherit ownerless Jewish property. Rubin Katz boasts of the advantage that Jewish looters had over Polish ones;

⁶⁷⁰ Joseph Adler, “Chapters of Annihilation,” in Y. Eshel, ed., *Memorial Book of the Martyrs of Bolechow*, Internet: <<http://www.jewishgen.org/Yizkor/Bolekhov/Bolekhov.html>>, translation of *Sefer ha-zikaron le-kedoshei Bolechow* (Israel: Association of Former Residents of Bolechow in Israel, 1957), 120ff., 305ff.

⁶⁷¹ Testimony of Anzel Daches, Majer Gdański, Laja Goldman, Mojżesz Klajman, Chana Kohn, Jakub Libman, and Izrael Szerman, dated October 13, 1947, Jewish Historical Institute Archive, record group 301, number 2932.

the latter “didn’t know where to dig for valuables. It was only fair that we should benefit from what the Poles called ‘Jewish booty’ rather than them, or the Germans.”⁶⁷³

Josef Zelkowicz condemns the Jewish ghetto police in Łódź. He provides details on their motives,⁶⁷⁴ which did not include imminent fear of death or family members held as Nazi hostages. After all, Zelkowicz made the statements in September 1942,⁶⁷⁵ at which time the Jewish population of the Łódź ghetto was overwhelmingly still intact, and was to remain so for nearly another two years. Interestingly, Zelkowicz makes it clear that the German rewards to the Jewish police were strikingly similar to that given to Poles in order to get them to denounce fugitive Jews. Zelkowicz writes,

They bought the Jewish police—got them drunk, and drugged them by exempting their children from the decree ... and by giving them a kilogram and a half of bread per day—plenty of bread, plus sausage and sugar—in return for the bloodstained job. ... Who should do it but the Jewish police, who in one stroke have been bought off, intoxicated, and ideationally persuaded.⁶⁷⁶

Another resident of the Łódź ghetto recalled:

Once, before one of the most dramatic *shpera* (curfew) in the Lodz [Łódź] ghetto, the Jewish police needed more helpers for their horrible task of selecting all the children for deportation to the death camps. They also tried to mobilize the ghetto firefighters ... Everyone who agreed to participate in this criminal action would receive a big loaf of bread ... Some firefighters accepted the bread and participated.⁶⁷⁷

After bribing their way out of the prison where they were being held for deportation, Seva Scheer and her brother made their way back to the Łódź ghetto. “But then a Jewish policeman showed the Germans where we were hiding, in an attic. One German had a whip and he hit my brother! ... When my brother could hardly walk they took us both.” They were deported to Auschwitz.⁶⁷⁸

Dr. Leopold Lustig points out that those who joined the Order Police in Drohobycz tended to come from well-off families, rarely from the social margins, and often were prominent members of the Jewish community.

After work, I stopped by to see Salek Welzer ... His mother says, “Salek has hidden because they’re looking for him to unload potatoes.” In comes Wilek Ornstein, an *ordner*, former hockey-player for “Betar.” ... Where’s Salek?” “I don’t know,” says Mrs. Welzer, and he hits her in the

⁶⁷² Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 270.

⁶⁷³ Trunk, *Judenrat*, 563; Katz, *Gone to Pitchipoi*, 87.

⁶⁷⁴ Zelkowicz, *In Those Terrible Days*, 305–6.

⁶⁷⁵ Zelkowicz, *In Those Terrible Days*, 297.

⁶⁷⁶ Zelkowicz, *In Those Terrible Days*, 305–6.

⁶⁷⁷ Michael Moshe Chęcinski, *Running the Gauntlet of Anti-Semitism: From Polish Counterintelligence to the German/American Marshall Center* (Jerusalem and New York: Devora, 2004), 38.

⁶⁷⁸ Rhoda G. Lewin, ed., *Witnesses to the Holocaust: An Oral History* (Boston: Twayne, 1990), 75.

face, and raises his fist again, but I grabbed his arm from behind and twisted it. People came running so he went off. The next morning, Schönbach comes to the *appellplatz*. ... Wilek points at me. Schönbach hits me with that signet ring and crushes my nose. That amused him. He ordered a *lauspromenade*, louse road, to be shaved down the middle of my scalp, so that they could keep an eye on me ...

Fredzio W. went to secondary school with me. His mother died before the war. His father, a pipe-fitter by trade, muscular as a bull and incapable of speaking in a human way in any language, became one of the most dreaded *ordners*. When the Germans had taken away most of the Jews and didn't need so many *ordners*, they led them in a formation to the cemetery and said, "We swore to you that, in recognition of your good services, you wouldn't be taken away, so we are going to kill you on the spot." Later the *ordners'* new commandant brought Fredzio his father's cap. "If you want to, you can put it on." And Fredzio put it on and became an *ordner*. Alek Madfes, also from my gymnasium, talented, from a well-to-do family, his father was in the oil business, became an *ordner* after they had taken his parents away. And Mićko R.—the best soccer player in "Betar"—they took his wife, he turned his own relatives in. And Leonek Felsen, the goal-keeper ... All strong, fit, in athletic condition.

There were specialists among them. Bross and Baustein knew how to find children who had been hidden and blackmail their parents. Bross had a furniture store before the war; Baustein had been a sergeant in the Austrian army in the previous war. Handsome Bronek Dauerman, black hair and blue eyes, a butcher who knew his trade, hit where it hurt the most. Poliwka, a snitch with watery eyes, watched where someone was hiding and informed Mensinger, brought in from Lwów by Hildebrand. Meszko Weiss, a pre-war street urchin, headed the *Raubkommando* and searched wealthy homes. They killed Imek Grunfeld's parents and he went around bloated with hunger, so he joined Weiss.

And the intelligentsia. Yoel Holzman, an attorney, he took our Yetka to *Sammelstelle*. Nemlich, a refugee from the west, who taught us geography in the Soviet school. A first-rate young violinist, Galotti, whose father was an Italian Jew and mother a Polish Gentile, became the first commandant of the ghetto police. ... Maciek Ruhrberg, a young lawyer, unsuccessful before the war because there were too many lawyers in Drohobycz. His father-in-law, Doctor Rosenblatt, became chairman of the Judenrat and Maciek handled extortions. Educated, speaking good Polish and German, they had better access and took more. After he had robbed enough, Maciek bought himself Aryan papers and fled to Warsaw. He sported a beard and paraded there, elegant as an English lord. But the Gestapo, who had their snitches from Drohobycz in Warsaw, brought him back, beat him until he returned everything, and shot him by the fence.

Nobody else, though, enriched himself as much as Engineer Weintraub. He prepared the lists for Hildebrand—who was indispensable and who wasn't—and he was the lord over life and death. He had his experts who knew who had dollars and valuables, because he wasn't from Drohobycz himself, he had drifted to us. Small piggy eyes, fat face, he ate and drank with Hildebrand and Mensinger. ...

Baumgarten, Weintraub's main confidant and supplier, drank with him and the SS men. He supplied them with gold and the best boots from the artisan bootmaker, Freilich. Baumgarten had a lover, Giza Bachman, former secretary to an attorney. She knew how to blackmail people, and his

son specialized in servicing beautiful married women. They believed that the world belonged to sons-of-bitches, and, indeed, it did. One of the Wiesenthal brothers—they owned a perfumery on Mickiewicz Street—was with us on Borysławska with his wife and little son. They had money. During a selection in the court, Minkus pulled their boy out. “Herr Scharführer, we need this Jew, could you make an exception?” Minkus, with his red, drunkard’s face, foamed at the mouth and put the barrel of the gun to Baumgarten’s temple, “*Saujude du sollst nicht frech warden!*” And afterwards they drank together again.⁶⁷⁹

The ghetto police in Wilno were a privileged class dominated by right-wing Zionists. They participated zealously in rounding up Jews during various German operations such as the mass deportations in autumn 1941, where they also acted as guards on the trains and assisted in unloading the passengers on arrival in the killing fields of Ponary, and the deportations to Estonia in the fall of 1943.⁶⁸⁰ They robbed evacuated apartments and delivered to the Lithuanian police hundreds of Jews whom they had found in hiding places.⁶⁸¹ An eyewitness described some of the scenes she witnessed:

In the morning we heard heartrending cries from the courtyard next door. Passageways had been carved out there as was done in other courtyards between buildings. I saw Jewish policemen dragging eight women, children, and old people out of the basement on the far side of the courtyard of the building. The young men and girls resisted, would not give in to the police, and wormed their way out of it. ...

One of the carriers ran in with a new communiqué: the police had sent for all doctors and nurses to assemble in the hospital courtyard. About a hundred people in white gowns were lowered down; the police surrounded them and led them to the entrance and evidently from there to the camps as well.⁶⁸²

Mendel Balberyszski, a ghetto resident accuses the Jewish council, in conjunction with the Jewish police, of luring Jews to their deaths.

A few days after the small ghetto was liquidated and stood empty, the Judenrat of the large ghetto announced that anyone who wanted to could move over to the liquidated ghetto and receive comfortable accommodation there. Those who took up the offer would be permitted to take over the items left by the people who had been removed. Many Jews accepted the offer and went to the small ghetto. ...

⁶⁷⁹ Henryk Grynberg, *Drohobycz, Drohobycz and Other Stories: True Tales from the Holocaust and Life After* (New York: Penguin Books, 2002), 28–30.

⁶⁸⁰ Arūnas Bubnys, “Kauno ir Vilniaus getų žydų policija (1941–1944 m.)” [The Jewish Police in the Kaunas and Vilnius Ghettos (1941–1944)], *Genocidas ir rezistencija*, no. 1 (17), 2005; Monika Tomkiewicz, *Zbrodnia w Ponarach 1941–1944* (Warsaw: Instytut Pamięci Narodowej–Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, 2008), 189.

⁶⁸¹ Daniel Blatman, *En direct du ghetto: La presse clandestine juive dans le ghetto de Varsovie (1940–1943)* (Paris: Cerf; Jerusalem: Yad Vashem, 2007), 423. Among the victims was the father of Mikail Brantsovsky, whose hideout was betrayed by a Jewish policeman. See Biographies: Fania Brantsovskaya, Internet: <<http://www.centropa.org>>.

⁶⁸² Margolis, *A Partisan from Vilna*, 358.

The Jewish police of the large ghetto wanted to get rid of what they termed “illegal Jews”—Jews who had no valid work permit. They were particularly interested in eliminating the older and sick people living in the provisional old-age home. The Jewish police of the large ghetto forced out old and lonely people who had no one to save them. ... To drive back Jews to the small ghetto after its liquidation was one of the many cynical exercises of the Judenrat in the large ghetto. As soon as the population in the small ghetto was once more large enough for the Gestapo to become interested, they arrived and with whips and dogs dispatched the whole population to Ponary.⁶⁸³

Belberyszski dismisses the arguments advanced by those who justify their involvement with the police.

In time, the police force grew bigger. It established additional branches—a criminal branch and the gate police at the entrance to the ghetto—as well as a police command office, a cooperative, a public kitchen and a court.

The gate police were under the command of a young captain named Meir Levas from Kovno. He was a pathological sadist who trained his unit in his own sadistic spirit and the ghetto often suffered as a result.

The expansion of the police force reached its highest point during the summer of 1942, when the Judenrat was dissolved and the authority of the ghetto fell into the hands of [Jacob] Gens, who became the chief of police and the sole ghetto representative. At that time the police department employed more than two hundred people. Some had joined the force because they felt more secure there than anywhere else. The police also offered food and accommodation privileges. This influenced individuals to join the force as a way to survive the dark period. It should be said that many of the police did not cause any harm to the ghetto community on their own initiative. They “only fulfilled” their duty as police officers and one of their duties was to send other Jews to their death. According to their own moral understanding they were not guilty at all. They fulfilled their duties not by cooperating with the Gestapo but by order of the Jewish authorities. According to the police logic if there was any guilt in their work, the guilt was first of all of the Judenrat and at a later stage that of Gens. I heard this often in conversations with many policemen whom I had known earlier to be decent and morally honest men.

Haim Malczadski had a conscience that worried him a little. But there were many policemen who had no conscience at all. They were the ones whose power went to their heads as soon as they put on their police uniform. They used their position to live it up as much as they could, often holding drinking parties where food was served in overabundance. They used their position to become rich because they were sure that in the Jewish police uniform they would survive.

Other Jews became business people who dealt in the life and death market; still others acted as agents of the Judenrat, informers. It was known in the ghetto that Dessler had his informers while he was the contact man with the Gestapo. At a later stage these police became open traitors to the Jews of the ghetto. They used to go around and seek out the hideouts and hand the people hidden

⁶⁸³ Mendel Balberyszski, *Stronger Than Iron: The Destruction of Vilna Jewry 1941–1945: An Eyewitness Account* (Jerusalem and New York: Gefen, 2010), 10.

there over to the Gestapo. They were nothing less than the helpers of the Gestapo and the Lithuanians in destroying Jews.

Much Jewish blood lies on the conscience of many of the Jews who wore the police uniform in the large ghetto.⁶⁸⁴

During the liquidation of the Wilno ghetto in September 1943, a brigade of 100 fighters of the United Partisan Organization was surrounded and killed as a result of treachery by the Jewish police and a Jewish informant.⁶⁸⁵ One of the informers turned out to be a member of the Jewish underground.

The Germans left after [Jacob] Gens [the head of the Jewish council] promised that he and his policemen would bring the necessary number of workers to the gate. ... the police and informers searched for Jews hiding in *melinas* [hideout] and brought them out by force, while the Jews hid in every conceivable corner. During those last days of the ghetto hatred for the informers and police and for those who betrayed other Jews reached its height and was later manifested in the forest: "I was running around in the ghetto and saw Lotek Zaltzwasser accompanied by police officers open a *melina* full of crying children and screaming others, and drag the men out," recounted [Vitka] Kempner. ... "He had once been my brother's friend and even a member of the underground. And he betrayed and abandoned us and went over to Gens. After we went into the forest I returned, found him in hiding and brought him back with me so he might be executed, and I am proud of having done it."⁶⁸⁶

After the liquidation of the ghetto in Wilno, in September 1943, Jews found hiding in the ruins of the ghetto were known to reveal the hiding places of other Jews in exchange for a "promise" that they (i.e., the informers) would be spared. Even after their arrival in the killing fields of Ponary, outside the city, Jews continued to reveal the hiding places of other Jews. Hundreds of Jews were betrayed and murdered.

... the Lithuanians have proven good psychologists of the Jews sentenced to death with their tactic of searching for Judases who, for the doubtful possibility of saving their own lives, have betrayed their brethren's well-concealed hiding places.

Now the Lithuanians confirm the effectiveness of their tactic when they bring a [new] group. They separate 3–4 Jewish men and women and shoot the rest before their eyes. When it is the turn of these 3 or 4 they tell them "you will live," but they must reveal hiding places. When one of them reveals one, he goes to the city, to the ghetto, but immediately returns and dies. At the same time a new "troika" of Judases is chosen, as in a cycle, with excellent results for the executioners and a fatal ending for the Judases.⁶⁸⁷

⁶⁸⁴ Balberyszski, *Stronger Than Iron*, 201–2.

⁶⁸⁵ James M. Glass, *Jewish Resistance during the Holocaust: Moral Uses of Violence and Will* (Houndmills, Basingstoke, Hampshire and New York: Palgrave Macmillan, 2004), 50.

⁶⁸⁶ Dina Porat, *The Fall of a Sparrow: The Life and Times of Abba Kovner* (Stanford, California: Stanford University Press, 2010), 139.

⁶⁸⁷ Kazimierz Sakowicz, *Ponary Diary, 1941–1943: A Bystander's Account of a Mass Murder* (New Haven and Yale: Yale University Press, 2005), 122–23, 127–28, 144.

The Jewish police in some large ghettos became so experienced in “resettlement” that the Germans would send them to adjacent ghettos to help in the “action.” The Jewish council in Wilno dispatched a squad of policemen, some 30 strong, to carry out the liquidation of ghettos in small, outlying towns.⁶⁸⁸ On October 23, 1942, the Jews of Oszmiana were driven to the assembly place by police from the Wilno ghetto accompanied by local policemen. They “selected” 200 sick and 392 elderly people; 410 were sent off to Zielonka, some 7 or 8 kilometres from Oszmiana, in previously prepared carts. They were put to death in the presence of several Wilno Jewish policemen. According to Meir Mark Dvorzhetsky, the Jewish policemen took part in the actual execution.⁶⁸⁹ A Jewish policeman from Wilno named Nika Drezin, who “betrayed melinas [hideouts] freely,” was put in charge of the ghetto in Oszmiana.⁶⁹⁰ Other Jewish policemen from Wilno who participated in the liquidation of the small ghettos in the Wilno area were Bernshtein, Natan Ring, Salek Dessler, and Meir Levas.⁶⁹¹ At least three Gestapo agents were planted at the H.K.P. work camp in Wilno: Nika Drezin, Auberbach and Jona Bak.⁶⁹²

Squads of the Lwów ghetto police took part in the deportation of the inmates from ghettos in Jaworów and Złoczów in April 1943, and in a number of small ghettos in the vicinity of Lwów.⁶⁹³ As in many other towns, during the liquidation of the ghetto in Złoczów, a Jewish policeman by the name of Schapira led the Germans to Jewish hideouts to capture the remaining Jews.⁶⁹⁴ Jewish policemen were brought from the Kraków ghetto to assist in the deportation from the nearby town of Wieliczka.⁶⁹⁵ The Jewish police from Nowy Sącz participated in the deportation of Jews in Stary Sącz.⁶⁹⁶

The Jewish police played a pivotal role in the deportations in Eastern Upper Silesia. The round-ups in Modrzejów in March 1941 were conducted with the participation of the Judenrat and the Jewish police. As Jews came to expect further round-ups for labour camps and deportations, some created concealed hiding places in the ghetto. However, the German authorities and the Jewish police knew who was missing and searched for those in hiding, calling for them to come out.⁶⁹⁷ The Jewish police from the Sosnowiec and Będzin ghettos were dispatched to take part in “resettlements” in small ghettos in Eastern Upper Silesia such as Jaworzno in the fall of 1940, Kłobuck in June 1942, and Olkusz in June 1942.⁶⁹⁸ According to a

⁶⁸⁸ M. Gelbart, ed., *Sefer Zikaron le-kehilat Oshmana* (Tel Aviv: Oshmaner Organization and the Oshmaner Society in the U.S.A., 1969), 25–31, English translation on Internet: <<http://www.jewishgen.org/yizkor/Oshmyany/Oshmyany.html>>, 115; Rich Cohen, *The Avengers* (New York: Alfred A. Knopf, 2000), 70–73.

⁶⁸⁹ Trunk, *Judenrat*, 514; Arad, *Ghetto in Flames*, 342.

⁶⁹⁰ Kruk, *The Last Days of the Jerusalem of Lithuania*, 411.

⁶⁹¹ Nathan Cohen, “The Last Days of the Vilna Ghetto—Pages from a Diary,” *Yad Vashem Studies*, vol. 31 (2003): 36, 42; Margolis, *A Partisan from Vilna*, 331.

⁶⁹² “Life Story of Perella née Esterowicz (Pearl Good),” Internet: <http://www.eilatgordinlevitan.com/vilna/vilna_pages/vilna_stories_perella.html>.

⁶⁹³ Trunk, *Judenrat*, 514.

⁶⁹⁴ Ephraim F. Sten, *1111 Days In My Life Plus Four* (Takoma Park, Maryland: Dryad Press, in association with the University of Wisconsin, 2006), 26–27.

⁶⁹⁵ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. 2, Part A, 593.

⁶⁹⁶ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. 2, Part A, 580.

⁶⁹⁷ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. 2, Part A, 156.

⁶⁹⁸ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. 2, Part A, 152, 154, 158; Trunk, *Judenrat*, 514.

Jewish witness, their treatment of the Jews was more brutal than the Gestapo's. Afterwards the Jewish police ferreted out scores of Jews in well-concealed hideouts the Germans had failed to detect, and brought them to assembly points from whence they were deported to Auschwitz.⁶⁹⁹ Later on, the German employed the local Jewish police in the final clearance of the Będzin ghetto. Tusia Herzberg recalled:

In the night of 21–2 June 1943 the German police and members of the order police went into the Jewish homes and pulled the Jews out and brought them to a square in the ghetto. There a selection took place ... The whole square was surrounded by Gestapo people ...⁷⁰⁰

In addition to using local Jews, the Germans dispatched Jews from Sosnowiec to assist in the liquidation of the ghetto in Chrzanów:

The last member of the Judenrat in Chrzanow [Chrzanów], whom the Germans left behind to carry out the “technical” liquidation of the Judenrat after all the Jews of Chrzanow had been taken away to the gas chambers—this person, who watched his brothers and sisters being led away to the slaughter, followed the Germans’ command two days after the final “transfer” and demanded that the few Jews who were still hiding in attics and basements come out of their hiding places and report voluntarily to the police. He himself personally went through all the empty Jewish houses, shouting that the Jews should come out of their bunkers, that nothing would be done to them. And the few Jews who still believed him this time fell into the bestial hands of the Germans.

[Major] Lindner and his Jewish helper Moniek Merin understood this, and therefore recruited the Jewish militia to help carry out the last labor action. They didn't even rely solely on the local Jewish militia from Chrzanow, instead bringing along some Jewish police from Sosnowiec for the purpose. In November 1941 a detachment from Sosnowiec arrived, and with true devotion to the German hangmen, they carried out their vile task. Although officially only those girls who had been assigned by the Judenrat to be taken to the labor camp were to be seized, the roundup by the Sosnowiec police turned into a general hunt for young women. The Sosnowiec militia, or “Merin’s Bodyguards” as they were called, were the equal of their German supervisors in many respects. Without second thoughts, with cynical cruelty, nearly all of them burst into Jewish homes, searching for terrified Jewish girls, dragging them out of their hiding places, and taking them to Sosnowiec and thence to the local transit camp. Afterward the young women, along with similar victims from other towns, were transported to various labor camps.⁷⁰¹

⁶⁹⁹ Account of Marian Auerhahn (Głuszecki) in Krzysztof Kocjan, *Zagłada Żydów olkuskich* (Olkusz: Olkuskie Stowarzyszenie Kulturalne “Brama”, 2002).

⁷⁰⁰ Mary Fulbrook, *A Small Town Near Auschwitz: Ordinary Nazis and the Holocaust* (Oxford: Oxford University Press, 2012), 291.

⁷⁰¹ Bochner, *Sefer Chrzanow*, 80ff., 99ff.

Jewish policemen from the larger nearby towns of Sosnowiec and Olkusz were used to liquidate the ghetto in Kazimierz near Strzemieszyce. They called in the German police to assist them when things got out of control:

One night in April 1942, several "Ordnern" came to our town [Kazimierz] from Sosnowiec and in the morning made a roundup for Arbeitseinsatz. However, no one was taken because the men had hidden in a nearby forest. The Ordnern caught only one 10-year old boy whom they took to Sosnowiec.

In May 1942, at the same time as took place in Sosnowiec, there was a deportation. At 7 o'clock in the morning, five Jewish policemen came by vehicle from Olkusz together with a representative of the Olkusz Judenrat, a Mr. Czarnecki. The Ordnern gave each Jewish family a list with specification of items which the families could take with them. The came by vehicle Ordnern informed the populace that all Jews would be resettled to Strzemieszyce.

I was ordered to remain so as to guard the property of the Judenrat. Each person was allowed to take three changes of underwear, certain items of clothing as well as food. The total taken could not exceed 10 kg. Everyone had to appear by 10 in the morning near the Judenrat office for registration. Everyone reported for the registration. The person who registered us was a representative from Olkusz. After registration, the Ordnern set all the people into columns and led the march by foot on the road to Strzemieszyce.

By 11 o'clock, the entire Jewish population had been removed. Only I remained there. When the column began to march, Jews began to escape across the fields. Men, women and children escaped. The Ordnern couldn't bring the situation under control. Mr. Czarnecki sent an Ordner to Kazimierz to take from there "Schupos" (German armed police).

Immediately, there arrived over a dozen "Schupos" with 4 dogs. The "Schupos" set their dogs upon the Jews and beat Jews. They shot as a deterrent and in this manner completed the column's march.

The Ordnern helped the "Schupos" in the hunting of Jews. The "Schupos" beat Jews bloodily and, with assistance of the Ordnern, drove everyone to Strzemieszyce. About 50 persons escaped and weren't caught. Among the escapees were my sister, her husband and children. Just after the column left, I packed my valise and went to railway station to go to Sosnowiec. After I had I arrived in Sosnowiec, just an hour later, an Ordner came to me and demanded I return immediately under threat of sending me together with others to Auschwitz.

The Centrale had been informed by Mr. Czarnecki of my escape. The following day I went to Strzemieszyce. In Strzemieszyce, a member of the Judenrat told me that, after assembling the Jewish people from Czarne Morze, they had all been held in a school building near the Judenrat. There, the Germans carried out a selection and left in Strzemieszyce only the young people who were working.

The remainder, together with a group of older persons and invalids from Strzemieszyce, were taken by the Schupos and assisted by Jewish Ordnern, on the following Sunday morning at 10 o'clock to Dabrowa Gornicza [Dąbrowa Górnica]. Handicapped people were taken on wagons.

Some old people were afraid to sit on the wagons because they thought that they would be the first to go for extermination.

The Judenrat board ordered me to go to Dabrowa Gornicza because there a nurse was needed there. The transport of Jews from Strzemieszyce was put into the synagogue where a part of the Jewish population of Dabrowa Gornicza destined for deportation had already been gathered. Everyone assigned to deportation was held in the synagogue and an adjacent building of the Judenrat. The gathered persons were guarded by German police and Jewish Ordners. I acted there as a nurse. This transport waited three days for departure. During the entire time Jews couldn't leave the closed two buildings (synagogue and the Judenrat building). Physiological needs were performed on the spot since it wasn't permitted to leave the building. Jews brought buckets (of waste) out of the buildings under guard of Ordners.

The night before the transport left, several Gestapo persons, with assistance of Ordners, performed a roundup among the Jewish population so as to complete the transport's assigned quota of victims. During the entire period the Judenrat supplied food for the guarded Jews (dinners, bread, coffee).

On Tuesday noon, the Gestapo and Ordners formed the assembled Jews into a column and marched them to the railway station. Sick persons numbering about 50 were brought in vehicles by order of the Gestapo. All the people were loaded by Germans onto railcars and taken to Oswiecim [Oświęcim] (Auschwitz). During the deportation in Dabrowa Gornicza, there were present representatives of the Centrale including Moniek Merin, Frania Czarna, Dr. Lieberman and others. I don't remember all the names.

There were also present representatives of the Strzemieszyce Judenrat such as president Flaschenberg, Laskier and others.⁷⁰²

In Dąbrowa Górnicza, the Jewish police assisted the Germans in deporting the Jews to Auschwitz:

On August 12, 1942, all the inhabitants of Dąbrowa were summoned to appear on Kreuzstrasse at 7:00 A.M., on the basis of orders issued by the Gestapo and the Sipo (State Police) from Katowice and Organisation Schmelt. The aim was to stamp their identity cards (the so-called *Lichtbildausweise*). There were between 2,500 and 3,500 Jews gathered in the yard. A witness to these events, Karol Herszkowicz, reported: "At about 100:00 A.M., Germans arrived with arms and the police with guns. There were eight of them; groups of three went to the roofs of the houses and were standing there with guns ready for use in a shooting position, while Jewish Police [Ordners] stood around the people with whips in hands." A commission divided the people gathered there into three groups: one group was to remain in the town to work in the workshops, the second was to remain only temporarily in Dąbrowa, and the third group was to be transported to Auschwitz. As a result of the selection, about 1,500 people were deported. ... an official of Organisation Schmelt based in Sosnowiec who was in charge of the Aktion, was assisted by Dreier, the military police, and the Jewish Police.⁷⁰³

⁷⁰² Testimony of Rosa Felczer, Internet: <http://isurvived.org/Frameset_folder/-PolishJews.html>.

⁷⁰³ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. 2, Part A, 151.

During a round-up of Jews in Plissa near Dzisna, a policeman named Yakov helped the Germans by pointing out the places where some Jews were hiding in the ghetto.⁷⁰⁴ In Raków near Mołodeczno, Jewish policemen prepared a list of Jews and handed it over to the German police.⁷⁰⁵ In Brańsk, a Jewish policeman pointed out escaping Jews and the head of the Judenrat tracked down the hideouts of 70 Jews who had tried to avoid deportation. These Jews were then apprehended and executed by the Germans.⁷⁰⁶ According to Isaiah Trunk, the trial in Israel of David Neiman, a policeman from the Ostowiec ghetto, “gives an idea of the deplorable role the Jewish police played during the ‘resettlement’ in some of the ghettos and of the attitudes of the inmates towards them: the mere fact that a bunker became known to a Jewish policeman was enough to scare the hidden Jews and to compel them to scatter.”⁷⁰⁷

Non-police informers played a similar role in many localities:

In May 1942, there was a deportation from the nearby town of Markuszow [Markuszów]. Hundreds of Jews, tipped off by the Judenrat that they were going to be sent to death camps, fled into the forest at Wola Przybyslawsl [Przybysławska]. Many of them escaped to Kamionka. Twenty of them were recaptured when [Jewish] informers tipped off the Nazis, who ordered the local Judenrat to round them up. ...

All the men and women who were rounded up that day were taken to the meadow ... and shot.

One of those who escaped from Markuszow to Kamionka was Blinka Rubinstein, a beautiful, brown-haired, blue-eyed girl. When I met her later, she told me that, after being captured by the Judenrat police, she and the other Markuszow escapees had been handed over to the Polish police and the Germans. While they were standing in front of the police station, one of the Jewish informers who had tipped off the Germans walked up to her and said in Polish, “You are a Czech. Don’t say a word.” He pulled her out of the lineup and led her to a spot where she could slip away. I imagine that the informer, Moishe Klerer, did not have the heart to send such a beautiful young woman to what he knew would be certain death.⁷⁰⁸

A number of Jews, among them a painter named Brethmelt, helped the Gestapo to locate hiding places during the the deportation of Jews from the ghetto in Przemyśl.⁷⁰⁹ A bunker in which several hundred Jews

⁷⁰⁴ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. 2, Part B, 1257.

⁷⁰⁵ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. 2, Part B, 1269.

⁷⁰⁶ Zbigniew Romaniuk, “Brańsk and Its Environs in the Years 1939–1953: Reminiscences of Events,” in *The Story of Two Shtetls, Brańsk and Ejszyski: An Overview of Polish-Jewish Relations in Northeastern Poland during World War II*, Part One (Toronto and Chicago: The Polish Educational Foundation in North America, 1998), 27, 78, 144; Hoffman, *Shtetl*, 224–25.

⁷⁰⁷ Trunk, *Judenrat*, 558.

⁷⁰⁸ Frank Blaichman, *Rather Die Fighting: A Memoir of World War II* (New York: Arcade, 2009), 17–18.

⁷⁰⁹ Based on an account in the Jewish Historical Institute (Warsaw) archive, record group 301, number 691, cited in Marcin Janowski, “Polityka niemiecka władz okupacyjnych wobec ludności polskiej i żydowskiej w Przemyślu w latach 1939–1944,” in *Kresy Południowo-Wschodnie: Rocznik Przemyskiego Centrum Kultury i Nauki Zamek*, vol. 3/4, no. 1 (Przemyśl 2005–2006): 217–18.

took shelter was betrayed by a Jew who had been apprehended by the Germans; only two Jews managed to hide and avoid detection.⁷¹⁰ According to another account from that city,

There was a bunker in the Ghetto that involved lifting the top of a stove and there was a staircase to go down. People were ingenious the way they built these bunkers in the Ghetto. When they discovered one, they [i.e., the Germans] would promise the people they would spare their lives if they would tell of others. They would spare their lives for a couple of hours, that was all.

So they gave away where my aunt and uncle were hidden with their children. The Germans were afraid to go down the stairs and the people would not come up. So they threw Molotov cocktails down the stairs and burned them alive.⁷¹¹

The Judenrat in Tłuste near Stanisławów was notorious for its thievery and misappropriated property collected for various purposes such relief for the poor and bribes for the Germans. When one of its few honest members protested, he was harassed and denounced to the Germans as an NKVD confidant.⁷¹² As Baruch Milch explains, the Jewish council worked hand in glove with the Jewish police and other collaborators:

I agreed to sit on the Judenrat before I knew what this would entail ... At first I cooperated and delivered anything I could find, even wedding rings. However, after I observed some Judenrat officials cheating and pilfering, I quarreled with them and resigned. My act backfired; from that moment on they made my life was miserable. The head of the Judenrat was an acquaintance, a doctor, who retaliated at the professional level. ...

My place on the Judenrat was taken by one Dr. Aberman, a quiet, polite man who showed his true colors later, during the Aktionen. Dr. Aberman aided the Jewish and the Ukrainian police in their Jew hunting, and was named the Judenälteste (chairman of the Judenrat), and exercised great cruelty. Disregarding medical ethics and his kinship with the persecuted Jewish community, he acted in ways that, he believed, would help him and his family to survive unscathed.

To command the Jewish police, the authorities appointed a vicious and mentally disturbed Jew who was an epileptic. He caused the community great suffering and with his own hands dragged his parents out of hiding at the climax of a sudden Aktion and delivered them to the killing ground in the cemetery.⁷¹³

The Jewish police in Kołomyja was actively involved in policing the ghetto and rounding up Jews for deportation and execution:

⁷¹⁰ Kurek, *Dzieci żydowskie w klasztorach*, 173.

⁷¹¹ Account of Teodora (Cesia) Zimmerman Miller in Hartman and Krochmal, *I Remember Every Day...*, 49.

⁷¹² Baruch Milch, *Testament: Z Archiwum Żydowskiego Instytutu Historycznego* (Warsaw: Ośrodek Karta, 2001), 108; Piotrowski, *Poland's Holocaust*, 72–74.

⁷¹³ Baruch Milch, *Can Heaven Be Void?* (Jerusalem: Yad Vashem, 2003), 76–78.

Several weeks before the move into the ghetto, the Judenrat began to recruit the A.D. [*Ordnungsdienst* or Jewish police], and in order to be a member of the A.D., money or influence was needed. People believed that membership in the A.D. would give them a better chance of going out from the ghetto more easily and thus enable them to provide their families with all they needed in order to survive. And by then each Jew had already suffered great need and hunger. People had also heard from other cities where ghettos had been established earlier that the Jewish police had earned a lot of money. The members of the A.D., however, had abused their power. They were supposed to watch the ghetto gates. But they used to help the Ukrainian police search the Jews when the Jews came back from work in the evening. They searched to see if the Jews had hidden a little bit of food in their clothes for their families in the ghetto. And since each worker, out of great need, was forced to “smuggle,” the A.D. extorted from him a portion of the food or all of the food, or a cash payment. The A.D., also took away or, better said, robbed the Jews who were taken away of their remaining possessions; they could step out of the ghetto without being stopped and trade or sell the items. They also helped the Gestapo in the time of the “actions”.

...

In the ghetto there still remained several hundred people. (When the ghetto was established, there were over eighty thousand, including those from the surrounding areas.) Some held that there were still 700 people in the ghetto and others said there were 1200 people. No more searches were carried out. Whoever could do so lived in hiding. Mostly, these were old people and children.

Four days after the Hallerbach action, the Judenrat received the order to shoot 500 old people. This time the Gestapo did not come to the action. It was given over to the Jewish A.D. to carry out and the A.D. copied their masters very well. Without pity, every hiding place was torn down. And if they couldn't find the hidden ones, they forced the sons and the daughters to give up their parents. And if the daughters refused to reveal the hiding place, took the mothers and their children to the slaughter. Shameful bargaining began. Sons bought back their mothers or fathers for several hundred dollars. They took the money and in place of an old one, they sent a young life, a child. For the required number of corpses had to be correct. There were also situations where someone took the ransom money, freed the old person, and soon told another A.D. about the hidden one, and the second one took the victim since there was no money left to buy back the person one more time. Every day they needed new victims. The childrens' action came right after the action against the old people which had lasted several days. It was claimed that the homeless and orphaned children were not productive and were a burden upon the city. So they all have to be put to death.

The A.D. also took care of this work. They did not only search for homeless and orphaned children. That would be too much trouble for them. Wherever they saw a child, they put an end to him. In some cases, if the parents had money, they were able to buy back the child. They brought the children to the prison, just as they had done with the old people.⁷¹⁴

⁷¹⁴ Chana Weinheber-Hacker, “The Annihilation of the Jews of Kolomey June, 1941 – February 1943,” in Shlomo Bickel, ed., *Memorial Book of Kolomey*, Internet: <<http://www.jewishgen.org/yizkor/kolomyia/kolomyia.html#TOC325>>; translated from *Pinkes Kolomey* (New York: Rausen Bros., 1957), 325–56.

The Jewish police in Tarnopol was indispensable in uncovering hideouts built by the Jews. According to one Jewish witness, “if not for the treacherous Jewish militia, it would have taken the Germans ten years to discover these hideouts.” The Jewish police “throughout the night ... plundered [evacuated Jewish] homes” and was also “rewarded for its efficient service with monetary bonuses of 50 zlotys ... and those with stars received boots, pants, etc.” from the booty that had been gathered from the victims.⁷¹⁵ A diary penned during the war as these events were occurring is particularly vivid and scathing. Aryeh Klonicki devotes his harshest criticism to the Judenrat and the Jewish ghetto police, and does so as an eyewitness. He faults them for beating Jews, for taking all the Jews’ valuables for themselves, for enriching themselves through the taking of bribes, and even of throwing Jewish children out of windows.⁷¹⁶ Klonicki assigns, first the foremost, the role of “greedy” people helping themselves to the belonging of the Jews to the Jewish Ghetto Police. He comments,

But the main source of profit offered itself during the “actions” against the Jews, when the policemen would rummage amongst the clothes of the dead, extracting dollars and other valuables.

Here you have a new chapter in the history of our martyrdom: The descent of Jewish morals to their lowest depths. Do not think for a moment that distress has ennobled our souls. The very contrary is true.⁷¹⁷

Clearly, this repulsive conduct was the result of severe wartime demoralization. Robbing the dead was not the characteristic of any specific nationality.

The Jewish police from Tarnopol gained notoriety in surrounding towns, where they were deployed in various operations. In Czortków, the Order Police from Tarnopol took part in the deportations to the death camps.⁷¹⁸ A survivor from Rohatyn writes: “Jewish police from Tarnopol came to Rohatyn and behaved as badly as the Germans.”⁷¹⁹ After the Germans decreed that Jews turn in their gold and silver, “several Jewish traitors” accompanied the Border Guard when they made their rounds in Skała Podolska, looting Jewish houses in search of gold and silver.⁷²⁰ Since the Judenrat was finding it increasingly difficult to collect the required number of labourers, the Jewish police, with the help of the Ukrainian police, began to forcibly remove people from their homes and assembled them for shipment to a labour camp. The Jewish police then patrolled the streets searching for more Jews to include in the contingent.⁷²¹

⁷¹⁵ Żaneta Margules, “Moje przeżycia w Tarnopolu podczas wojny,” *Biuletyn Żydowskiego Instytutu Historycznego*, no. 36 (1960): 78.

⁷¹⁶ Aryeh Konitski, *The Diary of Adam’s Father: The Diary of Aryeh Klonicki (Klonymus) and His Wife Malwina, with Letters Concerning the Fate of Their Child Adam* (Jerusalem: Beit Lohamei Haghetaot/Ghetto Fighters House, 1973), 41–42.

⁷¹⁷ Konitski, *The Diary of Adam’s Father*, 41.

⁷¹⁸ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 771.

⁷¹⁹ Regina Hader Rock, “From Hiding Place to Hiding Place,” in M. Amihai, David Stockfish, and Shmuel Bari, eds., *The Community of Rohatyn and Environs*, Internet: <<http://www.jewishgen.org/Yizkor/rogatin/rohatyn.html>>; translated from *Kehilat Rohatyn ve-ha-seviva* (Tel Aviv: Former Residents of Rohatyn in Israel, 1962), 250ff.

⁷²⁰ Tracy, *To Speak For the Silenced*, 86.

⁷²¹ Tracy, *To Speak For the Silenced*, 88–91.

An account from Skalat states that Jewish policemen from Tarnopol participated in helping the Germans search for Jews in hiding.

The town of Skalat [Skalat] was to have been declared *Judenfrei* following the mass murder during the “Sobbing Graves” ‘action’ in April 1943. However, since a sufficiently large number had managed to hide, an order came from Tarnopol permitting the surviving Jews to return to the ghetto. Again they were told that they would be permitted to live there peacefully. Most importantly, they were to maintain their strength and sanitation, as they would still be needed as laborers. To encourage them further to believe that they would not be killed, the Tarnopol Gestapo sent down ten Jewish policemen, led by one Aba Tennenbaum, assigned to maintain Law and Order and, at the same time, to serve as tools in the execution of the Germans’ plan.

The Jewish police from Tarnopol exerted themselves to instill calm and to persuade the people that as long as *they* were around there would be no new slaughters. This time, however, no one believed them. Every evening, an exodus would begin. As night came on, people sought out lodgings among the Gentiles or crept stealthily into barns and stables to spend the night. At dawn, learning that all was quiet in the town; they would return to the ghetto, only to roam again the next night. ...

The ghetto was emptied of many people every night. ... The police searched the empty houses during the nights, taking whatever they liked of the furnishings, and also taking the opportunity to note down suspected hiding places or bunkers.

Generally, the Jewish police from Tarnopol behaved abominably. In addition to maintaining close relations with the officials of the local camp and with the Germans, they engaged in drunken revelry, robbery and rape.⁷²²

A Jewish witness recalled conditions in the ghetto in Zbaraż near Tarnopol shortly before its liquidation:

The better nourished Jewish militia members suddenly acquired a maximum of 130 new recruits. This event reinforced our fear that mass executions would soon be implemented. Mr. Gruenfeld, the despicable collaborator, knew precisely what the Nazi masters expected him to achieve. The local Jews feared his presence as much as that of the SS overlords. ... German SS soldiers, Ukrainian militiamen, and the Jewish auxiliary police made sure that we poor devils would not succeed in escaping our predetermined destiny.⁷²³

A survivor from Mikulińce near Tarnopol recalled:

⁷²² Abraham Weissbrod, “Death of a Shtetl,” Internet: <<http://www.jewishgen.org/Yizkor/Skalat1/Skalat.html>>, translation of Abraham Weissbrod, *Es shtarbt a shtetl: Megiles Skalat* (Munich: Central Historical Commission of the Central Committee of Liberated Jews in the U.S. Zone of Germany, 1948), 41.

⁷²³ Kurt Gröbler, *Journey Through the Night: Jakob Littner’s Holocaust Memoir* (New York and London: Continuum, 2000), 55.

The Germans kept rounding up and sending us away to hard labor. ... There was also a Jewish *Militz* [militia] which used to escort us to and from the labor sites, and also to our execution. Some Jewish militiamen were worse than the Germans. Not one of them survived.⁷²⁴

According to an account from Radzyń Podlaski,

The most inhuman order of all consisted of providing a number of Jewish people for extermination before a certain date. For Lichtenstein and Gruenblatt [who stood at the head of the Judenrat] in Radzyn [Radzyń]—and others in other cities—their punishment was the task of deciding who would die sooner, and who later. ... Money, kinship, friendships and other relationships with these two men were the decisive factor for one's resettlement. Some judgments were postponed, but more were annulled.

It is no wonder that these two men who had the absolute power of life and death over the Jews of Radzyn were feared and hated by everyone. ...⁷²⁵

In the nearby town of Międzyrzec Podlaski, the Jewish police and informers struck fear into the hearts of those Jews who still survived the deportation. In May 1943, relying on Jewish informants to locate ghetto bunkers, members of Reserve Police Battalion 101, Ukrainian SS auxiliaries, and the Radzyń SS demolished walls to uncover hidden Jews.⁷²⁶

Miedzyrzec [Międzyrzec] was a collecting point for Jews for the whole area. ... At this time there was no Judenrat, no administration, only a brutal Jewish police force which was known to cooperate with the Gestapo. ...

Every few weeks people were deported from Miedzyrzec, usually to Treblinka. The first task for arriving Jews was, therefore, to build bunkers and underground hide-outs. ...

The Jewish police, including its agents and informers, distinguished itself by its brutality. ...

An Aktion against the Jews ... It was like hunting wild animals. The police were the beaters and the SS the hunters. ...

About 25 men, women and children were in our bunker. ... We were in the bunker for two days and two nights when we heard a new wave of attacks on our house. ...

Just when we thought that the search was over, the Nazis reappeared, this time at the toilet entrance to our bunker which we had considered absolutely safe. Later we learned that they had discovered a neighboring bunker and were given the location of our hide-out by a young man who knew something about it. Under the threat of smoking us out with grenades, they ordered us to leave the bunker immediately. ...

⁷²⁴ Trunk, *Jewish Responses to Nazi Persecution*, 113.

⁷²⁵ Schupack, *The Dead Years*, 56–57.

⁷²⁶ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 686.

We crept out of the bunker with raised hands. ... In 1947, in Marburg and [sic] der Lahn, I recognized the man who had revealed our hiding place. I found no reason to reproach him at this time, but I did not want to talk to him either.⁷²⁷

After the *Aktion*, Lubicz, a longtime SS informant, was named the “ghetto commander.” He recruited a Jewish police force that turned over unregistered fugitives to the German gendarmerie. These Jews were shot.⁷²⁸ Lubicz persuaded the Germans to strip and search Jewish deportees to death camps in order to confiscate their valuables. Afterwards, he looted some of the valuables that had been seized from a storehouse. When the Germans found out, Lubicz pinned the deed on other Jews who were promptly executed. Lubicz demanded bribes to allow Jews to remain in secure positions, and personally captured Jewish fugitives. Lubicz’s wife, by the name of Tysz, used to organize orgies in the ghetto for the Germans. After some Jewish partisans issued a death sentence against him, Lubicz helped the German gendarmerie organize a raid in which four partisans were killed.⁷²⁹

Similarly, when some Jews who had escaped the deportations and other towns arrived in Łosice, tipped off, the Germans conducted searches throughout the ghetto and executed all the escapees they found.⁷³⁰ On occasion, there were retaliations against informers and looters. In Łosice,

Soon after the deportation, the gendarmes announced that the large ghetto was off-limits. Anyone found there without permission would be shot. The Germans wanted to prevent looting, since they considered any abandoned belongings to be Reich property. However, the inhabitants of the small ghetto, who worked in teams to “clean” dwellings in the old ghetto, had been pilfering long before that. ... several people were murdered [by the Germans] for attempting to steal confiscated property that had already been placed in storage.⁷³¹

After one of the last deportations in the Białystok ghetto in February 1943, looting and denunciations abounded. The Judenrat published a list of 35 ghetto residents who were caught looting abandoned Jewish homes. They were detained for a few weeks and lost their work permits.⁷³²

The Germans, aware that they were having less success in rounding up the Jews with each successive day, tried a new tactic—encouraging people to inform by granting them immunity from deportation. Each informer would be issued with a document stating “Dieser Juden verräter ist befreit von Transport” (This Jewish traitor is exempt from the transport). Dozens of people chose to save their lives by becoming turncoats: “Three soldiers go by led by an old woman—a *mayserte* [Yiddish for

⁷²⁷ Schupack, *The Dead Years*, 105–106, 115–17.

⁷²⁸ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 686.

⁷²⁹ Testimony of Lejb Goldberg, Jewish Historical Institute (Warsaw) archive, record group 301, number 3502. As mentioned later on in the text, Lubicz was arrested after the war but managed to escape from prison in 1946 and went abroad, never to face justice.

⁷³⁰ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 401.

⁷³¹ Weinstein, *Quenched Steel*, 90.

⁷³² Żbikowski, *Polacy i Żydzi pod okupacją niemiecką 1939–1945*, 965.

“informer”]. Five Germans are led by a young lad—a *moyser* [“informer”]. They make a beeline for places no one would have suspected of hiding people, and expose their wretched inhabitants.”

This tactic, which resulted in the exposure of hundreds of Jews, caused a moral degeneration in the ghetto. ... The few dozen informers in the Białystok ghetto were responsible for hundreds of deaths, and the Germans were pleased with the results of this tactic.

Looting was another phenomenon that ate away at the moral fabric of the ghetto. People left their hiding places at night, entered abandoned apartments, and took food, property, and silver. Most of the looters were members of the underworld, but some were honest people driven to this extreme by poverty and hunger. The Judenrat put up a notice threatening heavy penalties for looting, but the temptation was too great, and few heeded the warning.⁷³³

On Saturday, February 13, 1943, a day after the end of the *aktion*, the Germans erected a gallows near the Judenrat building and hanged three Jews for looting empty apartments. On the same day, the ghetto Jews began hunting for informers. The hunt continued for about a month: “They are hunting down informers and beating them to death. One has only to point to an informer, for hundreds of people to set upon him. ... They have already hanged three informers and lynched another three. They are thrown on to wagons while still breathing and taken to the cemetery. The police turn a blind eye to what’s going on.” The Judenrat also condemned the informers, and on February 19, it published a list of thirty-five ghetto residents “who in those dark days, looted empty or abandoned apartments. Most of them received two or eight weeks in jail, or open-ended prison sentences, and had their work permits permanently confiscated. Among those arrested were the Yudowsky brothers, who moved to Białystok after the *aktion* in Słonim. Rumor had it that even in Słonim they had been Gestapo agents. In Białystok, they were exempt from wearing the yellow patch and roamed freely through the city, terrorizing both the Jews and the Poles. During the *aktion*, the Yudowsky brothers denounced Jews to the Germans and took every opportunity to extort money from the Jews. ... after the *aktion*, Yaakov Feyerman, of the underground shot one of the brothers, but only wounded him. This incident, which created a furor within the Gestapo, was exploited by the Judenrat to show up the Yudowsky brothers in their true colors. The Germans arrested them and their families, and later shot them.”⁷³⁴

Another report on the 200-strong Jewish police force in the Białystok ghetto states:

Unlike the Judenrat clerks, the Police members were paid regular salaries. “The first wave of the people who joined the ghetto police were criminals. A group called ‘The Black Hand’ terrorized and blackmailed people. They were purged, however, and the second wave of joiners were the members of the intelligentsia, a lot of mama’s boys who believed it was safer than doing other work,” recalled Charles Zabuski (Zabuski and Brott 1996). Contrary to this view, Lipa A. described the Jewish police as “the best young people in the ghetto” (HVT-1842). Although seemingly contradictory, these two statements are not mutually exclusive. Among the first wave of recruits to the Jewish police were Pfenigstein, who served as the police superintendent, and Grisha Zelikowicz, a low ranking

⁷³³ Sara Bender, *The Jews of Białystok During World War II and the Holocaust* (Waltham, Massachusetts: Brandeis University Press, 2008), 201–2.

serviceman. Both actively engaged in extortion, blackmailing of rich Jews and informing on ghetto inhabitants to the Gestapo. Pfenigstein, who acted independently, was neutralized rather quickly and killed by his German masters who did not look favorably on his clandestine attempts to amass personal wealth (Bender 2008). Zelikowicz and his collaborators in the Jewish police turned out to be a more serious threat because they had an ambition to gain control over the Judenrat financial department and probably even to oust Barasz. However, Zelikowicz was also outsmarted by Barasz and his allies, and ended up in the Gestapo jail. Yet, even Zelikowicz, who was considered “the most negative personality in the ghetto,” even by people whom he assisted, was capable of compassion when it came to people he knew. The father and the sister of Lipa A. were among the deportees to Prużany. Lipa’s mother, who was friends with Zelikowicz’s sister tried to bribe him to obtain the family return to Białystok. Zelikowicz helped and refused payment for his efforts (HVT-1842).

The *mosrim* (literally “givers away” in Hebrew and Yiddish) became the plague of the Białystok ghetto during the February Aktion because they were extremely effective in discovering the hideouts. “Three soldiers are going with an old lady—an informer. Five Germans—a lad leads them—an informer,” wrote Mordechai Tenenbaum (Tenenbaum-Tamaroff 1984). As a compensation for their services, the Germans gave the informers a document stating that “this Jewish traitor is exempt from the transport” (Bender 2008). The fear of the *mosrim* was so high that when Jack R. and his friend went out of their hideout to search for food and accidentally discovered a bunker with hiding Jews, the people in this bunker wanted to kill them. Their lives were spared only because among the people in the bunker was a lady from Jack R.’s hometown, who knew his family (HVT-1516).

After the Aktion, a witch hunt started in the ghetto and informers or suspected informers were lynched by the outraged mobs. “It was a death penalty” if someone betrayed a hideout, recalled Avraham K. (HVT-3639). Some informers were identified by the members of the Jewish police, who could walk freely around the ghetto during the Aktion and therefore saw the *mosrim* at work (HVT-1842). However, it was “enough to walk on the street and someone would call you an informer from behind to be killed. No one asked, no one interrogated. Just kicked them to death” (HVT-3639). A friend of Avraham K. killed his girlfriend after discovering that she betrayed a hideout to the Germans. “He was from a family of butchers, so he just took out a knife and killed her” (HVT-3639). Zvi Yovin was a teenager at that time and he vividly remembered taking part in the lynchings (OHD-110(11)). The graves of the *mosrim* were desecrated (OHD-110(22)).⁷³⁵

The Jewish underground in Białystok was also infiltrated by agents working for the Jewish police, who then carried out raids on their premises. One of them, a certain Aleks, was later killed by Jews who left the ghetto for the forests.⁷³⁶

In Grodno,

⁷³⁴ Bender, *The Jews of Białystok During World War II and the Holocaust*, 211–12.

⁷³⁵ Evgeny Finkel, *Victims’ Politics: Jewish Behavior During the Holocaust*, Doctoral Dissertation, University of Wisconsin—Madison, 2012, 268–70.

⁷³⁶ Account of Abram Manelis in Diatłowicki, *Żydzi w walce 1939–1945*, vol. 1, 274, 276.

The ghetto lay behind a high, thick wire fence with a single gate, where a [German] gendarme stood with a Jewish policeman. Like mushrooms after rain, young men with truncheons appeared, recruited by the *Judenrat*. They had blue ribbons on their caps and armbands on their sleeves. With their sergeants, officers and police chiefs, they kept order with a firm hand. Initially considered “Purim police,” they slowly turned into the lackeys of the gendarmes and later, when the ghetto was liquidated, were traitors to the people and faithful servants of the Gestapo. The people could “smell” them and hated them, not because Jews did not like order, but because people sensed that they were synonymous with Hitler’s rule.

Like faithful dogs, they stood at the barrier, standing and taking money to turn a blind eye to every Jew smuggling in a pound of potatoes, grain, flour or other vital commodity. For them, the gate was a source of blackmail, bribes and a life of comfort. They wallowed in prosperity at the expense of their hungry brothers. ...

Then rumors spread about the liquidation of Ghetto No. 1—that the deportations would begin and soon Grodno would be *Judenrein*. ...

The ghetto police went from house to house in precise accordance with the lists, gathering the victims in the Great Synagogue. People went there, resigned, laden with rucksacks and baskets, holding their children by the hand or carrying them in their arms. Thousands of people were crammed into the narrow space, standing on their feet for hours on end, in their own urine, unable to move a limb ...

The “redeemers” arrived early next morning in the form of Ukrainians and [German] gendarmes who, on their last march to the station, chased the masses along with wooden clubs. The [Jewish] police tried to seize me and my little family for deportation. The evening was restless. Station workers returned to the ghetto, and told us that 40 empty railway wagons stood ready on the siding. The workers who did night work were not allowed out of the ghetto. ...

Then, of all places, my brother, Shlomo Reizer found a hiding-place in the synagogue attic. ...

The Angel of Death enjoyed himself in the ghetto, and everyone felt his eerie breath. He filled the little streets, the cellars and attics. The [Jewish] police were extraordinarily active, searching everywhere with electric lamps and tapping the walls with hammers to see if they were hollow. The Gestapo warned them that if a sufficient number of victims were not assembled by morning, they themselves would be packed up with their wives, brides and children.

People paid great sums of gold for an hour of life—especially when the Gestapo told the police that no harm would come to them, that they would let them live. The policemen worked like angels of destruction to save their own lives. They discovered one hideout after another, from which the stench of nitrogen poured forth. They discovered people with weak nerves who could not stand it, who went mad, dancing, jumping, clapping their hands and singing. (The police took those people to a place where the Gestapo finished them off at a stroke.) ...

The following morning they “sniffed out” our hiding-place and we had to disappear. ... There was a well-camouflaged little brick door 30 centimeters square in a brick enclosure, and it moved on iron hinges. *Judenrat* officials had prepared it for themselves. ...

The Gestapo and the [Jewish] police were still rampaging in the streets and deported about 6,000 people.⁷³⁷

Survivor accounts from Belchatów, a small town near Łódź, illustrate a number of factors at play in the destruction of the Jewish community such as denunciations and intrigues among the Jews themselves. The assault on the Jews was led by the local ethnic Germans (or *Volksdeutschen*) and the German military, with the Jewish council and Jewish police being coopted as needed, including for the final liquidation of the Jewish community.

While marching in, they [the German military] lit fire to a portion of the town, especially the Jewish part. ... The German baker's son ... was giving signals to the German military. Immediately, as he was doing this, the Germans began to throw firebombs on the Jewish part of the town, and was later said that this was organized by the local Germans ... The robbing of the Jewish homes was carried out by the local Germans ... unashamedly in the open.

The local Germans took a great part in these sadistic actions. Especially prominent were the Belchatower Germans, Willer and Bretkreitz, and Dolke from Zelow [Zelów]. ... The Germans considered it their patriotic duty to every day to find Jews whom they could "honor" with beatings. ... And anyone who wanted to [could] beat the Jews; 10-11 year old little German boys, tugged at elderly Jews and beat them.

In the beginning, when the Germans first arrived in Belchatow, all the positions were filled with Folks-Germans, [*Volks-Deutschen*, ethnic Germans living outside of Germany] ... They filled the positions in the city administration, in the police force, and as commissars over Jewish fortunes. In time, however, Reich-Germans [*Reischs-Deutschen*] took their places.

Smuggling and illegal dealings grew, because between Belchatow and Piotrkow [Piotrków Trybunalski] was the border between the German Reich and the General Gouvernement. Textiles were smuggled out of Belchatow, and leather and other articles were brought in. The persons engaged in this knew that their lives were in danger, but they had no other choice. Starvation forced them into it. The majority of their earnings they had to give to the bribed gendarmes. They were dealing with all kinds of extortionists and blackmailers. They too had to be cut in. The Jewish police, Shmuel Jakubowicz's gang, also had to be bribed. Then a battle started between the richer and the poorer smugglers. The wealthier smugglers, who had the greater wherewithal with which to bribe the gendarmes, helped to liquidate the poorer ones. The smuggling took place only at night after police hours. They took a sack or a backpack on their shoulders and, with careful steps, slipped through the fields and meadows to the border. Others would be waiting to get the merchandise from them, Jews or Christians from Piotrkow and surrounding areas. Also waiting for them were German border guards with bloodhounds.

⁷³⁷ Leib Reizer, *In the Struggle: Memoirs from Grodno and the Forests* (New York and Jerusalem: Yad Vashem and

The role that the Judenrat played in Belchatow during the German occupation was the same in all the cities of Poland: they obediently fulfilled all the German commands and even, in certain cases, collaborated. Often, they voluntarily told the German officials and the Gestapo what was going on among the Jews. The majority of those in the Judenrat and the Jewish police were people with no integrity, who sought a way to make a living by selling out the impoverished masses.

The Judenrat aided the German government in a series of actions against the Belchatower Jews. This was in the effort to deport Jews to the camps in Poznan [Poznań] in August 1941, as well as creating a list of very sick people, who were also deported.

The other members of the Judenrat, who remained until the end, assisted the Germans in the liquidation of the Jews of Belchatow.

The role of the Jewish police in Belchatow was absolutely no different than the role of the police in other occupied cities. The Jewish police obediently fulfilled all the German orders.

The Jewish Police in Belchatow was created and confirmed by the German government on the 15th of October 1940. A young criminal element found its way into the Jewish police, which blackmailed the smugglers, and squeezed sums of money out of the Jews by beatings, persecution, and the like. Also to be found in the Jewish police were young citizens, who had the money to bribe the individual members of the Jewish police. From [others'] misfortunes, they made an easy living for themselves and wangled their way out of forced labor camps. These were people with weak moral resistance and who, of course, did everything precisely as the German government told them to. Among the Jewish policemen, there were almost no proletarian elements, except for someone like Note Szpigelman, who, even before the war, had been thrown out of the proletarian ranks for embezzlement. The Jewish police in Belchatow consisted of 33 persons. These are their names: Yisroel Baum; Avraham Bogdanski; Hershl Bram; Yakov Galetski; Yechiel Fishl Dichtwald; Leybish Zuchowski; Szame Grinberg (who for a certain time was also on the Judenrat); Avraham Meyer Goldberg (*khmal*[?]); Moshe Goldblum; Shimon; Josef Goldberg; Hershel Jakubowicz; Moshe Klug (who was also a member in the Judenrat); Yankel Lipszyc; Moshe Mendel Lipman; Fishl Levi; Kive Lipmanowicz; Yakov-Mendel Lejb; Tuvia Machabanski; Yitzhak Miller; Wolf Przemyslawski; Lejb Rozenwajg; Itzik Sztrauch; Note Szpigelman; Moshe Wielniwicz; Itik Wishniewski; Henoeh Zuchowski; Ber Markowicz; Melech Galster (also a member of the Judenrat); and Berish Grinberg. The latter was the wagon worker in the Poznan Camp and distinguished himself by beating the Jews and taking their food away from them. In addition there were: Jakob Sztern, Mendel Dzialowski, and Berish Piula. The latter, along with his brother, played a shameful part in the Poznan Camps. He was a camp “*kapo*” and beat [the Jews] black and blue. Many Jews became crippled because of him. He was responsible for the deaths of many people, who were sent to the crematoria because of him. The Belchatower police distinguished itself by assisting the Germans in the rounding up of Jews in the *aktsion* [action] of April, 1942. Together

with the Germans, they went down into the cellars and up into the attics to search for hidden Jews. At that time, they succeeded in dragging another 400 Jews out of their hiding places. These Jews were sent out to be liquidated.

The Judenrat also helped in this evacuation.

In the beginning of 1942 the Germans arrested 16 Belchatow Jews, as so called “plotters”. Ten of them were hung ... the Jewish police, in the accompaniment of the gendarmes, brought the 10 Jews who had been designated to be hung. They all were with bound hands.

At the beginning of June 1942, Jews were once again required to gather in the courtyard of Klug’s factory. Having learned from the previous “resettlements,” the Jews were not as quick to report. They hid in cellars, in attics, in the woods. The Germans wreaked havoc: they shot a woman named Glikzman; they shot Lewkowicz, Zerach Cymberknap, all to no avail. The Jews did not come out of hiding. If it hadn’t been for the Jewish police, who were assisting the *gendarmerie* [German police] in their search and pointing out the hiding places, the Germans would not have accomplished much on their own. At that time, the Germans succeeded in dragging 400 Belchatow Jews to the Poznan camps. It was seldom that anyone taken away ever returned home. In the rare case that someone did succeed in escaping and returning [home], Jewish informants collaborating with the Gestapo turned him in.

In fact this matter presented itself differently: the abovementioned Yecheskel Zwierszynski escaped from the Poznan Camps, returned home and hid in various places. On the evening that he was shot, he was actually at home. Someone let the Germans know, and they came right into his house. He was not shot in the German cemetery, but while he was trying to jump out of the window.

In the Poznan Camps, the Germans utilized a group of Belchatower criminal youths. They were installed as “*kapos*” [inmates in charge of work teams in a camp] and “*stube-dienst*” [“chamber-service”—inmates in charge of a chamber]. Because of their cruelty, these underworld people were absolutely no different than the German beasts. The Belchatower hairdresser, Szwarcberg, worked as a “*feldsher*” [an old-time barber-surgeon] in the Nekla Camp. He was the expert on all illnesses. He has hundreds of deaths on his conscience. He is guilty in the death of Fradl Wolfowicz’s youngest son, who died at work. He is also guilty in the death of old Szjtnicki and his son Moshe. He sent people to work with broken ribs, with bones broken in two by beatings. A second *kapo*, Berish Fila, beat people violently. He broke people’s hands and feet and then turned his victims over to the Germans to be sent to Auschwitz. He himself survived the war and wound up in Germany in the American Zone ... [The following] distinguished themselves as murderers: Mayorek Nus, Melech Krawitski, Berish Grinberg, and Avraham Pila. They took everything that they owned away from the Jews of Belchatow, every package of produce that came from home. The unfortunate camp prisoners had to share every bite with them. They were the masters of the inmates’ lives and deaths. Whoever tried to oppose them was reported and recommended for transportation to Auschwitz as having sabotaged the work effort. These louts broke the bones of Avraham Lipsycz and Asher Jakubowicz, because they didn’t want to give away their food. Asher Jakubowicz died of these wounds while at work; Avraham Lipsycz was turned over for

transportation to Auschwitz. The starvation in the camps was so impossible to endure that, ignoring the fact that people in the camps knew that stealing was punishable by shooting or hanging, they nevertheless tried to steal whatever they could and at least once be sated. For stealing a few potatoes in the Poznan-Wronczyn Camp, Yerachmil Szwarcberg, Welwel Walder, and two other Belchatower Jews, whose names are uncertain, were hanged. One of the four hanged succeeded in extricating himself from the noose on the gallows and was still alive, but the Germans shot him. Also hanged for trying to escape was Avraham Liszcczanowski.

The liquidation of the rest of the Jews who remained in Belchatow began on the 11th of August 1942, at 6 o'clock in the morning. The whole town was locked in and surrounded by newly arrived killing squads and the local German gendarmes and police force. All of those who had tried the previous night to escape to Piotrkow were, for the most part, shot. The women, Zuchowski and Pilakowicz, were killed as they tried to escape into the woods. Hans Biebow, the hangman of the Lodz [Łódź] Ghetto, led the liquidation. He brought with him a division of the Lodz Jewish "Special Police" [*SonderPolizei*]. The local Jewish Belchatow police also helped. First thing in the morning, Itche Winter came into the tailor's factory and removed the Jewish policemen, who guarded the factory, and gave them the job of gathering all the old and sick people together on Zelower Road. There cars with Gestapo were already waiting for them and took them immediately to the Chelmno [Chelmno] death camp. These were the first victims. Thus started the final liquidation of the Jews in Belchatow.

After work, there was a repeat of everything that occurred yesterday. Once again we had to undress naked while being beaten. The second night we were sent to sleep in Machel Piotrkowski's house. On the first floor the brutes were sleeping, the Jewish Police from Lodz.

[In August 1942] ... a group of police from the Lodz Ghetto, that Biebow had brought with him to liquidate the Jews of Belchatow. A lot of Jewish policemen also helped to rob for themselves. ... The Germans required 25 benches to be brought and all 25 men had to lie down upon them. The Jewish police from the Lodz Ghetto lashed out upon them for so long, until the Germans told them to cease.⁷³⁸

Groups of rich smugglers established themselves, and they competed, fought, and informed on one another. The Jewish merchants and workers paid dearly to the German police, to the Jewish smugglers, and to extortionists. ... A number of cases against groups of smugglers were adjudicated in the special court that was established in Lodz. In July 1941, based on the testimony of a Jewish detective, six Jews from Belchatow, who wanted to cross General Government border, were arrested in the fields of Dobrzelow [Dobrzelów]. The aforementioned court sentenced them to 1½ years of hard labor (read: death).

In August 1941 the deportations to labor camps commenced. Approximately 2000 men assembled in the yard. Jewish and German police guarded the fence and gate. ... This time also, the wealthy Jews redeemed themselves with money.

The Belchatow Judenrat's goings-on were tumultuous. The continuous interference of the German authorities with regards to the Judenrat's composition, the number of members, caused the constant substitution of persons, imprisonment, and even the death of a number of the Judenrat chairmen. The source of this interference—as was the source also in other settlements, for example in Pabianice—was jealousy and conflict in the Jewish community, between groups and cliques, and, understandably, also informing to the German authorities as a result of these relationships. The opponents and the Judenrat members, that since they could not attain any standing in the pre-war Kehilla, now they were making careers. They also accused them of laziness, passivity, corruption, and gaining wealth at the expense of the community, by tattling to the Nazis and by cooperating with them to the detriment of the Jews.

A Jewish police force was established in Belchatow. ... About 30 men served in the Jewish police ... The pre-war Left argued that the police were underworld persons and licentious petty bourgeois that obtained their positions by bribing the Judenrat. There were members of the proletariat among the Jewish police. The public accused them of Jewish persecution, of accepting smugglers' bribes, of taking ransom from persons that were freed from being sent to work, of aiding the Germans during the destruction of the settlement, of capturing hidden Jews and sending them off to their deaths. Some say that, in the Poznan [Poznań] camps, some of these Jewish police served as Kapos.

On Purim (March 18, 1942), a public hanging of ten Jews took place by the order of the Gestapo, with the official reason given: in order that the smugglers should see and fear. ... All the Jews were brought to the courtyard near the synagogue, were lined-up in fives, and were brought to the hanging place. The German policemen, with readied machine guns at hand, surrounded the masses of people. ... At ten o'clock German and Jewish police brought the condemned, handcuffed.

The final destruction of the Jewish settlement in Belchatow started on August 11, 1942. ... By German orders, the entire Jewish police force was mobilized. They were ordered to gather to Zelow street all of the elderly, children, and sick, and from there they were transported by wagon to the Chelmno [Chełmno] death camp. ... To these deportees were added also hidden Jews, who were uncovered in the interim. During these three days, those Jews that were chosen to clean up the quarter and to gather the Jewish possessions returned to the synagogue, and there they were strip-searched and their bags were searched. This work was done by the Jewish policemen that were sent from the Lodz [Łódź] ghetto. This work continued for a number of days, and thereafter these men were deported ...⁷³⁹

⁷³⁸ Accounts of Leib Pudlowski and Zaken Liberman in Mark Tarkov and Abraham Mittleberg, eds., *Belchatow Memorial Book*, Internet: <<http://jewishgen.org/yizkor/Belchatow/belchatow.html>>, a translation of *Belchatow yizker-bukh* (Buenos Aires: Association of Polish Jews in Argentina, 1951), 391–462.

⁷³⁹ “Belchatow,” *Encyclopedia of Jewish Communities in Poland*, vol. 1, Internet:

As we can see from these accounts, Poles played no role in these events. The Germans utilized the Jewish leadership and police to carry out the “Final Solution” in Bełchatów. Some Jews were able to live relatively well during those times because of their lucrative black market activities, and others were able to survive at the expense of fellow Jews. Groups of smugglers took goods from Bełchatów, which was incorporated into the Reich, to the city of Piotrków, which was “across the border” in the *Generalgouvernement*, where they could be sold at a very high profit.

Despite ghettoization and a climate of dark despair, “the Haft’s found themselves prospering as never before.” The “smuggling ring” of Harry’s older brother, Aria, supplied the family “with more money than they could ever spend. Their small house was filled with food ... not just bread and potatoes, but meats and fruits and candies ...” Harry’s girlfriend, Leah, was the daughter of another local family prominent in the black market. ...

Harry was first transported by bus to Poznan [Poznań], where the Nazis immediately sought to recruit a group of Jews who would help them maintain discipline. “The local Jewish criminals and bullies,” Haft writes, “saw an opportunity to save their own skins.” Later, Harry noticed that he “knew most of the Jewish cops as petty thieves from Belchatow.” Ironically, Harry’s lot improved in Poznan where he regularly engaged in burglary “in exchange for food and some protection.”⁷⁴⁰

The same held true for other ghettos such as Piotrków Trybunalski, where the Germans relied on the Jews themselves to help run and then liquidate the ghetto:

The newly established Jewish Militia (“Order-Keeping Police,” or Ordnungsdienst, OD for short) was relentless in its attempts to implement the rules laid down by the German authorities. The militia’s duties included the task of supplying workers for the Nazi war machine, most of the time forcibly. Also, a new breed of informers laid the foundation for distrust and fear among families and the best of friends. ... the informers delivered “violators” to the Seventh Bureau.

My grandfather’s second cousin on his mother’s side, Josele Lazar, was a man of considerable influence at the Gestapo headquarters. ... Many Jews who were in the servitude of the Nazis adopted the latter’s mannerisms in their attempt to please their masters. Thus, most of the OD members made every effort to dress and carry themselves with the arrogance characteristic of their masters.

... we huddled behind curtained windows each night as we watched our neighbors and friends being driven away from their homes. The Gestapo officer’s voice could be heard throughout the

<http://www.jewishgen.org/yizkor/pinkas_poland/po11_00070.html>, a translation of *Pinkas ha-kehilot: Polin*, vol. 1 (Jerusalem: Yad Vashem, 1976), 70–77.

⁷⁴⁰ From a review by Michael Berkowitz of Alan Scott Haft, *Harry Haft: Auschwitz Survivor, Challenger of Rocky Marciano* (Syracuse, New York: Syracuse University Press, 2006), 20–22, 32–33, 39, in *East European Jewish Affairs*, vol. 37, no. 3 (December 2007): 400.

neighborhood as he announced, “You are being resettled! Come out into the street immediately! ...”

People filed out of their homes onto the street. ... Neighbors were quickly rounded up and herded through the streets in orderly columns. The Jewish Militia was on its exemplary behavior as it aided the SS mercenaries in completing their task.

The remaining ghetto population of some six thousand, save those performing forced labor at the two glass factories, assembled on the streets of the ghetto. The Nazis planned the *Aktion* to the minutest detail. Aided by the surrogate Lithuanian and Ukrainian SS as well as by the Jewish OD, they combed all of the abandoned dwellings. Anyone found inside was summarily shot, their bodies dumped unceremoniously on the sidewalks.⁷⁴¹

Meanwhile, the people who had remained hidden in their houses outside the Small Ghetto filtered back in. Those several hundred “illegals” were of concern to Warszawski [a Judenrat member] and his aides, who feared that the clandestine influx might provoke a further selection. Indeed, soon the Germans began intensive searches assisted by the Jewish police. The search uncovered several hundred Jews, including entire families. They were incarcerated in the Great Synagogue. Here, the murderers committed brutal atrocities with satanic pleasure. They carried infants out of the building, smashed their heads, and hurled their bodies into basin heaters over bonfires. The first group of people was sent by horse carriages to nearby Tomaszów Mazowiecki, where the deportations to Treblinka were still going on.⁷⁴²

Another witness from Piotrków recalled:

The ugliest part of our predicament was that we had some informers in our midst. There was Josek Szwartz from Litewska Street, who would denounce rich Jews to the Gestapo. They, in turn, usually liquidated the informers after their information was exhausted. The worst stool pigeon of them all was Joine Lewi. Before the war, he was a furrier and used to partake in amateur theatres. What was happening to some of our people? He associated himself with William of the *Schutzpolizei*. William was the “phantom” of the ghetto. He would come in with his big German shepherd dog and terrorize the ghetto population. Aside from robbing people at will, he would say to his dog: “Man, get that dog.” (meaning the Jew). His dog, trained to attack, would hunt Jewish man or child, bite the victims and tear their clothing. We had informers—beside our own—refugees from other towns. We had to be careful and watch out for them.

Soon the small ghetto began to get crowded. On November 4, [1942] Szymon Warszawski, our *Judenrat* chairman ordered all “illegals” to come out of their hiding places to be registered. He promised to obtain for them legal status in the small ghetto. Most of them came out of their bunkers, because they were hunted by the informers. After a few days, all the new “legalized”

⁷⁴¹ William Samelson, “Piotrków Trybunalski: My Ancestral Home,” in Eric J. Sterling, ed., *Life in the Ghettos During the Holocaust* (Syracuse, New York: Syracuse University Press, 2005), 5, 8–9, 12, 14.

people were picked up by the Jewish police and taken to the synagogue and jailed. Later they were taken out and added to out-of-town transports for extermination.

There was another bloody execution at the cemetery on April 21, 1943. Some Jews obtained “Aryan” documents in order to escape from the small ghetto, but they were denounced by our informers.⁷⁴³

When a few Pabianice Jews tried to escape from forced labour camps in surrounding towns, most were caught with the assistance of the Jewish police from the Łódź ghetto. Two of the escapees who were caught were hanged in public in the Łódź ghetto.⁷⁴⁴ It is not surprising therefore that many Jews recall times in the ghetto when they feared Jewish police and informers more than the Germans. Fanny Solomian-Loc states that that was the case in Pińsk, especially during the round-up of Jews. There, as in other towns, the Judenrat held drunken orgies with young girls.⁷⁴⁵ Chaim Rumkowski, the leader of the Judenrat in Łódź, sexually exploited girls and young women on the ghetto.⁷⁴⁶ A Jew who witnessed the abuses of the Jewish police in the ghetto in Stołpce also stated that a stronger aversion had grown toward them and the Judenrat than the Germans.⁷⁴⁷ Mojżesz Bahn of Kielce recalled that the Jewish police were feared more than the Germans, since the latter were more likely to accept a bribe and allow one to escape.⁷⁴⁸ In Chęciny, despite the fact that there was no permanent German outpost, the 30-member Jewish police were known for their brutality which surpassed that of the Germans.⁷⁴⁹ Henryk Gotlib, who commanded the 14-man Jewish police force, reportedly abused fellow Jews with frequency.⁷⁵⁰ In Koluszki, near Łódź, Riwen Berliner, who commended a five-man unit of the Jewish police, “always beat his fellow Jews during his daily rounds of the ghetto.”⁷⁵¹ In Maniewicze, in Volhynia, the Germans “were assisted by the Jewish police who at times were no less cruel than their ‘colleagues,’ the Ukrainians.”⁷⁵² A Jew from Włodawa stated that the Jewish police behaved worse than the Germans.⁷⁵³ A survivor from Jędrzejów wrote that there were “very few” in the Jewish police force, whose strength reached 20 men, “who had any humanity in them. Most of them behaved like beasts of prey, some even worse than the Germans.” The excelled in rounding up Jews

⁷⁴² Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 281.

⁷⁴³ Charles Kotkowsky, *Remnants: Memoirs of a Survivor* (Montreal: Concordia University Chair in Canadian Jewish Studies, 2000), Internet: <<http://migs.concordia.ca/memoirs/kotkowsky/kotkowsky.html>>.

⁷⁴⁴ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 89.

⁷⁴⁵ Fanny Sołomian-Loc, *Getto i gwiazdy* (Wasaw: Czytelnik, 1993), 68–69, 71, 82. This book is also available in English translation as Fanny Solomian-Loc, *Woman Facing the Gallows* (Amherst, Massachusetts: Wordpro, 1981).

⁷⁴⁶ Laurence Rees, *Auschwitz: The Nazis & “The Final Solution”*, BBC documentary (2005); Reicher, *Country of Ash*, 55. Reicher accuses Rumkowski of molesting young children in a Jewish orphanage in the interwar period. *Ibid.*, 47–49.

⁷⁴⁷ Anatol Wertheim, “Żydowska partyzantka na Białorusi,” *Zeszyty Historyczne*, no. 86 (1988): 127.

⁷⁴⁸ Urbański, *Zagłada Żydów w Dystrykcie Radomskim*, 96.

⁷⁴⁹ Urbański, *Zagłada Żydów w Dystrykcie Radomskim*, 98.

⁷⁵⁰ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 208.

⁷⁵¹ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 242.

⁷⁵² Tarmon, ed., *Memorial Book*, 52.

⁷⁵³ Testimony of Nachum Knopfmacher, June 28, 1961, Yad Vashem Archives, 03/1787.

for various tasks and deportation.⁷⁵⁴ A survivor of the Warsaw ghetto had nothing favourable to say about the corrupt and servile Jewish police: “I hated them. Everybody hated them. ... Had I possessed a gun, I would have murdered Jewish policemen and even tortured them! My hatred toward them was simply eating me up.”⁷⁵⁵

The loathing that most Jews had toward the ghetto police is noted in many early memorial books, as the following selection illustrates:

The ghetto police were generally an affliction in all ghettos. This point is attested to by all of the books of the Holocaust period that were written about the ghetto police in other ghettos. Shneur Vaserman writes the following about Chelm [Chełm]: “For the murderers (the Nazis), it wasn’t enough that they alone murdered. For their sadistic pleasure, they instituted that Jewish extermination was also carried out by Jewish hands. That, incidentally, was the devilish tactic in all of Poland, and everywhere their bloody paws reached. The Jewish police were recruited from the dregs of society.” (“*Yizkor Bukh* [Memorial Book], Chelm,” Johannesburg, 1954, pages 90–91).

Melech Neishtadt declares: “Between the broad Jewish masses and the ghetto policemen, a thick wall was set up. The entire population of the Jewish quarter had an attitude of deep hatred to the servants of the Germans.” (*Khurbn un Vidershtand fun di Yidn in Varshe* [Destruction and Resistance of the Jews in Warsaw], New York, 1948, page 84). ...

Dr. Mark Dvorzhetski writes: “The ghetto population in Vilna [Wilno] related to the Jewish ghetto police with distrust and hatred. Many policemen were people without scruples, without shame, and without ethics. During Actions, they more than once opened hiding places and betrayed hidden Jews.” (“*Yerushalayim D’Lite in Kamfun Umkum* [The Jerusalem of Lithuania in Battle and Holocaust],” Paris, 1948, page 302).

In *Pinkas Mlave* [The Record Book of Mlave (Mława)], we read: “As commandant of the Jewish police, the authorities nominated Shalom Gutman who became the terror of the ghetto. With body and soul, he collaborated with the Germans and created great miseries for Jews. He informed on all that was taking place in the ghetto. He murdered and beat. He carried out the German decrees with pleasure.” (“*Pinkas Mlave*” under the editorship of Dr. Yakov Shatzki, New York, 1950, page 406).⁷⁵⁶

Even in a very small town like Komarówka Podlaska near Międzyrzec Podlaski, the Germans relied heavily on the Jewish police to carry out the Final Solution. As Marian Finkielman recalled,

Toward evening I arrived in this town, in which a deportation was to take place the next morning. A Jewish policeman stopped me and led me to a shed with several people already inside. More

⁷⁵⁴ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 234–35.

⁷⁵⁵ Testimony of the Brothers Avrach, in Tarmon, *Memorial Book*, 51.

⁷⁵⁶ Binyamin Orenstain (Orenstein), “Czestochowa Jews in the Nazi Era (1939–1945),” *Czestochov: A New Supplement to the Book “Czenstochover Yidn”*, Internet: <<http://www.jewishgen.org/yizkor/Czestochowa/Czestochowa.html>>, translation of S.D. Singer, ed., *Tshenstokhover: Naye tsugob-material tsum bukh “Tshenstokhover Yidn”* (New York: United Relief Committee in New York, 1958), 39ff.

arrived throughout the night. The policemen made sure that the German order to deport people for extermination was carried out precisely.⁷⁵⁷

Jews were also conscripted to dig grave pits and to transport fellow Jews to the sites of their massacre. In Rabka, the Germans organized a Jewish grave kommando who worked under the watchful eye of Jewish *kapos*.⁷⁵⁸ When the Germans took the first half of the Jewish community to their place of execution in Brona Góra forest near Bereza Kartuska, 25 wagons driven by Jews transported the victims.⁷⁵⁹ When thousands of Jews were massacred in Załuż near Sanok, Jewish policemen loaded the guns for the Gestapo executioners who shot the Jews as they fell into a large pit.⁷⁶⁰ In one case, a Jew by the name of Chaim Siegal took on the identity of a Ukrainian (Kyryl Syholenko or Sygolenko) and became the commander of the Ukrainian police in Dąbrowica, Volhynia, where he took part in the annihilation of the Jewish population.⁷⁶¹ Zygmunt Prinz, a Jewish policeman in Kołomyja, teamed up with the Ukrainian police to extort money from Jews, among them a rabbi.⁷⁶² Two Jews from the village of Kluwińce near Tarnopol joined up with the pro-German Ukrainian Insurgent Army and took part in a murder expedition directed at local Poles.⁷⁶³ In one case, a Soviet prisoner of war who was half-Jewish became the orderly of the commandant of the hard labour camp in Treblinka.⁷⁶⁴

An eyewitness recalls the following scene he witnessed in Warsaw: “That same evening, sixteen skilled labourers marched in fours, led by a rabbi’s son in an S.S. uniform.”⁷⁶⁵ Gypsies apprehended in “Aryan” Warsaw were taken to the prison on Gęsia Street where they were guarded by functionaries of the Jewish police.⁷⁶⁶ Jewish policemen escorted Jewish prisoners from the Gęsia Street prison to the execution site where they tied them to posts before they were shot.⁷⁶⁷ A Jewish woman imprisoned in Lublin Castle recalled her Jewish interrogator: “one of the people there, a very nicely dressed Jew, came over and asked me the same question in Yiddish. When I told him again that my mother had a German lover, he began hitting me.”⁷⁶⁸

⁷⁵⁷ Gutenbaum and Latała, eds., *The Last Eyewitnesses*, vol. 2, 51–52.

⁷⁵⁸ Robin O’Neil, *Rabka Police School*, Internet: <<http://www.jewishgen.org/Yizkor/galicia2galicia2.html>>.

⁷⁵⁹ Warshawsky, *Drohiczyn*, 316.

⁷⁶⁰ Jan Radożycki, “Nasze się skończyło,” *Nasz Dziennik* (Warsaw), August 18, 2001.

⁷⁶¹ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part B, 1344.

⁷⁶² Marceli Najder, “Dziennik z bunkra,” *Karta*, no. 68 (2011): 54–87, here at 74.

⁷⁶³ “Eksterminacja ludności polskiej dokonana przez bojówki OUN-UPA w powiecie Kopyczyńce, woj. Tarnopolskie w latach 1939–1945. Część 1,” *Na rubieży* (Wrocław), no. 1 (20) 1997: 17; Daria Nałęcz and Hennadii Boriak, eds., *Wołyń, Galicja Wschodnia, 1943–1944: Przewodnik po polskich i ukraińskich źródłach archiwalnych*, vol. 1 (Warsaw: Naczelna Dyrekcja Archiwów Państwowych and Kiev: Derzhavnyi Komitet Arkhiviv Ukrainy, 2003), Polish appendix, Document 12 (page 5).

⁷⁶⁴ Peter Black, “Prosty żołnierz ‘akcji Reinhard’: Oddziały z Trawniki i eksterminacja polskich Żydów,” in Libionka, *Akcja Reinhardt*, 107.

⁷⁶⁵ Amnon Ajzensztadt, *Endurance: Chronicles of Jewish Resistance* (Oakville, Ontario: Mosaic Press, 1987), 40.

⁷⁶⁶ Institute of National Memory, Warsaw Regional Commission for the Investigation of Crimes against the Polish Nation, file no. S 5/20/Zn.

⁷⁶⁷ Testimony of Bajla Kaselberg in Markowska, *Archiwum Ringelbluma*, 132–33.

⁷⁶⁸ Wrobel, *My Life My Way*, 63.

A similar situation prevailed in German prisons and camps where the immediate perils faced by Jewish inmates often stemmed from fellow Jews who acted as kapos (chiefs of work detachments) and informants. Stasia Alapin, who was thrown in a cell full of Jews at the Gestapo premises in Warsaw, recalled that “one of the women had been put in the cell as an informer.”⁷⁶⁹ In Kraśnik, “Jewish supervisors, afraid for their lives, regularly handed over to the Gestapo Jews whom they thought were ‘thinking about escape.’ Like the Stein brothers.”⁷⁷⁰

A Jew who arrived in Majdanek recalled: “We got out of the [railroad] car. No Germans awaited us on the ramp, only Jews with horsewhips. They were brutal. They yelled ‘son of a bitch’ at everybody.”⁷⁷¹ In the camp, “SS men with whips and dogs, aided by Ukrainians and former Jewish POWs (*yentzes*), were pushing, whipping, and kicking the Jews. ... The SS, it seemed, were giving the orders. The Ukrainians and *yentzes* were carrying them out.”⁷⁷² “The Czech and Slovak Jews in camp aren’t much better than the Germans. When it came to the Jews, every one of them was armed with a club and ready to beat up any victim.”⁷⁷³ Israel Mittelberg, another prisoner of Majdanek, recalled:

We were subjected to a horrible examination [on arrival]; even our anuses were checked. Nor did the Czech Jewish barbers return our valuables. Moreover, on one occasion, when I attempted to win one of them over, he yelled at me so much that a German guard came and gave me a violent beating. Those who had swallowed the gold coins later had to take the block-elders into their confidence, and that was fresh cause for torture and blackmail. ...

In the yard, we met many inmates we knew. Many were working in the registration offices. They served loyally, sometimes a little too loyally, at the expense of their own brother Jews, in whose place they might easily have been. ...

On that very first day in Majdanek, we began a search for those who had denounced the whereabouts of the bunkers [in the Warsaw ghetto], or those who had collaborated with the Germans. There were a few inmates in Majdanek—the block-elders of barracks six and seven—who executed retribution, bloodily settling accounts with the informers. The one in charge of my block was a character by the name of Heniek Kulik, the son-in-law of a reputable family in Warsaw, the tailor Nissan, who in turn was the Mendzickis’ son-in-law. That scoundrel addressed us in language fit for the gutter, cursed us with the crudest Russian expressions to prepare us for camp life. ...

... the name Kulik was familiar to me. ... We discussed his family whom I knew well ... For the promise of a little soup, he found informers who would eavesdrop on conversations and denounce anyone who had any money. The barrack supervisor insisted that the money be given to him. When anyone refused he was given fifty lashes.

⁷⁶⁹ Heather Laskey, *Night Voices: Heard in the Shadow of Hitler and Stalin* (Montreal and Kingston: McGill-Queen’s University Press, 2003), 70.

⁷⁷⁰ Nachemia Wurman with Margaret Russell, *Nachemia: German and Jew in the Holocaust* (Far Hills, New Jersey: New Horizon Press, 1988), 81.

⁷⁷¹ Wiszniewicz, *And Yet I Still Have Dreams*, 76.

⁷⁷² Jack Eisner, *The Survivor* (New York: William Morrow and Company, 1980), 208.

⁷⁷³ Trunk, *Jewish Responses to Nazi Persecution*, 204.

One of the Kapos, Bobi, was a particularly well-known looter of money and a blackguard. He was only fifteen but looked like a grown man. That scoundrel ... had come to Majdanek with his parents and, in order to find favor with the Germans, personally handed them at the Germans' request. His methods of torturing could lead one to his death in just a few minutes. Bobi beat me, but I had no money. He then left me alone. He would always visit the camp elders, looking for people to persecute. ...

And now, a new spate of ordeals was beginning for me. A new supervisor by the name of Osfiss, another of Kulik's brother-in-laws, joined us, who even surpassed the other two in vulgarity and callousness. He dispatched any inmate without money to do the heaviest jobs and subjected them to agonizing hardships. He confiscated our bread rations and demanded cigarettes in exchange. He would serve us one-half liter instead of three quarters and sell the leftovers. We were completely at the mercy of these three brother-in-laws.

We reported the soup scoundrel to the kitchen. Osfiss was given a bloody flogging, and lived to take revenge on us. He organized night searches, embittered our already miserable lives. The three flogged us until their arms ached. ...

... Jews in position of power saw to it that no one should go short of beatings, our daily bread.

... our own Jewish Hitlerite servants exhibited their skills: Kulik, Osfiss and Nissan. They woke us in the middle of the night and listed the crimes each one of us had committed. This one had relieved himself incorrectly, (pardon my vulgarity); that one had spat; that one had sewn on his number wrongly—and other crimes of this sort. For these wrongdoings each received ten, fifteen, and even twenty lashes. The Germans did not perform all the torture themselves; they also trained their servants.⁷⁷⁴

Another inmate of Majdanek recalled:

the elder of our block, Moshe, called Poer, who was known for his crudity and brutality. He had been a porter in Warsaw ... He hit us in the morning and in the evening during roll calls using the excuse that we were not in a straight line. In reality, he wanted to become the pet of the kapos and the SS. I often saw Moshe Poer kicking Jewish prisoners in the face or stomach so hard until they were half-dead and some actually died later. Naftali Gaslen, known as the "killer", was of the same caliber. He had been a thug in Warsaw. They knew each other well. These two brutal underworld types were especially at home in Maidanek.

One character who was unique even in Maidanek was a 15-year-old Jewish boy, called "Bubi". He was small, fat, well-dressed, and moved among the kapos, the prominent prisoners and even close to the SS. ... The 10,000 prisoners of Field 4 were under his command, sometimes for hours. They were forced to carry out all of his orders: "Attention! Caps on! Caps off! Right! Left! Keep in step! Double time, Line march! March!" With club in hand and his childish voice, he ridiculed and taunted us to the full satisfaction of the SS. We found out that this boy was a "pupil" (dependent

⁷⁷⁴ Mittelberg, *Between Two Worlds*, 48–58.

and accommodating in every way) of the head kapo. He had earned his reputation with the SS by putting the nooses around the necks of his father and mother in Majdanek.⁷⁷⁵

There are many such accounts attesting to the cruelty of the Jewish kapos in Majdanek.⁷⁷⁶ According to Shiye Goldberg, “The Kapos beat the inmates just to find favor with their German masters.” A Jewish inmate recalls:

Who can forget the pump, with the water trough around it, in which a Jewish *Kapo* (I think a murderer from Lemberg [Lwów]) would on each night, grab a Jew by the beard, and turn him with his face down, and hold him in the water, until a Jew would expire. The longer the Jew flailed with his feet, the higher the Nazi murderers would carry on and laugh.⁷⁷⁷

As in other camps, “There was a black market in [Majdanek]. Those who bought from the Poles now sold the food to camp inmates at a good price.”⁷⁷⁸ Shamay Greier, the head of the Judenrat in Lublin, took part in the liquidation of Majdanek:

He was with the SS commandant when the latter ordered all the Jews to prostrate themselves. He then poked each one after the other, saying “You go”, “You stay”, “You go”, “You stay”. Those ordered to go were taken to their death, and this game went on until the camp was vacant.⁷⁷⁹

On arrival in Majdanek, Poles also became the victims of Jewish block or barrack leaders:

We arrived there morning 26th [of March, 1943]. We marched two km from the station to the camp, escorted in every 2–3 meters by Ukrainians with machine guns. We entered the camp, which gave us depressing impression. It was scenery itself and people there as skeletons. Only Jews were there holding through not so bad. The Jews were at that time assigned to block leaders – robbing us, by leaving to us only one third or one fourth of our food rations.⁷⁸⁰

The Jewish kapos in the labour camp in Chelm treated fellow Jews with cruelty, and partied hard. According to Kalmen Wewryk,

There was a *kapo* there named Scherer, who used to live on my street in Chelm. ... He had been our friend, and yet this tall *kapo* used to beat me mercilessly in the camp. ... I saw a man I knew,

⁷⁷⁵ Schupack, *The Dead Years*, 126. For additional confirmation of the exploits of Bubi, who went around the camp with a whip, beating everybody who he did not like, preferably old people, see Jerzy Kwiatkowski, *485 dni na Majdanku* (Lublin: Wydawnictwo Lubelskie, 1968), 55.

⁷⁷⁶ Donat, *The Holocaust Kingdom*, 193.

⁷⁷⁷ Moshe Schliam, “Zamość Without Jews,” in Bernstein, ed., *The Zamosc Memorial Book*, 754.

⁷⁷⁸ Goldberg, *The Undefeated*, 140, 141–42. Goldberg states: “The Poles came every morning for an eight-hour working day. They were fairly decent people.” *Ibid.*, 140.

⁷⁷⁹ Goldberg, *The Undefeated*, 134.

Tishler, a carpenter. He had had a wife and 4 children all shipped to their deaths. And yet Tishler was dancing and singing and partying with the other kitchen *kapos*. He looked well because he ate well.”

Wewryk witnessed even more atrocious behaviour in the Sobibór death camp where Jewish *kapos* led Jews to the gas chambers, where well-fed train commando Jews insulted their starving co-religionists and refused to share their food with them, where Jews betrayed other Jews to the Germans, and where *kapos* would party with attractive Jewish women prisoners and rape pretty young girls in front of their mothers. In his memoir we read:

Some of the women ... [to] please “their” *kapo*, would change clothes 3 or 4 times a day. Sobibor had no shortage of clothes, all taken from the incoming transports.

... the ordinary Jewish prisoners were terrified of the *kapos*. If a Jew didn't obey a *kapo*, that Jew was reported to the Germans who took him away to his death. ... most [*kapos*] had become brutalized. ... I was afraid of my *kapo* as he was of the SS. He carried a big whip, was well-dressed, had his own room and a private life.” “The train *kommando* prisoners ... were terrific squealers. There was one *Oberkapo* from Berlin (we called him ‘Berliner’) who spoke an excellent, refined German. ... When *Oberst* Franzl went on a furlough, this *kapo* thought that his chance had come—he would show Franzl how devoted he was, how efficient! If he saw a straw in the wrong place, he beat the nearest Jew mercilessly. He caused many Jews to be sent to the gas chambers. He was so bad and so sadistic that ... the other *kapos* got together and jumped him ... he was beaten to death.” “There was a one-eyed *kapo* from Warsaw—Porzycki ... He was a brutal *kapo* with murderous instincts. ... I remember Bunyem, a short, stocky *kapo*. He used to beat people terribly.⁷⁸¹

Other survivors of Sobibór write:

We were informed of this by the Jewish “*Kommandant*” who ... was worse than a German. He was later killed too.

Another time again, a tunnel leading out beyond the wires was discovered. ... Right at the last minute, the Jewish “*Kommandant*,” *yimakh shemoy*, found out about it and gave the all away. As soon as the Germans were informed, they massacred another 200 people in the third camp, so that everything we tried was betrayed, every attempt failed. ...

Our most active member was Yosif Pelts ... he succeeded in escaping ... The next day, Moyshe “*Kommandant*” ran to tell the Germans that two were missing from the first barrack. We were fortunate, because the *Oberschaarführer* wasn't there, only the *Unterschaarführer*, who was less sadistic and selected ten men, instead of hundreds, to be shot. ...

⁷⁸⁰ Record of Witness Testimony No. 327, May 27, 1946, Voices from Ravensbrück, Polish Institute of Source Research, Lund, Sweden, Internet: <<http://www3.uu.se/ravensbruck/interview327.pdf>>.

⁷⁸¹ Wewryk, *To Sobibor and Back*, 27, 32, 40, 41, 43–44, 48–49, 53.

Now this Moyshe “*Kommandant*” ... decided then to escape with us—about twenty people. ... He saw that this group was now too large, so he put it off for another day. A German Jew learned of all this and informed the *Unterschaarführer* that Moyshe “*Kommandant*” was behind it. The German immediately summoned Moyshe “*Kommandant*” along with three others ... and shot them all.⁷⁸²

... a group of six Jewish capos from Poland agreed to organize an escape. ... They were already supposed to carry it out one night, but that time it did not work out, either, because there was a provocateur, a Jew from Germany, Berliner, who said that the Germans had promised they would kill off everyone, but would leave him. He went to the Germans, told them about the plan and the next day the Germans hanged all six of them on the second square in front of everyone.⁷⁸³

In the middle of spring, in the first days of May [1943], a rebellion which was promptly put out burst on the camp. The intended escape never did take place and I had not known anything about it, just like it had happened with the first one.

Everything was done very fast. I never knew what had actually happened and how the plan had been found out. My companions did not know anything either. On the following day, the henchmen appointed a new Commander to replace Moses. He was a German Jew from Berlin, which was soon to be called Kapo Berliner by us. To the position formerly held by Krajcewicer, they appointed another Jew, also German. It soon became obvious that the Nazis intended to place German Jews in the main trustworthy positions.

They did that on purpose, since the Jews who had come from Germany were not only more obedient but also more subservient. Even suffering the horrors of Nazism, they still believed in the Fuhrer and his gang. Their faith was such that they even thought they would be spared. My companions and I did not trust them any longer. They were already known as inveterate stool pigeons, such terror did the Germans instil in them. Any insurrection would never be able to count on their participation.

Soon after the aborted escape and considering the circumstances under which it had been stifled, we came to the clear undisputable conclusion that the denouncer had been Kapo Berliner. From that day on we never believed anything the German Jews ever told us and we lost the least bit of trust we still had in them.

Oberkapo Berliner came to be considered a dangerous, infamous individual, absolutely deprived of any scruples. As a matter of fact, it was his habit to abuse his subordinates only to please his masters, the Nazi scoundrels. It has already been said that this story is intended to be the faithful report of the whole truth, which took place at those sadly remembered times.

Unfortunately, the immense majority of Jews who had come from other regions of Europe did not inspire confidence in the Polish Jews. Our distrust was notably worse when we dealt with the German Jews. Numberless times we had heard them say that they did not believe Hitler would destroy them and that the Germans were not as bad as they seemed. They thought we magnified the

⁷⁸² Trunk, *Jewish Responses to Nazi Persecution*, 279–81.

⁷⁸³ Account of Icek Lichtman, Jewish Historical Institute (Warsaw) archive, record group 301, number 1204.

facts and that we would all survive in the end, meaning specially the Germans in Sobibor [Sobibór]. So they tried as the best they could to collaborate with the monsters. ...

A few days later, something strange happened. It came about in the afternoon, at the time of the evening roll call, after work. Since he had taken over the command of Camp 1, the Nazi Frenzel had become the man in charge of receiving the results of the counting.

Once this had been done, he told Mundek, the chief tailor, to step out of the group and gave him twenty-five whiplashes. Next, he told me to do the same and the same punishment was applied on me. Everyone was surprised and no one could understand the reasons which had led the hangman to do that. Even now I cannot guess the reasons for that unexpected punishment, since I had not done anything to deserve it. However, our suspicions pointed to the Oberkapo Berliner, who would be the only person who would denounce us at the least transgression. Maybe he had learned that Mundek and I had both given some pieces of bread to half-dead Jews in the transport from Majdanek and he had decided to denounce us to Karl Frenzel.

Our hate for Berliner grew everyday, because he was just like the Germans. As he was a Jew, we craved for killing him even more than we wanted to kill the Nazi scoundrels. The autumn of 1943 was nearing and the days were becoming shorter. As evening fell earlier than before, the schedules were changed and the roll call was taken sooner. Although we were sent inside the sheds earlier, our work went on as usual. We were already used to life in the camp and we were in control of our emotions. We could even think of ourselves as cold, unfeeling men, deprived of fear or feeling. We really tried to reason out, with no fantasy, any possible way of escaping from that hell. ...

From the very beginning one suggestion was accepted by all, with no exception, as being essential to the success of our venture—to eliminate the “Oberkapo” Berliner. Besides, being a habitual stool pigeon, Berliner was very sharp and suspicious. If he only imagined anything was being plotted, we would be irretrievably lost.

Unfortunately it had to be so, and we were sorry for that, because he was also a Jew. However, he had let himself be led by the Nazi technique, and had finally become one of its apologists. He thought he would save himself by acting like that and, to reach his egotistical aim, he did not measure consequences and he was always flattering the henchmen. He had been responsible for the death of many innocent people and, had he survived, he would have been one of the most prominent figures among the criminals who were judged in Nuremberg.

As we considered him our number one enemy it would be better to erase him from the list of the living than risk total failure in our venture. With his death, many Jews would be still saved from that infernal maze.

Everyone of us became conscious of his participation in this first and daring coup in the general fight plan. However, there still was the urgent need for total control over our emotions so that nothing would hinder the next steps in the operation. All was coldly planned and we only waited for the proper occasion to carry it out.

The first days of October were already passing very quickly when luck smiled on us. Wagner as well as the Commander-in-Chief “Trottel” had gone to Germany on a visit. With “Trottel”’s absence, another bandit Deputy Commander Niemann, had taken over the general command of Sobibor. However, Karl Frenzel and the other SS officers were still in their posts.

We agreed that, on a certain night, after we had come back from work and the general call had been done, we would be free to carry out the plan. We would then go to the Kapo's lodgings and we would try to catch Berliner by surprise, in case there were any need for that.

And thus it was done. When the day came and the hour got closer, we started to move towards his shed. This movement was very careful although seemingly careless. Four of us were in charge of doing it, while some other companions would stand nearby to deceive the other "Kapos" and prevent their entering the lodgings. In the attack group there were Mundek, Bunio, Pozycki and myself.

As we entered, we saw Berliner all alone. We went in and without the waste of a single minute, got hold of him, immediately covering his mouth to prevent his shouting. Totally unable to move, the traitor could not even thrash about or cry for help.

Our plan consisted of beating him in such a way as not to leave any haematomas on his face, arms or any other visible parts of his body. Based on that, we only hit him below the belt so as to reach his entrails and produce severe internal ruptures. Our intention was to destroy him only on the inside, and we were very careful not to hit him externally.

When the man was in a state when it would be impossible for him to survive or even babble a few words, we stopped the operation and calmly left for our lodgings, although our wish was to finish the killing. We slept peacefully that night as if nothing had happened. On the next day, we reported to duty at the usual time. The first call was done and, as it was only natural, Berliner was not there. Then Pozycki informed the Nazi Frenzel that the "Kapo" Commander was sick. No one ever doubted that, not even the other "kapos" who lived in Berliner's lodgings.

At noon, straight after lunch the Commander of Camp 1 came again for the usual counting, at the time we came back from work. As Berliner was still absent, again Pozycki took a step forward and said the Chief-Kapo was still sick in bed. Again all of us kept quiet, since those who did not know what had happened could not suspect anything.

The beating we had given Berliner had been so violent that no one could really be able to perceive that something strange had happened. Certainly his companions who slept in the same shed, must have thought he was sick and asleep, since, after the severe beating, we had put him in his bunk, and covered him up to his head with a blanket.

We had not killed him immediately because we did not want to raise the German's suspicions. However, we did not fear anything since Berliner would never be able to recover enough to talk and denounce what had happened to him. He had been left totally inert. He could not move or say anything. There was no doubt that our act had been vile and our aggression cowardly.

But there was a vital need for this prophylactic measure. However, the first stage of our operations was not complete yet. We still had to give Berliner the "coup de grace" and for that we drew a Machiavellian plan. It consisted of using the old aversion that Karl Frenzel felt against him and of which the Nazi made no secret. We settled everything and started to carry out the second stage of our manoeuvre.

It was already late in the afternoon when the presumptuous Nazi officer came to the tailor shop, with his peculiar elegance, to try on his new clothes. Mundek used the opportunity to hurt his vanity.

The tailor told Frenzel that Berliner usually said in front of everybody, that he enjoyed complete autonomy in Sobibor. He even used to say that he only respected Wagner, since he did not attribute any importance to the other SS officers.

As he was not yet satisfied with his story, Mundek added that I too knew everything and that I had heard Berliner say that many times. Finally, to impress the truth of his words, Mundek called me to the shop so that I, in person and in the presence of the Germans, could testify to what he said.

I went there and my accomplice immediately asked me if was not true that “Kapo” – Oberkapo Berliner was always saying that, inside Sobibor, he would only obey Wagner’s orders. I did not even wait for Mundek to finish his question and promptly answered that it was true, that what he was saying was the whole truth. However, in order to make that well-rehearsed plot act as a bomb, I decided to add that Berliner affirmed he was a German Jew, much superior to us, and that he thought he was as important as a Scharfuhrer. Besides, all that, he still said that Karl Frenzel was a real fool.

On hearing these last words, the Nazi had his natural colour changed. Astonished at the pseudo-revelation he became purple with anger and, seeing his pride deadly hurt, he told us—“ All right— You will see how this piece of shit will end”. The rest of the afternoon was uneventful. When our work was done, the usual roll call was performed and all of us went back to our sheds. The next task was up to the nurse, the Czech Jew Kurt. At this time of day he used to make his rounds. After he had gone through all the sheds, he headed towards the one where Berliner was. While he pretended to be examining him, he gave him some drug which would make him sleep to eternity.

As Kurt had some knowledge of his profession and knew how to put an end to Berliner—he had administered to the patient something which was really lethal. As a matter of fact he had just performed euthanasia, since the “Kapo” would actually never recover. Our plan had been carried out to perfection and we had gotten rid of the dangerous Jew. May God be merciful to him.

On the following morning, the roll call was taken once more and as it had to be, Berliner did not answer it. For the last time Pozycki went to Frenzel and told him the “Kapo” – Commander was still in bed. With a hard face, the German officer replied—“Is that so? All right. Get this piece of shit and take him to Camp 3” Not wasting a second, two of our men left the shed and went straight to the place where the corpse was. They wrapped him in a blanket and carried him away. A new “Kapo” – Commander (Oberkapo) was immediately appointed. He was a Dutch Jew.⁷⁸⁴

There are numerous testimonies regarding brutality of Jewish kapos at the Auschwitz concentration camp and its subcamp, Birkenau, the death camp where most of the Jews were murdered. One prisoner in each work detail or prisoner block or barrack was appointed as a Kapo (“head” or “overseer” or “supervisor” or “elder” or “leader”). The mass murder of Jews in Birkenau could not have been accomplished without the help of Jewish prisoners from the Sonderkommandos. Sonderkommandos were work units of death camp prisoners, composed almost entirely of Jews. About 120 SS personnel were assigned to the gas chambers and lived on site at the crematoria. Several SS personnel oversaw the killings at each gas chamber, while the bulk of the work was done by the mostly Jewish prisoners known as *Sonderkommando* (special squad).

⁷⁸⁴ Szmajzner, *Inferno em Sobibor*, English translation “Extracts from the Tragedy of a Jewish Teenager” posted online

Sonderkommando responsibilities included guiding victims to the gas chambers and removing, looting, and cremating the corpses. On average four SS-men and 100 Jews from the Sonderkommando were needed to operate a crematorium.⁷⁸⁵ The Sonderkommando numbered around 860 prisoners at any given time, peaking at 1,000 men when the Hungarian Jews were killed in 1944. In total, almost 2,000 Jews were placed in these units and almost none survived.

Konrad Charmatz describes the dreaded Jewish kapos he encountered from the moment he arrived at Auschwitz-Birkenau:

Soon after that the head *Kapo*, the notorious “Pinkus,” delivered a speech to us, each word striking us like a hammer blow. Pinkus was a Polish Jew who had lived in France. When he spotted Dr. Suchodolsky ... he scorned and insulted him, telling him that not only was he going up the chimney, but he was going to torture him slowly first. ...

Then we were assigned to blocks at Birkenau ... He [another house elder] made sure the “animals are properly settled in their stalls.” Those who did not please him or who complained about their crowded bunks, he pulled down on a long bench. There he beat and kicked them to death. Later his victims were tossed out of the barracks like old rags. In the morning a cart collected all the dead and took them to be incinerated. ...

I could not forget the crooked, ugly face of Pinkus, the elder of the “Zonder Block,” who led the gang that received and sorted out the new arrivals. To this task brutes were assigned, men without feelings. Pinkus (if I am not mistaken, his last name was Chmelnitsky) was the most notorious of all the block elders. He had come to the camp with a French transport and was a true sadist who enjoyed brutalizing his victims and drawing their blood. ... His helper, a certain Ziduna, a Jew from Lodz [Łódź], also excelled in cruelty. ...

The camp commander, an SS storm trooper named Schilinger, stood and watched how hard his Jewish servants were working. Pinkus strutted through the crowds of new arrivals, always looking for another victim to beat with his truncheon, all the while looking up at his patron to see if he was pleased.⁷⁸⁶

at: <<http://www.holocaustresearchproject.org/ar/sobibor/smajzner.html>>.

⁷⁸⁵ Laurence Rees, *Auschwitz: The Nazis & “The Final Solution”*, BBC documentary (2005).

⁷⁸⁶ Konrad Charmatz, *Nightmares: Memoirs of the Years of Horror under Nazi Rule in Europe, 1939–1945* (Syracuse, New York: Syracuse University Press, 2003), 84–88. Charmatz also describes the “sadistic” and corrupt kapos he later encountered at a labour camp for Jews on Gęsia Street in Warsaw, where he was transferred: “One of the most sadistic of all the *Kapos* was a little fat man, power-drunk, with bloodshot eyes. Once, while running through a labyrinthine cellar, I ran into him just as he was raping one of us slaves, a young Belgian boy with blond hair.” *Ibid.*, 117–19. The block elders are described as “mostly criminals, sadists, homosexuals and underworld scum.” *Ibid.*, 127. Many of the kapos the author met were homosexuals or became such in the camps. They preyed mercilessly on young men who became their servile “pipls” (or servants), and also on their enforcers who spied on the prisoners. *Ibid.*, 117. When Charmatz arrived at a labour camp in Mühldorf, about 80 kilometres from Munich, he found that “Many of the Greek *Kapos* [Jews] were especially false and brutal.” *Ibid.*, 184. Other testimonies also conform that many prisoners—Jews and Poles alike—were raped by Gestapo men and fellow prisoners. Young boys, known as *piepels* or bumboys, were especially vulnerable to abuse by homosexual kapos. These boys would then disappear after their kapo tired of them. See David Gilbert, as told to Tim Shortbridge and Michael D. Frounfelter, *No Place to Run: A True Story* (London and Portland, Oregon: Vallentine Mitchell, 2002), 76; Sam Pivnik, *Survivor: Auschwitz, the Death March and My Fight for Freedom* (London: Hodder and Stoughton, 2012), 130. Young men were often sexually abused by homosexual prisoners in Nazi camps.

David Faber recalls another Jewish kapo he met in Birkenau:

A barrack leader, a *Kapo*, stamped in and stood just inside the door.

“Listen!” he shouted. “My name is Potok, and I’ll make you wish you’d never come here. You’ll wish you’d never met me.” ...

He walked along the bunks, grabbed the foot of a man on the middle row right under me, and yanked him onto the floor. No one spoke as the man lay sprawled on his stomach.

The *Kapo* bent over, his face close to the prisoner’s.

“You look like you hid something,” he said. “I’ll bet you’ve got a fortune in your body. Give it to me!”

The man rolled onto his back, his hands held out palms up.

“No, sir.” I could scarcely hear him. “I don’t have anything, sir.”

“You don’t?”

The man spoke louder. “No. Nothing, sir! Nothing!”

Potok smiled. “I’ll find out.”

He took a long, thin knife from a scabbard on his belt. “Give it to me, or I’ll cut you open.”

“Please don’t!” The man tried to get up, but Potok pushed him down with his foot.

“Turn over!” he yelled and kicked the man in the head.

Crying, the prisoner turned to lie face down on the floor. Potok cut open the man’s pants, the jabbed the knife into his anus and cut away pieces of flesh.

Screams rang through my head, and I covered my ears.

The screams stopped, and the *Kapo* laughed. “You know,” he said, “he didn’t have anything.”

He pulled other people from the bunks, made them lie on their backs, and crushed their windpipes with his heavy boot. Then he’d turn them over and butcher them the way he had the first man.

The rest of us lay in our bunks, some watching, some with eyes closed.⁷⁸⁷

Joe Rosenblum recalls a cruel German Jewish kapo:

We spotted Hans Eisenstein. Hans was a golden angel, a Jewish *Kapo*. ...

Aside from Mengele, the biggest threat to my personal safety was Hans, a German Jew. Hans was in charge of the 140 ramp workers on the night shift. ... He liked beating us with the standard-issue cane, about an inch in diameter and three feet long. Hans enjoyed making people suffer and wanted to prove his loyalty to the Third Reich. By this time, Germany was so obviously losing the war most other *Kapos* had stopped beating us. Not Hans. ... Sometimes, when we would return from work, Hans would make us run double-time. ... But if Hans caught anybody, he would pound him repeatedly with his cane. He didn’t need any excuses to beat us. He also ran through groups, assaulting whoever was in his way.

⁷⁸⁷ David Faber, *Because of Romek: A Holocaust Survivor’s Memoir* (El Cajon, California: Granite Hill Press, 1997), 130–31. When one of Potok’s brothers was transferred to a satellite camp in Jawiszowice, he was quietly killed by the Jewish inmates who remembered him from Birkenau. *Ibid.*, 149–50.

What Hans and many of the other *Kapos* did to us was beneath human behavior, especially what they did to their own people. ... They treated us all as if we were animals, they tried to turn us into animals, and they acted as if they were animals themselves.⁷⁸⁸

Peter Kleinmann, from Transcarpathia, recalls one of the many Jewish kapos he encountered in Auschwitz:

When we entered the barrack a *Kapo*, an SS, and a *Wehrmacht* man stood at the entrance and counted us as we filed past. Neither the *Wehrmacht* nor the SS entered the barracks but stood directly outside. We did not speak—we still believed that we would be going to work. The screeches of the *Kapos* penetrated every corner of the barrack. In my barrack there were mainly Hungarian Jews. Everybody understood the *Kapo*'s instructions, which were given in Yiddish.⁷⁸⁹

Konstanty Piekarski, a Polish prisoner of Auschwitz, recalls a Jewish prisoner, a strongman by the name of Schmelling,

who succeeded in impressing the Germans with his tremendous physical strength. Some kapos had tried to match their strength with his, but were no competition for the big man. Consequently, Schmelling became a privileged prisoner within the penal block. As a Jew he could not leave the block, but he received as much food as he could eat. In return the SS men required demonstrations of his muscular power—in particular, to prove that he could kill a man with one blow. Other Jewish prisoners were supplied as the subjects, and the SS men eagerly bet on either Schmelling or his victims.⁷⁹⁰

Avraham-Berl Sokol of Wysokie Mazowieckie, who arrived at Auschwitz on January 17, 1943, recalled:

They brought us to Block 20, beating us continually. After some time they took our clothes and we were ordered to stay outside in the biting frost (January 18th, 1943) for several hours. Many froze to death in the deep cold. Then they brought us to the bathroom and tattooed a number on the left hand. My number was 88966. For them I was not a human being but a number. When they yelled at me to get beaten, they were not calling my name but my number. The Jewish “Capo”—Merva of Makov (?) – trying to please the Germans, ordered me to “bend down” and with a thick stick he beat me very hard. This is the way we lived—hunger, fear, cold and beatings were our daily treats. Many signed up to Block 7 at their will, the block of death. This was the block they used to take people to the gas chambers, this is how we were shaking (?) in the claws of death and we were hoping.⁷⁹¹

⁷⁸⁸ Rosenblum with Kohn, *Defy the Darkness*, 148, 224–25.

⁷⁸⁹ Memoir of Peter (Dzeider) Kleinmann, Internet: <<http://www.museumoffamilyhistory.com/wims-kleinmann-05.htm>>, chapter 5.

⁷⁹⁰ Kon (Konstanty R.) Piekarski, *Escaping Hell: The Story of a Polish Underground Officer in Auschwitz and Buchenwald* (Toronto: Dundurn Press, 1989), 35–36. Schmelling reportedly survived about a year in Auschwitz.

⁷⁹¹ Avraham-Berl Sokol, “What I Experienced at the Zambrow Concentration Camp and Other Concentration Camps,”

Rosa Katz describes her confrontation with Jewish kapos on her arrival at Auschwitz:

Then we had to leave all our clothes in a big pile, and they gave us those horrible Auschwitz uniforms with the stripes. ... We were pushed around again, marched off again to the barracks. ... In the morning we were rushed out, the *Kapos* you know, they make horrible shriek voices, and those were Jewish people ... And if somebody cried, they were hit, you know, the *Kapos* was hitting them, and not only the people who cried but the people next to them ...⁷⁹²

Judith Strick Dribben describes the conduct of Jewish women kapos when she was taken to a shower room in Auschwitz along with a group of Polish women:

A plump girl entered. She wore good clothes, a sweater with a red yellow Star of David, and an armband embroidered "*Sauna Kapo.*"

She demanded in German, "Who is ready for the next room?"

The women started crowding around the door. Suddenly the girl produced a big belt. She began beating the naked bodies and heads, leaving red welts.

"Keep in line," the girl yelled. ...

Not far from us stood a tall, white-haired Italian woman. For some reason, she had attracted the attention of the *Sauna Kapo*, who hit her with the belt on the face, neck, and breasts. The woman became furious.

"*Disgraziata putana* ('disgraceful whore')," she shouted.

Before we could grasp what had happened, the *kapo*, helped by two other well-dressed girls, dragged her down and kicked her until she lay bloody and silent on the floor.⁷⁹³

Irene Shapiro recollects her experiences with Jewish overseers at Auschwitz-Birkenau:

We promptly line up in front of two barracks overlooking the railway ramp where we left our train just a while ago. We are about to get the first taste of crazy Sally, our *Block Aelteste* (barrack elder), and her adjutant, the *Stubendienst* (barrack orderly) Mela.

Sally is a toothless Polish-Jewish blonde who screams at us in garbled German and who kicks and hits us more often than she screams. With each reprimand, she points to the distant smokestacks and foretells that we will all go there if we don't change the nonchalant way in which we obey the rules of the camp. ...

Cruelty of punishment is in evidence everywhere and at all times. ... Every *Capo* (Camp Policewoman) feels free to kick and punch her subservients, and so does every *block*-Elder or other camp official in a striped uniform. Since many of these officials in the women's camp happen to be

in I. Rubin, ed., *Wysokie Mazowieckie Memorial Book* (Tel Aviv: Wysokie-Mazowieckie Society, 1975), 174–83, Internet: <<http://www.jewishgen.org/yizkor/Wysokie/wys164.html>>.

⁷⁹² Rosa Katz, Oral History Transcript, October 28–29, 1980, Internet: <<http://www.wisconsinhistory.org/holocaustsurvivors/pdfs/Katz.pdf>>, 63–64.

⁷⁹³ Judith Strick Dribben, *A Girl Called Judith Strick* (New York: Cowles, 1970), 181.

Hungarian [Jews], we soon learn some of the Hungarian orders that are barked at us, such as “*Nem lekhet* (it isn’t allowed),” “*Kifele* (get out)” and “*Diorshan* (hurry up).” All these Hungarian phrases will remain with us for a long time.⁷⁹⁴

Sara Plager Zyskind attests to the cruelty of the Jewish kapos in Auschwitz, especially one from Slovakia:

After a large group of girls had been gathered together, our *Kapo* began arranging us into rows of five abreast. She was now joined by several other guards, stout like herself, their hair short and stubbed as if it, too, had been cropped not long ago. These women’s dresses were so short that they barely covered their hefty thighs. ...

... All three *Kapos* ran wildly about, wielding their truncheons and striking blows on the heads of anyone near them. The red-head flailed her victims with almost ecstatic fury. ...

During the day, I had heard it whispered that these women were Jews ... This made their cruelty all the worse. ...

“If you’re Jewish, why do you help the Germans torture us? Why do you beat your own sisters? Haven’t you any feeling of pity? ...”

The *Kapo* didn’t move. Leaning on her truncheon, she seemed to be listening patiently to every word I said. When I stopped talking, she said in heavily accented Polish, “Finished?”

“Yes, I replied.

“Turn around,” she commanded. I did and immediately found myself in a pitch black world with stars twirling about my head. ... Suddenly I felt water on my face. I opened my eye and realized that I was lying on the floor, with the enormous *Kapo* standing over me and dousing me with a strong jet of water from a hose. ...

“Get up!” she commanded. I got to my feet wearily. ... “Climb onto the oven and get down on your knees!”

The *Kapo* took four large bricks, placed two in each of my hands, and ordered me to raise the bricks above my head. I couldn’t do it—they were too heavy. Blows fell on my back until, with a stupendous effort, I managed to raise my arms. I felt as if every bone in my body was broken. I don’t know how long I was kept there holding the bricks above my head. ...

I dragged myself back and either passed out or fell into a deep sleep. ...

Like a pack of hounds after their game, a large number of *Kapos* stormed into our midst, stepped all over us, and brought down their clubs with full force upon our heads. ...

It was a horrible spectacle watched with demonic glee by the German officers, while the *Kapos*, who seemed to have been waiting for this opportunity, assaulted us again furiously under the pretext of restoring order.⁷⁹⁵

⁷⁹⁴ Irene Shapiro, *Revisiting the Shadows: Memoirs from War-torn Poland to the Statue of Liberty* (Elk River, Minnesota: DeForest Press, 2004), 231–32, 236. Margareta Czuckermann, another Hungarian Jew, also reported that prisoners were punched and tortured by the female SS guards and female Hungarian inmates, who worked for the SS. See the testimony of Margareta Czuckermann, May 25, 1989, Holocaust Memorial Center, Farmington Hills, Michigan, Internet: <<http://www.holocaustcenter.org/page.aspx?pid=506>>.

⁷⁹⁵ Sara Zyskind, *Stolen Years* (Minneapolis: Lerner, 1981; reprinted by Signet, New York, 1983), 153, 156–59, 161.

Ester Löwi described the cruel treatment meted out to Hungarian Jews in Auschwitz by Jewish kapos from Slovakia: “From 2 o’clock in the morning there was a roll call. It lasted until 7 o’clock. They would have to stand for 5 hours. Jewish women from Slovakia, block elders, oversaw this, and would beat people.”⁷⁹⁶ A Polish Jew also speaks scathingly of block elders from Slovakia:

The most terrible and most eager executioners of German orders, often in most extreme form, were block-/dormitory leaders from Slovakia. Forgetting that they could share the lot of humiliated comrades, they motivated Lagerälteste to punishments. They were merciless at the line-ups where weak women fainted from the exhaustion in the hot sunshine. It happened to me several times. I fell down at the line-up—block leader revived me by beating and forced me then to stand up.⁷⁹⁷

Orna Birnbach (Blauner), from Slovakia, recalls: “We walked to (what I now know was) block 4 in Birkenau. A Jewish Polish capo girl came over. These girls were queens. They hated the Hungarians, they told us we were still dancing while they had already built the camp.”⁷⁹⁸ Mala Liss Brandsdorfer describes her experiences with Jewish kapo helpers in Birkenau:

My first work group was called the 105th Kommando. We were about 150 women divided into three groups of 50. Each group had a Vorarbeiter, or Kapo. They were our work leaders. Many of the Kapos were criminals. They were known by the black triangles on their clothing. Ours was a German prostitute. She was in charge of our work details. A lot of the Kapos were street women from Germany.

Each Kapo had one or two Jewish helpers, and over each Kapo was an SS man. When we were working the SS man usually stayed in a hut nearby. We were watched over by the Kapos and their helpers. ...

The Kapos would often leave us in the care of their helpers. A few of the helpers were no better than the Kapos, but most of them would help us if they could. Most of the Kapo’s helpers were Jewish girls, and they would help by watching for the Kapos and the SS.

We stayed in Ravensbruck [Ravensbrück] for about 2 weeks. ... I ran into a girl named Hadasa. Even though she was Jewish she had had a privileged position in Auschwitz. She was an assistant to a Kapo from the 103rd Kommando. But here in Ravensbruck she was in the same position as the rest of us.

In Auschwitz I had received many beatings from Hadasa. Not just me but all of us in the kommando. Once she caught me in the toilet. She beat me until I was black and blue. It was because she had seen me switch groups during work so I could do some trading.⁷⁹⁹

⁷⁹⁶ Account of Ester Löwi, Jewish Historical Institute (Warsaw) archive, record group 301, number 113.

⁷⁹⁷ Record of Witness Testimony No. 277, April 25, 1946, Voices from Ravensbrück, Polish Institute of Source Research, Lund, Sweden, Internet: <<http://www3.uu.se/ravensbruck/interview277.pdf>>.

⁷⁹⁸ Interview with Orna Birnbach (Blauner), Internet: <<http://leschroniquespurple.com/post/44656510490>>.

⁷⁹⁹ Louis Brandsdorfer, *The Bleeding Sky: My Mother’s Journey Through the Fire* (CreateSpace, 2012), chapters 8 and 9.

Many other Jewish prisoners recall brutal Jewish kapos and block elders in Auschwitz-Birkenau:

The commander of our barracks was a Jewish woman from Czechoslovakia; she wasn't much older than I—in her early twenties, I would guess—but she was hardened and cruel, and it pleased her to demean us. *Radomske [radomska] kurwa*—Radomer whore—she called each of us. That's the greeting she used the very first time she came into our barracks, and she called us whores routinely afterward. ... When winter came and the cold tore at us, digging its fingers deep into our chests, when we were maybe just a little slow to get outside to stand for our endless appels, she would come into our barracks and beat us with her stick, curse us as whores, and make us move faster.

Such gratuitous cruelty. And from a Jew. ... She was cruel in an almost casual way, as if her malice were a habit and not something that arose only in outbursts, in sudden response to some infraction, real or perceived. Her viciousness was her essence. ...

One might think that women guards would be kinder than men, gentler in their treatment of other human beings. But in my experience, this wasn't true. The women guards, Jews as well as the SS. Were no less sadistic.⁸⁰⁰

The saddest part of all this, and something I can never forget, is the way the *Blockälteste* [block elder] and her helpers treated us. Though they were Jewish women, they acted more like wild beasts from the forests, beating us and kicking us all the time, and showing us no pity at all. They, themselves, lacked nothing, though. They were mostly veteran inmates ...⁸⁰¹

I was brought with the group into Birkenau ... This is how we were processed: I was pushed in front of a table. I had to stretch my arm out and have a camp number tattooed on it. A *Kapo*, a French Jew, stood on the table and made sure everyone kept order. When the needle was stuck in, I jumped from pain, and the *Kapo* kicked me right in the mouth so hard, a tooth flew out and blood ran all over my chin. And the *Kapo* screamed with laughter like an animal at the way I doubled over.

Birkenau was like hell. ... Every *Älteste* [elder] beat us. We were whipped for the smallest "sin." They beat me day and night. Our lives became cheap—which was what the killers wanted.⁸⁰²

A Jewish survivor who lived through Birkenau recalled her first block elder, a 15-year-old Jewish girl named Cilli, but known as the "Little Devil". Cilli was too weak to beat the prisoners, but at least she slapped their faces left and right.⁸⁰³ Historian N. Glicksman writes: "In Auschwitz the kapo of the night shift in the 'Union' factory, the Czech Jew Weiss, treated his group very brutally. ... The kapo B.A., on his way to the United States, confessed his sinister deeds in Birkenau. A Hungarian woman, the daughter of a

⁸⁰⁰ Millie Werber and Eve Keller, *Two Rings: A Story of Love and War* (New York: PublicAffairs, 2012), 165–66.

⁸⁰¹ Trunk, *Jewish Responses to Nazi Persecution*, 109.

⁸⁰² Trunk, *Jewish Responses to Nazi Persecution*, 189.

⁸⁰³ Stanisława Gogołowska, *W Brzezince nie umierało się samotnie* (Warsaw: Książka i Wiedza, 1973), 22–23.

rabbi, was notorious for her disgraceful attitude towards the Jewish women under her command.”⁸⁰⁴ (One of the Jewish kapos from Birkenau, Eliezer Gruenbaum, wrote a memoir that is to be published in English translation.)

Thomas Buergenthal, who survived Auschwitz-Birkenau as a child, vividly recalled the Jewish kapos he encountered there:

After we had been tattooed, we were assigned to our barracks. Ours was a wooden structure like all the others in the Gypsy camp, with a mud floor that divided two long rows of wide, three-level wooden bunks. Once in the barrack, we were greeted by a burly prisoner with a cane. This, I was to learn right away, was the *Blockältester*, or barrack boss. He kept pointing to the bunks and yelling in Polish and Yiddish, “Ten men to each level!” Whoever did not move fast enough for him was hit or kicked. My father and I found a bunk, picked the middle level and were soon joined by eight other inmates. Then we were ordered to lie on our stomachs with our heads pointing towards the middle of the barrack. I can’t tell whether we were given blankets, but I am sure that we had no mattresses.

Although we were not given anything to eat that evening, the very thought of food was forced out of my mind by what happened that night. Into the barrack strutted two or three well-fed inmates with canes and clubs. They wore armbands that identified them as *Kapo*. Kapos were inmates who, together with the barrack bosses, ran the camp for the SS and terrorized their fellow inmates, day in and day out. Right after the Kapos had greeted our barrack boss, one of them yelled in German, “Spiegel, you son of a bitch. Get down. We want to talk to you!” As soon as Spiegel stood before them, the men surrounded him and started to hit him with their fists and clubs: on his face, his head, his legs, his arms. The more Spiegel begged for mercy and screamed, the more the Kapos beat him. From what I could make out as the Kapos yelled while beating him, Spiegel had apparently denounced one of them to the Gestapo in Kielce, with the result that the denounced man had been sent to Auschwitz some two years earlier.

Spiegel was soon on his knees and then flat on the ground, begging to be allowed to die. He was covered with blood and no longer really trying to protect himself against the blows that continued to rain down on him. The Kapos then picked up Spiegel and began to push and pull him out of the barrack. We did not see what happened next. Later we heard that the Kapos had dragged Spiegel to the fence and that he died on the fence. Our camp, like the others in Birkenau, was enclosed by a highly electrified fence that emitted a perennial buzz. ... Spiegel must have died by being thrown against the fence or by crawling into it. Gradually, I came to realize that it was not uncommon for inmates to commit suicide by what was known as “walking into the fence.”

It is difficult not to wonder whether it ever occurred to these Kapos that they were no different from Spiegel. He denounced fellow Jews to the Gestapo because he believed that he was thereby prolonging his own life, whereas the Kapos allowed themselves to become the surrogates of the SS by beating their fellow inmates, forcing them to work to total exhaustion, and depriving them of their rations, knowing full well that by these actions they hastened the deaths of the prisoners. And

⁸⁰⁴ N. Glicksman, “Social Stratification in the German Concentration Camps,” in Michael Robert Marrus (ed.), *The Nazi Holocaust, Part 6: The Victims of the Holocaust*, vol. 2 (Westport, CT: Meckler, 1989), 947.

all that in order to improve the Kapos' own chances of survival. Thus, besides testing the morality of those who became neither informers nor Kapos, the concentration camps were laboratories for the survival of the brutish. Both Spiegel and the Kapo he had denounced had been friends of my parents. Both had been with us in Katowice. At that time they had been my "uncles." I seem to recall that the Kapo whom Spiegel had denounced had been a dental technician or a dentist in his prior life; I never knew what Spiegel's profession had been. Had they not ended up in the camps, they probably would have remained decent human beings. What is it in the human character that gives some individuals the moral strength not to sacrifice their decency and dignity, regardless of the costs to themselves, whereas others become murderously ruthless in the hope of ensuring their own survival?

... In those early days, I was also introduced to the Auschwitz feeding system. We would be awakened early in the morning and made to line up in front of a big kettle from which an inmate with a ladle would pour out a liquid that looked like black coffee. Next to him stood the barrack boss, cutting slices of black bread. The bread was frequently moldy and the slices rather small. I soon noticed that not everyone got the same amount of bread. Those the barrack boss did not like would get a smaller piece or no bread at all, while his friends and he himself would keep whole loaves. Complaints would invite a beating. In the evening, we would be served the day's only other meal. It consisted, as a rule, of some tasteless, watery turnip soup. Since we got no bread in the evening, I would try to save a little piece of my morning bread for later in the day, hiding it very carefully so that it would not be stolen.⁸⁰⁵

Sometimes the victims of choice of Jewish kapos and block elders were Christian Poles. Avraham Harshalom (Friedberg) recalls:

The head of the interrogation block [Block 11] was the Jewish prisoner Jakob Kozolczik—a mountain of a man, all muscle. Before the war, Kozolczik had made a name for himself as 'Schimschon Eisen' ('Samson the Mighty'), displaying his feats of strength the length and breadth of Poland. ... he endeavored to be lenient towards Jews, while tightening the screw principally upon the Poles, whom he heartily detested ...⁸⁰⁶

Shavti Perelmuter contrasts a Polish block commander favourably with the Jewish kapos he encountered as a prisoner at Auschwitz:

I became sick with typhus and I lay in a terrible condition ... it is only thanks to my block commander, the Pole, Ludwig [Ludwik], that I was able to stay alive. ... he had been thrown into Auschwitz as a political prisoner. I have no idea what it was that I did, or for what reason he showed me so much sympathy ...

⁸⁰⁵ Buerghenthal, *A Lucky Child*, 68–70.

⁸⁰⁶ Avraham Harshalom (Friedberg), "Jakob the Kapo," *Alive from the Ashes* (Tel Aviv: Milo, 1990), Internet: <http://www.purs.org/yzkor_pruzhany/alive_jacob.htm>.

My medical crisis lasted for 12 days, there was one occasion when Ludwig didn't allow me to go to work, but he hid me under some straw in the barracks so that I wouldn't be discovered in an inspection. ...

In Auschwitz camp I had the opportunity to be exposed to see and to really hear and know the behavior of the block commanders and their helpers. The commander of Block 27 was a certain Greenboim, and he was from Warsaw. He distinguished himself with his brutality towards Jews.

There was another one from Warsaw, Yosela and Laibeshel from Radom.⁸⁰⁷

⁸⁰⁷ Shavti Perelmuter, "Jewish Resistance in the Ghetto and the Camp," in *Deblin-Modzjitz Book*, Internet: <<http://www.jewishgen.org/Yizkor/Deblin.html>>, translation of D. Shtokfish, ed., *Sefer Deblin-Modzjitz [Dęblin-Modrzyce]* (Tel Aviv: Association of Former Residents of Demblin-Modzjitz, 1969), 501ff. The kapo from Warsaw identified as Greenboim may be the same as Eliezer Grinbaum or Nonek Greenbaum or Grynbaum mentioned by other Jews. He was known to call Jewish prisoners "parszywy Żyd" ("filthy Jew"). Although he was turned over to the French police in Paris, where he was spotted by some survivors after the war, he was released and fled to Palestine. See Moshe and Elie Garbarz, *A Survivor* (Detroit: Wayne State University Press, 1992), 83; Stefan Grajek, *Po wojnie i co dalej: Żydzi w Polsce w latach 1945–1949* (Warsaw: Żydowski Instytut Historyczny, 2003), 65–66; Moshe Prywes as told to Haim Chertok, *Prisoners of Hope* (Hanover and London: Brandeis University Press, 1996), 60. A Jewish prisoner remembers with gratitude how her Polish "block trusty" tried to protect Jewish prisoners from being sent to the ovens. See the account of Anna (Chana) Kovitzka, posted online at: <http://voices.iit.edu/frames.asp?path=Interviews/&page=kovit&ext_t.html>. Another inmate mentions a Polish kapo in Auschwitz who allowed Jewish inmates to hold a religious service and guarded the entrance to the barracks to watch out for the SS. See Judy Weissenberg Cohen, "The Kol Nidre I always remember," *The Canadian Jewish News*, September 24, 1998. Other accounts that mention kind deeds by Polish kapos and block elders in Auschwitz can be found in Niewyk, *Fresh Wounds*, 15, 205, 210; and Charnatz, *Nightmares*, 101–102. Walter Plywaski, formerly Władysław Plywacki, wrote the following about Polish kapos he and his brother, teenagers at the time, encountered in Auschwitz and Dachau ("I Remember," *Jewish Magazine*, September–October 2007):

I am now 77 years old and those awful times of Shoah, the Holocaust, still live in my mind flickering like the dark red and black columns of flame and smoke I saw on my arrival at night on the selection platform of Auschwitz-Birkenau. I remember not running to say goodbye to my mother after the command was given by the SS and their hunting dogs, the Kapos, "Men right! Women left!"

I had been told about half a year earlier by my father that in Auschwitz any woman with a child was as good as dead. My father had information, both from his prewar Gentile Polish friends and by listening to a secret underground radio used in the Lodz [Łódź] ghetto by a small group of men to hear from BBC true war news. I also remember that I did not have my left arm tattooed with a number because by the summer of 1944 the holding yard for the slaughterhouse of Birkenau stopped tattooing those within it. I suspect that was since the average life expectancy there was but two weeks, the logic of it was "why waste government money on ink?" on those who will not last much longer. ...

I remember being overly clever with my brother in going to a barracks where we heard that there were double or triple food rations to all underage twins. We lied that we were fraternal twins. The barracks was, of course, a holding pen for Dr. Mengele's so-called medical experiments. One of the Polish Gentile Kapos in that barracks took me aside and told me what my brother and I were facing there. He told me that he would try to get us out as soon as he can manage, and he did just that probably on the third day there. He was a total stranger to me. He smuggled us out and we rejoined our father and the men's camp barracks.

I remember lying awake at night in the barracks and listening through the night to the high-pitched screams from the outside. I was told by someone, probably the barracks leader Kapo, that we were hearing children under the age of eight being burned alive to save the German government's money on Zyklon-B. ...

My brother and I arrived in the main Dachau camp somewhere in January 1945. There I was separated from my brother and sent to the so-called infirmary, because I had malnutrition holes in both my lower legs. Two Polish Gentile Kapos at the infirmary told me that I was being held to become a guinea pig for malaria experiments there. They said that they will try to get me out of there, if at all possible. They began to show up at my bedside several times per day, bringing me pieces of bread, a slice of sausage or even a hard-boiled egg, such as these I hadn't seen for years. After a few days the holes in my legs began to heal and probably only within one week these two Poles put a corpse into my bed and smuggled me out into the general camp where I rejoined my brother in the quarantine barracks.

And so I remember many things which are horrifying, but I also remember many things which tell me that among groups of people, even in the most extreme situations, there are also those few "weird" individuals who for one reason or another find it possible to be humane rather than being merely human. My brother and I were helped by several other Polish Gentile prisoners in the Dachau camps. Such men truly deserve the Latin phrase "Ecce Homo".

There are a number of Jewish testimonies describing Polish prisoners of Auschwitz very favourably. Halina Nelken, a Jewish woman from Kraków, writes of the solidarity of Polish and Jewish prisoners in the Plaszów concentration camps, and the assistance shown by Polish inmates of Auschwitz, the camp's first inmates, to later transports of prisoners including Jews. These anonymous benefactors, who may well not have been the "norm," were known by the name of "kochany" ("darling"). While they did not have much to offer—perhaps some scraps of food or clothing—their attitude had a great impact on the new arrivals. Nelken relates similar displays of solidarity shown to her by Polish women inmates at Ravensbrück. See Halina Nelken, *And Yet, I Am Here!* (Amherst: University of Massachusetts Press, 1999), 232, 248, 272. Sigmund Gerson and Eddie Gastfriend, two young Jews imprisoned in Auschwitz, speak of the "loving" attitude of Father Maximilian Kolbe and all the Polish priests toward the Jews in the camp. Eddie Gastfriend states: "There were many priests in Auschwitz. They wore no collars, but you knew they were priests by their manner and their attitude, especially toward Jews. They were so gentle, so loving." See Patricia Treece, *A Man for Others: Maximilian Kolbe, Saint of Auschwitz* (New York: Harper & Row, 1982; reissued by Our Sunday Visitor, Huntington, Indiana, 1982), 138, 152–53. In a letter published in the *New York Times* on December 27, 1998, Marianne Sann wrote: "I want to, and must attest, to the fact that I was saved by Catholic fellow prisoners, at their great personal risk, in Auschwitz and again in Mauthausen." She went on to state, "Just because the Nazis preferred to incinerate more Jews than Roman Catholic Poles does not mean that Polish non-Jewish victims do not deserve a cross of remembrance and place of honor among their fellow Jews. The Polish inmates felt the icy winds of doom just acutely as I did. ... I hope the Polish Government will not be pressured to remove these symbols of respect." Berek Latarus from Łódź recalled: "One time I stole a bread and they took me to shoot me, but a non-Jewish guy from Cracow, he was my friend, and he ran and took me away from the Germans! This non-Jew was on good terms with the S.S., he used to smuggle them cigarettes, and we called him the 'Jewish father' because he was sticking up for us all the time." See Lewin, *Witnesses to the Holocaust*, 60. Ada Omieljanczuk, a Jewish woman, attributes her survival to Polish fellow prisoners of Auschwitz who shared their food parcels with her. See Tadeusz Andrzejewski, "Wileńscy strażnicy oświęcimskiej pamięci," *Tygodnik Wileńszczyzny* (Vilnius), February 3–9, 2005. Two Jewish sisters who were imprisoned in Auschwitz recalled with gratitude the extra bread they received from a Polish prisoner. See Rena Kornreich Gelissen with Heather Dune Macadam, *Rena's Promise: A Story of Sisters in Auschwitz*, Expanded Edition (Boston, Massachusetts: Beacon Press, 2015), 67. Moishe Kantorowitz credits the Polish prisoner Leon Kulowski with saving his life by arranging his transfer, with the agreement of a Polish kapo, from a hard labour task whose only exit was death, to an inside mechanic shop job and by giving some of his food to Kantorowicz. See Moishe Kantorowitz, *My Mother's Bequest: From Shershev to Auschwitz to Newfoundland* (Canada: n.p., 20004), Book 4. Two Jewish survivors from Ciechanów recalled that Polish prisoners in Auschwitz who received food parcels from home gave their camp-issued portions away to Jews and other prisoners. See Noach Zabłudowicz, "My Experiences in World War II," and Moshe Kolko, "Ciechanow Jews in the Uprising in Auschwitz," in A.W. Yassini, ed., *Memorial Book for the Community of Ciechanow*, Internet: <<http://www.jewishgen.org/yizkor/ciechanow/Ciechanow.html>>, translation of *Yisker-bukh fun der Tshekhanover yidisher kehile* (Tel Aviv: Former Residents of Ciechanow in Israel and in the Diaspora, 1962), 337, 382. Historian Yisrael Gutman credits a Polish prisoner, who hid him and fed him without expecting any reward, with saving his life when he was imprisoned in Auschwitz for several months. See Piotr Zychowicz, in conversation with Israel Gutman, "To nie Polacy założyli obozy, tylko Niemcy," *Rzeczpospolita*, May 30, 2012. Salvatore Katan, a Jewish prisoner of Auschwitz-Birkenau from Greece, was warned by a Polish inmate not to volunteer for a castration experiment in exchange for extra rations. See the testimony of Salvatore Katan, March 2, 1986, Holocaust Memorial Center, Farmington Hills, Michigan, Internet: <<http://www.holocaustcenter.org/page.aspx?pid=607>>. Salvator Moshe, a Greek Jew, credits a Polish bookkeeper with saving his life. See Salvator Moshe, Oral History Transcript, Internet: <<http://www.wisconsinhistory.org/HolocaustSurvivors/pdfs/Moshe.pdf>>. Ben Kawer, a Polish Jew who, together with his brother, was transferred from Birkenau to the sub-camp of Buna (Auschwitz 3), befriended a Polish Christian worker living in a nearby town who, at great personal risk, managed to bring into the camp various food items on a regular basis which the brothers shared. This person even offered Ben the opportunity to escape from Buna, but Ben would not leave without his brother and only one could go. In gratitude, he later attempted to nominate this person for the Righteous Among Nations award presented by Yad Vashem, but he was unable to find any trace of this friend. See the testimony of Ben Kawer, June 28, 2005, Holocaust Memorial Center, Farmington Hills, Michigan, Internet: <<http://www.holocaustcenter.org/page.aspx?pid=609>>. Assistance given to Jews by Polish inmates of Auschwitz has been documented by Yad Vashem, which has recognized as "Righteous": Stanisława Sierżputowska, Jerzy Pozimski, and Jerzy Radwanek. See Gutman and Bender, *The Encyclopedia of the Righteous Among the Nations*, volumes 4 and 5: *Poland*, Part 1, 256; Part 2, 638, 658. Jerzy Radwanek, a member of the Polish underground in Auschwitz, used his position as camp electrician to provide widespread assistance to Jewish prisoners. He came to be known by them as the "Jewish uncle" of Auschwitz. See the profile of Jerzy Radwanek under "Poland" in the web site of The Jewish Foundation for the Righteous, Internet: <<http://www.jfr.org>>. Another tribute to Polish prisoners, among them doctors, in various concentration camps was authored by Zofia Hauswirt—see Wroński and Zwolakowa, *Polacy Żydzi 1939–1945*, 311–12. In an inhumane and poisonous environment like Auschwitz, one should not take these acts of kindness for granted. A Hungarian survivor, a rabbi, recalled: "The Polish Jews discriminated terribly. They blamed us that we had the privilege of living such a good life in our own homes while they were taken into Auschwitz two years earlier

Polish inmates of Auschwitz also recall the cruelty and corruption of many of the Jewish functionaries and ordinary prisoners:

After two days journey, late evening we arrived to Auschwitz. We stopped at the side track, seeing surrounding us wires (*fences*.) Approached directly by Jews (*probably members of "Sonderkommando"*), ordering men to line-up separately from women. They warned us, to get rid of money—gold and foreign exchange. The latter to be punished by death. We were then led by Jews and SS-men to the camp. On the way there I saw a huge ditch on fire, and Jews started shouting that Germans prepared it for us. I could see on a distance group of people surrounding the fire, I heard terrible screams and I think I have seen a SS-man pushing people into that fire. Behind the wires stand our men, seasoned Häftlings (*prisoners*) who reassured us, that the fire was not for us—they were burning Jews.

We were led to a barn at the Brzezinka [Birkenau]. ... Morning time, we were ordered into a column of rows of 5, and to the bath. ... We were led to bath, started registration, and we had to leave our jewellery, cash, and our belongings. We could keep part of our food supplies, groats, sugar, butter. We, my 11-years old sister me and our mother, hold together. Jews at the bath were worst in tormenting us; they pushed us, grasped our belongings taking just anything they liked. From me, for example, they took a pretty painted wrap (*handkerchief*) and just on my eyes one Jewish (*woman*) wrapped it into her pocket. We got other, civilian cloths with a "Streifen" (Vertical, red strap, painted on with oil paint over shoulders of a dress), dirty and with lice. We got no shoes. Later on, gathered behind the bath in column of rows in 5 and then our Aufseher approached. When she left us soon after, just to fetch list of our names, the seasoned Polish prisoners neared us. Men gave us their bread, coffee, especially for mothers with children and for small children. Women enquired on their relatives, friends, sometime recognising between us their sisters or some more removed relatives. Crying was heard all over, tears and welcome. The Aufseher returned shouting on us as we were scattered all over—some women were slapped in faces, which gave me a shocking impression. We were led then by Aufsehers and SS-man to camp "B". There we were spread to different blocks, me with my mother and sister to block 26.⁸⁰⁸

During arrival of the Jewish transports "Lagersperr" (camp barrier) was established. Huge ditches covered with spruce padding were already prepared. Young Jewish were separated for labour, older send to gas chambers while children thrown directly into fire. It took place just 2–3 km from the

than us. 'Now we should suffer!' they said. 'We should work and they shouldn't have to work.' And they kept constantly picking on us, for no reason. We are Jews too; we didn't send them to Auschwitz." See William B. Helmreich, *Against All Odds: Holocaust Survivors and the Successful Lives They Made in America* (New York: Simon & Schuster, 1992), 176–77. (That author also mentions a perception—common among German Jews—of Polish Jews as "boors and parvenus." One German Jew confided, "Even today, there is still a different psychology between German and Polish Jews. I don't really relate to most of them." Ibid.) Helen Lewis, a Czech Jew who was an inmate of Birkenau, the camp which held primarily Jews, did not have fond memories of the Jewish prisoners from Poland, "some of whom had become completely brutalized with the years they had been there, and who were more frightening and dangerous than the SS." See Anton Gill, *The Journey Back From Hell: Conversations with Concentration Camp Survivors* (London: Grafton Books, 1988), 411.

camp. Children were just thrown into those ditches and burned. Once a Polish transport arrived—80 persons—Jewish guard (kapo) wanted to send all those to the gas chamber as well, but SS-man showed up and took the whole group to the camp, and threw the Jew into fire.⁸⁰⁹

In our station (*Revir of the sick-bay*), we were constantly submitted selections. I was selected (*to extermination?*) three times, but bribed myself through block guard, Jewish-Slovak, with my rations. She wrote in other numbers on the list of selected From our block of 300 persons, half of us were sorted out (*for extermination*). Selections were carried on 2 to 3 times a week.⁸¹⁰

A group of Jews from Płońsk was charged with the job of bringing the clothes of prisoners put to death in Birkenau for disinfection at the sauna. This allowed them to obtain money and valuables, which they then used to buy food in the camp as well as to help other members of the block. In 1943, the group decided to fight the Germans and take revenge on the kapo who abused the Jews. Moshe Aharon Pszewoznik deposed:

At the end of 1943, a Jew from Lodz [Łódź] (known as Moshele Hassid) ordered me, my brother, Elazar Miller, Mendel Frankenstein and Shimon Pas (the latter being the one whose wife and five children were cremated, and whose valuables he recognized among the objects the victims left behind) to go and kill the murderous “Romanian” Unterscharfuehrer. We were about to carry out the order when a Jewish kapo ... told the Germans that a revolt had been planned. As a result, 900 Jews were killed. About six months later, the revolt took place.⁸¹¹

Some of the kapos had already acquired a history of abusing their fellow Jews before arriving at Auschwitz, and they continued in this path after being transferred to other camps afterwards. Henoeh (Henryk, Chaim) Klajman (Klajnman) was one of more than 40 Jews who served in the Jewish police force in the ghetto of his home town of Płońsk. Believed to be a confidant of the German authorities, Klajman not only mistreated Jews, but also divulged their hiding places and appropriated his victims' goods and money. The Płońsk ghetto police were notorious for their abuse of power and brutality, even killing fellow Jews. In one case, when the Płońsk Jews discovered that the commander of the Jewish police in nearby Pomiechówek, Mejłoch Hopenblum, was stealing packages addressed to Jews in Płońsk, they reportedly “popped out his eyes” and “spat in his face” before killing him. The Płońsk Jewish council was equally corrupt. Its members took bribes from exemptions from the lists of workers for labour assignments and assigned their friends to easy jobs. They often feasted well at the expense of others. From 1942 to 1945, Klajman was a kapo in Auschwitz and then Stutthof, where he mistreated his fellow prisoners by beating

⁸⁰⁸ Record of Witness Testimony No. 421, July 26, 1946, Voices from Ravensbrück, Polish Institute of Source Research, Lund, Sweden, Internet: <<http://www3.ub.lu.se/ravensbruck/interview421.pdf>>.

⁸⁰⁹ Record of Witness Testimony No. 47, December 12, 1945, Voices from Ravensbrück, Polish Institute of Source Research, Lund, Sweden, Internet: <<http://www3.ub.lu.se/ravensbruck/interview47.pdf>>.

⁸¹⁰ Record of Witness Testimony No. 8, November 28, 1945, Voices from Ravensbrück, Polish Institute of Source Research, Lund, Sweden, Internet: <<http://www3.ub.lu.se/ravensbruck/interview8.pdf>>.

⁸¹¹ Testimony of Moshe Aharon Pszewoznik, dated January 25, 1948, Yad Vashem Archives, M1-M1E/1744 (historical questionnaire, the Central Historical Committee, Munich).

them. He had been so brutal to his fellow inmates in Auschwitz that he had earned the nickname “Chamek kapo.”⁸¹²

Stanisław Taubenschlag (Townsend) faced the unwanted sexual attention of a Jewish kapo in Auschwitz who was a homosexual. Later, towards the end of the war, when Taubenschlag was in the process of being transported to Nordhausen, he had to deal with Siegfried, a vile Jewish kapo who had deduced Taubenschlag’s Jewishness and persecuted him.⁸¹³ Roman Frister tells of having been raped by a Jewish prisoner in Auschwitz who “liked young boys.” He tells of losing his forage cap, a capital crime, and stealing another prisoner’s cap. He witnesses the innocent victim of his misdeed being shot.⁸¹⁴ Jewish women prisoners who pretended to be skilled labourers to survive in Auschwitz had to guard their secret from fellow Jews: “One lies more convincingly than another; they are afraid to tell the truth because there are many spies around. The worst are the German Jewish girls.”⁸¹⁵

The Germans brought a group of 60 young Jews from Stoczek near Węgrów to Treblinka, where they served as auxiliaries in policing the camp. Armed with sticks, they shoved, jostled and struck the prisoners. They also seized money and other valuables from new arrivals.⁸¹⁶ Jews imprisoned in Treblinka recalled their mistreatment at the hands of fellow Jews:

Everyone was ordered to undress. Next to those undressing themselves stood so-called kapos with sticks. (They had yellow armbands on their forearms with “Kapo” written in black letters.) In exchange for gold and cigarettes they helped individual persons get through to those set aside for work detail. The kapos hit us when the SS were there or when someone did not undress himself fast enough.⁸¹⁷

Another amazing characteristic of the Germans is their ability to discover, among other peoples, hundreds of depraved types like themselves, and to use them for their own ends. In camps for Jews, there is a need for Jewish executioners, spies, stool pigeons. The Germans managed to find them, to find such vile creatures as Moshko from the vicinity of Slonim [Słonim], Itzig Kobyla from Warsaw, Chaskel the thief, and Kuba, a thief and a pimp, both Warsaw born and bred.⁸¹⁸

⁸¹² Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 25–26; Gabriel N. Finder and Alexander V. Prusin, “Jewish Collaborators on Trial in Poland, 1944–1956,” in *Polin: Studies in Polish Jewry*, vol. 20 (2008): 139–41. After the war, the Jewish Social Court referred the Klajman’s case to the Polish Regional Court in Płock, which found him guilty of brutally murdering Jews in the Płoński ghetto, as well as in the Auschwitz and Stutthof concentration camps, where he was a kapo. Klajman was sentenced to death in 1949, but the penalty was later commuted to life imprisonment.

⁸¹³ Taubenschlag (Townsend), *To Be a Jew in Occupied Poland*, 90–91, 113–15.

⁸¹⁴ Frister, *The Cap, or the Price of a Life*, 240–43.

⁸¹⁵ Sheldon Schwartz, ed., *Never Far Away: The Auschwitz Chronicles of Anna Heilman* (Calgary: University of Calgary Press, 2001), 94.

⁸¹⁶ Blatman, *En direct du ghetto*, 477, 479–80.

⁸¹⁷ Testimony of an anonymous escapee from Treblinka in Markowska, *Archiwum Ringelbluma*, 189.

⁸¹⁸ Jankiel Wiernik, *A Year in Treblinka: An Inmate Who Escaped Tells the Day-to-Day Facts of One Year of His Torturous Experience* (New York: American Representation of the General Jewish Workers’ Union of Poland, 1944), 17–18.

One of the workers was a young Warsaw Jew whose nickname was ‘the Gypsy.’ ... His job was to ransack the victims’ suitcases and collect delicacies ... Once, when the Gypsy spotted a worker secreting a piece of candy in his clothes, he jumped down from the cart and demanded that he put it back. The worker, a newcomer in Treblinka, saw no reason to obey the orders of another Jew, even one who held an official position. The Gypsy began hitting him with his riding whip but the worker, undeterred, pushed the Gypsy ... At this, the Gypsy, the murderers’ lackey, struck and killed the helpless Jew.⁸¹⁹

One of the many Jewish informers denounced the “very humane” camp elder Rakowski, who was planning to stage a revolt of the Jewish prisoners. Blau was a particularly dangerous kapo who

had many people on his conscience. He and his wife had reached Treblinka from their place of residence, Kielce, where he had collaborated with the Gestapo. ... Blau enjoyed certain privileges: he was first appointed *Oberkapo* and then kitchen commandant. He surrounded himself with a gang of criminals of the worst kind, who kept him informed of everything in the huts—prisoners’ discussions, plans, and so on. Blau handed out double portions of the best kinds of food to his cronies, at the expense of the rest of us ...⁸²⁰

Other prisoners provide equally damning testimony about Jewish camp officials who behaved cruelly toward their fellow Jewish prisoners, both in the hard labour camp, which also held Polish prisoners, and in the death camp for Jews.

But the conduct of the Jewish block or barrack heads was truly beneath contempt. They were worse than the guards, and infinitely worse than the Polish heads.⁸²¹

The place [Transport Square] is packed with people. On one side are women with small children; on the opposite side, men, forced to kneel. In the middle there are SS men, Ukrainians with weapons in their hands, as well as a group of about 40 men with red armbands. These are Jews, the detachment of “Reds.” In Treblinka slang, they are called the “*Hevra Kadisha*” [Burial Society].

Kapo Jurek, the leader of the “Reds,” had been a Warsaw rickshaw driver so corrupt and debauched, no deed was too foul for him. This brute would not hesitate to take aside a girl, already naked, on her march to the “bath.” Promising to save her life, he would do the worst, and then push her back into the line. He is dressed elegantly, as that sort of person could easily afford to be in Treblinka. He works his whip on Jewish heads frequently and with gusto. As foul and corrupt as he was, his language was even worse. ... Most of the “Reds” were recruited from the Warsaw underworld and did not fall short of their Kapo.⁸²²

⁸¹⁹ Weinstein, *Quenched Steel*, 59–60.

⁸²⁰ Willenberg, *Surviving Treblinka*, 120–21.

⁸²¹ Israel Cymlich and Oscar Strawczynski, *Escaping Hell in Treblinka* (New York and Jerusalem: Yad Vashem and The Holocaust Survivors’ Memoirs Project, 2007), 38.

⁸²² Testimony of Oskar Strawczynski, in *ibid.*, 131–32. See also the testimony of Szymon Goldberg in Rubin, *The Rise and Fall of Jewish Communities in Poland and Their Relics Today*, volume II: *District Lublin*, 380–81, which mentions

The slightest suspicion was enough to put away prisoners singly and in groups. It became a field day for the worst elements—the informers, the administrative helper Chaskiel, and block elder Kuba were at the fore. Not only the prisoners, but even the Kapos and some Germans were afraid of Chaskiel, a sleazy, vile creature from the Warsaw underworld, a stupid and conceited youth. All day he would run around in the square and in the workshops like a wild animal in search of prey, peering into every corner. He even searched bread-bags and pockets. Woe to anyone who he caught with something not “kosher,” or cooking or napping on the job! (We dreaded him more than we did the Germans.) Nothing would help—neither tears, nor the intervention of his own “comrades.” ... The matter was sure to be brought to the attention of the administration. ... Chaskiel enjoyed the complete confidence of the administration. He was the custodian of the keys to the storehouses and gorged himself on the best of everything. He claimed that the Germans had even promised to take him along to Berlin after the war. ...

The other extremely active informer was block elder Kuba, an “intellectual” from Lodz [Łódź]. He would constantly run around in an attempt to please and serve the Germans at the expense of single prisoners as well as groups; he was never satisfied that he had done enough. Here’s an example: When there were no more transports, and the goods had all been sorted and sent off, the groups of “Reds,” “Blues” and others were transferred to work inside the ghetto. A group of “Reds” was assigned to do the resurfacing of our square yard. As the first shovelfuls of earth were lifted, the usual Treblinka garbage pit was uncovered. Among the garbage and shit are piles of photographs and documents, treasures in gold and jewelry, as well as human corpses. We beg the workers: “cover it up and keep quiet, let’s try to preserve at least these remains of the slaughtered Jewish people.” Kapo Jurek, another “fine” man, finally relents, but Kuba would not stand for it. He runs around searching until he finds the *Oberscharführer*. A detachment of garbage-sorters is set up. Each photo and document is carefully exhumed and burned. Money, gold and valuables are cleaned and set aside in strongboxes. ...

Kuba also excelled in the fight against “speculation.” It became virtually impossible to get money out and to bring food in. Workers were searched upon leaving the camp and returning. ...

Kuba, Chaskiel and their agents had everyone under surveillance. They would constantly search around and under the bunks and in the bread-bags, and were often successful. The traitor Kuba also organized a special guard around our wire fence, through which some guards used to trade and hand over parcels to their Jews. Nevertheless, despite all these difficulties, the trade did not stop.

In time, three levels of society were established—similar to life outside. The upper class, the aristocracy, was composed of the commandants, the Kapos, the warehouse supervisors and the doctors. They lived in luxury, indulged in wild parties, got drunk, and sank ever deeper into debauchery. There were about 30 women in Treblinka. Most of them were employed in the German, Ukrainian and Jewish laundries. Some sewed underwear; one was a dentist; another was a doctor; and yet another was a nurse in the Ukrainian infirmary. A few of the women were

Jewish kapos like Jurek, Chaskiel and Kuba, who beat and denounced Jewish inmates; and Mark S. Smith, *Treblinka Survivor: The Life and Death of Hershl Sperling* (Gloucestershire, United Kingdom: The History Press, 2010), 130, 133, which mentions the kapos Kuba and Paulinka (or Perla) as informers.

employed at various handicrafts such as knitting or crocheting. The women did not work hard; they dressed luxuriously and behaved disgracefully.

Five of the women had husbands in the camp and their behavior was irreproachable. The rest, without exception, the young ones as well as the old ones, had “admirers” selected from the Treblinka aristocracy. These rich admirers supplied them with the best of everything. The women went to the parties, got drunk, and enjoyed themselves to the utmost. Not only did they behave in a despicable manner, but they also used the most lewd and obscene language. They, our Treblinka women, were not squeamish even about Germans or Ukrainians! They were not subject to any physical punishment. Generally, they were punished with housework; they were forced to remain in their barracks during their free time. They were not allowed to meet with their lovers or to attend the wild parties. Indeed, this punishment was very hard to bear! ...

The middle class in Treblinka consisted of tradesmen in the workshops as well as some of the more ingenious “speculators.” ... Because the tradesmen would do all kinds of jobs for the guards, they often received bread, meat, cigarettes, and occasionally even whiskey. As so, in the workshops, even at the worst times, we did not suffer too severely.⁸²³

Betrayal foiled many escape plans and led to numerous executions of inmates in Treblinka:

Our first earlier attempt [to escape] was unsuccessful and twelve—who had been betrayed by a prisoner, a man from Częstochowa who used to make wire mesh for a living—paid for it with their lives.⁸²⁴

It was found out later that two Jews, one of them a blacksmith, Szymon from Kosów and someone from Ryki, whose name I cannot remember, were the ones who betrayed us. The SS men selected 30 workers and killed them.⁸²⁵

The Jewish order police from Treblinka were also utilized in manhunts carried out by the Germans to capture Jewish escapees and punish Poles who assisted them.⁸²⁶ Escapees from Treblinka also had to contend with being stripped of their money by unscrupulous fellow Jews.⁸²⁷ The Germans were also known to stage the escape of Jewish kapos turned Gestapo agents, as was the case with Stanisław Dorosiewicz, who subsequently infiltrated a Peasant Battalions unit near Staszów and was responsible for the death of a number of Jews.⁸²⁸

One did not have to be a kapo or informer to turn on fellow prisoners. An inmate of Buchenwald provided the following riveting testimony:

⁸²³ Testimony of Oskar Strawczynski, in Cymlich and Strawczynski, *Escaping Hell in Treblinka*, 152–54.

⁸²⁴ Account of Izrael Bramson, Jewish Historical Institute (Warsaw) archive, record group 301, number 106.

⁸²⁵ Account of Szymon Grynszpan, Jewish Historical Institute (Warsaw) archive, record group 301, number 1185.

⁸²⁶ Mariusz Bechta, *Między Bolszewią a Niemcami: Konspiracja polityczna i wojskowa Polskiego Obozu Narodowego na Podlasiu w latach 1939–1952* (Warsaw: Instytut Pamięci Narodowej and Rytm, 2008), 414.

⁸²⁷ Alexander Donat, ed., *The Death Camp Treblinka: A Documentary History* (New York: Holocaust Library, 1979), 141–42.

⁸²⁸ Mieczysław Korczak, *Życie na włosku—bis* (Staszów: Staszowskie Towarzystwo Kulturalne, 1997).

In spring of 1944, our column—Poles and Jews—were employed in earth moving ... The SS construction officer supervised us personally. Even for strong men the work was very difficult ... One wanted so badly to rest for a moment, but the constant blows and kicks, the unceasing shouts forced our tired arms to keep shoveling on and on.

Then the gaze of the construction officer fell upon two Jews whose strength had given out. He ordered a Pole named Strzaska to bury the two men, who could hardly stand on their feet. Strzaska froze with horror and refused. The construction officer took the shovel and beat him with it. He ordered him, "Lie down in the trench immediately!" Thereupon he forced the two Jews to cover with dirt the prisoner lying in the trench. These two men then did it out of fear for their lives, hoping to escape the same gruesome fate themselves. When only Strzaska's head still peered out, the construction officer called "Halt!" and had him pulled out again.

Now the two Jews had to lie in the trench, and the construction officer again gave Strzaska the order to cover the two with dirt. Slowly the trench filled with dirt; one shovelful after another was dumped in. The face of the Polish comrade was contorted with terror; drops of sweat fell from his forehead. But the construction officer stood next to him with the look of a wild animal that hypnotizes its victims. The trench was now completely covered. The inhuman SS executioner stamped the dirt smooth himself and laughed while doing it.⁸²⁹

A Jew who was imprisoned in the SS camp in Oleine, Latvia, recalled:

And then there were the Jewish kapos, among whom Danziger 'distinguished' himself with his brutality. Any Jew who happened to cross his path he beat up mercilessly. One day my mother Rachel-Leah was his luckless victim. He kept beating her until she fell down in a faint. She died the next day.⁸³⁰

According to a scholarly study, the Jewish kapos in Gross-Rosen were noted for their unusual cruelty.⁸³¹ Henry Freier, who worked in the kitchen in Gross-Rosen under a Jewish kapo, recalled: "I was beaten up by this man every day."⁸³² Peter Kleinmann recalled: "My Kapo was a Polish Jew and was merciless."⁸³³ Harry Jubas remembers how prisoners, who froze for hours on endless *Appels*, were hit by Jewish kapos.⁸³⁴

⁸²⁹ David A. Hackett, ed., *The Buchenwald Report* (Boulder, Colorado, San Francisco, and Oxford: Westview Press, 1995), 194–95.

⁸³⁰ Ariel Machnes and Rina Klinov, eds., *Darkness and Desolation: In Memory of the Communities of Braslaw, Dubene, Jaisi, Jod, Kislowyszczizna, Okmienic, Opsa, Plusy, Rimszan, Slobodka, Zamosz, Zaracz* (Tel Aviv: Association of Braslaw and Surroundings in Israel and America, and Ghetto Fighters House and Hakibbutz Hameuchad Publishing House, 1986), 591.

⁸³¹ Bella Gutterman, *A Narrow Bridge to Life: Jewish Slave Labor and Survival in the Gross-Rosen Camp System, 1940–1945* (New York: Berghahn Books, 2008), 60–61, 138.

⁸³² Lewin, *Witnesses to the Holocaust*, 30. Henry Freier, who was liberated as a prisoner of Regensburg, recalled: "We took some revenge. One of the biggest killers from the S.S. guard, we were tearing pieces from him and buried him right there in Regensburg. Later, in Laufen, I was president of the Jewish committee, taking food from the Germans and giving to the Jews." *Ibid.*, 31.

⁸³³ Memoir of Peter (Dzeider) Kleinmann, Internet: <<http://www.museumoffamilyhistory.com/wims-kleinmann-06.htm>>, chapter 5.

⁸³⁴ Testimony of Harry Jubas, September 4, 2008, Holocaust Memorial Center, Farmington Hills, Michigan, Internet:

Dr. Mojżesz Zabramny, a Jew, was prosecuted in 1946 for mistreating prisoners in the Gross-Rosen concentration camp.⁸³⁵ Former Jewish prisoners of the labour camp at Görlitz, a filial of Gross-Rosen, accused several Jewish functionaries—Abram Kon, Zygmunt Widawski, Mieczysław Jakobson, and Marian Borenstein—of mistreating fellow prisoners, by beating them, sometimes savagely, and stealing their food rations. Kon was also charged with mistreating Jewish labourers as head of a garment facility in the Łódź ghetto.⁸³⁶

Icek Kuperberg describes his experiences in camps at Faulbrück (Feldberg?) and Niederorschel (a branch of Buchenwald), respectively:

The Jewish captain in charge in the [Faulbrück] camp was named Sandgood. He dressed as a German and collaborated with them. For example, when a soldier complained about someone, it was his pleasure to put the man, completely nude, on a special chair so that he could not move. The soldier whipped him with 25 lashes. Two people had to take the victim off of the chair and bring him to his room.

Around New Year's 1945, a transport of people arrived from Częstochowa [Częstochowa], Poland. They worked in an ammunition factory. Among them were two particularly infamous men. One was a fellow named Kolsky whom the Germans appointed as the executioner of the 25 lashes. Whenever he punished someone, though, instead of administering the 25 lashes, he flogged the person 50 times until the person died. The other man's name was Gewirtz. He was the Judeneldeste (Jewish camp captain) in camp Brande in charge of the sick people. In 1943 the camp leader, Ludwig, asked him to deal with the very sick. Instead, Gewirtz killed about 1,000 people on his own. They were bound and laid down on the floor in wash barracks. Water was then poured on their foreheads until they died. My brother, Eliyakum, was among them. Somehow the new German camp leader found out about these two men and their histories. They were terribly beaten and locked up for five days without food. In time, they simply disappeared.⁸³⁷

In the labour camp of Budzyń near Kraśnik, German personnel were characteristically scarce and the authorities relied on Jewish inmates to basically run day-to-day operations

Only a few Germans ran the camp. All the administrative jobs were performed by Jewish functionaries (there were about two hundred of them), and they constituted the most privileged group of prisoners. They had a better barrack, a better kitchenette, and they received a lot of food.⁸³⁸

<<http://www.holocaustcenter.org/page.aspx?pid=595>>.

⁸³⁵ Roma Ligocka, *Tylko ja sama* (Kraków: Wydawnictwo Literackie, 2004), 324.

⁸³⁶ Gabriel N. Finder and Alexander V. Prusin, "Jewish Collaborators on Trial in Poland, 1944–1956," in *Polin: Studies in Polish Jewry*, vol. 20 (2008): 142–44.

⁸³⁷ Icek Kuperberg, *Memoirs of a Holocaust Survivor* (Parkland, Florida: Universal Publisher, 2000), 35, 61.

⁸³⁸ Wiszniewicz, *And Yet I Still Have Dreams*, 81.

The kapos at Budzyń were also Jews, as were the police.⁸³⁹ Informers were also to be found. Jewish inmates of that camp wrote:

These were Jewish POWs who were put to work to prepare the camps and were responsible for camp discipline. ... The Kapos laid open valises in front of us and started yelling: 'Hand it over. He means it. This is no game.' This was said in Yiddish, which Felix [SS-Oberscharführer Reinhold Feix, the camp commander from December 1942 until August 1943] understood and enjoyed. ... The kitchen was under the supervision of former Jewish military prisoners ...⁸⁴⁰

Smoliar [Symcha Binem Smolarz], who was responsible for the Jewish workers in the factory ... was a ruddy lad from Lodz [Łódź] ... He would scream, curse, beat people with his fist or the whip in his hand ... He was despised by everyone including the camp leaders. He received his punishment after the war when he was brought to justice in a Polish court and sentenced to imprisonment. The assistant camp commandant Szczepiaski ... beat the prisoners to a lesser degree. ... Similar to him was the Camp-Fuehrer Widunos, who treated his group as one would treat flocks of cattle who were being driven from place to place.⁸⁴¹

There were informers and perhaps collaborators also of various forms. Of course, not all of them were known, but there was one who was known and recognized by everybody. He was a middle aged man of about fifty, a refugee from Danzig who arrived in Budzyn with the Warsaw group and became a member of the ordnungsdienst [police] by virtue of a request by Feiks rather than an appointment from the camp directorship, as was usual. His name was Samos.⁸⁴²

With the help of agents from among the prisoners themselves, the Gestapo learned about preparations for escape. Eight Jews were arrested in the camp on the 13th of February 1944 according to the instructions of the agents. During the investigation at the Krasnik [Kraśnik] Gestapo, the information from the agents was confirmed. Information about false identification cards found in the camp was also received. During the search of the premises of the prisoners, 12 identity cards and more than 20,000 *zlotes* [złotys] in cash was found. ... The investigation, carried out by the Gestapo, did not give a definite explanation of how the Jewish prisoners had received these identity cards. Everyone said that after the liquidation of the labor camp in Poniatowa, an unknown Jew had come from Warsaw to Krasnik who sold the identity cards for 5,000 *zlotes* a piece.

⁸³⁹ Ibid., 245. Idel Bekerman reported that the Judenrat in Kielce managed to send Jewish blackmailers and denouncers to Auschwitz. See her account in Grynberg and Kotowska, *Życie i zagłada Żydów polskich 1939–1945*, 191.

⁸⁴⁰ Morris Wyszogrod, *A Brush with Death: An Artist in the Death Camps* (Albany: State University of New York Press, 1999), 127–29.

⁸⁴¹ Daniel Freiberg, "Budzyń," in David Shtokfish, ed., *Sefer Krasnik* (Tel Aviv: Krasnik Societies in Israel and the Diaspora, 1973), 242; translated as *Book of Krasnik*, Internet: <<http://www.jewishgen.org/yizkor/krasnik/Krasnik.html#TOC225>>. Freiberg writes that the Jews in the camp from nearby towns were better off than other prisoners since they were helped by the Poles with whom they had left their property for safekeeping and most of the met Polish acquaintances in their workplaces who would help them out. Ibid., 241.

⁸⁴² Ibid., 249.

On the 19th of February 1944, the chief of the Gestapo in Krasnik sent over a report about the results of the investigation, enclosing the 12 false identity cards for the commandant of *WIFO** and S.S. Streichel in Lublin. ...

In the matter of the identity cards and the preparations to escape, the Gestapo implicated 40 prisoners from the S.S. camp in Krasnik and Camp *WIFO*. All were shot between the 14th and 18th of February 1944.⁸⁴³

Jewish prisoners were known to harass Jews who spoke Polish, as one inmate recalls: “the simple people around me ... so often scolded me—‘Red Yiddish! Speak Yiddish! Don’t speak Polish! That’s not our language!’”⁸⁴⁴

Jewish inmates also facilitated the smooth operation of the camp at Starachowice. A group of privileged Jews, the so-called *Prominenten* or camp elite, consisting of the Wilczek clique—named after the head of the camp police, Jeremiah Wilczek—enjoyed markedly better food, clothing and housing than other Jews, were free to travel to nearby towns, sold borrowed Jewish goods to Poles on the black market, and perhaps helped the Germans choose who was to die. In the opinion of some inmates, the camp police was “worse than the Germans.” Jeremiah Wilczek and his son Abraham had been agents of the Jewish police in the ghetto in Wierzbnik (Starachowice) before the deportation, “who even advised his masters concerning whom to beat to get the information they wanted.”⁸⁴⁵ According to one of the prisoners,

From now on, it was announced, several prisoners would be executed for each escapee. The idea came from Wilczek, the chief kapo whose title was ‘The Jewish Elder’. ...

Among these privileges was being allowed to live with his wife and sons in a separate, well-furnished, well-equipped shack and to move freely about the camp at all hours. Sometimes, under the pretext of visiting the steelworks, Wilczek even left the camp without an escort. He was in charge of distributing the food, of which his lackeys had plenty while the other prisoners went hungry, and he was responsible for the work shifts, deciding whom to send to hard labour and whom to assign to easier jobs in camp/ This power was reinforced by a network of informers who strengthened his position among the Germans, too. The dozen or so hand-picked prisoners who worked for him as kapos while taking advantage of the rest of us were completely loyal. They knew that on a whim they could be sent to work at the blast ovens. Hated and feared, these Jewish policemen obeyed all German orders. It would have been impossible to enforce discipline at Starachowice without them. Wilczek’s son was their direct boss. ...

It was Wilczek Junior who approached the Germans with his father’s idea of dividing us into pairs to patrol the inner fences in shifts, each pair equipped with a whistle and white smocks that would enable the tower guards to identify us in the glare of the searchlights. Any attempt to

⁸⁴³ T. Brustin-Bernshtein, “Jews in Krasnik During the Years of the Hitlerist Occupation,” in *ibid.*, 310–11.

⁸⁴⁴ Wiszniewicz, *And Yet I Still Have Dreams*, 85.

⁸⁴⁵ Christopher R. Browning, *Collected Memories: Holocaust History and Postwar Testimony* (Madison: The University of Wisconsin Press, 2003), 56–57; Browning, *Remembering Survival*, 117–20.

approach the fences would be instantly punished. Each thwarted escape would earn the patrol a loaf of bread. Each successful one would cost it its lives.⁸⁴⁶

After the liquidation of the camp, when the prisoners were being transported by train to Auschwitz, eighteen members of the Wilczek clique were killed by other Jews in revenge for their misconduct.⁸⁴⁷ (The Jews on this transport were not gassed, and most of them survived the war.)

Like many labour camps, Skarzysko-Kamienna was virtually run by Jews and had its privileged—the camp “aristocracy”: the Jewish commandant of the camp, the Jewish police commander, and the so-called skilled workers: tailors, shoemakers, and other craftsmen. They lived in separate barracks and received better food rations which they exchanged for various services, including sexual favours.⁸⁴⁸ Childhood friendship was no shield from abuse, as Adam Neuman recalled:

This time, my persecutor was a Jew from my hometown! He belonged to the camp “aristocracy” and had a permanent job in the German cooperative of the Camp. ... He noticed that a kidney was gone and he ordered us to confess which one of us had stolen it ... He had known me from childhood and he was my senior colleague on the Maccabee Sports Club team, so, of course, I expected that he would act compassionately and overlook the incident. How wrong I was! When my turn came to be searched, he pulled out the kidney from under my shirt and, in front of everyone, he slapped me across the face. ... I was totally humiliated—but this time by one of my own people!⁸⁴⁹

Another Jew who was sent to the Hasag (i.e., Hugo Schneider Aktiengesellschaft, a privately owned German armaments company that used camp inmates as forced labour) labour camp in Skarzysko-Kamienna recalled, “We also had a Jewish foreman named Nathan who fit right in with the gang of murderers—a Jewish sadist.”⁸⁵⁰ Josef Morgenstern recalled the Jewish kapos as “refined in cruelty and more feared than their masters.” According to Morgenstern, “fawning and informing to the authorities were the order of the day.”⁸⁵¹ Louis Kaye remembered Jewish kapos as being more cruel than the German guards.⁸⁵² Elsa Thon (Balbina Synalewicz) recalled her encounters with the Jewish police during her stay in Skarzysko-Kamienna:

The police counted us, then ordered us to enter the barracks, yelling and swearing at us to make us hurry up. ...

⁸⁴⁶ Frister, *The Cap, or the Price of a Life*, 260–61.

⁸⁴⁷ Browning, *Collected Memories*, 78–81; Browning, *Remembering Survival*, 228–33.

⁸⁴⁸ Adam Neuman-Nowicki, *Struggle for Life During the Nazi Occupation of Poland* (Lewiston, New York; Queenston, Ontario; Lampeter, Ceredigion, Wales: The Edwin Mellen Press, 1998), 48–49.

⁸⁴⁹ Neuman-Nowicki, *Struggle for Life During the Nazi Occupation of Poland*, 50.

⁸⁵⁰ Kagan, ed., *Szydlowiec Memorial Book*, 279.

⁸⁵¹ Alvin Abram, *The Light After Dark II: Six More Stories of Triumph After All Hope Had Gone...* (Toronto: AMA Graphics Incorporated, 2000), 100.

⁸⁵² Testimony of Louis Kaye, May 9, 1983, Voice/Vision Holocaust Survivor Oral History Archive, University of Michigan at Dearborn, Internet: <<http://holocaust.umd.umich.edu/kaye/>>.

Suddenly, a policeman turned to me, and ordered me to make a list of the people in the barracks. He was short and bad-tempered. ...

The next morning, as the bad-tempered policeman entered the barracks, he shouted, as if to remind us of who was in charge. Wanting us to fear him, he treated us to a display of what could happen if we didn't obey.

A woman, tall, maybe fifty, approached him to ask for a blanket, because she was cold. He kicked her viciously in the belly. As she doubled over from pain and burst into tears, I thrust myself between them to protect her from a further blow, pleading, "Do you have a mother? Why are you doing this?"

His brutality was entirely unnecessary, as far as I could see—there wasn't a single German around. ...

Each morning we were awakened by a policeman with this song:

Wake up! Your mothers are whores!
I've been calling for half an hour!
You are still sleeping!
You are sons of bitches!

Remembering this still brings tears to my eyes. We had been oppressed and humiliated by the Nazis. Was it necessary for these policemen to add pain to our degraded existence? Or was it supposed to be a kind of entertaining diversion for us? ...

One day, the bread was delivered at the same time as the soup was being distributed outside the barracks. The man pouring the soup into the dishes was also an orderly in the infirmary. I asked him to serve me first so I could get back and divide the bread before it was stolen.

"Stay in line!" he yelled at me.

"If the bread is stolen, the others will kill me!" I pleaded. He got furious with me. "You whore!" he shouted, slapping my face so hard that I couldn't speak for days. I threw away my dish, went into the barracks and divided the bread, then threw myself down on my bunk. I lay there unable even to cry. My face twisted. I felt hatred, for him, for the rest of the police, for all the oppressors who imagined themselves the lords of our lives. Who could imagine that such low instincts could emerge in other human beings?

Especially, I felt rage against the orderly who had hit me. ... He could have poured the soup into my dish with no problem; everyone standing in the line agreed. He had plenty of time. It was well known that no one left the infirmary alive. ...

Not all the policemen were as bad as this one. Some were even worse. Remembering the bad ones still brings back the anger. ...

But that sort of thing [i.e., taking advantage of women prisoners] was routine there. Even the chief of police was a philanderer. He had a wife and a lover; what's more his wife had her own lover, and that lover was having other casual affairs, and so on ...

The chief used to invent ways to amuse himself by humiliating us. He would order the girls to stand naked outside the barracks at night. Some of the staff would then take them away, supposedly to protect them from further shame, and would rape them. There was no such thing as consent. These women were trapped. What made it worse was that so many of these atrocities were committed by our own people. ...

I was sent one day with a small group to gather spent bullets at a place where the Nazis practised target shooting, very near the forest. Near the range was a small mechanic's shop where two Poles worked. ... We worked near them. The older man talked to me when the policeman and the SS weren't around.

After a few days, the older man started bringing me sandwiches from home, cigarettes, or a few zloty [złoty]. He told me he had a daughter my age and was sad about what happened to us. ...

Every day, the older man tried to convince me to keep looking for a chance to break away from the group. He told me how to find his house. ... He also made me a beautiful aluminum soup-dish with a handle. ... But one day the policeman who took us to and from work saw me talking to the old man. On the way back, he grabbed my cigarettes and money, and walked very close to me. I couldn't even think of escaping. ...

The next day, I told the Polish man that I was afraid to accept anything further from him. But he still brought me hairpins and wooden clogs, with leather straps for shoes. He did what he could to help me. I remember him with affection.

I was sent back to the munitions factory, and then came winter. My shoes were worn out ... The soles of my feet touched the ice and snow on the ground with every step. I had asked for shoes at the warehouse, but had been refused. ...

So one morning when we were marshalled for work, the head count was one short. One of the policemen came into the barracks, where I was sitting on my bunk. "Come out, they will kill you," he yelled.

"I've had enough," I said, staying put.

"Get down, you can't stay here."

"I'm not going anywhere until I get shoes."

They went off to the factory without me. An hour later, a German foreman came in, asking me why I refused to get to work. Without a word, I showed him my broken shoes. He smiled. "Come with me, you will get shoes."

I walked with him to the factory. ... As we passed by the office window, he stopped to ask for a piece of paper, then he wrote out an order that I should be given shoes. ... After work, I went to the warehouse and got a pair of clogs.⁸⁵³

One of the few Jews who was prosecuted after the war for collaborating with the Germans was Henryk Gnat, a block elder at the Skarżysko-Kamienna camp accused of mistreating fellow prisoners, by beating them, physically abusing them, and stealing their rations. Former camp inmate Regina Finger testified:

We work sixteen hours a day ... From the hell in the factory we come back to the jaws of the camp. I have no hope that German hirelings and bandits such as Teperman, Krzepicki, Gnat, and the others would treat us better than the Germans.⁸⁵⁴

⁸⁵³ Thon, *I Wish It Were Fiction*, 103–9.

⁸⁵⁴ Gebriel N. Finder and Alexander V. Prusin, "Jewish Collaborators on Trial in Poland, 1944–1956," in *Polin: Studies in Polish Jewry*, vol. 20 (2008): 141–42.

Israel Mittelberg described conditions at Skarżysko-Kamienna, after his transfer there from Majdanek, and his subsequent peregrinations.

At night, when we walked into the barrack, we found a group of Jews with a Jewish camp commandant, Jewish police, some Jewish supervisors, and Jewish quartermasters. ... In exchange for a piece of bread we gave away our clothing. ...

A great deal of difference existed between those of us who had just arrived from Warsaw and those who had come from the nearby small towns. ... the others had come directly from their homes, still in possession of valuable items they were hiding. ... Also, the Gentiles with whom they had left their belongings used to help them from time to time. It was, therefore, much more difficult for us. The inmates resorted to stealing hunks of bread from each other, or an additional bowl of soup in the kitchen ...

The Jews who had arrived from the provinces ahead of us held all the service posts. Therefore a kind of antagonism grew up between them and those from Warsaw; among us, many refugees from Lodz [Łódź]. ... The commandant Mordechai, a butcher by trade, had bought off the chief, thus achieving complete jurisdiction over us, which he knew exactly how to exercise. He released whoever had money from the drudgery of work. When I asked him for an exemption, he simply laughed. He disliked us intensely. He did not care whether someone was really ill. For money, he let his good friends go home and we had to work on their behalf. Wagons of shoes would arrive from Treblinka for distribution. Mordechai would then order the shoemakers to take the shoes apart looking for hidden wealth. They would keep the shoes that were in better condition, and pass the rubbish on to us.

The doctor also would issue an exemption for money; without money, one was obliged to go to work, regardless of the state of his health. After fifteen months of loading shells, I fell ill. On my way from work to camp, I had a very painful attack and could not walk. My friends supported me. Lenczner, a Jewish policeman from Volbram [Wolbrom], noticed it and admonished me for not walking in the ranks. My complaints simply went unheard. He continued to kick me in the spine with his heavy boot in the very spot which was causing me the most pain. He tortured me the whole way. He survived the war. ...

After much haggling Dr. Rotbalsam came and, for money of course, gave me some ointment. All he wanted was money. He also survived. Mordechai had an assistant in our barrack by the name of Bakalasz. He refused to help anyone with anything. When I made a request of him, he would reply, "Ah, you'll die soon, so many people are dying, you'll also be among them." Mordechai had several other assistants, among them the brothers Avram and Hershel Band of the same town, Volbram ... There were also the brothers Moishe and Kalman Gastfreund, tailors by trade. They were bad people. ...

There were other thugs such as Dafner and Heinak. For spilling a little coffee they beat me so, that I was swollen for two weeks. They could have taught the SS officers a thing or two about how to perform beatings. There was a man from Crakow [Kraków], Gershon Lesman; he and his two brothers had a lot of money, so they lived well. For five hundred zlotys [zlotys] he became a policeman.

When I worked at passing turf over the wire fence, I once opened the gate for the people of my group to come into the camp. Lesman punished me for that by kicking me with the tip of his boot, inflicting excruciating pain in my back. I suffered another attack. Lesman is still alive and became very rich after the war. ...

So strong was the antagonism that the “veteran” inmates informed on the newcomers, refused to work with us, and so on. They used to talk of seven people and twenty newcomers having died on any given day. However, there was such a discrepancy between the death rate of the old timers and the later arrivals that soon the antagonism petered out. Every day forty people died. Of our group, which had numbered eighty, only seven remained at the end.

When the Germans realized that the mortality rate was threatening the numbers for work, they doubled our bread ration. ...

Dr. Zaks, a native of Crakow [Kraków] whom we had the misfortune of knowing in the Skarzisker Workshop A, followed us to this new camp [in Sulejów near Piotrków, where the Jews obtained food from the Polish inmates until the Germans put a stop to it] and also here he applied the same methods as he had in the workshop. He declared all the sick, the elderly and the weak as being fit for work, thereby contributing to their death, for, as they could not carry out the work satisfactorily, the Ukrainians and Germans wore them out and beat them to death. ...

[Later, when he was transported to Buchenwald:] There was a policeman in our wagon by the name of Korn, who had already harassed us in Silev [Sulejów] and continued to beat us with his spurs here in the train. I resented his behavior deeply and interfered in the fight for which, of course, I got my share of blows. That fellow, who had tormented us so, received his due in Buchenwald.⁸⁵⁵

Morris Kirsch stated that the Jewish kapos in Skarżysko-Kamienna were often cruel, administering beatings and taking away the prisoners’ daily rations of food as punishment, sometimes for doing nothing at all. When the inmates were transferred to another labour camp in Częstochowa, the kapos became even worse as they stole more and more food from the prisoners.⁸⁵⁶ For this reason, many of the prisoners starved to death. Harry Haft was taken to Jaworzno where there was a working coal mine that served as a slave labour camp. German soldiers and Jewish kapos would march the workers to the job site and back.

On his first day of work, as Harry was being shackled, he looked into the face of the Jewish cop locking him to the chain, and he knew the man’s face. It was Mischa, a hoodlum from Belchatow [Bełchatów]. He was the type of guy who would profess to be your friend and then steal from you. Their eyes locked. ...

Mischa spotted the disruption and ran toward Harry. With the guards watching, he planted himself directly next to Harry’s face and screamed: “Left, right ...” in his ears. He kicked Harry and hit him hard in the back with a baton. ...

⁸⁵⁵ Mittelberg, *Between Two Worlds*, 60–68.

⁸⁵⁶ Testimony of Morris Kirsch, November 6, 1994, Holocaust Memorial Center, Farmington Hills, Michigan, Internet: <<http://www.holocaustcenter.org/page.aspx?pid=614>>.

From that day on, Mischa took a personal interest in Harry. With the guards' permission, he would beat Harry daily on the way to the mineshaft. Those first days of work in the Jaworzno coal mine began with a beating from his Jewish neighbor.

There were days when Harry would beg Mischa to leave him alone. Mischa seemed to enjoy showing the guards how he kicked and struck Harry with his stick.⁸⁵⁷

Conditions in other labour camps were equally as bad, as the following testimony from Nowy Dwór Mazowiecki near Warsaw illustrates.

As a result of the humiliating and degrading conditions, the demoralization planned by the Germans set in among certain elements of the Jewish community, and the Germans knew well how to use local Jewish trash for their devilish schemes. The lowest characters and scum of the Jewish underworld could hardly resist the nomination conferred upon them by the Gestapo henchmen. They became the leaders and policemen. Thus, in the camp Pomyekhov [Pomiechowo], a Jewish degenerate named Maylekhel played the role of the leading oppressor. He helped put an end to the harrowed Jewish inmates. But Meylekhel's sway did not last. Jews of Plonsk [Płońsk], who together with the Jews of Novy-Dvor experienced his brutal rule, did away with him.⁸⁵⁸

Even children were enlisted as tormentors of fellow Jewish prisoners:

I learned that this place was Huta Komorowska, a hard-labor work camp from which few were known to come out alive. ... It was not long after I was let out of the truck that two Jewish policemen took me away and searched me from top to bottom. ...

The foreman of our group, Cheskel Rybner, was a Jew and a sadist. He called us criminals, accused us of not wanting to work and beat us with a wooden stick. ...

Three of the trucks from Huta Komorowska, including the one I was on, had traveled to Mielec. ... It was about ten o'clock at night when we arrived in Mielec. We were unloaded from the trucks by Jewish police. ...

Brutal punishments were a way of life in Mielec.

One of the members of the Jewish police, David Rosenwasser, had a habit of repeating, "Do you know who I am? I am David Rosenwasser, O.D. (Officer in Charge). He would then look at everyone meanly.

David Rosenwasser got a devilish pleasure out of tormenting people. One day he walked quietly into my barracks and started yelling, "Get up, Get up."

Then he closed the door and left. Five minutes later, he was back in the barracks swinging a rubber truncheon and shouting. Anyone who was still in bed—whether ill or injured—was beaten

⁸⁵⁷ Haft, *Harry Haft*, 52–53.

⁸⁵⁸ Aryeh Shamri and Dov First, eds., *Pinkas Novi-Devor (Pinkas Novy-Dvor)* (Tel Aviv: The Organizations of Former Novy-Dvor Jews in Israel, the United States, Canada, Argentina, Uruguay and France, 1965), xvii. This source points out that it was the town's ethnic Germans who were the directors of the German extermination program: "Two underworld gangsters of the Novy-Dvor Volksdeutschen [Volksdeuteschen], the brothers Wendt, assumed leading positions in town in order to annihilate the Jewish population."

until he was unconscious. Rosenwasser had a habit of walking by the barracks at night to listen to anything we were saying. Unlucky was the person who said anything, for he was pulled out of bed and beaten unmercifully. ...

At the camp in Wielicka [Wieliczka near Kraków] was a small nine-year-old Jewish boy. The Germans had dressed him in an SS uniform and instructed him in the beating of Jews. Each day he appeared in the yard and hit every Jew who came his way with a stick. When someone told him that he himself was a Jew, he would say there was nothing he could do about it.⁸⁵⁹

One of the most shocking testimonies concerns a camp in Skalat near Tarnopol, in southeastern Poland.

The Skalat [Skalat] Camp was opened on 11 November 1942. Within a month it held over three hundred inmates, including about fifty lonely women, most of whom were from outside Skalat ...

Several workshops were set up, all laboring exclusively for the Germans. The *Obersturmbannführer* [Obersturmbannführer] had assigned a certain Jew, Heniek Zukerman, formerly the *Kommandant* of the Kamionka Camp, to organize the Skalat installation. ...

The actual work during the twelve-hour day was not as awful and unbearable as the “camp discipline” and the attitudes of the officials. ... Although the camp was directed by Jews themselves, all went in a similar fashion as in other concentration camps: conducted with the precision and savagery prevalent in concentration camps.

One specific case at a typical roll-call will serve to show the cruelty with which the camp leaders treated their own brothers. One day the camp leader, Zukerman, chose some of the stronger inmates for the heavy labor at the quarry. Among them was Saul Friedman, the shoemaker, a man of about 56. He asked to be excused because of his age and weakness, begging to be assigned, instead, to the ‘Shit Brigade.’ “What audacity!” Zukerman shouted in Polish, the official language of the camp, and began to hit the man mercilessly until he fell to the ground in a pool of blood. After the beating, Shol-the-cobbler was truly incapable of heavy labor and was detailed, as a cripple, to peeling potatoes in the kitchen.

Zukerman soon chose as his assistant Bumek Rus, a former law student, and previously a member of the Grzimalow [Grzymałów] *Judenrat*, whose behavior filled with terror all the Jews who came into contact with him. A month after Zukerman had successfully established the camp, he was ordered by the central camp authorities in Kamionka to organize a similar labor camp in Podwołoczyska [Podwołoczyska], and Rus took over command of the Skalat Camp. *Obersturmbannführer* Rebel, or his aide, Sharführer Maler, would come by every few days to make sure that all was in order. ... The Germans would shout insults and curse wildly, while issuing commands which the Jewish *Kommandants* would accept servilely, intoning the obedient compliance: “*Befehl Herr Obersturmbannführer!*”

Camp visits by Germans were usually the occasion for a lavish reception where pastries and beverages were served and where eggnog and wine flowed like water. The Skalat *Schupo* rarely ever missed these celebrations. Often they would go on until late at night, ending with female

⁸⁵⁹ Breitowicz, *Through Hell To Life*, 61–62, 70, 73, 76.

entertainment provided by the camp management. The Germans would leave, carrying expensive gifts, cheered in spirit and with favorable opinions of their loyal servants. ...

Life in the Skalat Camp was moving towards extermination. As in all concentration camps, after several weeks people were hardly recognizable: spiritually broken and physically exhausted, with no will or reason to live. The fetid camp atmosphere eroded one's humanity and people's behavior at times was wild, almost beastly. ... To avoid a beating was to experience a miracle. ...

In the camps, the population was separated into two groups: the oppressors and the oppressed. The first included the camp leaders, the brigade leaders and other oppressors. In other camps, membership in that 'upper stratum' was the privilege of the Gentiles: either of the SS-men or of Gentile inmates. In the case of the Skalat Camp, the conditions were different. All of the authorities here were Jewish. The SS-men, as indicated, only came to check up every few days. That was sufficient, however, to last until the next visit.

The authorities of the Skalat Camp earned their infamy by the brutality toward their own brothers. Here, most of the people in the upper stratum came from the corrupt *Judenrat*, which the German machine had converted into an institution of demoralization and betrayal. Within the framework of a locked labor camp, they had a fruitful ground for their vile and beastly acts. They became appropriate tools in the hands of the Germans for the execution of their plans and wishes. Robbery, extortion and womanizing made up their days. Usually drunk, or exhausted by their carousing, as well as tense, unruly and violent, they brandished whips over the heads and backs of fellow Jews, while berating and cursing them. The clothing of the camp official gave him the appearance of an underworld dandy or pimp: grey-green riding breeches, shiny black new-looking boots, a brown leather jacket with a stiff collar, like that of a *boulevardier*, smelling of *eau de cologne*, with a cigarette between his lips. The camp people trembled in fear before such 'big shots.' In their after-hours, they ate and drank the best available. They would stay up to all hours, often until dawn, playing cards and drinking. Money had lost all value to them. They used bank notes to light their cigarettes and the amounts they wagered were staggering. They obtained sexual favors from the women and girls in the camp, who were terrorized into acceding to the slightest whim of these rulers. All the authorities lived in the camp building, together with the inmates, and it was under the same roof that the orgies and festivities took place.

The administrators and oppressors of the camp were a specific type of person. If everything was lost, then one should savor that which life yet had to offer. Trapped in a diabolic snare, one could live befitting the devil; beyond the corpses, beyond the abyss of sin and crime, beyond filth and self-loathing. They eked out the last bit of life, even at the cost of other lives. "A few Jews will have the right to remain alive under Hitler and I intend to be one of them," *Kommandant* Rus would say – and he did survive.

After the "Sobbing Graves" 'action,' the entire *Judenrat* fell apart. The main leaders, Nirler, Zimmer, Lempert and Schoenberg, had managed to escape along with their families. All of them were now in the camp, from which they continued to direct the lives of the last remnants of the hopeless Jews who still wandered among the ruins of the ghetto. This handful of Jews knew quite well that the end was near and inevitable. It seemed to them that now the danger of death would be less in the camp, therefore everyone strived to get into the camp. This privilege came at a high price. The camp management explained that the money was needed to bribe the Gestapo. Actually,

most of the money disappeared into the deep pockets of the camp officials. The corrupt life of the camp gentry grew ever more expensive. Those Jews who had no money were not accepted into the camp. It was ironic that while previously people had to pay to be saved from the camp, now they had to pay to be admitted.

In this way, the camp population grew by a few dozen, including women and children. These dealings for places in the 'Life Saving Skalat Camp' went on until the final liquidation of the ghetto. With the liquidation of the ghetto, there was no longer a *Judenrat*.

Nirler, having lost his kingdom now became the 'prime minister' to the camp-leader, Rus. Now it was Nirler who, every morning at 5:00, would call the roll of the inmates. He too, like his superior, was dressed in pajamas and carried a riding crop. In so brief a time, he managed to create around himself an aura of fear and 'respect.' All who entered the camp office had to stand and take off their caps. If some newcomer failed to follow this custom, even if out of ignorance, he was brutally beaten and confined for several days. Other former leaders of the ghetto (Zimmer, Lempert, Schoenberg, Dr. Brif, etc.) gained infamy by their evil acts. They took charge of the work details and, following the German example, lorded over everyone. Decency and justice simply did not exist for them, even with reference to former friends and acquaintances. The Jewish ghetto police, which had been transferred to the service of the camp authorities, also wrote a bloody page in the painful history of the Skalat Camp.⁸⁶⁰

An inmate of a camp for Jewish prisoners of war located at 7 Lipowa Street in Lublin recalls:

Here was the camp of Polish army prisoners—all Jews. At the time there were 7,000 of them, headed by a man named Fisher. (Today he resides with his wife Tsesha in Tel-Aviv). The prisoners hated the Jews of Lublin ...

The 7,000 inmates of the prison camp worked as a detail of the sanitation unit. They cleaned the houses vacated by the Jewish deportees, street by street. They pounded on the walls, tore up floor tiles, looking for—and finding—treasures which the luckless Jews hid before leaving, in the hope of returning. These prisoners garnered millions. They dressed like princes. Their stores, shops and markets carried every kind of delicacy: ham and bacon, honey cookies, pastries, fine sausages, whiskey, beer, oranges. The penniless prisoners hung about the wealthy ones, hoping to find bones in the garbage. The wealthy ones ate better than the Poles.⁸⁶¹

Jewish inmates from the Lipowa Street camp were utilized for a raid on the Lublin ghetto ordered by Odilo Globocnik the night of December 11–12, 1941: 320 Jews were rounded up, and 150 were sent to the Majdanek concentration camp. The inmates also seized clothes from the homes of Jews in the ghetto.⁸⁶² Two German Jews who acted as kapos in Majdanek were particularly known for their cruelty.⁸⁶³

⁸⁶⁰ Abraham Weissbrod, "Death of a Shtetl," Internet: <<http://www.jewishgen.org/yizkor/skalat1/skalat.html>>, translation of Abraham Weissbrod, *Es shtarbt a shtetl: Megiles Skalat* (Munich: Central Historical Commission of the Central Committee of Liberated Jews in the U.S. Zone of Germany, 1948), 48–51.

⁸⁶¹ Goldberg, *The Undefeated*, 123–24.

⁸⁶² Trunk, *Judenrat*, 477; Tadeusz Epsztein, Justyna Majewska, and Aleksandra Bańkowska, eds., *Archiwum Ringelbluma: Konspiracyjne Archiwum Getta Warszawskiego*, vol. 15: *Wrzesień 1939. Listy kaliskie. Listy płockie*

Jewish OD (order police) men and kapos in Płaszów were known for treating the inmates with cruelty, extorting valuables, dutifully enforcing harsh measures, and betraying planned escapes.⁸⁶⁴ Memoirs recorded shortly after the war were, it seems, more open about such incidents. Donald Niewyk's anthology, *Fresh Wounds*,⁸⁶⁵ contains frequent references to betrayals by fellow Jews and mistreatment, sometimes quite savage, at the hands of Jewish kapos (capos) and block seniors in Nazi camps. Indeed, as one Jewish scholar points out, "the cruelty of many Jewish *kapos* in the concentration camps is well attested by countless survivors."⁸⁶⁶ Many additional examples are mentioned later. One can also find examples of Christian Poles suffering mistreatment and betrayal at the hands of Jewish kapos and inmates in Nazi camps.⁸⁶⁷

As among other nationalities, Jewish collaborators ran the entire gamut and included men and women who maintained friendly, sometimes intimate, relations with the SS and Gestapo, with whom they even partied. Partying was not uncommon in the ghettos among those well-placed. In the town of Skalbierz, in the home of Lejzor Kac,

The entire *Judenrat*, along with the *Ordnungsdienst* [Jewish police], were eating, drinking, carrying on, men and women together, like a wedding celebration.⁸⁶⁸

Some Jewish women worked as prostitutes and strippers for the Germans,⁸⁶⁹ and a number of them became lovers or mistresses to German officers and soldiers.⁸⁷⁰ A number of Jewish women were simply selected to

(Warsaw: Żydowski Instytut Historyczny im. Emanuela Ringelbluma, 2014), 168–69.

⁸⁶³ Gruber, *I Chose Life*, 26.

⁸⁶⁴ Maria Hochberg-Mariańska and Noe Grüss, eds., *The Children Accuse* (London: Vallentine Mitchell, 1996), 101; Frister, *The Cap, or the Price of a Life*, 254, 260; testimony of Giza Landau, *Yalkut Moreshet: Holocaust Documentation and Research* [Tel Aviv], vol. 2 (Winter 2004): 182–83; David M. Crowe, *Oskar Schindler: The Untold Account of His Life, Wartime Activities and the Story Behind the List* (Cambridge, Massachusetts: Westview Press, 2004), 320–22, 337–48. The names most often mentioned are: Wilek or Wilhelm Chilowicz, the head Jewish administrator, and his wife Maria, Chilowicz's assistant Mietek Finkelstein, Marcel Goldberg, Maier Kerner, Wilhelm or Wilek Schnitzer, Romek Faerber, and Schoenfeld. Giza Beller Landau recalled: "One day they packed us into a car and drove us to the camp in Płaszów near Kraków, it was in October of 1943. We were very badly received in the camp. I don't know why everybody was so unfriendly toward the people from Tarnów. There was Jewish commandant Chilowicz with his wife; Finkelstein and some other people. They called us the worst names and during the roll call they went like—hit the dirt! on your feet! in the mud and water. ... And there were two Jewish policemen—Kerner and Marcel Goldberg—the worst ones in the camp. ... The next day Mrs. Chilowicz walked around during the roll call to see if any of the children had remained, she was very angry about it." See Grabowski, *Hunt for the Jews*, 225–26.

⁸⁶⁵ Niewyk, *Fresh Wounds*, 15, 33–41, 45, 47, 52, 53, 113, 118, 119, 126, 127, 129, 176, 251–52.

⁸⁶⁶ Jonathan Webber, "Jewish Identities in the Holocaust: Martyrdom as a Representative Category," in *Polin: Studies in Polish Jewry*, vol. 13: *Focusing on the Holocaust and its Aftermath* (London and Portland, Oregon: The Littman Library of Jewish Civilization, 2000), 141. An example is given on p. 140.

⁸⁶⁷ Szereszewska, *Memoirs from Occupied Warsaw, 1940–1945*, 460 (Auschwitz); Richard C. Lukas, comp. and ed., *Forgotten Survivors: Polish Christians Remember the Nazi Occupation* (Lawrence, Kansas: University Press of Kansas, 2004), 26 (Neuengamme), 181 (Auschwitz).

⁸⁶⁸ Busgang, *Działoszyce Memorial Book*, 256.

⁸⁶⁹ See, for example: Hersch Gotthelf, "A Few Words," in *Memorial Book of Sochaczew*, translation of A. Sh. Stein and G. Weissman, eds., *Pinkas Sochaczew* (Jerusalem: Former Residents of Sochaczew in Israel, 1962); Howard Roiter, comp. and ed., *Voices from the Holocaust*, vol. 1 (New York: William-Frederick Press, 1975), 108 (Warsaw); Schupack, *The Dead Years*, 44–45 (Radzyń Podlaski); Peter Silverman, David Smuschkowitz, and Peter Smuszkowicz, *From Victims to Victors* (Concord, Ontario: The Canadian Society for Yad Vashem, 1992), 246 (Głębokie); Joanna Wiszniewicz, *A jednak czasem mówiam sny* (Warsaw: Tu, 1996), 77–78 (Warsaw), translated as *And I Still Have My*

serve as prostitutes or “volunteered” to do so under extreme circumstances.⁸⁷¹ (This phenomenon was by no means unique to Jews. Such behaviour was far more widespread among the French, Norwegians, and others.⁸⁷²) Jewish community leaders in Brześć on the River Bug “decided to send some expensive ‘gifts’ to Major Rade. Four beautiful girls who had some idea of the importance of their mission delivered these gifts. They spent the whole night with the Germans and when they appeared on the streets the next day, every Jew looked upon them as Biblical heroines, who sacrificed themselves for the greater good of the community of Israel.”⁸⁷³ Sometimes Jews succeeded in joining the local German “high life,” as was the case in Złoczów:

The liaison between the Judenrat in Zloczow [Złoczów] and [Hauptsturmführer] Warzok was an individual named Zwerdling. ... Every few days he presented the Judenrat with new demands, allegedly from Warzok. Nobody in the Judenrat dared to question these demands. Aside from the devastating draft of new workers, he insisted on and received expensive gifts which were supposed to lower the quota of humans. A lavishly furnished apartment was set up for Herr Hauptsturmführer where he entertained his women drawn mostly from the secretarial pool in the Kreishauptmannschaft and also partly supplied by the Judenrat. The finest wines and liquors, as well as the best food, was provided, as the price for leaving us alone. Diamonds and precious jewelry were delivered, much of it remaining in Zwerdling’s pockets. He soon started to behave like a German. His wife and daughters strutted around in new outfits and high boots, aping the style of the German women. Zwerdling became the most feared Jew in Zloczow, feared almost as much as Warzok himself.⁸⁷⁴

Dreams: A Story of Certain Loneliness (Evanston, Illinois: Northwestern University Press, 2004); Stanisławczyk, *Czterdzieści twardych*, 106, 195–96 (Warsaw); Ernest, *O wojnie wielkich Niemiec z Żydami Warszawy, 1939–1943*, 82 (Warsaw); Friedmann, *Reluctant Soldier*, 23 (a number of attractive girls in Chełm). It appears that the ban on sexual relations with Jews, an issue that raised considerable concern with state security when German gendarmes came across more than a dozen high ranking German officers spending the night with Jewish women in Warsaw’s Bristol Hotel in October 1939, continued to be transgressed rather frequently. The Bristol Hotel incident was mentioned in the 2004 documentary film *Frauen als Beute: Wehrmacht und Prostitution* by Thomas Gaevent and Martin Hilbert.

⁸⁷⁰ A Jewish woman from Łódź became the mistress of a senior Gestapo officer and divulged to the Germans the hiding place of her Jewish lover. See Chęcinski, *Running the Gauntlet of Anti-Semitism*, 33. The following examples are from Drohobycz: Maria Steczkowska was SS Sergeant Karl Günther’s lover, Irka Jakubowicz was SS Second Lieutenant Lukas Heckel’s, and Feld was Gestapo chief Walter Kutschmann’s. See Wiesław Budzyński, *Miasto Schulza* (Warsaw: Prószyński i S-ka, 2005), 192, 194, 200. See also Grynberg, *Drohobycz, Drohobycz and Other Stories*, 22 (Irka Jankiewlewicz). For examples from Radzyń see Yitzhak Zigelman (I. Siegelman), ed., *Sefer Radzin* (Tel Aviv: Council of Former Residents of Radzyń (Podlaski) in Israel, 1957), 227ff. For examples from Łódź and Warsaw, see Huberband, *Kiddush Hashem*, 242. Many high-ranking Nazis also had Jewish mistresses: SS brigade commander Oskar Dirlewanger, Rudolf Höss while commander at Auschwitz, and Amon Goeth while commander at the Płaszów concentration camp. See Niall Ferguson, *The War of the World: Twentieth-Century Conflict and the Descent of the West* (New York: The Penguin Press, 2006), 464–65.

⁸⁷¹ An inmate of Treblinka recalled: “Only once did Jews leave the camp alive. The Front had demanded women. So one hundred and ten of the most beautiful Jewish girls, accompanied by a Jewish doctor, were sent off.” See Mark S. Smith, *Treblinka Survivor: The Life and Death of Hershl Sperling* (Stroud, United Kingdom: The History Press, 2010), 249.

⁸⁷² On France see, for example, Patrick Buisson, *1940–1945: Années érotiques: Vichy ou les infortunes de la vertu* (Paris: Albin Michel, 2008).

⁸⁷³ L. Gluzman, “Memories of an Escapee from Brest,” in Steinman, *Brisk de-Lita*, vol. 2, 549ff.

⁸⁷⁴ Tennenbaum, *Zloczow Memoir*, 198.

Cooperation sometimes simply entailed performing tasks for the German overlords with model diligence and reporting back to them in a servile manner. According to Emanuel Ringelblum, Jewish prisoners-of-war earned the respect of the Germans precisely for their servility.⁸⁷⁵ Another controversial passtime was the holding of gala concerts in the ghettos, attended by large audiences dressed in their best attire including tuxedos and ball dresses.⁸⁷⁶ Moreover, in spite of the apparent incongruity, in the early years of the German occupation Jews often had better contacts and interaction with local German authorities than the Poles did. Fraternization was not unusual, especially in the early years of the occupation, when the opportunity arose. As Jews from Krosno recall:

My brother had connections with the German infantry, and for a sum of money he arranged with a sergeant to bring a covered truck to Lwow [Lwów]. In this manner, the rabbi [Cwerski] and his family returned to Krosno.⁸⁷⁷

I remember occasions when we even socialized with a German police officer. At the time there were Jewish refugees from Łódź who had been resettled to Krosno. ... There was one family that consisted of a father, mother, and two beautiful daughters. A German officer liked these girls and protected them. We used to go to their home and have parties when this German officer, who allowed us to have a good time, was present. We would sing, tell jokes and stories, and read books together. There was also another very pretty girl from Łódź who had a number of German admirers. She spent many nights in the homes of German officers, who lavished her with gifts, even though it was a capital offense for Jews and Germans to have sexual relations with each other. Yet the Germans disobeyed their own laws. It always amazed me how they could be fond of some of our Jewish girls and yet want to abuse or kill the rest of us.⁸⁷⁸

In Radom, the Jewish Council maintained extensive connections with the Gestapo and there was no shortage of confidants among the Jewish police.⁸⁷⁹ At the request of the Gestapo, members of the Jewish Council prepared lists of Poles to be arrested or transported to the Reich as forced labour. The members of the Jewish Council, the Jewish police, and their families had a reputation for corruption, as they were known to enjoy a better standard of living than most other Jews.⁸⁸⁰ While poor Jews were ragged and hungry, rich Jews had no problem securing lodging and food, and turned away orphaned children knocking

⁸⁷⁵ Ringelblum, *Kronika getta warszawskiego*, 116.

⁸⁷⁶ Urbański, *Zagłada Żydów w Dystrykcie Radomskim* 111 (Kielce, Radomsko).

⁸⁷⁷ Breitowicz, *Through Hell to Life*, 23.

⁸⁷⁸ Testimony of Michael Berger in Ronald J. Berger, *Constructing a Collective Memory of the Holocaust: A Life History of Two Brothers' Survival* (Niwot: University Press of Colorado, 1995), 40–41.

⁸⁷⁹ Theodor Frank, *By His Magnificent Guidance* (Winfield, British Columbia: Wood Lake Books, 1985), 36–39; Alfred Lipson, ed., *The Book of Radom: The Story of a Jewish Community in Poland Destroyed by the Nazis* (New York: The United Radomer Relief of the United States and Canada, 1963), 43.

⁸⁸⁰ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. 2, Part A, 291.

on their doors.⁸⁸¹ Despite the increasing poverty in the ghetto, the Judenrat and Jewish police partied, drank and kept a harem of prostitutes.⁸⁸² As one resident recalls, the ghetto policemen were

generally well respected in the community, or at least they had been before the war began. They were men in their prime, able-bodied and agile, and most of them had achieved their *matura* [i.e., secondary school] diploma at least. The Germans used them to carry out their policies in the ghetto and the factory. The policemen would designate people for forced-work details, guard the perimeter of the ghetto, and oversee the distribution of our meager food rations. Though they didn't carry guns, they were given certain privileges for their services to the Germans. They could go into and out of the ghetto, for example, without explicit permission, and in the factory, some had separate rooms of their own—they didn't live as the rest of us did, in crowded barracks. Not all of them, certainly, but most of the Jewish police felt that they had special protection as well as privileges with the Germans, and given the circumstances, the police tended to look upon themselves as better than everyone else.

Nojich Tannenbaum, for example, was this way. He was an informer as well as a policeman, and he would boast to us that his family—his wife, their young twin girls, their Jewish maid, all of them—would survive on an island of safety while everything else around them burned. He patrolled the factory grounds, supervising—spying, really—looking for anything he could report to the Germans. Maybe someone was hiding extra food; maybe someone was not where he or she was supposed to be. No one ever wanted to see Tannenbaum or be seen by him; certainly no one trusted him. He was a Jew, but he was working for the Germans, seemingly with the wholeness of his heart. ...

Tannenbaum didn't know it then—when we were in the factory, none of us did—but the Germans would save no special treatment for their informers and police. ... Tannenbaum was killed by Jews at Auschwitz, exacting their own kind of justice against someone who had caused so much death.

There was Chiel Friedman, too ... [Before the war, he was a member of a socialist Zionist youth organization—*M.P.*] During the war, though, Friedman became a member of the Jewish police, and he became proud, arrogant, cruel. ...

“Chiel,” he said, “I need your help.” My uncle was calling on a man who had been a friend ...

Friedman came over to my uncle, looked him in the eye, and slapped him hard across the face.

“I am not Chiel Friedman anymore,” he said. “I am Comrade Friedman. That is what you must call me.” And he turned on his boot and walked away. ...

... Another Jewish policeman, Duvid Norembursky, was one of those who escaped; he was responsible for my Heniek's death.

It was Chiel Friedman, the Jewish policeman in charge of the KL [*Kozienczyński*, or concentration camp in Radom]. ... He had come to the barracks knowing I must be there ...

“Come out from your hiding! You know I will find you!” ...

⁸⁸¹ Testimony of Maria Widawska (assumed name), Archive of the Jewish Historical Institute (Warsaw), Record Group 301, number 1698.

⁸⁸² Urbański, *Zagłada Żydów w Dystrykcie Radomskim*, 73.

He was marching now, up and down the aisles of the barracks. He started to scream, furious that he hadn't found me. "You whore! I know you are in this barracks! I'm going to find you, Heniek's little whore!" ...

Friedman looked for me everywhere, but somehow he didn't think to look where I was. Somehow he didn't look under the floorboards, where a young girl lay trembling in fear and fury under a coat of rats.

... It seemed not to matter to the Germans that I had escaped the oblava [round-up]. After that one day, they didn't send anyone to come looking for me.

But it mattered to Chiel Friedman. He resented it, resented that I had managed to elude him. I think he wanted to show the Germans how good he was at his policing job, to show them that he could ferret out the young girl who tried to avoid capture.⁸⁸³

The Jewish police played a crucial role in the deportations of Jews to the death camps:

On the evening of August 17, 1942, the Germans commenced the liquidation of the large ghetto in Radom, in which about 25,000 Jews were then residing. ... The ghetto liquidation Aktion was carried out as on the first occasion: exactly at midnight, after the floodlights were switched on, the German police, Ukrainian collaborators, and members of the Jewish Police began to chase the Jews out of their houses. The Jews were gathered at preselected locations. The roundup lasted until early the next morning, and approximately 10,000 people were herded to a train waiting on a siding. During the Aktion, many Jews were killed ...

On August 18, 1942, the ghetto was quiet. Its remaining residents were waiting for the second phase of the Aktion. In the afternoon, the Jewish Police announced the second phase would start at midnight. ... It was known that the Jewish Police ordered their family members to go to the collection point voluntarily, to increase their chances of remaining in Radom. As a result of these efforts, most of the Jews gathered at the Stare Miasto Square by 11:00 p.m.⁸⁸⁴

Jewish black-marketeers and "entrepreneurs who entered into all kinds of shady deals to earn money" thrived and formed a very visible *nouveau riche* class.⁸⁸⁵ A resident of Radom, who was taken to a labour camp near Cieszanów, recalled:

Some of our fellow prisoners were enterprising, too. They succeeded in digging tunnels out of the camp and, under cover of night, proceeded to the closest village, where they bought provisions. They would then return to camp and sell the food—at very fancy prices—to other inmates.⁸⁸⁶

⁸⁸³ Werber and Keller, *Two Rings*, 41–42, 76, 120–22. Later, when he was sent to Dachau, Chiel Friedman "would force the men to stand longer than necessary in their twice-daily *appels*, or roll calls. ... Chiel Friedman made them stand for a half hour, sometimes an hour longer than the Germans required. Friedman seemed to want to prove himself; he wanted to show the Germans, and maybe the Jews, too, that he knew how to be cruel and indiscriminate in his cruelty. Friedman settled in Toronto, spurned by the survivors from Radom. *Ibid.*, 43–44. Duvid Norembursky, who was responsible for a number of Jewish deaths, and his wife managed to escape, survived the war in hiding, and immigrated to the United States under changed names. *Ibid.*, 105–6.

⁸⁸⁴ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. 2, Part A, 291–92.

⁸⁸⁵ Friedman, *Nazi Hunter*, 27, 37.

In Bełchatów, local trade remained entrenched in the hands of the Jews, among them smugglers of foreign currency, gold and jewels, who worked closely with the German police, and even partied with them, and denounced Poles.⁸⁸⁷ (Polish accounts are thus consistent with Jewish accounts cited earlier.) Elsewhere,

A commandant came to Kielce who began drawing the Jews to him and giving them economic positions. Thus he gave Jechezkel Lemberg the export of eggs. He and his assistants were given the task of buying eggs in the Kielce region and turning them over to the economic committee for export to Germany. Jakob Kohen of Checiny [Chęciny] was given such a role for the export of leather, and others were given similar positions with regard to grain, feathers etc. For a while these Jews were busy with their tasks, and they didn't just profit themselves, but found jobs for other Jews. The word went out that the Jews of Kielce had found relief and reached even the Jews who had fled eastwards and many of those began to return to their place of origin.⁸⁸⁸

In Chrzanów, where there were no Polish police during the war,

Contacts between the Judenrat and the local German officials were carried out on more than the official level. The Judenrat had close relations with some of the German officials, thanks to various gifts and bribes. However, the Judenrat's closest contacts were with the police, headed by Oberleutenant [Oberleutnant] Schindler. ...

The liaison between the police and the Judenrat during the entire [early] period was Fasek Weber. After Weber was sent to Auschwitz, the job was taken over by Zelig Grajower. Fasek Weber exploited his situation in base and brutal ways, growing rich on Jewish trouble and pain.

It is not surprising, therefore, that local Jews reputedly played a sinister role in the arrest 41 Poles in Chrzanów in the early morning hours of April 23, 1940, in the so-called *Aktion AB* directed at the Polish intelligentsia. When family members converged on the headquarters of the German police that morning to inquire into the fate of their loved ones, they found the premises full of Jewish policemen dressed in black uniforms. One of the Jewish policemen, a man in his early twenties, came out and ordered the Poles to disperse. It is believed that the Jewish authorities helped the Germans draw up the list of Poles who were

⁸⁸⁶ Ibid., 35.

⁸⁸⁷ See the Home Army report in Maria Tyszkowa, "Eksterminacja Żydów w latach 1941–1943 (Dokumenty Biura Informacji i Propagandy Komendy Głównej Armii Krajowej ze zbiorów oddziału rękopisów Biblioteki Uniwersytetu Warszawskiego)," *Biuletyn Żydowskiego Instytutu Historycznego*, nos. 162–163 (1992): 45. For accounts from Bełchatów, see *ibid.*, 41–42; and Roman Peska, *Skazani na zagładę: Żydzi w Pabianicach 1794–1998* (Pabianice: Pamięć, 1999), 66–68. Similar charges were also made in relation to Jews in Pabianice, where Jews were still able to purchase luxury goods in the ghetto towards the end of 1941. *Ibid.*, 69–72.

⁸⁸⁸ Cytron (Zitron), *Sefer Kielce*, 238; translated as *Book of Kielce: History of the Community of Kielce. From Its Founding Until Its Destruction*, Internet: <<http://www.jewishgen.org/yizkor/kielce/kielce.html#TOC>>. When that particular commandant was transferred out, his replacement reportedly took revenge on the Jews who enjoyed his predecessor's protection by arresting those involved in exporting goods to Germany and charging them with embezzlement.

arrested for deportation to concentration camps.⁸⁸⁹ Tellingly, according to Szapse (Shepsl) Rotholc, a member of the ghetto police in Warsaw, “Quite a few [German] gendarmes said that the battle with the Jews is only politics but they hate the Poles from the heart.”⁸⁹⁰

Jewish Gestapo agents and informers, whose activities have been mentioned in passing, were a significant source of danger. Israeli historian Yehuda Bauer has acknowledged that they caused “tremendous damage.”⁸⁹¹ What he does not mention is that these Jewish collaborators were active throughout German-occupied Poland, both inside and outside the ghettos, and endangered Poles as well as Jews. Emanuel Ringelblum noted the case of Jusek Erlich (code name “Josele Kapota”), a Jewish Gestapo agent who betrayed a Pole by the name of Witold Benedyktowicz, a tireless benefactor of the Jews, who endured nine months in the Pawiak prison.⁸⁹² Another Jewish Gestapo informer in Warsaw who actively denounced members of the Communist and Polish underground was Józef or Jusek Mitzenmacher (Mützenmacher). Formerly a Communist who turned government informer, he went by many names and was already on the German payroll before the war. After the Polish underground passed a death sentence against Mitzenmacher in Warsaw, he resurfaced in Białystok where he became the editor a Nazi gutter newspaper and wrote anti-Soviet and anti-Semitic articles. After the war he was able to resume his Communist allegiance under an assumed identity.⁸⁹³ Fritz Seifter, a Jewish journalist from Bielsko, started his collaboration with the Nazi authorities in the 1930s and continued them during the occupation of Poland.⁸⁹⁴ Zygmunt Messing-Neumann was a longstanding collaborator of the German secret services. One of the best Gestapo agents in the Łódź ghetto, he organized his own network of agents who mostly counteracted smuggling (Messing became wealthy by uncovering property hidden by Jews as well as Poles), but who were also quite successful at carrying out surveillance of the resistance movement (Messing also gathered information about the Polish underground for the German authorities). After the war he fled to West Germany where, despite interventions by the Polish authorities, he was successfully able to avoid prosecution with the protection of some Jews.⁸⁹⁵ Józef Staszauer, a Jewish Gestapo agent, managed to

⁸⁸⁹ Leszek A. Lechowicz, “Ironia losu,” *Dziennik Zwiqzkowy* (Chicago), September 5–7, 2003, based on the testimony of Roman Wawrzonek. Roman Wawrzonek’s father, Tadeusz Wawrzonek, was one of the Poles arrested that day. He was imprisoned in Dachau and later transferred to Mauthausen-Gusen where he perished in August 1941.

⁸⁹⁰ Paulsson, *Secret City*, 65. This phenomenon is confirmed by the testimony of a young German woman, a member of the Hitler Youth who volunteered to work in Nazi-occupied Poland (that part incorporated into the Reich): “We had political lectures every night, but they were never anti-Jewish, just anti-Polish. We were not allowed to associate with the Poles—that was made quite clear. They were ‘inferior’—that was also made quite clear.” See Pearl M. Oliner, *Saving the Forsaken: Religious Culture and the Rescue of Jews in Nazi Europe* (New Haven and London: Yale University Press, 2004), 110.

⁸⁹¹ Bauer, *Rethinking the Holocaust*, 148.

⁸⁹² Bartoszewski and Lewin, *Righteous Among Nations*, 31.

⁸⁹³ Borodziej, *Terror i Polityka*, 90–92; Wilamowski, *Srebrniki Judasza*, 28–34, 40; Jacek Wilamowski and Andrzej Zasieczny, *Afera Joska Mützenmachera: Tajemnice policji politycznej* (Warszawa: CB Andrzej Zasieczny, 2006); Bogdan Gadomski, *Biografia agenta: Józef-Josek Mützenmacher (1903–1947)* (Warszawa: Tedson, 2009); Marek Klecel, “Pięć żywotów Józefa-Joska Mützenmachera, czyli jak rozbito Komunistyczną Partię Polską,” *Nasz Dziennik*, January 28, 2011.

⁸⁹⁴ Lars Jockheck, “Od agenta do kolaboranta? Współpraca żydowskiego publicysty Fritza Seifera z Bielska z władami niemieckimi w latach trzydziestych i czterdziestych,” *Zagłada Żydów: Studia i materiały*, vol. 2 (2006): 163–76.

⁸⁹⁵ Jacek Walicki, “Zygmunt Messing—dzieje Żyda o zyciorysie niezgodnym z regłą,” *Zagłada Żydów: Studia i*

infiltrate an important office in the Chief Command of the Home Army and betrayed many of its members until his execution in Warsaw in October 1943.⁸⁹⁶ Another Jewish Gestapo agent who penetrated Home Army intelligence operations, where he caused considerable damage, was Józef Hammer-Baczewski. He too was executed by the Home Army in November 1942.⁸⁹⁷ The Polish underground eliminated other Gestapo agents of Jewish origin in Warsaw such as Haman⁸⁹⁸ and Wanda Kronenberg, the scion of a prominent assimilated family.⁸⁹⁹ A Jew by the name of Mazur living in the Mokotów district who betrayed many Jews to the Gestapo escaped execution by the Home Army because the Warsaw Uprising broke out.⁹⁰⁰ Diana Topiel, who was sheltered in Warsaw by a Polish family whose son she married during the war, was not betrayed by any of the many Polish acquaintances she had but by Jewish Gestapo confidant from Łódź. After her arrest she was sent to several prisons, here she was tortured, and then to Majdanek concentration camp.⁹⁰¹ Zila Rennert identified a Jewish Gestapo agent by the name of Ludwik, who was active in Warsaw, but did not describe his misdeeds.⁹⁰²

On February 19, 1944, a Home Army cell consisting of more than a dozen people was discovered by the Gestapo on Bracka Street in Warsaw after being betrayed by two Jewish women who had infiltrated the unit posing as escapees from the Warsaw ghetto. In actual fact, the women were Gestapo agents working with a 40-member group of Jewish agents headed by Leon (or Lolek) Skosowski⁹⁰³ of the notorious “Thirteen” (about which there is more later on). Some of the Poles who were apprehended, among them Zdzisław Chrzanowski from the All-Poland Youth (*Młodzież Wszechpolska*) organization, were executed. These Jewish agents were tracked down and liquidated by Polish counterintelligence.⁹⁰⁴ Reports prepared by the Polish Government Delegate’s office and the Communist underground mention the following Jewish agents operating in Warsaw: Stekier (pseudonym “Wilson”), who was active in the Żoliborz district; Stanisława Lepianka, a 19-year-old woman who believed to have contacts with the Communist underground; Władysław Fijałkowski, a fictitious name, employed in Gestapo headquarters, room no. 386; Rajchman, originally from Łódź, who was transferred from the Gestapo headquarters to become a streetcar controller, where he used the name Romanowski.⁹⁰⁵ Józef Garliński, a prominent member of the

materiały, vol. 8 (2012): 362–82.

⁸⁹⁶ Waclaw Zagórski, *Wolność w niewoli* (London: n.p., 1971), 195–99, 376, 398–402, 433–48; Wilamowski, *Srebrniki Judasza*, 117–20; Andrzej Wróblewski, *Być Żydem...: Rozmowa z Dagiem Halvorsenem o Żydach i antysemityzmie Polaków* (Warsaw: Niezależna Oficyna Wydawnicza, 1992), 121.

⁸⁹⁷ Wilamowski, *Srebrniki Judasza*, 37–38.

⁸⁹⁸ Janusz Marszałec, *Ochrona porządku i bezpieczeństwa publicznego w Powstaniu Warszawskim* (Warsaw: Rytm, 1999), 369.

⁸⁹⁹ Agnieszka Rybak, “Trzeźwy bankier, pijany rehot historii,” *Rzeczpospolita* (Warsaw), February 27, 2010.

⁹⁰⁰ Interview with Stanisław Milczyński (Home Army Lieutenant “Gryf”) by Andrzej Kumor and Jerzy Rosa, “Skąd wiesz, który Bóg ją ocalił...,” *Goniec* (Mississauga), May 5–11, 2006.

⁹⁰¹ Account of Diana Topiel, Jewish Historical Institute (Warsaw) archive, record group 301, number 1482.

⁹⁰² Zila Rennert, *Trois wagons à bestiaux: D’une guerre à l’autre à travers l’Europe centrale, 1914–1946* (Paris: Phébus, 2007), 209–10. Ludwik was known to help Jews for payment. Apparently, he survived the war.

⁹⁰³ On Skosowski see Marek Jan Chodakiewicz, “Lonek Skosowski: Koniec żydowskich kolaborantów Gestapo,” *Glaukopis: Pismo społeczno-historyczne*, no. 9–10 (2007–2008): 325–33.

⁹⁰⁴ [Wiesław Chrzanowski], *Pół wieku polityki, czyli rzecz o obronie czynnej: Z Wiesławem Chrzanowski rozmawiali Piotr Mierecki i Bogusław Kiernicki* (Warsaw: ad Astra, 1997), 140.

⁹⁰⁵ Report dated July 26, 1942, Archiwum Akt Nowych, AK, 203/III–138, k. 53–55; Archiwum Akt Nowych, AL,

underground (he was head of the security department of the Home Army headquarters in Warsaw), was arrested by Gestapo agents after being betrayed by his former schoolmate, a Jew in their service.⁹⁰⁶

A Jewish confidant of the German gendarmes established himself in Skierniewice before the ghetto was built.⁹⁰⁷ Szaje Fastak, a Jewish Gestapo agent in Chmielnik, became notorious for betraying Poles who helped Jews as well as Jews in hiding. He shot a Polish woman named Domagała. Fastak was eventually executed by the Polish underground.⁹⁰⁸ Another Jewish confidant lurking in the vicinity of Chmielnik who met a similar fate was Dawid Dołz.⁹⁰⁹ Jerzy Ripper, who served as chief of the *Sicherheitsdienst* intelligence service in Lida, was responsible for the arrest of many members of the Home Army.⁹¹⁰ A Jew from Łódź by the name of Jan Rogacki, a Gestapo agent who posed as a doctor, organized an underground group in Jarosław composed primarily of Polish students; they were soon apprehended by the Gestapo and shipped to Auschwitz.⁹¹¹ In Gorlice, a Jewish Gestapo agent by the name of Keller, who was also the commander of the Jewish police, was employed to spy on the Polish underground and created a cell composed of Jews for this purpose. This led to the arrest of Paweł Bielakiewicz (*nom de guerre* “Ernest”), the leader of the Home Army outpost in Łużna, who was deported to Auschwitz.⁹¹² Jan Woźniak, a military man who joined the Polish underground, was shot by a Jewish Gestapo agent in Przysucha near Radom in 1942.⁹¹³ A Jewish doctor named Spiegel, a Gestapo confidant in Ostrowiec Świętokrzyski, was responsible for nearly all the arrests of Poles for more than a year prior to his detection and execution by the Home Army in the spring of 1941.⁹¹⁴ A Jewish woman from Czechoslovakia, a Gestapo agent, was sent to infiltrate an autonomous “partisan” group composed of Poles, Jews and Ukrainians under the command of Stanisław Babij operating near Dolina in Stanisławów voivodship (southeastern Poland); her treachery resulted in the execution of 48 local Poles and Ukrainians who assisted the group and the murder of more

192/XII/2, k. 143, as cited in Marek Jan Chodakiewicz, “Lonek Skosowski: Koniec żydowskich kolaborantów Gestapo,” *Glaukopis: Pismo społeczno-historyczne*, no. 9–10 (2007–2008): 325–33.

⁹⁰⁶ Józef Garliński, *Niezapomniane lata: Dzieje Wywiadu Więziennego i Wywiadu Bezpieczeństwa Komendy Głównej Armii Krajowej* (London: Odnova, 1987), 109. The abridged English version of this book, *The Survival of Love: Memoir of a Resistance Officer* (New York: Blackwell, 1991), conceals the nationality of the betrayer and the fact that there were many Jewish Gestapo agents in Warsaw. *Ibid.*, 3, 93.

⁹⁰⁷ Grynberg and Kotowska, *Życie i zagłada Żydów polskich 1939–1945*, 254.

⁹⁰⁸ Zajączkowski, *Martyrs of Charity*, 136 (entry 98); Maciągowski and Krawczyk, *The Story of Jewish Chmielnik*, 168–70, 182–83.

⁹⁰⁹ Maciągowski and Krawczyk, *The Story of Jewish Chmielnik*, 171.

⁹¹⁰ Cezary Chlebowski, *Cztery z tysiąca* (Warsaw: Krajowa Agencja Wydawnicza, 1983), 186–92; Cezary Chlebowski, *Gdy las był domem* (Łódź: Wydawnictwo Łódzkie, 1972), 173–79; Kazimierz Krajewski, *Na Ziemi Nowogródzkiej: “Nów”–Nowogródzki Okręg Armii Krajowej* (Warsaw: Pax, 1997), 89, 239. According to another source, Ripper’s father was Austrian. Ripper fortuitously escaped death at the hands of a Home Army execution squad but was seriously wounded; he resurfaced after the war as an employee of the security office in Elk before fleeing to West Germany. See Władysław Naruszewicz, *Wspomnienia lidzianina* (Warsaw: Bellona, 2001), 63.

⁹¹¹ Maria Szczepańska, “Wspomnienie z Jarosławia,” *Gazeta Polska* (Warsaw), February 10, 1994; Maria Szczepańska, “Nieco o doktorze Janie Rogackim,” *Kwartalnik Armii Krajowej*, no. 2 (1994); Wiesław Kielar, *I nasze młode lata* (Wrocław: Wydawnictwo Dolnośląskie, 1987), 303–09.

⁹¹² Władysław Boczoń, *Żydzi gorliccy* (Gorlice: n.p., 1998), 145.

⁹¹³ Marek Garbacz, “Po prostu major Hubal,” *Nasz Dziennik*, April 30–May 1, 2005.

⁹¹⁴ Witold Sagajllo [Sągajłło], *Man In the Middle: A Story of the Polish Resistance, 1940–45* (London: Leo Cooper in Association with Secker & Warburg, 1984), 10, 12, 38–39; Urbański, *Zagłada Żydów w Dystrykcie Radomskim*, 101.

than 20 Jewish partisans.⁹¹⁵ In July 1943, the Gestapo and German gendarmes in Kraśnik released a group of Jews to gather information about the Polish underground organizations operating in the area. Another Jew sheltered by Poles in the nearby village of Borów was also suspected of spying for the Germans.⁹¹⁶ Stanisław Strzałkowski, a member of the Home Army who was imprisoned in Auschwitz, recalls that a Jew he met in the main camp (this Jew had served under his command in the prewar Polish army) warned him, shortly after his arrival there in September 1943, about a Jewish inmate who was a spy for the Gestapo.⁹¹⁷ There are other such cases on record.⁹¹⁸

Poles were also at risk from Jewish Gestapo agents operating outside Poland. A Polish underground organization in Bulgaria was infiltrated by Jan Złotkowski, representative of the Polish airlines LOT in Sofia. Złotkowski, of Jewish origin, turned out to be a Gestapo agent who received sums of money for every Pole he betrayed. Most of the members of the organization were arrested and many of them were sent to Auschwitz where they perished. The Bulgarians tried and convicted Złotkowski after the war, but when he was released shortly after his return to Poland in 1948.⁹¹⁹ But far more often, it was Jews who felt the detrimental activities of fellow Jews who had ties with the Gestapo and other German agencies. Sometimes connections backfired or were designed to lure unsuspecting Jews into traps, as was the case in Krosno:

Simon Fres was a Jew who had connections with the Krosno Gestapo. He had made arrangements with the Gestapo to get trucks to transport some of the wealthiest Jews of the town to safety. He was well paid by them in advance when these trucks were loaded and driven away. The people in them were taken to a woods nearby the town of Dukla, where a huge trench had been dug. They were lined up beside it and machinegunned, realizing only at the last moment that the arrangement had been a trap.⁹²⁰

Another Jew from Krosno, Shlomo Berger, recalled a misadventure that nearly cost him his life:

I went to the city of Tarnów to buy American dollars from a dollar dealer. There on the street I met a friend whom I knew from an Irgun training camp. He asked me what I was doing in Tarnów, and I told him I was buying dollars. He asked when I was leaving to go home and said he would like to see me off at the railway station. I told him that I was going back on the afternoon train. When I arrived at the station, he was there to greet me. After we said good-bye to each other, he left, and a plainclothes Gestapo officer walked over and arrested me. I suspected that this so-called friend was an informer and that he had pointed me out to the Gestapo, for there was no other reason for them to stop me.

⁹¹⁵ Grzegorz Mazur, *Pokucie w latach Drugiej wojny światowej: Położenie ludności, polityka okupantów, działalność podziemia* (Kraków: Uniwersytet Jagielloński, 1994), 132–33.

⁹¹⁶ Marek Jan Chodakiewicz, *Narodowe Siły Zbrojne: "Żąb" przeciw dwu wrogom*, Revised and expanded edition (Warsaw: Fronda, 1999), 113–15. The Polish underground had to take steps to eliminate these spies.

⁹¹⁷ "Krzyż powinien pozostać tam, gdzie jest," *Gazeta* (Ontario edition), August 21–27, 1998.

⁹¹⁸ Bednarczyk, *Życie codzienne warszawskiego getta*, 232–34, 238.

⁹¹⁹ Adam Cyra, "Z Bułgarii do KL Auschwitz," *polskiejutro.com*, no. 290 (November 26, 2007), Internet: <<http://www.polskiejutro.com/art.php?p=13095>>.

I was searched for American dollars, but I had been careful not to carry any with me. The dealer had sent his twelve-year-old daughter with me, and she was carrying the money.⁹²¹

Jewish informers and Gestapo agents were particularly effective in eliminating fledgling Jewish underground organizations inside the ghettos. Often this was spearheaded by the Jewish Council. Contrary to what is often claimed in Holocaust literature, there is no evidence that a planned revolt failed to materialize in any ghetto because of a lack of Polish aid. In fact, many ghettos that did acquire arms nonetheless did not stage a revolt. Chava Kwinta describes the situation in Sosnowiec:

Under the leadership of Zvi Dunsky, Lippa Mintz, Heller Schnitzer, and Joseph Kosak, the Sosnowiec [underground] group aimed at a genuine resistance, maintaining communications with Warsaw. They printed circulars ... and posted on walls, manifestos against the regime and the Judenrat. They even plotted to kill [its president] Moshe Merin. Merin was busy too. He set up a network of spies, who infiltrated the organization and reported back to him. As soon as he had enough names, he made his move. He rounded up all the resistance people and had them transferred to camps in Germany. Thus our first attempt to organize an uprising locally was shattered in its inception. Now the Jews were too numb to care.⁹²²

According to another Jewish source,

At the end of 1942 a sharp dispute broke out between the “*Judenrat*” and 10 underground activists of “*Hashomer Hatzair*” and their 21 year old leader Cwi Dunski. People in the underground were subject to shadowing by the Jewish police and one of them, Romek Szlezinger, even passed on information to the police about the underground organization. ... In January 1943 the Jewish police arrested Dunski and Lipek Minc, who was also from “*Hashomer Hatzair*”. They were released after an interrogation of several weeks.

Meryn [Moshe Merin], who saw the existence of the underground as a danger to all the Jews, wanted to return and arrests its members, but they hid out and hence he placed pressure on family members so that they would turn themselves in. ... Members of “*Hashomer Hatzair*” decided to smuggle Dunski out of the city and hide him in a nearby village, but a night before he was to leave the Jewish police arrested all the members of “*Hashomer Hatzair*” including Lipek Minc, Ina Gelbard and Fela Katz. Chaim Meryn [Moshe’s brother] and Police Commander Goldminc himself, interrogated Chana Wirnik but she did not reveal the hideout. However, the police managed to track down Dunski and brought him to the police headquarters dripping blood and chained up as a criminal. Dunski and Minc were interned in the detention center in the orphanage in Bedzin [Będzin]. Later they were turned over to the Germans, interned in a jail in Myslowice [Mysłowice] and in the spring of 1943 they were sent to Auschwitz and murdered there by hanging. Meryn

⁹²⁰ Breitowicz, *Through Hell To Life*, 26–27.

⁹²¹ Berger, *Constructing a Collective Memory of the Holocaust*, 43–44.

⁹²² Chava Kwinta, *I’m Still Living* (Toronto: Simon & Pierre Publishing Company, 1974), 136.

turned in a further underground group to the Germans that was suspected of communist activities, and 8 of its members were executed in April 1943.⁹²³

As Jewish accounts show, the various phases of the liquidation of the large ghetto in Sosnowiec, which held up to 40,000 Jews, were carried out by the Jewish council and the Jewish police, without any Polish participation. There was no Polish police force in this area (Zagłębie Dąbrowskie), which was incorporated directly into the Reich. According to Konrad Charmatz,

The Nazis could not have succeeded without the cooperation of some Jews, and some Jews did indeed allow themselves to get drawn into the net. The Nazis established the Judenrat and a Jewish militia, both of which would help them carry out their plans for the liquidation.

First, they demanded that contingents of young people be turned over to them for the slave labor camps. ... Later the Nazis ordered the older people to give themselves up, and to bring with them the children and the sick. ... Still later, the Nazis liquidated everyone else. Throughout all this, they were aided by the Judenrat and the Jewish militia. ...

For the Judenrat Merin [Moishe Merin was the head of the Judenrat in the Zagłębie district in Polish Silesia] chose people who were ready to do whatever he directed. He preferred intelligent people with a good reputation in the community. He also enlisted a number of informers who knew the city well—that is, who knew which people had hidden away money and other valuables. Other informers had connections with various streets and provided him with intelligence about underground movements and various other events. A young man from Bedzin [Będzin], a handsome and popular fellow, had found a good position with Merin: “officer of the women.” For the “king of the Jews” he recruited the most beautiful women. ... If a husband was in the way, he could be quickly dispatched with the next group to forced labor.

Strange as it sounds, there was a Jewish café in the Sosnowiec ghetto, on Mandzever [Modrzejowska] Street. It belonged to two partners, Yechiel Landau and the wife of the *kommandant* of the Jewish police, Kleiner, who were good friends of Merin. People outside were starving for a crust of bread, yet in the café one could get coffee, tea, and freshly baked bread. This was the meeting place for the ghetto’s informers, for its smugglers, for the high functionaries of the Judenrat, for anyone with influence. All kinds of shady deals took place there. Valuables were bought and sold, foreign currencies were exchanged, work cards were traded. The German police rarely appeared there, nor did the SS troops. It was a thieves’ den, and anyone who habituated it had to be up to no good. Simply to be sitting there during work hours eating unrationed food was *treif* (nonkosher). Obviously the Judenrat was protecting this café, and this had to be with the Gestapo’s permission. The system required a meeting place where illegal transactions could be carried out.

By doing everything they demanded, Merin had forged links with the Gestapo, with the leaders of the slave labor camps, and with SS men ... From time to time he saved a few Jews by delaying

⁹²³ “Sosnowiec,” *Encyclopedia of Jewish Communities in Poland*, vol. 7, Internet: <http://www.jewishgen.org/yizkor/pinkas_poland/pol7_00327.html>, a translation of *Pinkas ha-kehilot: Polin*, vol. 7 (Jerusalem: Yad Vashem, 1999), 327–38.

their deportation. For allowing this the SS received large bribes in the form of money and valuables. ... The Germans had made a good deal with Merin. Why should they have to do all the work when there were Jews willing to do it for them?

... With the help of the Judenrat and the Jewish militia, the Nazis stole from us everything we possessed. Had the Germans themselves done the thieving, they would not have gotten even half, because Jews would have burnt, buried, or destroyed what they owned to avoid handing it over to the bloody enemy. Merin persuaded the Jews that if they handed over their possessions voluntarily they would not be harmed but would be allowed to live in peace. ...

The Judenrat had as many as fifteen hundred people on its payroll. This included a great many guards, as well as spies whose job it was to ensure that no underground revolt broke out. There were also women on the payroll who were simply concubines of Judenrat officials.

... The Judenrat was constantly perfecting its apparatus, always giving the Germans exact information about the Jewish population. In return for this, it received a food ration from the German authorities. ... The Jewish militia was well organized and was fully backed by the KRIPO (Kriminal Polizei Amt) and the Gestapo as it carried out their orders conscientiously, so the Judenrat could do with the Jews whatever it wanted. ...

There were actually Jewish boys and girls working in the *Dienststelle* [placement office for the selection for forced labour camps]; the Judenrat had supplied them! When the *Dienststelle* gave an order to the Judenrat to supply a few thousand slave laborers, it immediately prepared a list of names and ordered those listed to join the slave labor force. Those who did not present themselves, the Jewish militia sought out and forcefully brought to the transport. No resistance was allowed to take root, no underground organizations were ever allowed to stir people to revolt. The Judenrat left little for the Germans to do. ...

The Hebrew high school at Skladowa [Skladowa] Street 5 was used as the Dulag (transport assembly point). ... For a huge bribe, some were able to rescue themselves. ... Here at the high school were also kept all those suspected of underground activities. From there they were sent away with the next transport. ...

In March 1942, exactly at Purim, Jews were forced to witness the hanging of Marek Lieberman and Mangel in a garden on Mandzever 32. They had been accused of falsifying documents. On the same spot a few days later, another four Jews were hanged for illegal trading: Nachum Lon and his son, Yehudah Vorman and Feffer. The Judenrat prepared the gallows. ...

This same night [May 10, 1942] the Gestapo, aided by the Jewish militia and the Judenrat, led by Merin himself, invaded the heavily populated buildings at Mandzever 32, Dekerta 14, and Targowa 2 and 11, from which they took away all the Jewish residents, men, women, and children. ... While I was at work around eleven the next morning, I saw the Jewish militia, accompanied by the Gestapo and police dogs, running through the street. They surrounded the same houses again and dragged out all the people they found ... All were packed into wagons and taken to the transport. Approximately 1500 people were sent to Auschwitz that day with the transport. ...

In the second half of June 1942, the second large transfer of the Jews from Sosnowiec took place. At night the Gestapo, with the help of the militia, encircled Panska [Pańska] and Ostroguska Streets and dragged out nearly all the inhabitants. In this district there lived mainly poor, hard-working folk who had struggled all their lives. ...

That same night, the Jewish hospital was encircled and all the sick were taken away. The sick who could walk tried to flee over the fences. They were caught like mice by the SS and their Jewish helpers. ... The sick were thrown onto the platform like sacks, the next atop the last. Those who could not move were tossed onto the train cars like garbage. To our great disgrace, even this work was done by Merin's militia. ...

In Landau's café the "prominent" Jews were still sipping their coffee and eating their pastries. ... The Judenrat officials and the privileged Jews began behaving as if the end was in sight. They sold everything they had, bought themselves liquor and lost their inhibitions. Morality vanished. They gathered in private homes and staged orgies. The women shed all their shame and began cavorting like prostitutes, surrendering to every man before every other man's eyes. ...

The 12th of August 1942 will go down as the most diabolic of all the days in the destruction of the Jews of Zagłębie. ... Merin had decided to hand over all Jews to the Nazi devil for the sake of saving his own life and the lives of all his relatives, and everyone knew it, so no one believed him any more. ... So he decided that the Judenrat would organize clarification meetings. ... One of the rebbes who was present spoke in support of this, declaring that Merin was "our savior, our leader."

... In Sosnowiec alone around twenty-six thousand Jews assembled voluntarily. Only a very few stayed away. People came in their holiday clothes, as if to a festival. ...

Only in the afternoon did SS officers appear, along with leaders of the *Arbeitseinsatz* [forced labor unit], accompanied by leaders of the Judenrat. Tables were set up and document inspection began. The commission that examined the documents divided the Jews into four categories. ... All of this lasted until August 18, when approximately eight thousand Jews were loaded onto train cars and carried to the Auschwitz gas chambers. ...

In January 1943 the Nazis decreed that all remaining Jews in the ghetto of Sosnowiec must leave the city for a smaller ghetto in the suburb of Szradula [Środula] ... The Judenrat and the Jewish militia were also installed in Szradula. The crowding was horrible. ... Merin's last act was to collect all the remaining gold and silver from those who still had any. ...

Merin and his servants had done all that had been demanded of them. But once they had nothing more to offer, they were useless to the Germans, and potentially disruptive, so they were liquidated. ... Then [they] immediately appointed a replacement. ...

On August 1, 1943, the last phase of the liquidation of the Zagłębie Jews took place. In the middle of the night the ghettos [sic] of Sosnowiec and Bedzin were encircled. SS and Gestapo storm troops entered, and they and Ukrainian bands of murderers started shooting left and right. Many Jews had hidden in underground shelters ... The Gestapo called forward the new "kings" of the Jews and warned them that any Jews found hiding in bunkers would be shot on the spot. The rest would be transferred, with their belongings, to Birkenau, where they would be able to work unhindered. ...⁹²⁴

⁹²⁴ Charnatz, *Nightmares*, 18, 22, 26–32, 35–36, 38–39, 41–44, 46, 50–53. According to Konrad Charnatz, Moishe (Manyek) Merin even tried to become the leader of all the Jewish councils in the German Reich and the conquered territories. The Gestapo allowed him to travel to Berlin, Prague, Warsaw, Łódź, Kraków, and other cities, and at each of these cities he urged the Jewish communities to unite under a central committee, under his leadership. *Ibid.*, 20–21. Merin's sexual exploitation of Jewish women and girls is referred to again at p. 76.

Another Jew from Sosnowiec describes the participation of Jewish policemen in pursuing Jews who tried to escape:

SS-men, Gestapo, and the few remaining Jewish orderlies combed the Gentile neighborhoods to hunt down Jewish runaways. I was eventually arrested. ... A Jewish militiaman from Sosnowiec recognized me, grabbed me by my hair and pulled it, and cursed at me in Polish and German. I insisted that I was not Jewish. The chief of the militia, Mr. Langer, a big and fat man, had me taken to the Jewish police station inside of what was left of the Śródula ghetto. I kept protesting, 'You made a mistake! I am not Jewish!' But Mr. Langer ... was unimpressed. He and his companions forced me on a table, held my arms and legs, and pulled down my pants. They laughed and spit on my privacy, hollering: 'Hey, you are not Jewish? Who chopped off your wee-wee?' They saw that I was circumcised and ridiculed me in foul language. Then Mr. Langer became serious and slapped my face with his large, powerful hands. 'Either you agree to go on a transport to a labor camp,' he shouted, 'or I will turn you over to the Gestapo.' I continued to claim that I was not Jewish. ... He walked over to me and looked at me without uttering a word, when suddenly I felt a punch in my stomach that knocked me down. The few men from the Jewish militia were ordered to do some of the dirty work for the Gestapo. The ghetto was already liquidated, but they were still flushing out Jews hidden in bunkers. ... they also found Jews in other hiding places.⁹²⁵

The situation was much the same in other towns. In Częstochowa,

Shortly before the resettlement of the ghetto, the [Jewish] police numbered 250. ... The police ... received a monthly salary and consisted of unscrupulous people. Many of the received favored treatment from the German authorities. This favored treatment by the German authorities was reserved for "suppliers of information," that is, informers and denouncers and they, above all, pursued material interests.

The police were a plague for the Jewish population. It is clear that there were no willing volunteers to go for unpaid forced labor. There were also no volunteers who would allow themselves to be sent away to the camps to be overworked, tortured, beaten, and to bear various afflictions or willing volunteers to pay various bribes. There were also no volunteers for donating their merchandise to the Nazis. This the police carried out with coercion, through house searches, both by day and night, arresting, beating with rubber sticks, and through other irksome actions.

The attitude toward the police was bitter, full of hatred and rage. ...

The forced laborers belonged to the poor strata of Częstochowa Jews. The well-to-do Jews ransomed themselves with money, and the poor, not having with what to live, suffering from hunger and want, had, in addition, to toil at forced labor, be vexed, terrorized, tormented and beaten by masters, foremen, and *kapos* [short for *kameradenpolizei*, Jewish prisoners who served as overseers].⁹²⁶

⁹²⁵ Edward Gastfriend, *My Father's Testament: Memoir of a Jewish Teenager, 1938–1945* (Philadelphia: Temple University Press, 2000), 87–88.

⁹²⁶ Binyamin Orenstain (Orenstein), "Częstochowa Jews in the Nazi Era (1939–1945)," *Częstochow: A New Supplement to the Book "Częstochover Yidn"*, Internet:

The Workers' Council afterwards became an elected administrative body selected by the over five thousand slave laborers. ...

The Workers' Council led a constant battle against the *Judenrat* for bettering the economic conditions of the slave laborers. The battle consisted of hunger strikes and mass demonstrations in the offices of the *Judenrat*.

Many times were the leaders of the Workers' Council arrested and put into the ghetto prison (9 Avenue) by the Jewish police on the orders of the members of the *Judenrat*.⁹²⁷

At the same time, when there was need and want in the ghetto, a restaurant was organized in the first house near the ghetto border by several tradesmen and gastronomic workers where one could obtain fine, delicious foods, almost as in pre-war times. It was not understood how the owners were able to make such good foods from products that could not be obtained anywhere. The prices were higher and the premises were visited by those Jews who were able to indulge in paying out a large amount of money. Poles, who wished to meet their Jewish acquaintances in order to carry out various business, also began to come in. The Jewish police would enjoy themselves in the nearby little rooms of the premises, but always after eight o'clock in the evening when all of the Jews had to be at home and only they alone had permission to be in the street. There were also other Jews who had night passes—members of the *Judenrat*, several higher officials of the *Judenrat* and other Jewish young people with privileges that no one knew how they had been acquired. All of these people would pay large sums in the new restaurant and the owners had a good business.

In time the premises also became known on the "Aryan" side; one received such meals at the ghetto restaurant that were not even available on the "Aryan" side. Polish guests, therefore, also began to come. They sneaked in at night through a back door and ate there and got drunk as in former times.

A new coffee house quickly opened opposite the restaurant where one could receive the best baked goods and the best cakes with good coffee. These premises were very well visited and in time developed regular guests. The gendarmes would come into these Jewish premises from time to time and carried out to their autos roasted geese and hens, other foods and alcohol and wine. The owners were cursed and beaten. The Germans could not understand where the Jews were getting all of the good things. They arrested one of the owners and put him in jail. His partner and good friend succeeded in arranging for his freedom after a few weeks. The restaurant continued to exist after the arrest. The police would also seize Jews for work in these premises. However, this did not scare people and immediately after the people were taken away to work, other guests would arrive at the premises. ...

<<http://www.jewishgen.org/yizkor/Czestochowa/Czestochowa.html>>, translation of S.D. Singer, ed., *Tshenstokhover: Naye tsugob-material tsum bukh "Tshenstokhover Yidn"* (New York: United Relief Committee in New York, 1958), 39ff.

⁹²⁷ Tzvi Rozenvayn, "Concerning the Workers' Council in Czestochowa," *Czentochoy: A New Supplement to the Book "Czenstochover Yidn"*, Internet: <<http://www.jewishgen.org/yizkor/Czestochowa/Czestochowa.html>>, translation of S.D. Singer, ed., *Tshenstokhover: Naye tsugob-material tsum bukh "Tshenstokhover Yidn"* (New York: United Relief Committee in New York, 1958), 49ff.

The ghetto oozed a scum of Jewish swindlers and “fixers” who for money would agree to take care of various matters with the regime. They would promise to extract those arrested by the Gestapo and meanwhile drew large sums, ostensibly needed to be used in order to carry out the release. After receiving the money, the “fixer” found a means to extricate himself and he kept the money.

A strange young man named Besser appeared among us. He and his wife opened a small restaurant where this sinister business was carried out.

This is how it would be done:

When a Jew who still had some possessions was arrested, a person would appear who would contact the family or wife of the arrestee and in a conversation would “accidentally” mention that there is an honest man named Besser who had already extricated people from the Gestapo and only he could help. Those closest to the arrestee knew that if he were not freed immediately on the first day after the arrest, he would be sent away to Auschwitz, from which there was no return. The unfortunate, therefore, grasped at every hope and thus fell into the hands of the swindler.

Another swindler was active here—one named Szeftel—incidentally, a Czenstochower resident. He was an informer even during the First World War. It was said that he legitimized himself with the Hitlerists with those papers, but this time his activities took on a wider scope. Now he made denunciations in order to then be able to “make things good.” In this way, he had twice as good a business with each “transaction.”

Jews were not permitted to possess gold, foreign currency and various goods. The main foreign currency office in Krakow organized a control brigade that made lightning visits to the cities where they expected to find something and it controlled the local foreign currency offices at the same time. Szeftel, the informer, had his German acquaintances on this commission and he told them where to storm in for a search.

The searches made on Szeftel’s instructions were so thorough that the searchers did not leave the invaded residence until they had found something. The residence was simply turned over: floors were ripped up, the ovens were taken apart, every corner was ransacked dozens of times until something was found. If Szeftel had indicated something – it must be found! The owner of the residence was arrested and tortured for so long that he revealed the names of his partners, who were also arrested. Such a bit of work was recognized as Szeftel’s and, therefore, only he could “make it good.”

The wives and relatives of the arrestees would then run to Szeftel, who was immediately ready to do a favor for the unfortunate people. He would assure them that if he himself could not take care of the matter, he would send his son and if his son also could not help, he would send his daughter. Szeftel’s “making it good” would usually end in this way: several people would be freed for the substantial sum that he extracted from the unfortunate ones and the others were deported. Szeftel explained that this could not be otherwise because if the commission members carried out a search, they then had to show that they had found guilty ones.

There was a series of other swindlers who operated as criminals among us in the bitter, dark days. This lasted until one day the Gestapo attacked the swindlers, took a great deal of money, gold and things of value from them. Then they were arrested and sent to Auschwitz. It later became known

that the Germans eliminated them because they knew too many secrets and became inconvenient for the Gestapo.⁹²⁸

Two police precincts were opened. One on the First Avenue under the leadership of Commandant Galster, himself, and the second on Kasze Street under the leadership of Itshe Landau. The police stood at all exits of the ghetto boundaries during the hours when Jews had the right to be on the ghetto streets, and controlled whether the passes were in order. They also paid attention so that, God forbid, Jews did not carry on any trade in the street. They took their office very seriously and chased after the poor traders, even beating them with their rubber sticks. Only a small number of the policemen behaved fairly and with compassion toward the harassed people.

The Jewish labor office often sent lists with the names of those who had not appeared for forced labor. The Jewish police would attack the people at night, taking them out of their beds and placing them in the cellar of their precinct. In the morning, these people were taken to the worst labor.

The German firm *Waserwirtschaft* [Water Industry] ordered the labor office to recruit Jewish workers for it in the shtetl “Nidel,” Radomsko district. The firm needed many workers, but no one wanted to go because the conditions were unbearable; it was necessary to stand and work in water. The food was bad and there was no place to sleep. Anyone who could brought all means to bear not to go there. The labor office demanded that many young men submit for the work and when the time for leaving came, it was seen that many had not appeared. Therefore, when it was decided to send a group, the Jewish police would catch young people in the street a few days earlier and arrest them. The rich would make a payment to the *Judenrat*, which always needed money, and only the poor were sent away to work.

The labor office would often receive a command from the German firms or from the regime to provide workers. Then the Jewish police would go out on a hunt, closing off streets, closing gates and they would gather the required number of people, using their rubber sticks, and deliver them to the German work places.

The *Judenrat* would use the Jewish police to collect taxes from those who did not pay promptly, or against those who could not afford to pay the *Judenrat* but who the *Judenrat* did not want to count as poor and thus free from taxes. And the Jewish police would attack these people at night, take them out of their beds and bring them to the police cellars. There they would sit until their families brought the demanded sums to the *Judenrat*. If there were “obstinate” people who still did not take care of the tax accounts, they would be “made softer” through blows. If this also did not help, our *Judenrat* was not ashamed of placing these people in the hands of the German police, who coped with the “obstinate.”

The Gestapo also used the Jewish police to find people whom they wished to have in their hands. They would turn to the Jewish police with an ultimatum that they deliver the persons sought and the Jewish police used every means to carry out the Gestapo order.⁹²⁹

⁹²⁸ Waga, *The Destruction of Czenstokov*, Internet: <<http://www.jewishgen.org/yizkor/Czestochowa2/Czestochowa2.html#TOC101>>, translation of *Hurbn Tshenstokhov*, 129–32.

⁹²⁹ Shlomo Waga, ed., *The Destruction of Czenstokov*, Internet: <<http://www.jewishgen.org/yizkor/Czestochowa2/Czestochowa2.html#TOC101>>, translation of *Hurbn Tshenstokhov* (Buenos Aires: Tsentral-farband fun Poylishe Yidn in Argentine, 1949), 117–18.

Other Jewish policemen in the ghetto also came to the craftsmen's house and bought food products and then sold them in the ghetto for a higher price. ...

The chief also had several people in the Jewish police to whom he gave the same task. The policemen visited the Jewish houses in the ghetto, even the poorest and took what they had from each one. They gave receipts for the things taken with assurances that the people would be taken to the shop. The chief would drive up with his automobile to the ghetto houses and take the gathered gold and objects.

The Gestapo, hearing that Jews were giving money and things of value, also began carrying out the same pursuit. They also found someone in the Jewish police who carried on the "business." Later, more Jewish policemen took to the same "business" and joined with the gendarmes, with whom they carried out the pursuit in partnership. The Jewish policemen carried out transactions with the Jews and the gendarmes brought the people into the shop. ...

The relatives of these hidden people, who were in farther ghetto streets from which the Jews had not yet been driven out, were afraid that the people in the holes would die of hunger because they already knew that the *aktsia* would last a long time. Therefore, they told the Jewish policemen about the secret places and who was there. For large sums of money the policemen helped move the Jews from the bunkers to a house where Jews were located who had not yet been affected by the *aktsia*. The policemen left for the bunkers with their gendarme acquaintances and called into the holes: "Jews, we have come to save you!" They alluded to their relatives, who had sent them here and the hopeless people emerged one by one from their pits and holes. They shook from fear, looking terrible, unwashed, unshaven, hungry; they could barely stand on their feet. They were led to the farther ghetto street by the gendarmes. ...

Chief Degenhardt learned that Jews were hiding in bunkers, in attics and cellars and he declared an "amnesty" for all who would come out of their hiding places by themselves by a certain deadline and they would be able to return to their houses.

Jewish policemen accompanied by gendarmes and Ukrainians went into all of the courtyards and shouted: "Jews, We have come to save you from death! Come out from your holes and nothing will happen!"

Many emerged from their hiding places. They were in terrible condition. Starving, faint and neglected. They had surrendered everything that they had of value. Then they were allowed into their houses, which had not yet gone through the *aktsias*.

However, there were also others who had good bunkers and food that would suffice for several weeks. These did not listen to the beautiful words of the Jewish policemen and remained in the hiding places.

When the period of the "amnesty" passed, the gendarmes began to energetically search for those hiding. The Jewish policemen, who had their gendarme acquaintances with whom they would carry out various businesses in partnership, went through the courtyards with the gendarmes and searched for the bunkers of Jews. They shouted in Yiddish that if those hidden would emerge by themselves, they would still be saved. They shouted into cellars and up to attics, until they reached people who were already tired of lying in the hiding places and they came out. When the people were outside, they were first asked to surrender everything they possessed. The Jewish policemen were

apparently comforting. They would try to persuade the gendarmes to spare their lives, if they surrendered everything. When they had everything of the victims, the gendarmes shot them on the spot. The Jewish policemen would receive a certain percent of the stolen items.⁹³⁰

As elsewhere, the Germans had a retinue of Jewish helpers in Częstochowa who searched for bunkers where Jews hid and misappropriated Jewish property. When members of the underground began to gather arms, they were betrayed by a Jewish policeman; he furnished the Germans with a list of plotters and the location of their bunkers. In June 1943, Dr. Adam Wolberg, the leader of the resistance group “Fighting Group 66” (based on 66 Nadrzeczna Street) was denounced to the Gestapo and killed. A young Jew caught with underground documents outside the ghetto also betrayed members of the underground.⁹³¹ During the liquidation of the ghetto, a Jewish informer fingered 35 people in a line-up, who were taken away and promptly shot.⁹³² The Częstochowa ghetto had a thriving underworld and there was no shortage of luxuries for the well-to-do. These ghetto leeches led their high life at the expense of fellow Jews. The ghetto was plagued by crime: theft, burglary, seizure of other people’s property, brawls, assaults. Jewish “informers and secret agents all waited for opportunities ... either for bribery or seizing the [illegally traded] goods.”⁹³³ Jews were employed by Germans to stand in the railroad station and spot Jews who wanted to escape from Częstochowa so the Germans could arrest them.⁹³⁴

The Jewish underground in Kraków established contact with the Polish underground and was thus able to procure weapons, yet there too the possibility of revolt was thwarted. Shlomo Schein explains the obstacle they faced:

Our boys were falling into the hands of the Gestapo one by one ... The Jewish policemen sniffed after us, fearing that they would be blamed for aiding the fighters ... and also in order to buy themselves time before they themselves would be annihilated. One day, one of our boys was arrested. The Gestapo arrested his father as well, and by threats and promises to free his father got his cooperation. Several friends were arrested following his revelation, myself among them.

When a group of five members of an underground organization that included two Poles attempted to get out of the city to the forest, they were apprehended and killed except for Mietek Bierger, who was taken by the

⁹³⁰ Shlomo Waga, ed., *The Destruction of Czenstokov*, Internet: <<http://www.jewishgen.org/yizkor/Czestochowa2/Czestochowa2.html#TOC101>>, translation of *Hurbn Tshenstokhov* (Buenos Aires: Tsentral-farband fun Poylishe Yidn in Argentine, 1949), 156–57, 160–61, 167.

⁹³¹ Account of Herta Lustiger in Grynberg and Kotowska, *Życie i zagłada Żydów polskich 1939–1945*, 181, 185, 187; Aktion Reinhard Camps, Czestochowa Ghetto, Internet: <<http://www.deathcamps.org/czestochowa%20ghetto.html>>. According to Henryk Szaniawski, a Jewish policeman who betrayed the hideout of the underground command was pushed in front of the Germans when they surrounded the bunker and was killed by shots fired by the Jewish fighters. See Diatłowicki and Roszkowski, *Żydzi w walce 1939–1945*, vol. 2, 257.

⁹³² Testimony of Harry Jubas, September 4, 2008, Holocaust Memorial Center, Farmington Hills, Michigan, Internet: <<http://www.holocaustcenter.org/page.aspx?pid=595>>.

⁹³³ William Glicksman, “Daily Record Sheet of the Jewish Police (District I) in the Czestochowa Ghetto 1941–1942,” *Yad Vashem Studies on the European Jewish Catastrophe and Resistance*, vol. 6 (1967): 331–57, at 348–49.

⁹³⁴ Jerzy Mizgalski and Jerzy Sielski, eds., *The Jews of Częstochowa: The Fate of Częstochowa Jews, 1945–2009* (Toruń: Adam Marszałek, 2012), 35.

Gestapo. Under torture, he revealed secrets of the organization including the hiding place of Hershek Bauminger. Following these disclosures, the weapon caches on Bonarka Street (in Podgórze) and Słowacki Avenue were found and captured, and the underground printing press was seized.⁹³⁵

According to historian Eliyahu Yones, one of the critical reasons for the “scanty” Jewish underground organization Lwów was that

The Jewish “order police” in Lvov [Lwów] collaborated with the Germans, thwarting any possibility of illegal organization and uprising in the ghetto. “Any action would have required total secrecy. The ghetto swarmed with informers and Gestapo agents who believed they could save their lives by denouncing their brethren,” an eyewitness wrote. Furthermore, one of the Jewish police units (the *Sonderdienst*) was specifically tasked with dealing with “political” problems, including manhunts for members of leftist circles and Soviet sympathizers. Any attempt to organize resistance actions or flight to the forest was, as stated, perceived as an expression of pro-Soviet sympathies, and the policemen conscientiously reported suspects to the Gestapo.⁹³⁶

Before any uprising could take place in the ghetto the most important task for the Jewish underground was to eliminate particularly corrupt policemen and Jews who acted as agents and informers for the Gestapo. This was accomplished effectively in the case of Białystok,⁹³⁷ where there was a group of Gestapo agents headed by Grysza Zelikowicz. Among the collaborators eliminated were the Judkowski brothers, Ćwiklicz, Zbar, Fenigstein, and many others.⁹³⁸

The negative perception of the Jewish police was due not only to its behavior [in rounding up 5,000 unskilled, poor and sick Jews in the Białystok ghetto in September 1941] during the Prużany [Prużana] deportation but also to corruption. Policemen in the Gestapo’s pay instilled fear in the hearts of the ghetto residents and Judenrat as well. Only after the purging of the police force on June 16 and 17, 1942, during which time more than twenty corrupt policemen were sent to labor camps, did [Judenrat acting Chairman Ephraim] Barash [who oversaw the deportations to Prużana] confess at the Judenrat session of June 20, 1942, that criminal gangs operating under police protection had almost undermined the Judenrat and jeopardized its existence.

In the same session, Barash reported on the activities of Grisha Zelikowicz, [police force chief superintendent Yitzhak] Marcus’s right-hand man and the most notorious Gestapo agent, who had a

⁹³⁵ Arieh L. Bauminger, *The Fighters of the Cracow Ghetto* (Jerusalem: Keter Press, 1986), 85–87.

⁹³⁶ Yones, *Smoke in the Sand*, 216.

⁹³⁷ “Białystok,” in *Encyclopaedia Judaica* (Jerusalem: Macmillan, 1971), column 809; account of Kalman Barakin in Grynberg and Kotowska, *Życie i zagłada Żydów polskich 1939–1945*, 392.

⁹³⁸ Memoirs of Marian Buch “Marek” in Adam Dobroński, ed., *Białostoccy Żydzi*, vol. 1 (Białystok: Instytut Historii Filii Uniwersytetu Warszawskiego w Białymstoku, 1993), 71; S.S. Berkner, “Notatki więźnia getta”, Part One in Adam Dobroński and Waldemar Monkiewicz, eds., in *Białostoccy Żydzi*, vol. 2 (Białystok: Instytut Historii Filii Uniwersytetu Warszawskiego w Białymstoku, 1997), 44, 50. The latter volume contains information about various forms of assistance provided by the Polish Home Army to the ghetto underground movement in Białystok. See Waldemar Monkiewicz, “Za cenę życia: O ratowaniu Żydów w Białostockiem w okresie okupacji niemieckiej,” in *Białostoccy Żydzi*, vol. 2 (1997), 152–54. For more information about Jewish collaborators (such as Nissel) in Białystok see Gustaw Kerszman, *Jak zginąć, to razem* (Montreal: Polish-Jewish Heritage Foundation, 2003), 39, 60–61.

network of men working for him and supporters inside the Judenrat itself. ... Barash said of Zelikowicz and his men that they “sent some policemen to the house of a Jew. The policemen stayed there for three days and three nights, until they extorted from him the sum of 10,000 Marks. ... Zelikowicz’s gang also stripped Dr. Szacki and his wife of all their valuables and silver, claiming they were ordered to do so by the authorities, but taking everything for themselves.”

In her book, Haika Grosman revealed facts about Zelikowicz that were not public knowledge:

When a Jew dealt in smuggling cattle Zelikovich [sic] would inform on him, and then ransom him for money which he shared with his German confederates. He occupied himself with extortion and his house was filled with valuable objects. ... He worked against Barash, spied on him and frustrated many of his plans. When Barash bribed a German of one of the institutions Zelikovich would inform another institution about it. He stirred up trouble and served everybody in turn. ... When “illegal refugees” who, according to German plans, had been supposed to die like their brothers in Vilna [Wilno] or Slonim [Słonim] or Volkovysk [Wołkowysk] arrived, Zelikovich considered it his duty to betray them to the authorities.

Klementinowsky related how everyone in the ghetto—particularly smugglers and black-marketeers—were petrified of Zelikowicz and his gang: “When he [Zelikowicz] discovered that someone was doing business in the ghetto, he or one of his accessories came and demanded protection money. If anyone refused his demand, he had no compunction about denouncing him to the Gestapo. He also extorted money and jewels, by threatening to inform the authorities that his victims were Communist activists.” ...

The Zelikowicz affair was not the first of its kind: Pfenigstein, a police superintendent, was discovered to be extorting money from the ghetto Jews and collaborating with the Gestapo. In the end, his German bosses discovered that Pfenigstein was deceiving them, too, and he was arrested and executed in one of the Gestapo’s cellars. ...

Barash felt it was safest to hand over Zelikowicz to the authorities, and let them deal with him, to avoid complications. Zelikowicz was duly arrested with the help of Yitzhak Engelman, Barash’s assistant. A thorough search of Zelikowicz’s house revealed large sums of foreign currency, gold, diamonds, twenty women’s fur coats, suits, expensive fabrics, hides, and many other valuables. The loot was loaded on a large truck and handed over to the Germans. Zelikowicz himself was marched with his hands raised through the streets of the ghetto to Gestapo headquarters, where he was tortured. In the end, he died in the local prison. ... Zelikowicz’s wife, too, was arrested, after forged papers were discovered indicating that Zelikowicz had intended to escape with his family to Switzerland. On the same day—June 21, 1942—after the assembly, Barash called a meeting of the Jewish police in the Linat Hazedek hall, to discuss the purge ...⁹³⁹

For the most part, planned revolts did not materialize in the ghettos because of internal rather than external factors. A revolt in the Łódź ghetto was stifled from within, even though arms had been procured with the assistance of Poles: “In spite of the secrecy and precaution, there had been somebody spying on the planners who betrayed the five leaders on the eve of the enterprise. The informer was a boy

⁹³⁹ Bender, *The Jews of Białystok During World War II and the Holocaust*, 134–36.

from Lwow [Lwów] ... The five leaders were arrested.”⁹⁴⁰ A similar situation transpired in Mir where a planned escape of Jews to the forest was foiled

by a Jew from the Mir *zamek* [castle] ghetto named Stanislawski. ... If [Oswald] Rufeisen had not been betrayed [by him] ... Our ambush would have been a unique event ... Perhaps the life of the Mir ghetto itself could have been prolonged by wiping out the gendarmerie stationed in the town. But instead, the traitor Stanislawski brought ruin upon himself and the entire ghetto.⁹⁴¹

A Jew named Stanislawski [Stanisławski] worked with horses at the gendarmerie. The chief promised to let him live and give him special privileges if he informed him from where the Jews had gotten the guns, and who told them about the planned roundup. Stanislawski, believing he could save himself through this betrayal, agreed to the *Kommandant's* conditions. He told him he heard say “Oswald” [Rufeisen] had given the guns to the Jews and had planned their dispersal with them.⁹⁴²

The Germans became aware of the existence of an underground in the ghetto in Baranowicze and “were employing Jewish spies to acquire information about it.” The planned revolt in the ghetto was foiled even though a huge amount of weapons was amassed.⁹⁴³ In many cases, as in Krasne near Mołodeczno, it was the Jewish Council who dispatched the Jewish police to investigate and break up an underground organization that smuggled men and arms to the forest.⁹⁴⁴ In Kurzeniec, the Judenrat warned the parents of underground members who were collecting weapons of the threat these activities posed to all of the town’s Jews. “When we heard about it,” one Jew recalled, “we stormed into the meeting with two drawn guns. We threatened to kill whoever threaten [sic] our families.”⁹⁴⁵ A similar situation existed in Iwie (Iwje) where the Judenrat warned the brother of an underground member who started to procure arms that this “activity was liable to bring about the handing over [of] my family to the gendarme.”⁹⁴⁶ Boris Rubizhewski used to steal into the ghetto in Dworzec and urge the youth to escape and joining his fighting group: “The last time he was apprehended by the Jewish Ghetto Police and beaten for going back and forth; they thought this would bring the ghetto’s downfall if the Germans found out. These Jewish police even threatened to hang him

⁹⁴⁰ I. M. Lask, ed., *The City of Zloczow* (Tel Aviv: Zloczower Relief Verband of America, 1967), column 133.

⁹⁴¹ Jack Sutin and Rochelle Sutin, *Jack and Rochelle: A Holocaust Story of Love and Resistance* (Saint Paul, Minnesota: Graywolf Press, 1995), 59–60.

⁹⁴² Account of B.A. in Trunk, *Jewish Responses to Nazi Persecution*, 295; and the account of Szlomo Charchas (Szlomo Charches) in Ajzensztajn, *Euch podziemny w ghettach i obozach*, 116, and in Grynberg and Kotowska, *Życie i zagłada Żydów polskich 1939–1945*, 514.

⁹⁴³ Yehuda Bauer, “Jewish Baranowicze in the Holocaust,” *Yad Vashem Studies*, vol. 31 (2003): 136.

⁹⁴⁴ Isaac Kowalski, comp. and ed., *Anthology on Armed Jewish Resistance, 1939–1945*, vol. 4 (Brooklyn, New York: Jewish Combatants Publishing House, 1991), 473.

⁹⁴⁵ See the account of Zalman Uri Gurevitz in Meyerowitz, ed., *The Scroll of Kurzeniac*, Internet: <www.jewishgen.org/yizkor/kurenets/kurenets.html>, translation of *Megilat Kurenits: Ayara be-hayeha u-ve-mota* (Tel Aviv: Former Residents of Kurzeniec in Israel and the U.S.A., 1956).

⁹⁴⁶ See the account of Meyshe Kaganovitsh in *In Memory of the Jewish Community of Iwie*, Internet: <www.jewishgen.org/yizkor/ivye/>, translation of M. [Moshe] Kaganovich, ed., *Sefer zikaron le-kehillat Iwie* (Tel Aviv: Association of Former Residents of Iwie in Israel and United Ivier Relief in America, 1968).

in a cellar...”⁹⁴⁷ When a Jewish partisan, Abraham Zaretski, sneaked into the ghetto in Stołpce with the aim of leading out a group of Jews to join a partisan detachment in the forest, he was betrayed to the Germans by the head of the Jewish council and killed by them, as the chairman feared the consequences of such an escape for those Jews who remained.⁹⁴⁸

In Głębokie, after some Jews managed to procure weapons from Poles outside the ghetto,

In the Jewish police it was decided to quietly confiscate the weapons and to, somehow, get rid of us ... Once, while my brother was sleeping, two Jewish policemen came, took him to the Judenrat cellar, beat him and demanded he give the weapons. ... I was called to present myself. I let it be known that I would not come and that if, indeed, they tried to arrest me, I have in my possession a hand grenade ... The Judenrat men were scared the Germans would find out about the weapons and backed off. So, except for the Germans, the Judenrat and the Jewish police also became our enemies. They interfered and threatened at any attempt to revolt or escape from the ghetto.⁹⁴⁹

Of the Jews who had escaped to the forests from the ghetto in Głębokie we learn: “When the deceitful call came from the Judenrat, that the remnant of survivors come to the Gluboke Ghetto, most of the Jews obeyed.”⁹⁵⁰

In Grodno, when a small group of refugees from a nearby town (where the ghetto had already been liquidated) detected signs of an eventual massacre of the ghetto population, they were accused of spreading rumours to create panic and of being Communists, who deserved to be punished by the Germans. They were ordered by the Judenrat to be silent or face being turned over to the Germans.⁹⁵¹ Jewish partisans conducted a trial of a Jewish informer, a certain Motl Sh. from Mishnitz, who used to inform the Gestapo about everything that was going on in the ghettos in Łomża and Zambrów. Motl was sentenced to death by the partisan tribunal and executed.⁹⁵² In Kopyczyńce, near Tarnopol, a Jew informed the authorities about the contacts Mrs. Katz, the wife of a local lawyer, had with an underground organization. The entire Katz family was tortured and murdered by the Gestapo.⁹⁵³ Jewish agents and informers of the Gestapo also presented a danger in Radzyń Podlaski,⁹⁵⁴ and virtually every other ghetto.

⁹⁴⁷ Sulia Wolozhinski Rubin, *Against the Tide: The Story of an Unknown Partisan* (Jerusalem: Posner & Sons, 1980), 124.

⁹⁴⁸ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. 2, Part B, 1288.

⁹⁴⁹ Dov Katzovitch, “With the Partisans and in the Red Army,” in David Shtokfish, ed., *Book in Memory of Dokshitz-Parafianow* (Israel: Organization of Dokshitz-Parafianow Veterans in Israel and the Diaspora, 1990), Chapter 4.

⁹⁵⁰ Rajak, *Memorial Book of Gluboke*, iii.

⁹⁵¹ Kahn, *No Time To Mourn*, 94–95.

⁹⁵² Yitzhak Stupnik, “We Organize a Partisan Group,” in Yom-Tov Lewinsky, ed., *Sefer Zambrow (Zambrove) [The Book of Zambrov: Memories of Our Town Which Had Been Annihilated by the Nazis and Does Not Exist Any More]* (Tel Aviv: The Zambrover Societies in U.S.A., Argentine and Israel, 1963), 27 (English section), 183 ff, and in Yom-Tov Levinsky, ed., *The Zambrow Memorial Book: In Memory of a Martyred Community That Was Exterminated* (Mahwah, New Jersey: Jacob Solomon Berger, 2010), Internet: <<http://www.museumoffamilyhistory.com/z/zyb-01.htm>>.

⁹⁵³ Account of Isydor Diener in Szewczyński, *Nasze Kopyczyńce*, 125–26.

⁹⁵⁴ Schupack, *The Dead Years*, 44, 71 See also Ziegelman, ed., *Sefer Radzin*, 227ff.: “One of the actions carried out by the Germans were house to house searches. Two or three Gestapo members were enough to turn the house upside down. It must be admitted that in most cases they knew where to search as the result of information garnered from

Warsaw was infested with Jews in the service of the Gestapo and German Criminal Police. Some of their exploits are detailed by Jonas Turkov (Turkov), who refers to this as one of the most “shameful” episodes of the history of the Warsaw ghetto.⁹⁵⁵ Collaborators of various ilk were plentiful both inside and outside the ghetto, though their precise number is difficult, if not impossible, to specify. Emanuel Ringelblum, in his chronicle entry for May 18, 1942, speaks of an estimated 400 Gestapo informers in the Warsaw ghetto alone. Some estimates run as high as 800.⁹⁵⁶ One source places the number of Jewish Gestapo agents at more than one thousand.⁹⁵⁷ At one point, the *Delegatura*, the Delegate’s Office of the Polish government-in-exile, compiled an incomplete list of 1,378 Jewish Gestapo collaborators.⁹⁵⁸ An archival source indicates that the Sonderkommando AS, which worked closely with the German Abwehr (intelligence service), employed some 820 Jewish agents in the Generalgouvernement.⁹⁵⁹ The honorary counsel of Chile in Warsaw, Samson Mikiciński, turned out to be working secretly for German intelligence, informing them of the activities of the Polish underground and its contacts abroad. (He was eventually lured to Palestine, interrogated and executed by the Polish underground in January 1941.)⁹⁶⁰ The *szmalcownik* Jefim Pironer was also believed to have ties to German intelligence.⁹⁶¹ Jewish Gestapo agents even organized a birthday celebration in honour of Hitler at a restaurant on Leszno Street in February 1941. The chief of the German police was reportedly invited to this festivity, but declined to attend.⁹⁶²

A survivor from the Warsaw ghetto recorded the following occurrences, including the so-called “night courts” in the spring of 1942, when the Gestapo targeted those suspected of smuggling and being underground activists, based on lists prepared with the assistance of Jewish informers.⁹⁶³

Two SS men entered the building and broke into the apartment of our neighbors, the Orensteins... It seemed that a Jewish collaborator had reported to the Gestapo that her husband still had in his apartment some leather from his store. ... one of the SS men shot Mr. Orenstein and [his 8-year-old] child from the balcony. ...

That night, for the first time, the German ‘death car’ had made the rounds of the ghetto streets. The ‘death car’ was a shiny black limousine with a skull and crossbones painted on the door. ... The Gestapo had compiled a list of names and addresses of Jews in the Warsaw ghetto [obviously with the help of Jewish informers] who had been wealthy or socially prominent before the war.

informers.”

⁹⁵⁵ Ionas Turkov, *C’était ainsi: 1939–1943 la vie dans le ghetto de Varsovie* (Paris: Austral, 1995), 131–49.

⁹⁵⁶ Ringelblum, *Kronika getta warszawskiego*, 375. Ringelblum goes on to describe the shameful activities of many of these collaborators.

⁹⁵⁷ Bednarczyk, *Życie codzienne warszawskiego getta*, 231.

⁹⁵⁸ *Ibid.*, 241 n.12.

⁹⁵⁹ Leszek Żebrowski, *Paszkwil Wyborczej (Michnik i Cichy o Powstaniu Warszawskim)* (Warsaw: Burchard Edition, 1995), 94–95.

⁹⁶⁰ Piotr Matusak, *Wywiad Związku Walki Zbrojnej–Armii Krajowej 1939–1945* (Warsaw: Ludowa Spółdzielnia Wydawnicza and Muzeum Historii Polskiego Ruchu Ludowego, 2002), 643, 667.

⁹⁶¹ Jacek Wilamowski, *Pełta zdrady: Konspiracja–wróg–polityka. Za kulisami Polski Podziemnej 1939–1944* (Warsaw: Agencja Wydawnicza CB Andrzej Zasieczny 2003), 102.

⁹⁶² Hera, *Polacy ratujący Żydów*, 82–83.

⁹⁶³ Ernest, *O wojnie wielkich Niemiec z Żydami Warszawy, 1939–1943*, 93, 138–41.

Between four and five o'clock each morning, the 'death car' would pull up at addresses chosen at random from this Gestapo list. The heads of the wanted families would be pulled from their beds and, still in their night clothes, would be dragged out into the street. There in front of their apartment buildings, they would be shot in the back of the head at such close range that they were mutilated beyond recognition.

...a Jewish informer who was known in the ghetto as Yossele Kapote [Erlich]. ... Yossele was a big shot, proudly sporting an official-looking cap adorned with four stars. ...everyone knew that Yossele Kapote had become very popular with the Gestapo. ... Yossele lived on our street with a Jewish prostitute whom he had taken as his mistress. He had made a good living as a Gestapo stool pigeon, but at the same time, rumor had it, he could be persuaded to use his privileged status to help get Jews out of trouble—provided it brought him enough cash.

... Yossele was not in, but his girl friend was there, lurching on such delicacies as scrambled eggs, sardines, chocolate milk and cake. While decent, innocent people round about her were starving to death, this scum, this traitor to her own people, was living off the fat of the land.⁹⁶⁴

There are numerous accounts of Jews acting as agents and informers for the Gestapo and German police outside the ghetto. They relentlessly tracked down and betrayed countless Jews in hiding. They also lured Jews out of their hiding places on false promises of escape. In July 1942, wealthy Jews in Warsaw were promised safety in Lublin, where an *Aktion* had just taken place. A Jew who claimed to have connections with the Gestapo, charged exorbitant sums of money (60,000 zloty from one group) to take some 50 Jews to Lublin. Upon arriving in Lublin, the Jews were stripped of the valuables and belongings and sent to camps.⁹⁶⁵ In the so-called Hotel Polski affair the following year, some 2,500 to 3,000 well-to-do Jews on the "Aryan" side in Warsaw were lured out of hiding by Jewish Gestapo agents, among them Adam Żurawin, on false promises of passage out of Nazi Europe on foreign passports.⁹⁶⁶ Jewish Gestapo agents were also involved in other schemes to extract money from fellow Jews and spread false hopes, as the following report (from November 1943) of the Bund's Central Committee in Warsaw describes:

Unfortunately, the power of illusion has continued to hold sway over the Jews even after the mass tragedies of the Jews themselves. A glaring example is the question of the camps for foreign Jews in Vitelle, or in Hannover. Many of the letters sent by the Paraguayan consulate in Switzerland to Jews living in the ghettos in Poland under German occupation, letters containing the promise of granting them Paraguayan citizenship, did not reach the addresses because they had been executed during the destruction of the Warsaw Ghetto. These letters have thus entered the black market, the

⁹⁶⁴ Adam Starkopf, *There Is Always Time To Die* (New York: Holocaust Library, 1981), 88–89, 92, 93–94.

⁹⁶⁵ Account of Fruma Bregman, Jewish Historical Institute (Warsaw) archive, record group 301, number 1984, pages 1–2, noted in Czajka, et al., *Relacje z czasów Zagłady Inwentarz/Holocaust Survivor Testimonies Catalogue*, vol. 2, 370.

⁹⁶⁶ Abraham Shulman, *The Case of Hotel Polski: An Account of One of the Most Enigmatic Episodes of World War II* (New York: Holocaust Library, 1982), passim; Zuckerman, *A Surplus of Memory*, 441–45; Paulsson, *Secret City*, 138–40; Stanisławczyk, *Czterdzieści twardych*, 23, 26–27; Agnieszka Haska, "Jestem Żydem, chcę wejść": *Hotel Polski w Warszawie, 1943* (Warsaw: Centrum Badań nad Zagładą Żydów, and Wydawnictwo IFiS PAN Warszawa, 2006); Teresa Prekerowa, "Sprawa Hotelu Polskiego," *Polityka* (Warsaw), no. 20 (1987); Agnieszka Haska,

matter being in the hands of those wicked people among the Jews who work for the Gestapo, who demand and obtain vast sums for the letters. In certain incorrigible Jewish circles these letters were treated as a way to liberation, as a means of rescue from mortal danger, and as a writ of safe conduct. ... The psychosis spreading among the despairing and doomed Jews was deliberately fostered by the Jewish informers of the Gestapo.⁹⁶⁷

Moreover, ghettos had to contend with common criminals and criminal gangs that also undermined Jewish survival and resistance. There are numerous memoirs that attest to the widespread practice of corruption, extortion and common thievery inside the Warsaw ghetto, often by Jews who exercised positions of influence.⁹⁶⁸ The manufacture and sale of bread was a thoroughly corrupt enterprise, with rampant ingredient substitutions.⁹⁶⁹ A group that became notorious in the ghetto was the so-called Pinkert group, gravediggers employed by the Pinkert funeral service other such establishments in the ghetto. They had amassed considerable wealth and, allegedly, some of them had collaborated with the Germans. Working hand in glove with the Jewish ghetto police, they were essentially graveyard hyenas. They would dig up bodies recently buried in the Jewish cemetery and extract gold crowns and fillings and steal jewels and burial shrouds.⁹⁷⁰ Yitzhak Zuckerman states that they “also made money by roaming around the streets and abandoned buildings ... even during the first days of the Uprising.”⁹⁷¹ After their escape from the ghetto, the Pinkert group became notorious for robbing and terrorizing the local population in the vicinity of Wyszaków. According to Communist documents, the gravediggers so aroused the enmity of their fellow Jews that the latter wanted “to get rid of them at any price and to liquidate them.” Likely, they were eliminated by a joint action of the Communist People’s Guard and Jewish partisans in their rank from the Warsaw ghetto’s Jewish Fighting Organization.⁹⁷² However, the Pinkerts were not the only grave robbers in the ghetto. Groups of teenagers, among others, also engaged in that lucrative activity. A memoir of a participant recalled how these youngsters descended on Warsaw’s burial grounds and used ploers and knives to extract gold teeth, crowns and bridges from the mouths of corpses.⁹⁷³

There are also many descriptions of extortion from recalcitrant, wealthy Jews of “contributions” for arms acquisitions by the Jewish underground,⁹⁷⁴ described by one historian as follows:

“Adam Żurawin—bohater o tysiącu twarzy,” *Zagłada Żydów: Studia i materiały*, vol. 2 (2006): 177–201.

⁹⁶⁷ Bartoszewski and Lewin, *Righteous Among Nations*, 751.

⁹⁶⁸ See, for example, Alicja Zawadzka-Katz, *Refleksje pewnego życia* (Paris: Institut Littéraire, 1967), chapter 2; Irena Birnbaum, *Non omnis moriar: Pamiętnik z getta warszawskiego* (Warsaw: Czytelnik, 1982), 86–87, 90, 112, 114, 116, 124, 148–49; Piotr Weiser, ed., *Patrzyłam na usta...: Dziennik a warszawskiego getta* (Kraków: Homini; and Lublin: Państwowe Muzeum na Majdanku, 2008), 33–35, 49–51, 83–91; Estelle Glaser Laughlin, *Transcending Darkness: A Girl’s Journey Out of the Holocaust* (Lubbock, Texas: Texas Tech University Press, 2012), 15–16 (extortion).

⁹⁶⁹ Engelking and Leociak, *Getto warszawskie*, Second edition, 459–61.

⁹⁷⁰ Stanislaw Adler, *In the Warsaw Ghetto, 1940–1943: An Account of a Witness, the Memoirs of Stanislaw Adler* (Jerusalem: Yad Vashem, 1982), 258; Charles G. Roland, *Courage Under Siege: Starvation, Disease, and Death in the Warsaw Ghetto* (New York and Oxford: Oxford University Press, 1992), 47; Levin, *Walls Around*, 98.

⁹⁷¹ Zuckerman, *A Surplus of Memory*, 397–402.

⁹⁷² Piotrowski, *Poland’s Holocaust*, 102–3.

⁹⁷³ Bogdan Wojdowski, *Bread for the Departed* (Evanston, Illinois: Northwestern University Press, 1997), 299–315.

⁹⁷⁴ See, for example, the account of Pnina Grynszpan-Frymer in Anka Grupińska, *Po kole: Rozmowy z żydowskimi żołnierzami* (Warsaw: Alfa, 1991), 92. An expanded version of this book was published under the title *Ciągle po kole: Rozmowy z żołnierzami getta warszawskiego* (Warsaw: Twój Styl, 2000), where the reference is found on page 96. This

Compulsory levies—called “Exxes” (“Expropriations”)—were sometimes collected in combat-like operations, whereby a group of fighters would take over a building and demand that the tax be paid on the spot. The Ż.O.B. [*Żydowska Organizacja Bojowa* (Jewish Fighting Organization)] even maintained improvised prisons where the relatives of those who refused to pay could be held until the account had been settled.⁹⁷⁵

However, that practice opened an opportunity for

deception and embezzlement also flourish. Armed gangsters still operate in the Ghetto. They, too, visit apartments ostensibly to collect money for the resistance, but the money they steal goes into their own pockets. They burgle at night and take all the clothes first—knowing that the Ghetto Jews usually sew money and valuables into their clothes to conceal them from the Nazis.⁹⁷⁶

According to another source:

At first it was necessary to make [well-to-do] people pay up the point of a gun and even keep them locked up in one of the organization’s secret detention cells in the ghetto or in the factory area. ... There were even times when the Z.Z.W. [*Żydowski Związek Walki* (Jewish Military Union)] had more money than it could immediately use to buy arms. ...

Once the underground organizations’ fund-raising activities became common knowledge in the ghetto, various gangs of tricksters began resorting to similar methods of obtaining money under false pretences ...⁹⁷⁷

Members of the Jewish underground also posed as Christians when carrying out expropriations in the ghetto, and thus Poles are often blamed for these deeds in Jewish memoirs. Simha “Kazik” Rotem (Ratajzer) recalls:

At Hanoch’s order, we went on “exes” (short for expropriations) to “raise” money from rich Jews. We kept watch at the home of one man, collected information, and set a date for the operation. The apartment was on the second floor. One of us knocked on the door and when it opened we burst in, identified the man of the house, stood facing him in a “persuasive” movement, and announced, “We’ve come to get your contribution for the ZOB.” The Jew refused. I put the barrel of my revolver near him; he froze and didn’t utter a sound. Then Hanoch ordered, “Kazik, kill him!” When he called me “Kazik,” I was to understand that I had to appear as Kazik, that is, as a Pole. I

collection of interviews with survivors from the Warsaw ghetto is also available in German translation as *Im Kreis: Gespräche mit jüdischen Kämpfern* (Frankfurt am Main: Neue Kritik, 1993).

⁹⁷⁵ Gutman, *The Jews of Warsaw, 1939–1945*, 344.

⁹⁷⁶ Hillel Seidman, *The Warsaw Ghetto Diaries* (Southfield, Michigan and Nanuet, New York: Targum/Feldheim, 1997), 231. The author, chief archivist of the Warsaw Kehillah, kept a faithful journal of ghetto life. Reportedly, the Jewish Fighting Organization (ŻOB) ambushed and captured a group, posing as an underground group, in the act of committing a robbery. See Gutman, *The Jews of Warsaw, 1939–1945*, 350.

assumed a strange expression, rolled my eyes, puffed up my chest, grabbed the Jew by the collar, and dragged him into a corner of the room. “Listen, with me you don’t play games!” I told him. When he heard the name “Kazik,” he understood he was dealing with a Gentile, and you didn’t get smart with a Gentile, especially not in those days. He broke down, asked for a brief delay, went to a hiding place, pulled out some money, and reluctantly gave us his “contribution.” ...

The “sniffers”—our intelligence people—identified a very rich Jew in the Brushmakers’ Area. We considered how to get money out of him after he refused to contribute willingly. At headquarters it was decided to take his beautiful daughter hostage. ... We took the girl to a locked room in an attic in the Brushmakers’ Area. ... This girl was to write a letter to her father, which we dictated to her and delivered to her house by messenger. ... Once again I played a Christian, a representative of the Polish Underground, supposedly cooperating with the ZOB in the Ghetto.

Soon after, the father was brought to the jailhouse. ... after the man was brought into the locked room, the three of us had to try to squeeze out of him a sum of money which, according to our information, he was capable of paying. He was a real character. Despite our threats of execution, he claimed he couldn’t give us such a large sum. In fact, at first he demanded that we release him and his daughter for nothing. This went on for two or three days. ...

As a last resort, my commanders decided to include me in an attempt to “convince” him, so he would know he wasn’t dealing with “compassionate Jews” but with real Gentiles, for whom killing a man, not to mention a Jew, was not a problem to hesitate about. ... we had agreed from the start that, at a certain stage, we’d begin to play the role of “murderer,” that is, we’d put him up against the wall, cock our weapons, count to three, according to all the rules of executions, hoping the man would finally break. Hence, when I didn’t succeed in convincing him with the carrot, I was forced to use the stick of execution. I cocked the weapon in my hand. My finger was on the trigger. I said, “I’ll shoot you if you don’t respond.” The man broke down and for the first time started negotiating the amount. ... The man believed a Gentile was standing in front of him, a pure Aryan.⁹⁷⁸

The Germans sponsored an organization of collaborators known cryptically as Żagiew (“Die Fackel”—“The Torch”), the so-called Jewish Freedom Guard or *Żydowska Gwardia Wolności*, whose task it was to infiltrate all aspects of life in the Warsaw ghetto. Not only did they spy on, track down and hand fellow Jews over to the Germans, but they also carefully monitored the sources of outside assistance for the ghetto in order to expose Polish conspiratorial organizations. (The counterintelligence of the Home Army Chief Command eventually cracked this organization.⁹⁷⁹) Less visible, but quite harmful, were censors at the post office building at 5 Leszno Street, such as the rabbis Blumenfeld and Glincensztajn, who collaborated with the Germans.⁹⁸⁰

The Warsaw ghetto was plagued by the existence of a large number of informers. The most notorious concentration of Jewish collaborators in Warsaw was “The Thirteen” (*Trzynastka*—or “number

⁹⁷⁷ Litai, *Muranowska 7*, 162–64.

⁹⁷⁸ Rotem, *Memoirs of a Warsaw Ghetto Fighter*, 28–31.

⁹⁷⁹ Matusak, *Wywiad Związku Walki Zbrojnej–Armii Krajowej 1939–1945*, 538.

⁹⁸⁰ Halina Gorcewicz, “Ghetto, end of August, 1942,” *Why, Oh God, Why?*, Internet: <www.books-reborn.org/klinger/why/>.

thirteen”),⁹⁸¹ a name derived from their premises on 13 Leszno Street. This was the Office for Combatting Usury and Profiteering (*Preisüberwachungsstelle*), was established by the Kripo (Criminal Police) shortly after the creation of the ghetto in November 1940, ostensibly to combat profiteering and speculation, that is, the black market. Its staff comprised about 300–400 persons (perhaps even as many as 500, according to Raul Hilberg). “The Thirteen” furnished information to the Security Police (Sipo) while also providing a range of welfare services. In this way, it aimed to supplant both the Jewish police and even the Judenrat itself. It provided to the Germans detailed reports about the internal life of the ghetto, especially the underground and illegal activities. The tentacles of that organization reached every aspect of ghetto life and it even achieved a certain degree of popularity because of its promotion of Jewish culture and other aspects of Jewish life. “The Thirteen” created an atmosphere that encouraged informant activity, which became the scourge of the ghetto. Some historians even called them “The Jewish Gestapo.”

“The Thirteen” was headed by Abraham Gancwajch (Ganzweich), a former teacher and Zionist journalist who became a gangster-like figure with close contacts with the Germans. He oversaw the operation of various shady institutions in the ghetto. He entertained rabbis, artists and the culturally prominent at lavish feasts, while at the same time engaging in a wide array of extortion inside the ghetto. “The Thirteen” began extorting more and more money. Its agents blackmailed and denounced ghetto inhabitants, including bullying people in paying fines and extorting payments from people involved in smuggling and illegal trade. In December 1941, Ringelblum noted that they had begun taking a 25 percent cut of the goods stored in underground warehouses, plus 25 percent for soup kitchens, leaving the owners with the remaining 50 percent. A few days later, Ringelblum wrote that in confiscating Jewish property, on the Aryan side of Warsaw, “The Thirteen” took one-third for itself, handed one-third to the Germans, and left only one-third with the owners. By March 1941, their corruption was entirely out in the open, sending people out to bakeries to forcibly take bread for themselves and standing at the ghetto’s exit points and taking bribes. Gancwajch was also an ideological ally of the Nazis who called on Jews to cooperate, as the Germans were going to win the war. Gancwajch collected hefty sums in exchange for promising to lobby for releasing Jews from prison (although his success rate was moderate), obtaining permits and other favours. He lived a privileged life; the ghetto buzzed with talk about his son’s lavish bar mitzvah in May 1941, held during Shavuot (the Feast of Weeks) when other Jewish children lay starving in the streets. On the other hand, he handed out free bread to the poor and supported cultural and literary activities.

“The Thirteen” formed their own 300 to 400 member strong police, headed by Dawid Sternfeld, formerly of the Łódź underworld, whose activities were separate from those of the *Ordnungsdienst*. Sternfeld’s closest associate was Gojcherman. Those policemen, says Jonas Turkow, “Were fat fellows, debauched, mostly from the lowest low of the underworld.” In return for a sizable amount of money, policemen cast a blind eye toward smugglers, and at times even cooperated with them. If other smugglers were arrested, these policemen would charge a fee—often thousands of zloty—for not handing them over to the Germans.

⁹⁸¹ A comprehensive account of the activities of “The Thirteen” and other collaborators is found in Engelking and Leociak, *Getto warszawskie*, Second edition, 223–47.

They extorted hush money from various ghetto craftsmen. They arrested Jews and released them in return for thousands of zloty in ransom money. The upper echelons of “The Thirteen” and its police force were patrons of expensive restaurants and coffee-houses of the ghetto. Ringelblum related:

At the “Britania” hotel at 18 Nowolipie Street they’ve opened a club in the basement that is little more than a whorehouse. It’s open until 7:00 in the morning, and the owners are Leszno 13 folks. They make merry there without limits. On Sunday, they took in 10,000 zloty, on Monday—2,000. A kilo of grapes costs 25 zlotys. They write out bills for 500 zloty and more.

“The Thirteen” would often appear with Germans and Jewish policemen, who were partners in their transactions. One Jewish policeman, who was on friendly terms with both “The Thirteen” and SS, frequented their parties in the ghetto:

I remember walking with Jędrus in the street once, when a fellow waved at him and said: “Hello, Jędrus!” “Hello, Jaś,” Jędrus replied. “Who was it?” I asked because I was intrigued that they greeted each other like friends. “Oh, it’s an SS man I know, but in plain clothes.” ...

It’s interesting that at those parties of theirs—so I was told by Jędrus—occasionally SS men appeared as acquaintances of the young people. They socialized with the Jewish youths.⁹⁸²

In addition, Gancwajch also set up a smaller but equally suspect “Ambulance Service” (First Aid Station). Headed by Cantor Gershon Sirota and his doctor son, it too became a tool for “The Thirteen’s” corrupt employees, who used the ambulances (called “Marys” after Gancwajch’s wife) for smuggling goods. In mid-1941, there was a split in “The Thirteen’s” leadership. Gancwajch’s partners, Morris (Moryc) Kohn and Zelig (Zelik) Heller, broke with him in a battle for control and financial competition and established another agency at 14 Leszno Street. Kohn and Heller, both traders from Łódź who had come to Warsaw along with Gancwajch, were considered by all to be German agents. They soon exceeded their “teacher” Gancwajch in terms of ostentatious wastefulness. The two owned most of the carriages that carried both people and property within the ghetto. By July 1941, the Germans had tired of “The Thirteen” and closed down its office. Half of its police force was incorporated into the *Ordnungsdienst*, while Gancwajch and his comrades co-opted the Ambulance Service, which from then on was little more than a front for their smuggling activities. “The Thirteen” was later reopened, only to be shut down permanently in April 1942, when the Gestapo systematically eliminated its heads and employees, and even Jewish Gestapo agents. Gancwajch and Sternfeld (the commander of “The Thirteen’s” police force), who apparently received an early warning, managed to escape and live on the Aryan side under false identities. Rumor has it that during the mass deportation of August 1942, Gancwajch suddenly surfaced as an

⁹⁸² Wiszniewicz, *And Yet I Still Have Dreams*, 66.

informer. After that, he tried rebuilding his power base in the ghetto. What became of him and what was his end is unknown.⁹⁸³

Gancwajch's closest collaborators were the aforementioned Moryc Kohn and Zelik Heller from Łódź; Zachariasz and B. Szymonowicz, from Radomsko; the lawyer Herbert Stahrer from Gdańsk (Danzig), who acted as Gancwajch's legal advisor and secretary general; and the writer Jehuda Warszawiak, his press secretary. Other collaborators of "The Thirteen," which included many Jews from Łódź and some from Germany, included: Gonsiorowicz, from Radomsko; Stanisław Boraks, a lawyer from Warsaw; Lewin, a lawyer from Wilno; Lewin, a lawyer from Warsaw; Mandel, an engineer; Margules, a sock manufacturer from Łódź; Gurwicz (Górowicz), from Wilno; Koenigl (Kenigl), from Lwów; Reichman (Rajchman), from Łódź; the Prużański (Próżański) brothers, from Warsaw; Leon Skosowski, from Łódź; Hendel; Kaner; the Erlich brothers; Wolf Szymonowicz, from Radomsko; Stroter, a lawyer; M. Lejzerowicz; Dr. Feldszuh; Kleinweksler, a lawyer; Bramson, a lawyer; Reszal, a lawyer; Dr. Sirota; Katz; Bialer. According to historian Adam Rutkowski, there were "many, many others."⁹⁸⁴

As mentioned, many of these people maintained close contacts with the Gestapo, and were in fact its agents. The agents Kohn and Heller, for instance, did not hesitate to draw up lists of people to be eliminated by the Gestapo. Both Gancwajch and Dawid Szternfeld are believed to have blackmailed and betrayed Jews hiding on the "Aryan" side.⁹⁸⁵ As Jonas Turkow points out, "The Thirteen" targeted both Jews and Poles:

Leon Skosowski and Kenigl were very officially collaborators of the SD [*Sicherheitsdienst*, i.e., the security service unit of the SS] and were more often on the 'Aryan' side than in the ghetto. Their task consisted in denouncing Jews who found themselves on the 'Aryan' side and denouncing Poles who engaged in political [underground] activities.⁹⁸⁶

Skosowski was one of fourteen Gestapo agents liquidated by the Home Army in November 1943.⁹⁸⁷ (An earlier attempt undertaken jointly with the Jewish Military Union had failed.) Interestingly, he as well as other Jewish Gestapo agents reportedly maintained links with the Communist underground, perhaps as a safeguard in the event of a change in the political situation. The Communist People's Guard (Gwardia

⁹⁸³ A. Rozenberg, "Trzynastka," *Bleter far Geszichte* (Warsaw), vol. 5, nos. 1–2 (1952): 187–225, xxxiv–xxxv (English summary), and vol. 5, no. 3 (1952); A. [Adam] Rutkowski, "O agenturze gestapowskiej w getcie warszawskim," *Biuletyn Żydowskiego Instytutu Historycznego* (Warsaw), no. 19–20 (1956): 38–59 (this study also refers to the Gestapo connections of the Jewish Ambulance Service [*Żydowskie Pogotowie Ratunkowe*]); Lewin, *A Cup of Tears*, 18; Bauer, *Rethinking the Holocaust*, 145–46; Engelking and Leociak, *Getto warszawskie*, First edition, 220–33, 714, 729–30; Hilberg, *The Destruction of the European Jews*, Third edition, vol. 1, 236; Ernest, *O wojnie wielkich Niemiec z Żydami Warszawy, 1939–1943*, 114–21; Levin, *Walls Around*, 94–97.

⁹⁸⁴ A. [Adam] Rutkowski, "O agenturze gestapowskiej w getcie warszawskim," *Biuletyn Żydowskiego Instytutu Historycznego*, no. 19–20 (1956): 41.

⁹⁸⁵ Engelking and Leociak, *Getto warszawskie*, First edition, 229.

⁹⁸⁶ Turkov, *C'était ainsi*, 140.

⁹⁸⁷ Trunk, *Judenrat*, 552–53.

Ludowa) also prided itself on eliminating Jewish Gestapo agents, among them a ghetto resident named Neuman and three Jews who lived on Chmielna Street in the Aryan part of Warsaw.⁹⁸⁸

The Germans cultivated other spies in the ghetto. Bernard Goldstein, a Bund leader and political activist in the ghetto, described the constant fear of Jewish collaborators that ordinary ghetto dwellers, but particularly political activists, faced in their day-to-day lives. Things came to a head on April 17, 1942, when the Germans staged a large-scale raid on the Warsaw ghetto, accompanied by Jewish police who led them to their targeted destinations.

Soon after the organization of the Jewish police, a new figure appeared in the ghetto, a man named Ganzweich, a journalist and one-time Zionist, originally from Lodz [Łódź]. ...

After the Germans announced the formation of the ghetto, Ganzweich set up a bureau for distributing favors and concessions like jobs as house janitors or rent collectors. He seemed to have great influence with the authorities. People stood in line at his office, bribe in hand, hoping to enlist Ganzweich's aid to free an arrested member of the family, to get a better apartment, to procure a vital legal document. His carefully constructed network of connections and acquaintances kept his finger on every pulse of ghetto life, supplying him with information invaluable to the occupation authorities. ...

Everyone knew that this creature was working for the Germans; that it was for them he was organizing this supposed campaign against exorbitant prices and smuggling. Nevertheless people joined his group for the same reason that others had joined the Jewish police. His "anti-profiteering" police numbered several hundred. Because their headquarters were at 13 Leshno [Leszno] Street, they soon became known as the "Thirteeners." They wore the same uniform as the other Jewish police.

The Thirteeners spread fear throughout the ghetto. They conducted raids, descending on entire blocks of houses, supposedly hunting for smuggled goods, speculators, and black marketeers. Actually they were on the scent of political material, illegal literature, and active workers in the underground. They fulfilled the function of the Gestapo in the ghetto. In time, Ganzweich and his Thirteeners became the authority on Jewish matters for the Gestapo and had its complete confidence. Before the rupture of the Stalin-Hitler pact, Ganzweich even enlisted Jews from the Warsaw ghetto to filter into the Russian zone to bring back information for the German authorities.

At first the Judenrat carried on a quiet fight against Ganzweich. ... But all efforts to eliminate Ganzweich as competition for police control in the ghetto failed. His connections with the Gestapo were too strong. His Thirteeners continued to function as a police unit, parallel to the Judenrat police but more closely identified with the specific features of Gestapo policy toward the Jews.

Aside from Ganzweich's Thirteeners, the Gestapo included some Jews in its own apparatus. One of them, Kokosoffsky, had been before the war a leader of the Maccabee, a Jewish sport organization, in Pabyanitz [Pabianice]. Another agent, Andes by name, had previously been a boxer in the Zionist Maccabee. He now specialized in searching out illegal flour mills. Later he was sent by the Germans to the Oswiecim [Oświęcim—Auschwitz] camp. Rumor had it that the millers

⁹⁸⁸ Statement of Jerzy Teodor Duracz in Wiera Gran, *Sztafeta oszczerców: Autobiografia śpiewaczki* (Paris: n.p., 1980),

paid substantial bribes to engineer this coup. At least one Jewish woman was on the Gestapo payroll—Madame Machno, a former Warsaw actress and dancer.

Through the hands of these creatures flowed tremendous sums as bribes for the Gestapo. They used to “arrange” passes for the ghetto gates, business licenses, exemptions from forced labor, and other privileges. A travel permit between Warsaw and Lodz cost thousands of zlotys; exemption from forced labor, tens of thousands. The scale of prices varied with the importance of the service.

These leeches attached themselves firmly and sucked, for themselves and the Gestapo, the last drop of blood from the Jewish population, spreading what they bred upon—complete demoralization and licentiousness without limit.

The Jewish police found their strongest and most capable opponent in Morizi Orzech.

Orzech’s hatred of the Jewish police once led him into serious difficulty. Encountering a police captain attempting to arrest an old Jewish woman for illegally selling vegetables in the street, he intervened. In the course of the argument, he struck the officer. Orzech was arrested to be handed over to the Germans. It took a lot of work and money to save him ...⁹⁸⁹

One morning the janitor of 12 Nowolipya [Nowolipie] burst in to tell me that he had just been visited by two Gestapo agents, apparently Jews, who had gone through his registry book. They had paid particular attention to the G’s. He was sure that they were after me. ...

Ten minutes later a Gestapo car pulled up in front of 12 Nowolipya, and agents swarmed into the building. They ransacked my apartment, questioned my family and neighbors. They left a written order that I must report the following morning at the headquarters of the Gestapo at Allee Shucha [Szucha].

The following day they returned to find out why I had not appeared. My brother was not at home, so they took young Jacob as a hostage. ...

Jacob was a Bundist and, living in my apartment, had seem comrades come and go on underground business. The Gestapo tortured him in an attempt to get information, but they were finally defeated when death brought an end to his agonies.⁹⁹⁰

Dark as usual was the spring night of April 17, 1942. ... During that night, the Gestapo had visited scores of houses in various parts of the ghetto, had dragged people out and shot them on the spot. The bodies were left where they fell. Jewish police had accompanied the SS and Gestapo men, carrying a list of names and addresses, and leading he murderers directly to their victims.

In the morning, under order from the police, the bodies were cleaned off the streets by wagons of the Chesed Shel Emmeth Burial Society and by other undertakers. The police drove the neighbors of the murdered men into the streets and forced them to wash away the blood.

That night we lost, among others, the following comrades: ...

Especially tragic was the death of our comrade, Moishe Sklar, a typesetter. He had been a member of the executive committee of the Printers’ Union, and continued his Bund activity in the ghetto. He was arrested that night but not shot immediately as were the others. For two weeks he

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⁹⁸⁹ Goldstein, *The Stars Bear Witness*, 68–71.

was held in Pawiak [Pawiak] prison and horribly tortured. He was asked for the names of those active in printing illegal literature. He knew them all, but he endured the terrible pain and said nothing. At five o'clock in the morning, two weeks after his arrest, he was taken to the corner of Djelna [Dzielna] and Motcha [Smocza], where he was shot.

Neighbors heard the shots and ran out. They saw a man lying in a pool of blood and a Jewish policeman leaning over the corpse, removing its shoes. . . . Later we identified the Jewish policeman who had done the ghoulisn looting. He was dealt with appropriately.⁹⁹¹

Now the terror in the ghetto entered a new and bloodier phase. Almost every night the Nazis would break into a tenement, drag scores of people into the street, and shoot them. People were brought into the ghetto from the Aryan side at night and shot. We did not know who they were or why they were murdered.⁹⁹²

The feeling of expectancy, of nervous waiting for an unknown but certain catastrophe, grew when the Germans began a new campaign of terror. From time to time in the past they had seized people on the streets and shipped them away into forced labor. After April 17, [1942], such abductions took place much more often and with much greater ferocity. The Jewish police, led by SS men and [German] gendarmes, would descend on a ghetto area like a band of wild animals, grabbing every adult man and throwing him into a circle of armed guards in the center of the street. Ringed by the police, numbed by fear and bewilderment, the condemned would huddle there, waiting to be escorted to the nearest police commissariat and then to the freight cars for forced labor. . . .

From the window of my hiding place at 13 Gensha [Gęsia] I once witnessed a horrifying scene. A Jewish policeman held a thin young man, with matted black hair, who fought with insane fury to break loose from his captor's grasp. There was a mad look in the victim's eyes as he punched and kicked and pulled. With a rubber truncheon the policeman beat his hands, his legs, his entire body and then half pushed, half dragged him toward the square where the armed ring was waiting.⁹⁹³

On the night of Friday, April 17 [1942], trucks crammed with German soldiers and SS officers stormed the Warsaw Ghetto. They poured through several gates simultaneously, fanning out through the locked-down district, which was dark and silent, no lights or movement being permitted after curfew. Within minutes the deserted cobblestone streets echoes with the clatter of jackboots, while portable searchlights scanned buildings and doors were hammered down with rifle butts. Shots rang out, along the occasional staccato of machine gun fire.

One of the tenements targeted during the raids was Isaac Zuckerman's Valiant [Dzielna] Street headquarters. His startled janitor-lookout barely had time to pull the makeshift alarm before Gestapo agents were pounding up the stairs. On the third floor, in the Young Pioneer clubhouse, panic erupted and there was a mad dash for the attic, where an emergency exit had been cut through the wall into an adjacent building. In the ensuing scramble one of Isaac's most trusted deputies,

⁹⁹⁰ Ibid., 94–95.

⁹⁹¹ Ibid., 100–102.

⁹⁹² Ibid., 104.

⁹⁹³ Ibid., 106.

Tuvia Borzykowski, was shot in the leg, but he still managed to escape. Two other Pioneers were not so fortunate. They were dragged to the ground-floor courtyard, and, with all the residents looking on in horror, each was shot in the head.

Before executing them, the Gestapo posed only one question to the victims: Where were Isaac Zuckerman and Lonka Kozibrodska? That the SS knew about Isaac was not surprising. His involvement with the Socialist Zionist youth movement was not a secret. But Lonka was a different story. Very few outsiders were aware of the clandestine role the beautiful blonde played in linking the Young Pioneers to the outside world.

This could only mean that the Nazis had Jewish informants, a suspicion that was borne out when the homes of almost all the Bund's central committee members were also raided that evening. Sonya Nowogrodska, the only woman in the Bund underground leadership, narrowly cheated death, as did Bernard Goldstein by switching hiding places at the last minute. ... the Bund lost nearly a dozen operatives that night. All were shot on the spot, their bodies left to bleed out where they fell. In total, fifty-two people were killed on April 17, which became known variously as Bloody Friday, Night of Blood, or the Sabbath Massacre.

Blood Friday revealed a shift in Nazi tactics. Until then, the Gestapo had focused its brutal counterinsurgency measures almost exclusively on Gentiles. (Indeed, earlier that very day, the Nazis had conducted a series of separate raids in the Christian quarters of Warsaw, deporting 461 suspected Resistance members to Auschwitz.) Prior to Bloody Friday, no evidence existed to suggest that the occupation authorities either knew or cared that Jews were forming conspiratorial cells. [Perhaps this was because these cells did not engage in any armed activities either then or for some time afterwards. *M.P.*] Occasionally, the Gestapo inquired about the likes of Bernard Goldstein, since he was a well-known agitator from before the war. But there had never been mass arrests or Gestapo dragnets in the Jewish Quarter on the scale that routinely decimated the Polish Resistance. The question was: Why now? What prompted the raids? Had the Germans, through their network of spies, gotten wind of the unification talks between Zionists and Bundists? Had they heard of the intensified efforts to acquire weapons? Did they know about the newly formed youth militias and their growing chorus of calls for self-defense?

*The sad fact remained that the Bund, to date, had not managed to procure a single gun. The vaunted militias, in Boruch Spiegel's opinion, "were not very serious." Spiegel, after he recuperated, had demanded to join the defense unit, and he quickly became disillusioned by its lack of structure, discipline, adequate training, and, most of all, arms.*⁹⁹⁴

This atmosphere of gloom, demoralization and terror is reinforced by the memoirs of apolitical residents of the ghetto who just tried to get by. One common thread in these memoirs is that Poles did not play a role in the day-to-day oppression of the half million Jewish residents of the Warsaw ghetto.

Unfortunately, there were many traitors amongst the Jews who formed a secret police working with the Gestapo. None of them was from Warsaw, I'm happy to say. They were all from Lodz [Łódź],

⁹⁹⁴ Brzezinski, *Isaac's Army*, 154–56. Based on Gutman, *The Jews of Warsaw, 1939–1943*, 176; Władysław Bartoszewski, *1859 dni Warszawy* (Kraków: Znak, 2009), 330.

which the Germans called Litzmannstadt. They were all intelligentsia—doctors, engineers, police—none of them uneducated or from the lower classes. They were all professionals—and disgustingly mean. We were afraid of them like fire. Their headquarters were on the same street as Café Sztuka, but on the other side. The building was Number Thirteen Leszno Street. Because of that, they were called Number Thirteens.

This was the Jewish Gestapo against the Jews. They had green bands on their caps. The regular Jewish police had blue bands. The Jewish Gestapo would come into the café, but we did not like to serve them. They did a lot of dirty work. Let's say some Jews had hidden in their apartments dollars or money or gold that they could sell to buy food. The Jewish Gestapo would give away all these secrets to the Germans. And the Germans would come shooting and killing. There was not mass killing yet. It was just bad treatment, very awful treatment, but not mass exterminations. ...

Some German Jews were given jobs outside the walls of the Warsaw Ghetto. ... One day these German Jews were marching off to work past the SS men on guard. These German Jews were all raising their hands, hollering, "Heil Hitler!" and the SS men did not even answer them, did not look at them, did not even spit at them. In Warsaw, we just laughed when these German Jews screamed, "Heil Hitler!"—as if Hitler would help them—this was the funniest part. ...

Jews were starving, even though food was being smuggled in. We did not have food, but we could get smuggled-in strawberries on the street. I remember one day I bought myself all kinds of goodies. I was walking on the street and a man came and he grabbed all the food and ran away. ...

The conditions in the ghetto were so terrible ... People hated each other. You understand, they were starving. They could kill each other for food. We had a family from Lodz in our apartment. My mother cooked. The wife of this man came and ate up my mother's soup, so my mother complained to me. The man did not like my mother complaining, so he pushed her around and beat her up. When I came home from work that day I hit him on the head with an iron pot. I got even for my mother. He got no pity from me. He never touched her anymore.

I did not see any resistance leaflets or newspapers in the ghetto. If I ever saw any resistance, any writing on the walls, it was in the Aryan section. There they would write on the walls things like "Only pigs go to the movies," because going to the movies helped the Germans by making people forget about the war, forget about resisting. But in the ghetto we were only worried about food, the cold, the sickness and the lice. We were completely demoralized.

We were so demoralized that people became disrespectful of each other.⁹⁹⁵

I did not ask anybody what to do. I was all on my own. Whenever I did something, I never asked anybody. ... Besides you couldn't talk to anybody. You did not know who was a traitor. I was too afraid.⁹⁹⁶

The Jewish underground occasionally liquidated Jewish informers and Gestapo agents inside the ghetto. Jacob Celemenski, for example, relates how he was tracked down in his hiding place in the Warsaw ghetto by a young Jewish informer sent by Jewish Gestapo agents. The Jewish underground assigned a clandestine

⁹⁹⁵ Goldberg, *Running Through Fire*, 23–25.

⁹⁹⁶ *Ibid.*, 39.

cell of five comrades to execute him, but were outdone by the informer's own bosses, who shot him themselves.⁹⁹⁷ Among those reportedly executed by the ŻZW [*Żydowski Związek Walki*—Jewish Military Union] were: two Gestapo agents shot dead near the entrance to Schultz's restaurant on Karmelicka St. (spring 1942); Adolf Borensztein (known as the "13th man"), shot dead in Elektoralna St. (March 1942); a police lieutenant of the Leszno St. police station, shot near one of the ŻZW tunnel entrances (summer 1942); a nest of eleven Gestapo spies (eight men and three women), executed in the cellar of Kosieradzki's house on Karmelicka St. after a "trial" (June 1942); two female Gestapo agents, one of them Haya Blumberg; Jacob Leikin, the deputy commander of the Jewish police, shot in Gęsia St. (October 29, 1942); Israel Firszt or Izrael First, the head of the Judenrat's Economic Department (November 29, 1942); Leon (Lolek) Skosowski (who, seriously wounded, escaped to the Aryan side where he was later executed by the Polish Home Army), Paweł Bludarski, Arik Waintraub (had in his possession a detailed list of bunkers for the Gestapo), H. Mangiel, Lydia (Anya) Radziszewska, all shot in the brush-factory compound at 38 Świętojerska St. (February 21, 1943); Jerzy Firstenberg, a high-ranking officer in the Jewish ghetto police (February 1943); Moniek Prozanski and his son Anders, shot as they were about to escape to the Aryan side; Zinger, shot in a restaurant on Nowolipie St.; two porters called Pinya and Elia ("Małpa") on Nowolipki St.; Nosek, shot dead in the brush-factory area (he too was in possession of a detailed list of bunkers).⁹⁹⁸ According to Józef Grynblatt, a member of the Jewish Military Organization (ŻZW), after the failed ghetto revolt a large group of ŻZW fighters hid out in premises on Grzybowska Street. The hideout were betrayed to the Gestapo by Dawid Guzik, a Jewish agent who was involved in the Hotel Polski affair, and not by the radical Polish underground group "Miecz i Pług," as claimed by Bernard Mark and Marek Edelman. The ŻZW fighters were all killed by the Gestapo in a firefight.⁹⁹⁹

When the Great Deportation of Jews from the Warsaw ghetto began in the summer of 1942, the families of Jewish Gestapo agents were ushered to safety on the "Aryan" side. Jonas Turkow mentions a large number of Jews who worked as Gestapo agents on the "Aryan" side, such as the dancer Franciszka Mann (née Manheimer, later Rozenberg), the lyricist Józef Lipski, the lyricist Andrzej Włast (Gustaw Baumritter), a German Jew named Sachsenhaus, who threw Adam Czerniaków, the head of the Judenrat, down the stairs, the Weintraub brothers, the boxer Anders, Manheimer, the brother of Franciszka Manówna, a German Jew named Fostel, Josef Włodawski, the boxer Fred Bobi, Milek the "redhead," Edek Ast, Szeps, the inspector Erlich (Josl Kapote), "and others." Franciszka Mann, who was exposed by double agents working for the Polish underground, frequented nightclubs in the company of German Gestapo officers. Turkow mentions a Jew from Lublin by the name of Greier (Szama Grajer), who had assisted in the liquidation of the Jews in that city. Ignacy Lubowiecki and Dawid Gertler were other well-known

⁹⁹⁷ Celemenski, *Elegy For My People*, 106.

⁹⁹⁸ Reuben Ainsztein, *Jewish Resistance in Nazi-Occupied Eastern Europe* (London: Paul Elek, 1974), 615–17, 904 n.14. Ainsztein states that Revisionist historians wrongly ascribe the execution of First to the ŻZW. According to historian Dariusz Libionka, First was executed by Dawid Szulman, a member of ŻOB.

⁹⁹⁹ Anka Grupańska, "Rozmowa z Józefem Grynblattem, członkiem Betaru i Żydowskiego Związku Wojskowego w czasie powstania w getcie warszawskim," *Zagłada Żydów: Studia i materiały*, vol. 3 (2007): 329–30.

Jewish Gestapo agents in Warsaw.¹⁰⁰⁰ Polish underground sources record additional Jewish Gestapo agents such as Tadeusz and Waleria Rębowski (assumed identities) from Anin, Matia Goldman (the wife of Włodawski), Hermanowski and his wife Wanda Mostowicz (the wife of Jerzy Weisberg), Weintraub, Eryk Lipiński, Zuzanna Ginczanka (Sara Ginzburg), and many others.¹⁰⁰¹ A 1942 Polish underground report mentions Stefania Zauderer, the actor Adam Danielewicz, and Zdzisław Mirtenbaum-Koss.¹⁰⁰²

Some Jews worked, at various times, for the Communists as well as the Gestapo, for example, Mieczysław Walczak and Jerzy Sawicki (Izydor Reisler).¹⁰⁰³ Izydor Reisler, who under the assumed name of Jerzy Sawicki was an influential figure on the Lawyers' Council in Soviet Lwów and persecuted its Polish members, turned agent for the Gestapo in the Lwów ghetto. This did not prevent him from rising to the position of prosecutor of the Supreme National Tribunal and Supreme Court in Stalinist Poland, where he was charged with prosecuting war criminals. Another example of a Jew who served many masters was described by Stanisław Taubenschlag, a scion of a prominent Jewish family from Kraków (his father was Professor Rafał Taubenschlag, dean of the Jagiellonian University). Stanisław Taubenschlag was pursued by Danek (Danko) Redlich, the son of a Jewish official from Kraków, who denounced him to the Gestapo while on a mission for the Polish underground in Warsaw. Taubenschlag managed to extricate himself and survived this trap, but his pursuer was now a wanted man.

The news of my tribulations in Warsaw quickly spread in the circles of young people. The hunt was now on for Danek Redlich who, it transpired, had been in the employ of the Bolsheviks in Lvov [Lwów] and had betrayed several people there. When Lvov was occupied by the Germans, this professional agent, entered the service of the Gestapo. After the war he worked in the security service (UB [*Urząd Bezpieki*]). In the 1950s he went to Venezuela where he met his death in a car accident in Caracas.¹⁰⁰⁴

Another Jewish collaborator who changed sides was Teresa Bryk, the wife of a Polish airman who was killed in the Battle of Britain. During the German occupation she maintained liaisons with the Gestapo in Wyszaków and Ostrów Mazowiecka. After the arrival of the Soviet army she began to work for the NKVD. She then made a career in the Communist political structures in the Pułtusk district.¹⁰⁰⁵

¹⁰⁰⁰ Kerszman, *Jak ginąć, to razem*, 81; Wilamowski, *Srebrniki Judasza*, 26.

¹⁰⁰¹ Chodakiewicz, *Narodowe Siły Zbrojne*, 348 n.175. Jerzy Weisberg, who went by the name of Mostowicz, maintained contacts with the Communist underground. He was liquidated by the Polish underground on February 10, 1943. See Marek J. Chodakiewicz, Piotr Gontarczyk, and Leszek Żebrowski, *Tajne oblicze GL-AL i PPR: Dokumenty*, vol. 2 (Warsaw: Burchard, 1997), 213–14.

¹⁰⁰² Engelking and Grabowski, “*Żydów łamiących prawo należy karać śmiercią!*”, 61.

¹⁰⁰³ Zbigniew Błażyński, *Mówi Józef Światło: Za kulisami bezpieki i partii 1940–1955*, Third revised edition (London: Polska Fundacja Kulturalna, 1986), 138, 228; *Słownik biograficzny działaczy polskiego ruchu robotniczego*, Second revised and expanded edition (Warsaw: Książka i Wiedza, 1993), vol. 3 (Jerzy Sawicki).

¹⁰⁰⁴ Taubenschlag (Townsend), *To Be a Jew in Occupied Poland*, 49–57, here at 57. See also Andrzej Chwalba, *Dzieje Krakowa*, vol. 5: *Kraków w latach 1939–1945* (Kraków: Wydawnictwo Literackie, 2002), 287.

¹⁰⁰⁵ Jan Garbarczyk, “W Narodowej Organizacji Wojskowej na Ziemi Wyszakowskiej,” *Glaukopis: Pismo społeczno-historyczne*, no. 9–10 (2007–2008): 67–68.

On May 9, 1942, leaders of the leftist underground in the Warsaw ghetto were arrested after a denunciation, thereby paralyzing the so-called Anti-Fascist Block.¹⁰⁰⁶ The use of Jewish confidants by the Gestapo was officially discontinued in September 1943.¹⁰⁰⁷ However, well after the liquidation of the Warsaw ghetto, according to one report, the Gestapo continued to employ some 300 Jewish agents, remnants of the Żagiew organization and others, to ferret out Jews who were hiding among Christians in Warsaw. It was likely because of those agents that so many Jews passing as Poles and in hiding were captured. A Jew named Hening directed a 70-member team at the Gestapo premises on Szucha Avenue charged with the task of gathering information about Polish underground organizations, performing physical examinations on suspected Jews, and interrogating them about their knowledge of the Catholic faith. These agents not only combed Warsaw looking for Jews, but also were sent into the countryside where they were known to infiltrate partisan units and seek assistance from Polish villagers posing as Jews on the run.¹⁰⁰⁸ After being stopped by German gendarmes in a routine check, Lidia Kott was taken to the Gestapo headquarters on Szucha Street. Luckily, she succeeded in concealing her Jewish identity.

Lidia was interrogated by two officers, tall blonds beautiful as archangels in their black uniforms. They told her to say her prayers, asked her to tell them the shape of the host, and tried to get her to say that it was square. Next day they sent her to the “anthropologist,” whom they addressed as “*Herr Doktor*.” He had the rank of a major. He examined her from all angles and came to the conclusion that the build of her body was Nordic and her type Euro-Asiatic. The investigations began all over again, now with the assistance of three experts: a Jew, a Ukrainian, and a Pole. ... Lidia was taken out into the corridor and told to wait. Police informers were running around the corridors constantly, several times bringing in Jews. ... After an hour or two, she was ordered to go home ...

When they had let Lidia go, she had said to the Jewish informer, with her usual sangfroid, “*Au revoir*.” “Don’t say ‘*Au revoir*’ and never come back here. It’s a horrible place.”¹⁰⁰⁹

After the failed uprising of August–October 1944, Jews refugees in the transit camp at Pruszków continued to be ferreted out by the “Heaven Brigade,” composed of Gestapo agents whose ethnic composition is not known, though likely there were Jews among them.¹⁰¹⁰ The high figures for Jewish Gestapo agents operating in Warsaw do not appear to be exaggerated given—as mentioned earlier—that the Germans employed at least twenty Jewish *Greifers*, or “catchers,” to hunt down and betray Jews in Berlin where far fewer Jews were hiding. Some illustrations of this phenomenon are cited later.

¹⁰⁰⁶ Engelking and Leociak, *Getto warszawskie*, First edition, 648.

¹⁰⁰⁷ Wilamowski, *Srebrniki Judasza*, 26.

¹⁰⁰⁸ Bednarczyk, *Życie codzienne warszawskiego getta*, 233, 234, 235, 241 n.11; Bednarczyk, *Obowiązek silniejszy od śmierci*, 156–57. In the latter book, Bednarczyk details many other cases of collaboration at 26, 28, 32, 35–36, 43, 75, 78, 94, 103, 121.

¹⁰⁰⁹ Kott, *Still Live*, 77–79.

¹⁰¹⁰ Zylberberg, *A Warsaw Diary, 1939–1945*, 179, 188. Otherwise, as historian Gunnar Paulsson notes, few if any Jews were actually betrayed by Poles during the exodus from Warsaw or inside the camp at Pruszków. See Paulsson, *Secret City*, 191–92.

A similar situation prevailed in Lublin where the Germans were well-informed about the internal affairs of the ghetto thanks to their network of Jewish agents and informers, among them their ringleader Szama (Szaja) Grajer, Lejb (“Maska”), Abram Gemare, Sz. Mandelbojm, Szulim (“Babe”), and Matys Kurnik. When a second ghetto was established in Majdan Tatarski, Grajer enlisted another group of collaborators who carried out searches of Jewish homes and denounced those with forbidden property to the Gestapo. That group included Josl Szajner, Dinament, Szulim “Babe,” Lejbl “Maske,” “Para-Niepara,” Monkiel Ganew, Jankiel Szczygiel, and two brothers from Piaski. In December 1941, several months before the mass deportations to the death camps, the Germans set up an agency, known as the Office of Disinfection and Delousing, which was headed by Bolesław Tenenbaum, an experienced operative brought in from Warsaw where he had worked under the notorious Gancwajch. Tenenbaum and his colleagues Sztokfish, who was in charge of the sanitary section, and Dawid Kuperminc, who was in charge of the disinfection section, organized a team of 190 people in a military-like structure. These two groups (Grajer and Tenenbaum’s), together with the Judenrat, later played an important role in preparing for and executing the deportation of Lublin’s Jews and various other liquidation actions as part of Operation “Reinhard.” As elsewhere, the search for Jewish hiding places was carried out by the Jewish police and Jewish agents, who often took bribes from Jews before betraying them to the SS.¹⁰¹¹ None of this is mentioned in Martin Dean’s entry for Lublin in the *Encyclopedia of Camps and Ghettos, 1933–1945*.¹⁰¹²

As Israeli Historian David Silberklang shows, at times, Jews who collaborated with the Nazis not only enriched themselves at the expense of other Jews, but actually formed close friendships with leading Nazi officials. The case of Szama (Shamai, Szaja) Grajer, of Lublin, is instructive. A barber and petty criminal before the war, Grajer was imprisoned by the Germans for hitting a Volksdeutsche who had been mistreating Jews. Silberklang continues,

While in prison he befriended many influential SS men and emerged from his incarceration as a proprietor of a café at 15 Lubartowska Street, which was frequented by some of the SS men. Grajer very quickly became a wealthy and influential figure, mistrusted and feared. He was able to acquire special privileges for those who paid him well, and he was correctly perceived by the ghetto community as a Gestapo informer. Nearly all survivors from Lublin remember him vividly.¹⁰¹³

¹⁰¹¹ T. [Tamara] Berenstein, “Martyrologia, opór i zagłada ludności żydowskiej w dystrykcie lubelskim,” *Biuletyn Żydowskiego Instytutu Historycznego*, no. 21 (1957): 33–37; Hersz Feldman, “Z Majdanu do Dachau,” in Adam Kopciowski, ed., *Księga pamięci żydowskiego Lublina* (Lublin: Wydawnictwo Uniwersytetu Marii Curie-Skłodowskiej, 2011), 334–5, translation of *Dos bukh fun Lublin* (Paris: Former Residents of Lublin in Paris, Paris, 1952).

¹⁰¹² Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 675–78. The entry notes the existence of the Jewish police and states that on November 7, 1942, the German demanded that the Jewish police participate in the ghetto’s liquidation, offering to protect the policemen and their families.

¹⁰¹³ David Silberklang, *Gates of Tears: The Holocaust in the Lublin District* (Jerusalem: Yad Vashem, 2013), 265. Szama (Szaja, Shamai) Grajer was an underworld figure who made a fortune from Jews by promising them preferential treatment in the ghetto. See Marek Urban, *Polska... Polska...* (Warsaw: Żydowski Instytut Historyczny IN-B, 1998), 96.

Szama Grajer rose to great heights before his sudden, tragic end, as described by Silberklang,

Shamai Grajer decided that he wanted to marry his pregnant mistress, the seventeen-year-old, blond, blue-eyed Stettin refugee, Mira Fishman. Grajer forced the well-known Rabbi Zvi Elimelech Talmud to grant him a divorce from his wife Bella (against her will) and to perform the wedding. Grajer threw a big wedding party at his café and invited his SS friends, including Worthoff and Sturm, to attend. Sturm even sent a large bouquet of white roses. A day or two later the “illegals” were shot in the Krepiec [Krępiec] woods, and on November 9, Sturm shot Grajer, his wife, and his baby.¹⁰¹⁴

Jews from Lublin were enlisted in large numbers by the Germans to carry out confiscations in the countryside:

Unlike the typhus epidemic, confiscation of various materials was a German-initiated idea designed to benefit the Germans and weaken the Jews all at the same time. In mid-1941, the civilian labor office created a large team of more than 500 Jewish “*sammler*” (gatherers) all across the district. Their job was to comb the Jewish communities and other areas in search of metals, glass, paper, cloth, and other materials for industrial use. These people continued to work as *sammler* until the spring of 1942. For those chosen for this job, it was a boon; it gave them relative freedom of movement and widespread contacts with other Jews and with Poles. In some cases it also could serve as a basis for underground activity. However, for the Jews forced to relinquish materials, this was yet another blow to their wellbeing.¹⁰¹⁵

When the need arose, Jewish Gestapo agents from Lublin were brought to Warsaw to help out with the Great Deportation of the summer of 1942:

Later, in August [1942], when the truth [about the destination of the deportees, namely Treblinka] became widely known, there was the psychological difficulty of accepting it. ... Moreover, the Nazis saw to it that their victims should still be able to reject the truth by providing them with false hope. Hoefle [SS Major Hermann Höfle] had brought with him from Lublin a gang of Jewish Gestapo agents who were ready to do anything to stay alive a little longer. They were installed in number 101, Żelazna Street, next to number 103 where Hoefle had his own headquarters, and there, assisted by Jewish Gestapo agents from the Warsaw ghetto, they fabricated letters, which were supposedly written by the ‘resettled’ from labour camps in Russia and elsewhere.¹⁰¹⁶

Jewish Gestapo agents and informers operating outside the ghetto were a significant peril for Jews who passed as Poles or who tried to hide. Indeed, Aleksander Biberstein, the eminent chronicler of the Kraków ghetto, whose testimony is cited later, considered them to have been a greater source of danger for Jews

¹⁰¹⁴ Silberklang, *Gates of Tears*, 334–35.

¹⁰¹⁵ Silberklang, *Gates of Tears*, 266.

than Polish denouncers. This was a factor of their familiarity with the Jewish community and the “professional” pressures stemming from their duties: if they did not turn in fellow Jews in considerable numbers, their usefulness to the Germans was spent and their very existence in jeopardy. Most Jewish historians, however, are reluctant to admit to the existence of the numerous Jewish collaborators agents operating on the “Aryan” side, preferring instead to leave the impression that the enemy the Jews feared were not so much the Germans as the Poles, whose favourite pastime was allegedly to hunt down Jews.¹⁰¹⁷

Antoni Marianowicz, who hid in and near Warsaw, concurs with that assessment: “Danger lurked not only from the Germans and Polish scoundrels—there were also Jewish scoundrels. I feared them no less, and maybe even more than the former. The conditions encouraged human baseness, regardless of race.”¹⁰¹⁸ In his published memoirs, in addition to a Jew by the name of Włodek S. working with a ring of *szmalcowniks*, a phenomenon that will be discussed in more detail, Marianowicz mentions a Jewish woman by the name of Zaremska, who denounced him to the director of the foundry in Wołomin where he worked, and another Jewish co-worker, who fled to Israel after the war in order to escape punishment for his role in helping the Germans plunder Polish property.¹⁰¹⁹ In her memoirs, Sandra Brand mentions a Jew who was captured during a German raid on the apartment of an extortionist in Warsaw and a young Jewish woman who betrayed the hideout of several Jews after being captured by the police.¹⁰²⁰ Barbara Abramow-Newerly did not abide by the order to relocate to the ghetto but continued to reside in her housing estate in the Warsaw suburb of Żoliborz, even though her Jewish background was widely known. The only *szmalcownik* she encountered was a Jew by the name of Saul, whom she knew. Saul worked for the Gestapo ferreting out Jews in hiding on the “Aryan” side. He was also engaged in extorting money and visited Barbara weekly until she was penniless. Facing denunciation, she turned to the Home Army for assistance. Witold Pilecki, the famed escapee from Auschwitz, extricated her by providing money to pay off the *szmalcownik* and told her not to worry. The Jewish *szmalcownik* did not return.¹⁰²¹

Simha Rotem, who himself “dressed like a Gestapo agent” on his missions into the countryside, acknowledged that “Germans weren’t the only ones who served in the Gestapo, whose ranks included members of other nationalities, including Jews.”¹⁰²² Another Jewish underground leader, Yitzhak Zuckerman (“Antek”), also documents the activities of numerous Jewish collaborators in Warsaw. He points out that Abraham Gancwajch, the head of the notorious “Thirteen,” worked for some time on the “Aryan” side against the Polish underground and that Adam Żurawin, one of the many Jewish Gestapo agents he mentions, moved to the United States where he became a millionaire and summoned a rabbinical

¹⁰¹⁶ Reuben Ainsztein, *Jewish Resistance in Nazi-Occupied Eastern Europe* (London: Paul Elek, 1974), 581.

¹⁰¹⁷ The latter charge was shamelessly levelled by Jewish American historian Lucy Dawidowicz, who wrote about “the widespread Polish sport of bounty hunting.” See Dawidowicz, *The Holocaust and the Historians*, 106.

¹⁰¹⁸ Jolanta Wrońska, “Strażnik niewygodnej pamięci” (an interview with Antoni Marianowicz), *Rzeczpospolita* (Warsaw), August 19, 2000.

¹⁰¹⁹ Marianowicz, *Życie surowo wzbronione*, 115, 163–65.

¹⁰²⁰ Brand, *I Dared To Live*, 110, 113.

¹⁰²¹ Jarosław Abramow-Newerly, *Lwy mojego podwórka* (Warsaw: Twój Styl, 2000), 143–52. When Witold Pilecki faced trumped up charges of working for “foreign imperialism” after the war which resulted in his execution in 1948, Barbara Abramow-Newerly came forward unsuccessfully in his defence.

court to acquit him. Zuckerman openly acknowledges that he was accosted by as many Jewish blackmailers as Polish ones, and that it was a Jewish blackmailer who almost cost him his life:

And if I consider the treason carried out against me by individuals, there were just as many Jews among them as Poles. For example, when I was condemned to be executed on April 18, 1942, it was because of a Jewish denunciation.¹⁰²³

Encounters with Jewish Gestapo agents were almost invariably fatal. Although a relatively small group, German archival documents confirm that agents were the Gestapo's chief source of reliable information, accounting for about a third of all successful "hits".¹⁰²⁴ Only a small number of accounts, albeit important ones, speak to direct experience with this source of danger; most memoirists don't care to recall such episodes which they undoubtedly witnessed or heard about. The magnitude of the phenomenon is thus underreported. Jerzy Warm (later Mikołajczyk) reported that, after her escape from the Warsaw ghetto, his 19-year-old daughter was denounced by a Jew who worked for the Gestapo. She perished in the Pawiak prison.¹⁰²⁵

Zbigniew Ryszard Grabowski (then Ryszard Abrahamer), whose family passed as Christians in Warsaw, states that his father was fingered in a streetcar by a Jewish Gestapo agent. "Jews in the service of the Gestapo," he writes, "were best at recognizing other Jews."¹⁰²⁶ Aviva Unger was just 12 years old when she and her mother, a widow, were confined in the Warsaw ghetto. After the Germans shot her mother, Aviva escaped from the ghetto in 1942 by crawling through the sewers. She was taken to a Catholic convent where she lived with nuns and attended the convent school. She "was recognized on a tram by a Jew who was a police spy, and betrayed to the Gestapo." She was beaten viciously to extract information, but she said nothing. Risking his life, a priest from the convent was able to save Aviva by vouching for her longstanding Catholic background.¹⁰²⁷

Ruth Altbeker Cyprys describes a familiar scene she witnessed after the liquidation of the Warsaw ghetto in May 1943. She personally observed Jewish Gestapo agents shouting Jewish slogans or singing Jewish songs in order to provoke a telltale reaction in fugitive Jews among the pedestrians in the streets of Warsaw.

The Jewish Gestapo men who remained alive were very dangerous. Their eyes were penetrating and Jews pointed out by them were lost without hope. A little car often seen passing slowly along Marszałkowska [Marszałkowska] Street, always keeping close to the pavement, became notorious.

¹⁰²² Rotem, *Memoirs of a Warsaw Ghetto Fighter*, 70–71.

¹⁰²³ Zuckerman, *A Surplus of Memory*, 63, 441–45, 493.

¹⁰²⁴ Borodziej, *Terror i polityka*, 84–85.

¹⁰²⁵ Testimony of Jerzy Mikołajczyk (Jerzy Warm), Jewish Historical Institute (Warsaw) archive, record group 301, number 6148.

¹⁰²⁶ Zbigniew Ryszard Grabowski, "W skorodowanym zwierciadle pamięci: Szkic autobiograficzny," *Kwartalnik Historii Nauki i Techniki*, vol. 50, no. 2 (2005): 7–202; Meloch and Szostkiewicz, *Dzieci Holocaustu mówią...*, vol. 4, 195.

¹⁰²⁷ Gill, *The Journey Back From Hell*, 277–78.

Once I was walking along this street when suddenly I heard the shout ‘Szma Israel’ [*Shema Yisrael* – Hear, O Israel, the words of a section of the Torah that is the centrepiece of morning and evening prayers], followed by the sight of a man dragged struggling into the car. It transpired that the cry had come from the slowly driven vehicle, causing an elderly gentleman passing by to stop and look back instinctively. It was final proof for the manhunters. They must have been observing their prey for some time and, having reckoned that only a Jew would react to these words, had successfully used their subterfuge. A friend told me that the most unexpected shouts could be heard from this car.

Another time, while walking in the street, I heard behind me a low humming of the *Hatykva* [*Hatikva* – “The Hope,” a Zionist anthem]. For a moment I wanted to look back but I overcame this desire. The singing individual overtook me. He was a young fellow in a little round hat with a feather. This hat meant the same as a Gestapo uniform as we learned at the end of the war. Unfortunately under this hat was the cheeky, carefree face of one of my university colleagues—a Jew. The degradation of some people had plumbed such depths.¹⁰²⁸

In his memoir, Alexander Bronowski recounts his arrest in Warsaw by the *Sicherheitspolizei* (security police) after one of their informers, a Jew from his native Lublin, recognized him.¹⁰²⁹ Ironically, the Polish “Blue” police, to whom Bronowski was handed over by the Sipo for temporary safekeeping, proved to be his saviours. Staff sergeant Waclaw Nowiński not only rescued Bronowski, but Nowiński and his family also selflessly assisted and sheltered other Jews. Yet Mordecai Paldiel, a historian at the Yad Vashem Institute in Jerusalem, repeatedly covers up the fact that it was a Jew who betrayed Alexander Bronowski, even though Paldiel finds time to describe Bronowski’s fate in various publications.¹⁰³⁰

There are numerous recorded cases of Polish policemen—members of the “Blue police” in the *Generalgouvernement* (so known because the navy blue colour of their uniforms), the railroad police, the criminal police, and the local police forces in the so-called Ostland (Poland’s prewar northeastern territories)—who used their positions to help Jews. Several Blue policemen have been recognized as “Righteous Gentiles” by Yad Vashem. This fact is not surprising when one considers that the “Blue” police were heavily infiltrated by the Polish underground, who provided extensive assistance to Jews.¹⁰³¹ On the

¹⁰²⁸ Cyprys, *A Jump for Life*, 165–66.

¹⁰²⁹ Alexander Bronowski, *They Were Few* (New York: Peter Lang, 1991), 30–33. See also his account in Bartoszewski and Lewin, *Righteous Among Nations*, 142–44.

¹⁰³⁰ Mordecai Paldiel, *The Righteous Among the Nations* (Jerusalem: Yad Vashem; New York: HarperCollins, 2007), 289–90; Mordecai Paldiel, *Sheltering the Jews: Stories of Holocaust Rescuers* (Minneapolis: Fortress Press, 1996), 53, 153 (twice). Paldiel is so preoccupied with railing against Christian Poles that, in connection with Bronowski’s betrayal, he lays the blame on “local anti-Semites” and for good measure adds: “Spotting a Jew on the street had become a sort of sport in Warsaw.”

¹⁰³¹ Polish “Blue policemen” recognized as Righteous Gentiles by Yad Vashem include: Franciszek Banaś of Kraków; Leon Bukowiński of Warsaw; Władysław Cieśla of Jarocin near Tarnobrzeg, who enlisted the Home Army to liberate some imprisoned Jews; Piotr Czechoński of Tomaszów Lubelski; Grzegorz Czyżyk of Chelm; Jan Fakler of Warsaw; Paweł Gołąbek of Warsaw, who, with his brother-in-law Jan Bartczak, helped smuggle Jews out of the ghetto and hid Jews in their home; Telesfor Hadrysiak of Warsaw; Jan Kubicki of Międzyzlesie near Warsaw; Bronisław Marchlewicz, the commander of the Otwock police commissariat, a Home Army member who released Jews caught in round-ups, foiled denunciations, warned persons hiding Jews of dangers, and extended his protection to the convent of the Sisters of St. Elizabeth which sheltered a number of Jewish children; Stefan Matacz, a policeman in Warsaw whose extended family rescued Ewa Wasserman-Feldstejn and her son; Waclaw Nowiński of Warsaw, whose story is set out later;

Stanisław Śliżewski of Kraków, who almost perished in the Montelupich prison for aiding Jews; and Władysław Szalek of Kraków. See Israel Gutman and Sara Bender, eds., *The Encyclopedia of the Righteous Among the Nations: Rescuers of Jews during the Holocaust*, volumes 4 and 5: *Poland* (Jerusalem: Yad Vashem, 2004), Part 1, 69 (Franciszek Banaś), 71 (Rzeszów), 88 (near Siedlce), 121 (Leon Bukowiński—see Joanna Michlic, “Stories of Rescue Activities in the Letters of Jewish Survivors about Christian Polish Rescuers, 1944–1949,” in Dynner and Guesnet, *Warsaw: The Jewish Metropolis*, 532–33), 149 (Władysław Cieśla), 157 (Piotr Czechoński), 200 (Jarocin near Tarnobrzeg), 210 (Jan Fakler), 371 (Sokołów Podlaski), 413 (Jan Kubicki), 477 (Łaskarzew); Part 2, 556 (Wacław Nowiński); 777 (Władysław Szalek), and Gutman, *The Encyclopedia of the Righteous Among the Nations: Rescuers of Jews During the Holocaust: Supplementary Volumes (2000–2005)*, volume II, 556–57 (Paweł Gołąbek), 559 (a “Blue” policeman transported a Jewish child from Radom to Warsaw), 592 (Bronisław Marchlewicz), 597 (Wacław Nowiński); Hadrysiak Family, The Righteous Database, Yad Vashem, Internet: <<http://db.yadvashem.org/righteous/family.html?language=en&itemId=5890479>>; Matacz Family, The Righteous Database, Yad Vashem, Internet: <<http://db.yadvashem.org/righteous/family.html?language=en&itemId=9493948>>; Stanisław Śliżewski, The Righteous Database, Yad Vashem, Internet: <<http://db.yadvashem.org/righteous/family.html?language=en&itemId=6601875>>; Kołacińska-Gałązka, *Dzieci Holocaustu mówią...*, vol. 5, 315 (Paweł Gołąbek). For details of these and many other examples of assistance provided to Jews by Polish policemen see: Bartoszewski and Lewin, *Righteous Among Nations*, 137–40 (Eliasz Pietruszka, Warsaw—see also Saphier Fox, *Out of Chaos*, 124–26), 141–42 (Jan Kubicki), 142–44 (Wacław Nowiński), 145–46 (Łęczna), 163 (Zygmunt Okuń, a sergeant in the Warsaw police, and his wife Janina and Wacław Miła, clerks with the Criminal Police), 292–95 (the evidence relating to some policemen in two villages near Siedlce is ambiguous: one of them, who was known as a “Jew-catcher,” warned a Jewish girl whom he recognized to leave the village and assisted her with an alibi; another policeman did not seize that same girl out of pity, and his commander recommended her to a good farmer for pasturing cows); 335 (Warsaw), 400–401 (Warsaw), 449 (Wiesław Malanowicz, a *Kripo* policeman in Warsaw who was secretly a Home Army member), 603 (for procuring forged documents and sheltering Jews, Michał Kliś, a member of the Home Army counter-intelligence who joined the “Blue” police in Kraków, was arrested and imprisoned in several prisons and concentration camps, dying shortly after the war from illnesses he acquired there—regarding Michał Kliś, see also Namysło and Berendt, *Rejestr faktów represji na obywatelach polskich za pomoc ludności żydowskiej w okresie II wojny światowej*, 313); Bartoszewski and Lewinówna, *Ten jest z ojczyzny mojej*, 566 (Warsaw), 586 (Warszawa), 704 (Markuszów), 1025 (Warsaw), 1028 (Boguchwała near Rzeszów); Ewa Kurek, *Your Life Is Worth Mine: How Polish Nuns Saved Hundreds of Jewish Children in German-occupied Poland, 1939–1945* (New York: Hippocrene, 1997), 220 (Bronisław Marchlewicz, Otwock); “Izrael uhonorował granatowego policjanta,” *Rzeczpospolita*, July 25, 2005 (Bronisław Marchlewicz); Prekerowa, *Konspiracyjna Rada Pomocy Żydom w Warszawie 1942–1945*, 135, 177, 207–208 (the “Blue” police extended their protection to the Father Boduen Home in Warsaw, an orphanage where some 200 Jewish children were sheltered), 271; Ludwik Hirsfeld, *Historia jednego życia* (Warsaw: Czytelnik, 1946), 284, 293–94, 312 (Warsaw); Schwarz, *The Root and the Bough*, 287 (Warsaw); H. Rabin, ed., *Szumsk: Sefer zikaron le-kedoshei Szumsk* (Tel Aviv: Former Residents of Szumsk in Israel, 1968), 21ff., translated as *Szumsk: Memorial Book of the Martyrs of Szumsk*, Internet: <<http://www.jewishgen.org/yizkor/szumsk/szumsk.html>>; Borwicz, *Vies interdites*, 90 (a Polish policeman released Chochana Rotfeld, a Jewish girl, in Koszyce); Mordechai Zilberman, “With the Nazis,” in Eliezer Sharbit, ed., *Sefer Zikaron le-Kehilat Sanok ve-ha-Siviva* (Jerusalem: Former Residents of Sanok and Vicinity in Israel, 1970), 535, translated as *Memorial Book of Sanok and Vicinity*, Internet: <<http://www.jewishgen.org/Yizkor/sanok/sanok.html>> (a Polish policeman named Łapiński turned a blind eye to the successful escape of a group of Jews from the ghetto in Sanok, despite the fact that the escape plans had been betrayed to the Gestapo by Ajzen, a Jewish carpenter from Baligród); Abraham Shiner, “The Policeman Shot and Missed,” in Mark Schutzman, ed., *Wierzbnik-Starachowitz: A Memorial Book* (Tel Aviv: Wierzbnik-Starachowitz Relief Society in Israel and Abroad, 1973), 321ff, translated as *Wierzbnik-Starachowitz: A Memorial Book*, Internet: <<http://www.jewishgen.org/yizkor/Wierzbnik/Wierzbnik.html>> (a Polish policeman in Wierzbnik by the name of Kocharzew hid some belongings for a Jewish acquaintance); *Sefer yizkor shel kehilat Działoszyce ve-ha-sevivah* [Yizkor Book of the Jewish Community in Działoszyce and Surroundings] (Tel Aviv: Hamenora Publishing House, 1973), 43 (Działoszyce); Tzurnamal, ed., *Lask: sefer zikaron (Izcor-Book)*, 125; Gedaliah Shaiak, ed., *Lowicz: A Town in Mazovia—Memorial Book* (Tel Aviv: Lowitcher Landsmanshaften in Melbourne and Sydney, Australia, 1966), xvi (Łowicz); Wolf Zeev Rabinowitsch, ed., *Pinsk—Historical Volume: The Story of the Jews of Pinsk 1506–1942*, Part Two (Tel Aviv: The Association of the Jews of Pinsk in Israel, 1977), 133 (Pińsk); account of Johanan Kalfus, dated September 18, 1967, Yad Vashem Archives, 03/3284 (2777/232-F), Internet: <<http://yizkor.virtualave.net/testimonies/kalfus.htm>> (the head of the Polish police in Wiśnicz); Isaiah Trunk, *Jewish Responses to Nazi Persecution: Collective and Individual Behavior in Extremis* (New York: Stein and Day, 1979), 135 (a policeman allowed a young woman to escape after she was caught during a raid on an estate near Warsaw); Meed, *On Both Sides of the Wall*, 159 (Warsaw); Jakob Breitowicz, *Though Hell To Life* (New York: Shengold, 1983), 22–24, 26 (Polish policemen in Krosno turned a blind eye to a large Jewish food smuggling operation); Josef Christ and Matityahu Bar-Razon, eds., *Eternal Flame: In Memory of Dolhinow*, Internet: <<http://www.jewishgen.org/yizkor/dolginovo/Dolginovo.html>>, translation of *Esh tamid-yizkor le-Dolhoinow; Sefer zikaron le-kehilat Dolhinow ve-ha-seviva* (Tel Aviv: Society of Dolhinow Emigrants in Israel, 1984), 525ff. (three or

four Polish members of the small Polish-Belorussian police force in Dolhinów assisted Jews in various ways including escaping from the ghetto and providing shelter outside the ghetto); Bauminger, *The Fighters of the Cracow Ghetto*, 55 (Kraków); Starkopf, *There Is Always Time to Die*, 84–86 (Warsaw); Lewin, *A Cup of Tears*, 38, 143 (Warsaw); Norman Salsitz and Amalie Petranker Salsitz, *Against All Odds: A Tale of Two Survivors* (New York: Holocaust Library, 1990), 253 (the head of the Polish police in Kolbuszowa gave a warning of the impending liquidation of the ghetto and many Jews escaped); Oscar Pinkus, *The House of Ashes*, Revised Edition (Schenectady, New York: Union College Press, 1990), 89–91, 139, 142 (policemen in Łosice helped some Jews escape from the ghetto and a policeman sheltered a Jewish girl); Salsitz, *A Jewish Boyhood in Poland*, 295 (two Polish policemen in Kolbuszowa allowed two Jews to flee); Andrzej Wróblewski, *Być Żydem...: Rozmowa z Dagiem Halvorsenem o Żydach i antysemityzmie Polaków* (Warsaw: Niezależna Oficyna Wydawnicza, 1992), 126 (Warsaw); Ewa Kurek, *Żydzi, Polacy, czy po prostu ludzie...* (Lublin: Takt, 1992), 51–52 (Otwock); Grynberg, *Księga sprawiedliwych*, 345 (a Polish policeman in Warsaw arranged for the release of a Jewish woman and destroyed the arrest report), 458 (a Polish policeman warned a rescuer in Warsaw that her house was under surveillance); Nechama Tec, *Defiance: The Bielski Partisans* (New York and Oxford: Oxford University Press, 1993), 192 (Koldyszewo); Calel Perechodnik, *Am I a Murderer?: Testament of a Jewish Ghetto Policeman* (Boulder, Colorado: Westview Press/HarperCollins, 1996), 118 (Legionowo near Warsaw); Blanca Rosenberg, *To Tell at Last: Survival under False Identity, 1941–45* (Urbana and Chicago: University of Illinois Press, 1993), 118, 172 (Warsaw); testimony of Golda Shwartz, July 25, 1993, Yad Vashem Archives, 03/6922, Internet: <<http://www.shtetlinks.jewishgen.org/Lida-District/yv-shwarz.htm>> (Szczuczyn); Marian Turski, ed., *Łosy żydowski: Świadcтво żywych*, vol. 1 (Warsaw: Stowarzyszenie Żydów Kombatantów i Poszkodowanych w II Wojnie Światowej, 1996), 207, 209, 216 (Warsaw); Doba-Necha Cukierman, *A Guardian Angel: Memories of Lublin* (East Bentleigh, Victoria: Ester Csaky, 1997), 105, 148, 153, 170 (a policeman named Lutek Melski stationed in Firlej near Lublin); Wiktoria Śliwowska, ed., *The Last Eyewitnesses: Children of the Holocaust Speak* (Evanston, Illinois: Northwestern University Press, 1998), 8 (a policeman named Pitera sheltered the Aleksandrowicz family in Kraków), 12 (Wacław Nowiński, a Polish policeman, used to visit the Berłowicz family in the Warsaw ghetto and brought food to them), 94 (a policeman named Stokowski in Warsaw would not arrest Maria Leszczyńska Ejzen's mother at the time of her husband's capture by the Germans; instead he took her to his home and helped her by giving her clothing and money), 125 (a policeman received a report about Saba Aleksander and her daughter, who were passing as Poles in Warsaw, but took no further action after speaking with the mother), 145 (Sabina Wylot was rescued by a Polish policeman who convinced the German military police who apprehended her and other Jewish children smugglers in Warsaw that she was not Jewish); Tomaszewski and Werbowski, *Zegota*, 111–12, 160 (Warsaw), and the revised edition *Zegota*, 105, 148 (Warsaw); Hochberg-Mariańska and Grüss, *The Children Accuse*, 111, 114, 166, 183 (various policemen in Kraków); Benjamin Bender, *Glimpses Through Holocaust and Liberation* (Berkeley, California: North Atlantic Books, 1995), 87–88 (Częstochowa); Kurek, *Your Life Is Worth Mine*, 147 (Kraków), 151 (Bochnia), 152 (Tarnów), 153 (Tarnopol), 161 (Łabunie near Zamość), 220 (Otwock); Doba-Necha Cukierman, *A Guardian Angel: Memories of Lublin* (East Bentleigh, Victoria, Australia: E. Csaky, 1997), 148; Cyprys, *A Jump For Life*, 10, 155 (a Polish railway guard found a letter from a child addressed to his mother in the Warsaw ghetto which he entrusted to a Polish policeman to deliver to the mother); Donald L. Niewyk, ed., *Fresh Wounds: Early Narratives of Holocaust Survival* (Chapel Hill: The University of North Carolina Press, 1998), 94, 96 (near Łuków); Shalom Cholawsky, *The Jews of Bielorrussia during World War II* (Amsterdam: Harwood Academic Publishers, 1998), 136 (Kurzeniec); Stanisław Taubenschlag (Stanley Townsend), *To Be a Jew in Occupied Poland: Cracow, Auschwitz, Buchenwald* (Oświęcim: Frap Books, 1998), 33 (the author enlisted the help of two Polish friends, who continued to work in the police force after the German invasion, to attempt to track down a denouncer); Allan Levine, *Fugitives of the Forest* (Toronto: Stoddart, 1998), 105 (Żołudek); Yaffa Eliach, *There Once Was a World: A Nine-Hundred-Year Chronicle of the Shtetl of Eishyshok* (Boston: Little, Brown, 1998), 598, 601, 606 (Raduń); Isakiewicz, *Harmonica*, 219 (a policeman in Warsaw freed a teenaged boy picked up for smuggling); Grynberg and Kotowska, *Życie i zagłada Żydów polskich 1939–1945*, 248–49 (assistance to Siedlce ghetto residents by Home Army members who infiltrated the criminal police); Paulsson, *Secret City*, 89 (a policeman named Elias Pietruszka arranged Irma Morgenstern's escape from the Warsaw ghetto), 147 and 264 n.31 (several examples in Warsaw); Chodorska, *Godni synowie naszej Ojczyzny*, Part One, 123 (a Polish policeman warned a Jewish family of the impending deportation in Skała, thus giving them a chance to escape from the ghetto), 141 (Franciszek Banaś, a member of the Home Army who has been awarded by Yad Vashem, was directed to work as a policeman in the Kraków ghetto from which he smuggled out Jews), 183–84 (a policeman in Piotrowice near Lublin warned a Polish family to get rid of their Jewish charges); Michał Czajka, Marta Janczewska, and Apolonia Umińska-Keff, eds., *Relacje z czasów Zagłady Inwentarz: Archiwum ŻIH IN-B, zespół 301: Nr. 2001–3000/Holocaust Survivor Testimonies Catalogue: Jewish Historical Institute Archives, Record Group 301: No. 2001–3000* (Warsaw: Żydowski Instytut Historyczny Instytut Naukowo-Badawczy, 2002), vol. 3, 102 (Jan Kubicki, a policeman in Warsaw, assisted Kira Heinsdorf), 218 (a police officer in Kurzeniec helped Helena Baranowicz and her child to escape from an execution column); Michał Grynberg, ed., *Words To Outlive Us: Voices From the Warsaw Ghetto* (New York: Metropolitan Books/Henry Holt, 2002), 323, (Warsaw), 330–32 (a Warsaw policeman named Rysiek); Andrzej Chwalba, *Dzieje Krakowa*, vol. 5: *Kraków w latach 1939–1945* (Kraków: Wydawnictwo Literackie, 2002), 33 (Major Franciszek Erhardt, a police commander in Kraków, was executed by the Germans for collaborating with the Home Army); Henryk Grynberg, *Drohobycz, Drohobycz and Other Stories: True*

Tales from the Holocaust and Life After (New York: Penguin Books, 2002), 197–98 (a Jew was released from a police-station in Praga with the words: “Get out of here, change your address, and if you survive, remember from time to time that there were decent people here, even among those who worked for the police”); Sylwia Szymańska, *Ludność żydowska w Otwocku podczas Drugiej wojny światowej* (Warsaw: Żydowski Instytut Historyczny, 2002), 86 (Otwock), 90 (Karczew); Jerzy Jacek Bojarski, ed., *Ścieżki pamięci: Żydowskie miasto w Lublinie—Josy, miejsca, historia* (Lublin and Rishon LeZion: Norbertinum, Ośrodek “Brama Grodzka–Teatr NN,” Towarzystwo Przyjaźni Polsko-Izraelskiej w Lublinie, Stowarzyszenie Środkowoeuropejskie “Dziedzictwo i Współczesność,” 2002), 31 (a policeman sheltered a Jewish woman in Lublin); Liokadia [Leokadia] Jeromirska, “Bogushia,” *Yalkut Moreshet: Holocaust Documentation and Research* [Tel Aviv], vol. 1 (Winter 2003): 98 (Białoleka); Norman Davies, *Rising '44: The Battle for Warsaw* (London: Macmillan, 2003), 110 (a “Blue” policeman in Warsaw tipped off a family living outside the ghetto that an anonymous informer had given their address to the Gestapo and a raid could be expected); Laskey, *Night Voices*, 69–70 (after her arrest, a Jewish woman was assisted by a Polish policeman, who fed her, counselled her what to say and do at the Gestapo office, and even attempted to vouch for her), 129 (a Jewish woman who escaped from the Łódź ghetto enlisted the help of a Polish policeman, who had joined the police force as a cover for his resistance activities, to escort her in safety to Warsaw); Chodakiewicz, *Between Nazis and Soviets*, 174 (the Polish policeman Zdzisław Flaszceki saved Nuchim Rozenel from deportation to the Belzec death camp); Martin Dean, “Microcosm: Collaboration and Resistance during the Holocaust in the Mir Rayon of Belarus, 1941–1944,” in David Gaunt, Paul A. Levine, and Laura Palosuo, eds., *Collaboration and Resistance During the Holocaust: Belarus, Estonia, Latvia, Lithuania* (Bern: Peter Lang, 2004), 226 n.12 (Krawczenko, the Polish head of police Mir, saved the life of a Jew); Zylberklang, *Z Żółkiewki do Erec Izraela*, 171 (the commander of the Polish police in Żółkiewka deliberately neglected to investigate credible reports that a Jewish child was sheltered by Poles in the village of Rózki); Wiszniewicz, *And Yet I Still Have Dreams*, 61–62 (a Polish policeman in Warsaw took in a young Jewish child for payment); Jakub Gutenbaum and Agnieszka Latała, *The Last Eyewitnesses: Children of the Holocaust Speak*, vol. 2 (Evanston, Illinois: Northwestern University Press, 2005), 10 (a policeman in Warsaw refused to arrest a Jewish child delivered to him by blackmailers), 109 (Polish policemen released a Jewish child brought to a Warsaw police station by blackmailers), 226 (a Polish policeman brought Joanna Sobolewska-Pyz, a child born in 1939, out of the Warsaw ghetto, hiding her under his jacket, and left her with her rescuer), 290 (a Pole by the name of Czaplą, who served in the German police in Katowice, sheltered a Jewish rescued a Jewish girl), 348–49 (a policeman at the Gestapo headquarters in Warsaw vouched for a Jewish child he had never seen before and secured her release); Avraham Aviel, *A Village Named Dowgalishok: The Massacre at Radum and Eishishok* (London and Portland, Oregon: Vallentine Mitchell, 2006), 25–26, 127, 183–84, 262–63 (Raduń); Martin Ira Glassner and Robert Krell, eds., *And Life Is Changed Forever: Holocaust Childhoods Remembered* (Detroit: Wayne State University Press, 2006), 167–70, (a Polish policeman in Łosice sheltered a Jewish girl; other policemen took bribes to help Jews escape from the town during a German raid); Sebastian Piątkowski, *Dni życia, dni śmierci: Ludność żydowska w Radomiu w latach 1918–1950* (Warsaw: Naczelna Dyrekcja Archiwów Państwowych, 2006), 246 (Jews came forward after the war in defence of Franciszek Troll, the commander of the First Commissariat of the Polish police in Radom, for helping Jews in the ghetto and rescuing the large Den family during its liquidation); Tomasz Kawski, *Kujawsko-dobrzyńscy Żydzi w latach 1918–1950* (Toruń: Adam Marszałek, 2006), 263 (Polish policemen saved the life of Samek Izrael after his escape from a German camp); Marian Skwara, *Pruszkowscy Żydzi: Sześć dekad zamkniętych zagładą* (Pruszków: Powiatowa i Miejska Biblioteka Publiczna im. Henryka Sienkiewicza w Pruszkowie, 2007), 218 (the policeman Józef Malinowski rescued several Jews with false identity documents passing as Poles; when he was charged with collaboration after the war, one of those he rescued testified on his behalf); Taitz, *Holocaust Survivors*, vol. 2, 509 (a Polish policeman sheltered three Jewish women, among them the sisters Hannah Rydelnik Sukiennik and Genia Rydelnik Saionz, who escaped from a labour camp in Upper Silesia); Halina Grubowska, *Haneczko, musisz przeżyć* (Montreal: Polish-Jewish Heritage Foundation of Canada, 2007), 23 (a Polish policeman in Warsaw identified a carriage carrying Jews, stopped by a German patrol, as Poles); Barbara Engelking, Jacek Leociak, and Dariusz Libionka, eds., *Prowincja noc: Życie i zagłada Żydów w dystrykcie warszawskim* (Warsaw: IFiS PAN, 2007), 402 (policemen in Jeziorna near Warsaw and Wołomin); Władysław Świacki, *“Pamiętnik przechowany w becze”* (Grajewo: Towarzystwo Przyjaciół 9 PSK, 2007) (Grajewo); Elżbieta Rączy, *Pomoc Polaków dla ludności żydowskiej na Rzeszowszczyźnie 1939–1945* (Rzeszów: Instytut Pamięci Narodowej–Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, 2008), 150 (a policeman in Przemyśl helped obtain a false identity card), 153 (a policeman commander named Kolarczyk helped a Jewish family to escape from detention in Szerzyny near Jasło), 260–61 (a policeman named Władysław Cieśla from Jarocin near Nisko); Krzysztof Czubaszek, *Żydzi z Łukowa i okolic* (Warsaw: Danmar, 2008), 192, 203, 251, 254 (several policemen in and near Łuków allowed Jews to escape); Bill Tammeus and Jacques Cukierkorn, *They Were Just People: Stories of Rescue in Poland During the Holocaust* (Columbia, Missouri and London: University of Missouri Press, 2009), 29–30 (a Polish policeman and police chief in the village of Kalembina near Strzyżów allowed a Jewish teenager to leave the police station after her arrest on suspicion of being Jewish), 34–39, and Interview with Sheila Peretz Etons, April 30, 1990, United States Holocaust Memorial Museum (a Polish policeman named Czesiek assisted the family of Isaac Peretz in the ghetto in Chełm, secured the release from jail of Bella Peretz, who was arrested for engaging in illegal trade, and then sheltered Bella Peretz and her young daughter Sarah for two years in his home on the outskirts of the town); Moshe Beirach, *Aus dem Ghetto in die Wälder: Bericht eines jüdischen Partisanen 1939–1945* (Frankfurt am Main:

Fischer Taschenbuch, 2009), 85 (a Polish policeman in Lida saved the author and his wife when they were about to be executed after an SS selection); Nahum Bogner, *At the Mercy of Strangers*, 265 (a police office in or near Lublin took in a Jewish girl who wandered in the area as a nanny for his little son); Sebastian Piątkowski, “Za pomoc Żydom osadzeni w więzieniu radomskim,” *Biuletyn Instytutu Pamięci Narodowej*, no. 3 (2009): 43 (Bolesław Waściński, a policeman from Grabów, was imprisoned for helping a Jewish woman); Mateusz Wyrwich, “Obcy we własnym mieście,” *Biuletyn Instytutu Pamięci Narodowej*, no. 3 (2009): 79 (Jan Karpiński was released by the Blue police in Warsaw after he was turned in); Marcin Urynowicz, “Pamięć i zapomnienie,” *Tygodnik Powszechny* (Kraków), August 9, 2009 (a Polish policeman named Masalski, Tarszczuk and others smuggled a Jewish family of three out of the ghetto in Wołomin); Namysło, “Kto w takich czasach Żydów przechowuje?...”, 19 (Leon Kniknicki, a police commander from Ciepeliów, sold a rifle to a Jew, who betrayed him when apprehended by the Germans), 47 (a Polish policeman from Brańsk warned a rescuer that the German gendarmes suspected him of assisting Jews); Sebastian Piątkowski, *Więzenie niemieckie w Radomiu 1939–1945* (Lublin: Instytut Pamięci Narodowej–Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, 2009), 74 (Bolesław Waściński, a policeman from Grabów nad Wisłą, was imprisoned for helping a Jewish woman); Jerzy Diałtowski and Janusz Roszkowski, eds., *Żydzi w walce 1939–1945: Opór i walka z faszyzmem w latach 1939–1945* (Warsaw: Żydowski Instytut Historyczny and Stowarzyszenie Żydów Komбатantów i Poszkodowanych w II Wojnie Światowej, 2010), vol. II, 156 (Bernard Zwoliński and Janina Mazur, policemen in Kraków); Leociak, *Ratowanie*, 64 (Warsaw); Ceshia Glazer, *Ceshia’s Story* (Sydney: Sydney Jewish Museum, 2011), 103, 133, 154 (Leon Rybacki, a policeman in Warsaw helped the Gonczanski family and Ceshia Glazer); Martin Dean, ed., *Encyclopedia of Camps and Ghettos, 1933–1945* (Bloomington and Indianapolis: Indiana University Press, in association with the United States Memorial Museum, 2012), vol. II, Part A, 278 (Polish policemen in Pionki who guarded the ghetto looked the other way when Jews were seen escaping), 308 (the Polish police chief in Skaryszew, Roczdinski (?), tried to help the Jews in the ghetto and assisted the Jewish Council), 381 (the chief of the Blue police, Weclaw (?), warned a Jewish leader in the Jeziorna ghetto of a deportation order), 392 (Blue police commander Smarzewski in Łaskarzew helped the local Jews), 395 (Polish policemen warn of the impending deportation), 403 (assistance from two Polish policemen in Łowicz), 417 (Blue policeman Captain Bronisław Marchlewicz assisted Jews in Otwock), 470 (Polish policeman Władysław Rybak was executed in Żelechów for helping Jews), 881 (helpfulness of Polish policemen in Drohiczyn nad Bugiem), 933–34 (some policemen in Piaski abetted the escape of several Jews and in one instance even sheltered Jews, in anticipation of the ghetto’s liquidation); vol. II, Part B, 1310 (a policeman named Janish in Żołudek helped rescue a Jewish woman); Busgang, *Działoszyce Memorial Book*, 235–36 (policeman Kamedyniak helped Jews hide in a bunker in Działoszyce); Katz, *Gone to Pitchipoi*, 191 (the Warsaw policeman Bolesław Piątkowski assisted the author and his sister); Jan Grabowski, *Hunt for the Jews: Betrayal and Murder in German-Occupied Poland* (Bloomington and Indianapolis: Indiana University Press, 2013), 220 (a policeman in Dąbrowa Tarnowska allowed Jews to escape during the liquidation of the ghetto); Namysło and Berendt, *Rejestr faktów represji na obywatelach polskich za pomoc ludności żydowskiej w okresie II wojny światowej*, 235 (Jan Kozłowski, a policeman, was arrested in Skierniewice for helping Jews and imprisoned in several concentration camps, perishing during the evacuation of a camp in the spring of 1945), 405 (Józef Głowniak, a policeman in Łañcut); Hera, *Polacy ratujący Żydów*, 131 (Andrzej Adamczyk), 178 (Czapla), 193 (Fabisz), 259 (Konstancin-Jeiora), 260 (Warsaw), 265 (Korotyński), 293 (Andrzej Ludwikowski), 298 (Władysław Macedoński), 369–71 (various places), 440 (Władysław Świacki), 448 (Franciszek Troll), 466 (Wojtulewicz), 486 (Stanisław Zymkowski); Testimony of Szlama Jakubowicz, Jewish Historical Institute (Warsaw) archive, record group 301, number 2427 (Blue policemen allowed two Jewish boys to escape from the Warsaw ghetto in July 1941); Testimony of Eda Lichtman, Yad Vashem Archives, file 03/1291, as cited in Wojciech Łukaszun, “Ratunek czy niebezpieczeństwo? Obszary leśne w Generalnym Gubernatorstwie jako miejsce schronienia ludności żydowskiej,” in Waldemar Grabowski, ed., *Okupowana Europa: Podobieństwa i różnice* (Warsaw: Instytut Pamięci Narodowej–Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, 2014), 126–27, and Eda Lichtman, “From Mielec to Sobibór,” Internet: <<http://www.theverylongview.com/WATH/testimonies/lichtman.htm>> (a policeman in Żłobek(?) near Sobibór); Account of Hilda, Virtual Shtetl, Internet: <<http://www.sztetl.org.pl/en/article/rymanow/16,accounts-memories/9455,hilda/>> (Polish police commander in Rymanów); Maria Sankowska, The Righteous Database, Yad Vashem, Internet: <<http://db.yadvashem.org/righteous/family.html?language=en&itemId=5601479>> (a Polish police officer took pity on Nina Fogel after she was arrested by the Gestapo in Warsaw and released her with a warning to move elsewhere); Janina Bereska, The Righteous Database, Yad Vashem, Internet: <<http://db.yadvashem.org/righteous/family.html?language=en&itemId=8947720>> (a Polish policeman named Dziwna(?) who belonged to the resistance movement provided temporary shelter to Berek Ofman after his escape from the ghetto in Radomsko and directed other Jews to a permanent shelter).

Yitzhak Zuckerman, a member of the Jewish Fighting Organization, reported that the ghetto fighters in Warsaw received accurate intelligence information from the “Blue” police, via the Polish underground, through nightly telephone calls. See Zuckerman, *A Surplus of Memory*, 370. Another member describes how a Polish policeman named Adamczyk smuggled Jews out of the ghetto (he helped rescue a group of about twenty Jews hidden in the debris of the Warsaw ghetto in August or September 1943), acted as a courier for the Jewish underground, and delivered weapons to the ghetto in Częstochowa. See Rotem, *Memoirs of a Warsaw Ghetto Fighter*, 63, 68, 71–72. Hena Kuczer, who went by the assumed name of Krystyna Budnicka, describes how she and other members of her family hiding in a bunker in

the ruins of the Warsaw ghetto were rescued in September 1939 by some Poles who included “Blue” policemen. See the testimony of Krystyna Budnicka, August 2003, posted online at: <<http://www.centropa.org>>. Adolf Berman, another survivor of the Warsaw ghetto, was assisted by a Pole he knew from before the war who had become a policeman in Warsaw. See Michał Grynberg, ed., *Words To Outlive Us: Voices from the Warsaw Ghetto* (New York: Metropolitan Books/Henry Holt, 2002), 329–33. A member of the Jewish underground described how a blue policeman worked with the underground group by conveying Jewish children to the Boduen orphanage in Warsaw, where they were accepted as “Aryan” foundlings. See Adina Blady-Szwajger, *I więcej nic nie pamiętam*, 2nd expanded edition (Warsaw: Volumen, 1994), 109; translated as *I Remember Nothing More: The Warsaw Children’s Hospital and the Jewish Resistance* (London: Collins-Havrill, 1990). A Jew from Kraków employed a Polish policeman by the name of Mazurkiewicz to transport his fiancée from a ghetto outside the city to the one in Kraków, which he described as a very risky and complicated venture. See Marcus David Leuchter, “Reflections on the Holocaust,” *The Sarmatian Review* (Houston, Texas), vol. 20, no. 3 (September 2000). A Jewish girl from Kraków recalled: “I was very familiar with the Polish policeman and his uniform. I had never had reason to be afraid of him. Slipping in and out of the Cracow Ghetto was quite simple; one did not even have to have an official pass—I never did have one. One just had to know the individual policemen. Most of them were decent, kindly men. I already knew them, at least by sight, and if there happened to be a hard-liner on duty—and there were one or two amongst them—at the nearest, most convenient gate, I only had to wait for him to be relieved. His successor was bound to be reasonable and approachable, or make for a more distant gate. I slipped in and out of the Ghetto during its entire two-year existence—except of course during SS conducted *akty* when it was hermetically sealed—almost at will.” See Janina Fischler-Martinho, *Have You Seen My Little Sister?* (London: Vallentine Mitchell, 1998), 56. An American Methodist missionary who lived in occupied Warsaw wrote that, in September 1941, “driven by hunger, small Jewish children went begging daily outside the ghetto for anything they could get. One day I was passing the ruins of Graniczna Street, when ahead of me appeared a group of Jewish children, each carrying a small sack of garnered booty. I watched them sneak towards a gap in the incomplete ghetto wall. Before it stood a Polish policeman; behind it, on the inside, a Jewish one. Simultaneously, the two walked away, and in a flash most of the children had disappeared through the gap into the ghetto. The policemen returned. The few little ones who were still outside receded waiting for the next opportunity. A man who had stopped beside me said, ‘This goes on night and day. The policemen do what they can.’” See Hania and Gaither Warfield, *Call Us to Witness: A Polish Chronicle* (New York and Chicago: Ziff-Davis Publishing Company, 1945), 321. Indeed, on August 25, 1941, the Schupo commander for the Warsaw District, Colonel Alfred Jarke, rebuked the Polish police for remaining “passive and inactive” when the German police resorted to shooting at Jews to maintain order. Jarke threatened the Polish police with punishment “with all the means” at his disposal if they did not initiate action before the German police did. See Engelking and Leociak, *Getto warszawskie*, First edition, 208–209; Paulsson, *Secret City*, 146. In Warsaw, as well as other localities such as Opole Lubelskie and Komarówka near Radzyń, the “Blue” police refused to take part in executions of Jews; some of them were even executed by the Germans because of their insubordination. See Zbigniew Zaniewicki, *Pięć groźnych lat (1939–1941)* (London: Polska Fundacja Kulturalna, 1982), 110; “Żydzi zwracali się ku kościołowi,” *Opoka* (London), no. 11 (July 1975): 83 (Opole Lubelskie); Huberband, *Kiddush Hashem*, 153–54 (the Germans proved unable to get enough volunteers to form a firing squad from even several Warsaw precincts, so they had to conscript people to do the job); Christopher Browning, *Ordinary Men: Reserve Police Battalion 101 and the Final Solution in Poland* (New York: Harper Perennial, 1992), 157 (Komarówka near Radzyń); Grynberg, *Words To Outlive Us*, 320 (Warsaw). Mary Berg records in her diary entry of June 3, 1942, that the Polish police were ordered to shoot 110 Jews in the prison on Gęsia Street in Warsaw, but refused. They were forced to watch the execution. “One of the eyewitnesses told me that several Polish policemen wept,” she noted, and “some of them averted their eyes during the execution.” See Berg, *Warsaw Ghetto*, 154. During the revolt in the Warsaw ghetto in April 1943, scores of Polish police failed to report for duty to guard the ghetto wall. See Dariusz Libionka, “ZWZ-AK i Delegatura Rządu RP wobec eksterminacji Żydów polskich,” in Żbikowski, *Polacy i Żydzi pod okupacją niemiecką 1939–1945*, 90–91. In the Tarnów region, “Blue” policemen warned Poles who were suspected of sheltering Jews and allowed Jews to escape. See Wroński and Zwolakowa, *Polacy Żydzi 1939–1945*, 345, 349; Musiał, *Lata w ukryciu*, vol. 1, 21, 24 and 268 (Nowy Wyśnicz), 59 (a policeman in Lisia Góra provided temporary shelter), 61 (Czarna), 205 (Jodłowa), 282–83 (Ćwików), vol. 2, 369 (Czermna). In Brańsk, “On instructions from the Home Army, Józef Falkowski (in the underground he used the name Szymborski) and Jan Sukowski joined the Brańsk Schutzpolizei. They actually saved the lives of many people. In my possession are testimonies of persons whom they helped, among them Jews.” See Romaniuk, “Brańsk and Its Environs in the Years 1939–1953: Reminiscences of Events,” in *The Story of Two Shtetls*, Part One, 83. A Pole by the name of Grabowski, who had been instructed by the Home Army to join the German police, assisted in the escape of Rachela Finkelsztejn from the ghetto in Radziłów. See Andrzej Kaczyński, “Nie zabijaj,” *Rzeczpospolita* (Warsaw), July 10, 2000. In Gorlice, the fact that some of the “Blue” police were members of the Home Army unit greatly facilitated the clandestine provision of food to the ghetto. See Boczoń, *Żydzi gorliccy*, 144, 147. One Jewish survivor counts Major Mieczysław Tarwid, chief of the “Blue” police in the northern part of Warsaw where the ghetto was located, as his and his wife’s principle benefactors. See Benjamin Mandelkern, with Mark Czarniecki, *Escape from the Nazis* (Toronto: James Lorimer, 1988), xi, 91ff. (Tarwid had ties to the Polish underground—see Hempel, *Pogrobowcy kłęski*, 151.) Emanuel Ringelblum describes how large numbers of Jews were successfully smuggled out of the Warsaw ghetto via the sewers that led to Krasiński Square; their guide was assisted by

some Polish policemen in carrying out this task. See Emanuel Ringelblum, *Polish-Jewish Relations During the Second World War* (Evanston, Illinois: Northwestern University, 1992), 99. Danuta (Dana) Wajnman, later Dena Axelrod, was rescued by Stanisław Kornacki, a policeman at the police station in Warsaw to which she had been delivered as an abandoned child; he placed her in an orphanage where he continued to visit her and picked her up on days when there were police inspections. See Peter Tarjan, ed., *Children Who Survived the Final Solution* (New York: iUniverse, 2004), 196–204. Franciszek Górski, chief of police in Hrubieszów, was eventually imprisoned and killed in the Gusen concentration camp for sheltering Jews and helping the Polish underground. See Michael Korenblit and Kathleen Janger, *Until We Meet Again: A True Story of Love and War, Separation and Reunion* (New York: G.P. Putnam's Sons, 1983), 20ff., 293. A Jew who survived the war in the village of Jabłoń near Parczew said: “The family with whom I lived knew everything about me—in fact, two families knew. After the war it came out that more families knew, and also the chief of the navy-blue police, a Pole, a very decent person. Juliusz Kleiner was hiding in the neighbourhood; in the next village there was a Jewess; in that area many were hiding.” See “Marian Małowist on History and Historians,” in *Polin: Studies in Polish Jewry*, vol. 13 (2000), 328. In Kraśnik, the Polish policeman Zdzisław Flaszecki helped save Nuchim Rozenel from deportation to the Bełżec death camp in April 1942. See Chodakiewicz, *Żydzi i Polacy 1918–1955*, 200. That author points out that in the early years of the war, the Polish police arrested criminals who preyed on Jews as well as on Poles; in some cases the Polish criminals were even killed; four specific examples are cited at pp. 196–97. Wawrzyniec Kowalczyk, the commander of the police station in Radechnica near Zamość and local officials obtained false identity documents for Rubin Weistuch and dispatched him as a forced labourer to Germany where he survived passing as a Christian. See Stanisław Rozwar Zybała, “Żyli wśród nas,” *Radechnica* 2001. Stefania Podgórska, who rescued 13 Jews in Przemyśl, recalled that a Polish policeman she befriended allowed her to enter the ghetto and that Polish policemen gave bread to the Jews. Her account is posted online at: <<http://motlc.wiesenthal.com/text/x00/xr0040.html>>. Another policeman from Przemyśl who helped to save Jews was Sochacki. See “Volunteer Auxiliaries,” Internet: <<http://www.deathcamps.org/reinhard/hiwis.html>>. A Jewish teenager who was passing as a Pole near Łosice recalled that when she was questioned by a police commander, one of the policemen confided that he was aware that she was Jewish but indicated he would not betray her because he had a daughter her age. See Stella Zylbersztajn, *A gdyby to było Wasze dziecko?* (Łosice: Łosickie Stowarzyszenie Rozwoju Equus, 2005), 51. The Polish police commander in Urszulin, named Grajek, brought Miriam Zonsztajn, a 5-year-old Jewish girl, to Marianna Kozłowska, who sheltered her until liberation; he also obtained a false identity card for the child. See Ewa Kurek, *Poza granicą solidarności: Stosunki polsko-żydowskie 1939–1945* (Kielce: Wyższa Szkoła Umiejętności, 2006), 221–22, translated as *Polish-Jewish Relations 1939–1945: Beyond the Limits of Solidarity* (New York: iUniverse, 2012); Anna Dąbrowska, ed., *Światła w ciemności: Sprawiedliwi Wśród Narodów Świata. Relacje* (Lublin: Ośrodek “Brama Grodzka—Teatr NN,” 2008), 246; Kozłowska Family, The Righteous Database, Yad Vashem, Internet: <<http://db.yadvashem.org/righteous/family.html?language=en&itemId=5341950>>. (That book, at pp. 335–38, also describes the rescue activities of Piotr Czechoński, a policeman from Tomaszów Lubelski, noted above.) Yakov Segalchick states that the Polish mayor of Dołhinów “treated the Jewish people decently” and “the head of police, Anton Krosovsky, was a decent Christian man. For a little bit of alcohol you could gain his favor and he would do anything for you.” See Yakov Segalchick, *Eternal Testament: Memoirs of a Partisan*, Internet: <www.shtetlinks.jewishgen.org/Myadel/eternal_testament.htm>. In a postwar trial, numerous Jews came forward to testify on behalf of Jan Chwiałkowski, a criminal policeman in Łódź; Chwiałkowski frequently provided help to the Jews in the ghetto, including food, medicine and information without recompense. See Żbikowski, *Polacy i Żydzi pod okupacją niemiecką 1939–1945*, 717. Several examples of Polish policemen releasing Jewish children are found in Barbara Engelking, *Jest taki piękny słoneczny dzień...: Losy Żydów szukających ratunku na wsi polskiej 1942–1945* (Warsaw: Stowarzyszenie Centrum nad Zagładą Żydów, 2011), 197–98 (in two cases Polish policemen instructed the children how to make the sign of the cross). After an examination disclosed that 10-year-old Estera Borensztajn was Jewish, policemen near Łuków taught her how to make the sign of the cross and some Catholic greetings and sent her on her way. See the account of Estera Borensztajn, dated October 12, 1947, Jewish Historical Institute (Warsaw) archive, record group 301, number 3950. Fania Szarin (Mina Charin), from Białystok, was sent to stay with relatives in the Warsaw ghetto; she was able to enter the ghetto with the assistance of a Polish policeman that she was referred to. See the testimony of Fania Szarin, dated August 6, 1948, Jewish Historical Institute (Warsaw) archive, record group 301, number 3950. Szaje Altman, a teacher, provides three examples of Polish policemen in the Tarnów area who came to his assistance and the assistance of his family members. When Altman was caught by the Germans illegally teaching Jewish children in the ghetto in Mielec, a Polish policeman intervened to sweep the matter under the rug. When Altman's mother-in-law and her daughters were arrested by the German police and handed over to the Polish police for an investigation, the local police commander asked them to find witnesses to attest to their being Catholics. They turned to a Polish friend, who was a policeman in Dębica, and he agreed to vouch for them and thus secured their release. See Andrzej Krempa, *Zagłada Żydów mieleckich*, Second revised edition (Mielec: Muzeum Regionalne w Mielcu, 2013), 177, 184. Rivka Shenker (later Regina Goldfinger) was offered help by a Polish policeman by the name of Stanisław in the Tarnów area; after the war, she learned he had sheltered another Jewish woman. See Grabowski, *Hunt for the Jews*, 107. A policeman allowed Jews to escape during the liquidation of the ghetto in Dąbrowa Tarnowska. See Grabowski, *Hunt for the Jews*, 38. Many additional examples of assistance by members of the Polish police are mentioned in Hempel, *Pogrobowcy kłęski*, 262–69, including Ryszard Stolkiewicz, a police lieutenant in

Warsaw, who was executed by the Germans after Jews were found in his apartment. Hempel also notes that the German authorities berated the Polish police for their passivity and that professional blackmailers were more likely to work with the Germans than with the Polish police. Leokadia Schmidt and her husband were caught smuggling sugar outside Warsaw in January 1945 by Gestapo agents and detained in a German outpost. They were then delivered to Polish military police with an order to execute them, however, the police released the Schmidts. See Ludwika Schmidt, *Cudem przeżyliśmy czas zagłady* (Kraków and Wrocław: Wydawnictwo Literackie, 1983). Polish jail guards in Warsaw's Mokotów prison for criminals are also fondly remembered by a Jewish inmate, as is the medical staff: "The prison was managed by a Polish administration, and overseen by three Germans. ... The Polish guards, including the commanders and even the officers, usually treated the prisoners well. Throughout my stay in the prison, I never encountered a single case of cruel treatment extended specifically toward Jews. ... Usually, the guards joined forces with the prisoners in various scams, but in many cases they also helped poor prisoners without any hopes of profit, and saved them from transports. ... I would like to take this opportunity to emphasize the beneficial activities of the prison doctors: Dr. Waczyński, Dr. Mrozek, and the paramedic Szczypiński. They did a great deal on behalf of many prisoners ... They did this very often without seeking any profit, especially in the case of the political prisoners—often at personal risk. Thus, for example, they helped with the escape of two Jewish officers by transferring them, as suspected typhus patients, to the hospital outside the prison, from which they of course escaped. The two men would have been sentenced to death—a mandatory sentence for failure to register as officers." See Cymlich and Strawczynski, *Escaping Hell in Treblinka*, 17–18, 22. Chai (Estera) Perelman of Parzew attested to the repeated help she and her family received from the policeman Jan Gano. See Mariusz Bechta, *Pogrom czy odwet?: Akcja zbrojna Zrzeszenia "Wolność i Niezawisłość" w Parzewie 5 lutego 1946 r.* (Poznań: Zysk, 2014), 142–43. Regina L.'s brother's friend, who served in the Police police, helped Regina's mother and sister-in-law to go into hiding after they escaped from the Kraków ghetto. See Regina L. Holocaust Testimony (HVT-1786), Fortunoff Video Archive for Holocaust Testimonies, Yale University Library.

Contrary to the claims made by some survivors, that "the people were more afraid of the blue [police] than of the Germans ... in general the men in navy-blue were without mercy"—see Miriam Peleg-Mariańska and Mordecai Peleg, *Witnesses: Life in Occupied Kraków* (London and New York: Routledge, 1991), 149, the Polish "Blue" police were notorious for taking bribes and looking the other way, especially in smuggling operations of all nature, and had a far better reputation than the Jewish police. Based on his experience in Warsaw, Edward Reicher strongly disputes the Pelegs' claim, as do many other testimonies: "For a price, you could get anything from the Polish police; it was another story once the victim was handed over to the Germans." Reicher's wife was released by the Polish police without a bribe, even though her identity card was confirmed as forged. See Reicher, *Country of Ash*, 203. Janina Fischler, who smuggled goods into the Kraków ghetto, recalled: "So we lived in the ghetto as a family from December 1941 until June 1942. It was normally surrounded by Polish policemen. There were four pedestrian gates and four large traffic gates. By each traffic gate there was a small pedestrian gate with a Polish policeman on duty. I knew almost every one. They were, on the whole, decent chaps. They even gave credit. One always greased their palms, of course, but one didn't always have cash, so they gave credit. Except for one or two hard-liners, they were decent, and a small girl like me, so Aryan in appearance, could slip in and out. But during the *Aktion* the ghetto was surrounded by the SS and the whole ghetto was cordoned off. At the pedestrian gates the Polish policeman would still stand there, but now with two soldiers next to him. During an *Aktion*, nobody, not a pin, was able to get out. At night carts of food came into the ghetto and the Polish policeman made absolute fortunes, but they were decent and they played ball. People who had means lived very well ... During an *Aktion*, prices rocketed and it was very hard to buy food. The restaurants and cafés [in the ghetto] stopped functioning." See Kerry Bluglass, ed., *Hidden from the Holocaust: Stories of Resilient Children Who Survived and Thrived* (Westport, Connecticut and London: Praeger, 2003), 86. When a woman in Warsaw went to the police to report that Jews were living in her tenement house, "She was not prepared for the answer she received: 'So what? They're people, too. Go report them to the Gestapo on Sucha Boulevard.'" See Gross, *Who Are You, Mr Grymek?*, 219. Even among Jews themselves, as Emanuel Ringelblum concedes, the reputation of the "Blue" police was considerably better than that of the Jewish police, who were generally ruthless in obeying German orders. See Lewin, *A Cup of Tears*, 19; Hempel, *Pogrobowcy kłęski*, 172–74, 264; Manuel Ferreras-Tascón, "Policja Granatowa," *Encyklopedia "Białych Plam"* (Radom: Polskie Wydawnictwo Encyklopedyczne, 2004), vol. 14, 192–95. For a critical view of the activities of the "Blue" police in the Warsaw ghetto see Levin, *Walls Around*, 89. For additional examples of Polish police being bought off, giving warnings to Jews of impending danger, releasing Jews from detention and allowing them to escape, see (among many other sources): Bartoszewski and Lewin, *Righteous Among Nations*, 229 (Warsaw); Bartoszewski and Lewinówna, *Ten jest z ojczyzny mojej*, 468–69, 612, 615, 750 (Warsaw); Bronowski, *They Were Few*, 34 (Warsaw); Joseph Goldstein, "Extracts from a Ghetto Diary," and Dovid Schnipper, "My Town, Plontch" in *The Staszów Book*, Internet: <<http://www.jewishgen.org/yizkor/staszow/staszow.html>>, translated from Elhanan Erlich, ed., *Sefer Staszow* (Tel Aviv: Former Residents of Staszów in Israel and in the Diaspora, 1962), xxv ff. (Staszów), 633 ff (Polaniec); Zylberberg, *A Warsaw Diary, 1939–1945*, 89–90, 152, 157 (Warsaw); Hersh Gotthelf, "A Few Words," in Shtein, ed., *Memorial Book of Sochaczew*, 478ff. (Warsaw); Horowitz, *Of Human Agony*, 139; H. Rabin, ed., *Lizhensk: Sefer zikaron le-kedoshei Lizhensk she-nispu be-shoat ha-natsim* (Tel Aviv: Former Residents of Lezajsk in Israel, 1970), 46ff., translated as *Memorial Book of the Martyrs of Lezajsk Who Perished in the Holocaust*, Internet: <www2.jewishgen.org/Yizkor/Lazajsk/Lezajsk.html> (Tarnogród); Shtokfish, *Sefer Drohiczyn*, 29ff. (English

section) (a policeman from Drohiczyń); Nachum Boneh, ed., *Pinsk sefer edut ve-zikaron le-kehilat Pinsk-Karlin*, 3 volumes (Tel Aviv: Former Residents of Pinsk-Karlin in Israel, 1966–1977), translated as *History of the Jews of Pinsk*, Internet: <<http://www.jewishgen.org/Yizkor/Pinsk/Pinsk.html>>, Part One, Chapter 10 (a Polish policeman who by chance found a Jewish woman hiding in the home of a Pole in Pińsk advised her to move to a village); Paul Trepman, *Among Men and Beasts* (New York: A.S. Barnes and Company, 1978), 96–98; Meed, *On Both Sides of the Wall*, 96, 100, 109, 115, 124, 130–32, 168–70 (Warsaw); Sarah Blattberg-Cooper, “My Memories from the Bloodiest Era of My People’s History,” in *Sefer zikaron le-kehilat Mielec: Sipur hashmadat ha-kehila ha-yehudit* (New York: Mielec Yizkor Book Committee, 1979), translated as *Remembering Mielec: The Destruction of the Jewish Community*, Internet: <<http://www.jewishgen.org/yizkor/mielec/Mielec.html>> (Połaniec); Trunk, *Jewish Responses to Nazi Persecution*, 183 (Warsaw); Breitowicz, *Through Hell To Life*, 54, 56 (Rzeszów); Tennenbaum, *Zloczow Memoir*, 238 (Jelechowice near Złoczów); Chaika Grossman, *The Underground Army: Fighters of the Bialystok Ghetto* (New York: Holocaust Library, 1987), 105; Kagan, *Szydlowiec Memorial Book*, 234 (Warsaw), 328 (near Radom); Najberg, *Ostatni powstańcy getta*, 161 (Warsaw); Grynberg, *Księga sprawiedliwych*, 278, 326, 410 (all in Warsaw); Reiss, *Z deszczu pod rynnę...*, 140–41 (policeman in Skierniewice took a bribe to release a Jewish woman); Alina Margolis-Edelman, *Ala z elementarza* (London: Aneks, 1994), 110–11 (Warsaw); Grupińska, *Po kole*, 155 (Warsaw); Mark Verstanding, *I Rest My Case* (Melbourne: Saga Press, 1995), 166–67 (Warsaw); Rosenberg, *To Tell at Last*, 122 (Warsaw); Vladimir Levin and David Meltser, *Chernaia kniga z krasnymi stranitsami: Tragediia i geroizm evreev Belorussii* (Baltimore: Vestnik Information Agency, 1996), 315 (Lida); George Sten, *Memoirs of a Survivor* (Bondi Junction, New South Wales: n.p., 1996), 15 (Warsaw); Hochberg-Mariańska and Grüss, *The Children Accuse*, 113 (Kraków); Szereszewska, *Memoirs from Occupied Warsaw, 1940–1945*, 226, 259–60, 267–68 (Warsaw); Adam Neuman-Nowicki, *Struggle for Life During the Nazi Occupation of Poland* (Lewiston, New York; Queenston, Ontario; Lampeter, Ceredigion, Wales: The Edwin Mellen Press, 1998), 117 (Warsaw), 118 (Busko-Zdrój); Alina Margolis-Edelman, *Tego, co mówili, nie powtórzę...* (Wrocław, 1999), 113–14 (Warsaw); Klajman, *Out of the Ghetto*, 20 (Warsaw); John Munro, *Bialystok to Birkenau: The Holocaust Journey of Michel Mielnicki* (Vancouver: Ronsdale Press and Vancouver Holocaust Education Centre, 2000), 122 (Prużana); Sabina Rachel Kałowska, *Uciekać, aby żyć* (Lublin: Norbertinum, 2000), 88–92 (Jędrzejów); Ungar and Chanoff, *Destined to Live*, 217 (railroad police); Isakiewicz, *Harmonica*, 220 (Warsaw), 250 (Kraków); Marcel Reich-Ranicki, *The Author of Himself: The Life of Marcel Reich-Ranicki* (London: Weidenfeld & Nicolson, 2001), 193 (Warsaw—while Polish police officers kept their word, the author notes at p. 192 that a Jewish police officer cheated him); Siekierski, *Żyli wśród nas...*, 108 (“Blue” policemen in Warsaw took bribes to allow Jews to leave the ghetto and avoid apprehension by the Gestapo), as confirmed in Jerzy Krupinski, *My Four Lives* (St. Kilda, Victoria: Vista, 2001); Joseph Rosenberg, *My Name is Józef Nowak: The Life and Times of Joseph Rosenberg* (Toronto: Lifestories, 2001), 36–37 (Warsaw); Grynberg, *Words To Outlive Us*, 323 (Warsaw); David Gilbert, as told to Tim Shortridge and Michael D. Frounfelter, *No Place to Run: A True Story* (London and Portland, Oregon: Vallentine, 2002), 156 (police in Warsaw allowed a Jewish woman to move after paying a bribe); Kruk, *The Last Days of the Jerusalem of Lithuania*, 289 (Woronów); Grynberg, *Drohobycz, Drohobycz and Other Stories*, 21 (Jurczak, a Polish Kripo agent in Drohobycz), 169 (Warsaw); Peter Duffy, *The Bielski Brothers: The True Story of Three Men Who Defied the Nazis, Saved 1,200 Jews, and Built a Village in the Forest* (New York: HarperCollins, 2003), 196 (Lida); account of Perla Liebeskind and Rajzla Działowska in Grynberg and Kotowska, *Życie i zagłada Żydów polskich 1939–1945*, 219 (Piotrków Trybunalski); Laskey, *Night Voices*, 59, 68 (Warsaw); Melchior, *Zagłada a tożsamość*, 170 (in two cases policemen relented and did not take in Jews whom they had apprehended when confronted by the bluntness or passivity of the victims); Gutman and Bender, *Righteous Among the Nations*, vol. 4: *Poland*, Part 1, 173 (a Blue policeman in Warsaw released a Jew after accepting a bribe), Part Two, 863 (a Blue policeman in Warsaw brought some Jews out of the ghetto after accepting a bribe); Entry for Irena Schultz, *Polish Righteous: Those Who Risked Their Lives*, Internet: <<http://www.savingjews.org/righteous/>>; Zylbersztajn, *A gdyby to było Wasze dziecko?*, 27 (Warsaw), 43–44 (Bolesty); Skwara, *Pruszkowscy Żydzi*, 194 (a Blue policeman allowed a group of Jews to flee from the Warsaw ghetto after taking a bribe); Engelking, Leociak, and Libionka, *Prowincja noc*, 181 (policemen in Falenica near Warsaw took bribes to cover up an illegal bakery, meat processing operation, and large-scale smuggling); Hurman, *Pod osłoną nocy*, 39 (the police commander in Stanin near Łuków took a bribe to release a Jew who was illegally in the town; both Polish and Jewish police took part in a joint operation to capture illegal Jews); Eugene Bergman, *Survival Artist: A Memoir of the Holocaust* (Jefferson, North Carolina and London: McFarland, 2009), 58, 79 (policemen were regularly bribed to enter and leave the ghetto illegally); Busgang, *Działoszyce Memorial Book*, 258 (near Kraków); Engelking and Grabowski, “*Żydów łamiących prawo należy karać śmiercią!*”, 169 (Warsaw); Aleksandra Bańkowska, ed., *Archiwum Ringelbluma: Konspiracyjne Archiwum Getta Warszawskiego*, vol. 6: *Generalne Gubernatorstwo: Relacje i dokumenty* (Warsaw: Żydowski Instytut Historyczny im. Emanuela Ringelbluma, 2012), 539 (Warsaw); Jerzy Mizgalski and Jerzy Sielski, eds., *The Jews of Częstochowa: The Fate of Częstochowa Jews 1945–2009* (Toruń: Adam Marszałek, 2012), 219 (Częstochowa). Several examples of Polish policemen taking bribes to release Jews are found in Engelking, *Jest taki piękny słoneczny dzień...*, 200–1. Felicja Czerniaków, the wife of the head of the Jewish Council in the Warsaw ghetto, was released after being apprehended on the Aryan side with false documents once the “Blue” police established her true identity. (The police retained her jewelry and some papers belonging to her husband which she recovered after the war.) See Joanna Szczęśna, “Reduta Adama Czerniakowa,” *Gazeta Wyborcza*, September 21–22, 2002. Margaret Acher, who was sheltered at a Catholic

other hand, an act of kindness by a Jewish policeman was rare and almost always came with a hefty price, as the the following witness from Lublin testifies:

I went to a Jewish policeman and asked him to accompany me along the streets forbidden to Jews, up to the factory [where a Polish friend was employed]. He wanted a thousand zlotys [zlotys] for his services. I asked another policeman; he asked eight hundred zlotys. It was permissible to walk along those streets when escorted by a policeman, but the sidewalks were forbidden. A third policeman asked six hundred ...

Arriving at the factory, I rang the bell at the gate. ...

The guard went to the telephone. I gave the policeman one hundred zlotys. (I borrowed the money from my sister—one hundred and no more! ...) I handed the policeman the hundred zlotys, promising to pay the rest if and when we survived the war. The policeman grabbed my arm and began pulling me back to town, but Pawlowsky [Pawlowski, the friend] wrested me from his grip, saying:

“You have no authority! He belongs to me.”¹⁰³²

Andrzej Jezierski recalls how he was stopped in Warsaw in the summer of 1943 by a “Blue” policeman, together with his uncle Jan Kreczmar, an actor, and his wife Justyna Kreczmar, after being fingered by a Jewish condidant. The policeman proved to be less rigorous than his informant because he let them go when he discovered that the men were not circumcised.¹⁰³³ A Jew by the name of Kalinowski, who was sheltered first by the Humięcki family and later the Tumbler family in Warsaw, ventured outside his hiding place and was spotted by a Jewish policeman working with the Gestapo who demanded a bribe. Kalinowski ran back to the apartment where he was staying with his child. The Gestapo followed him there, seized his

orphanage run by the Sisters of the Family of Mary in Pludy outside Warsaw recalls that, when a “Blue” policeman arrived one day demanding the mother superior denounce her many Jewish charges, she answered him: “Why don’t you do it yourself?” The policeman replied: “No, I can’t. I am a Catholic, I was baptized here. I don’t want to go to Hell ...” The mother superior retorted: “Why would you want *me* to go to Hell in your place?” The policeman never dared to denounce the convent to the Germans. See Marek Halter, *Stories of Deliverance: Speaking with Men and Women Who Rescued Jews from the Holocaust* (Chicago and La Salle: Open Court, 1997), 17. Mirl Walmer-Biderman escaped from the Czyzewo ghetto and went to a village near Zambrów where she had a Christian acquaintance. She worked there under a false identity. After she was denounced, a policeman from Czyzewo named Marciniak arrested her and pretended to execute her, but in fact allowed her to escape with the help of some farmers. See Mirl Walmer-Biderman, “My Experiences During the Years of the Second World War,” in Szymon Kanc, ed., *Sefer Zikaron Czyzewo* (Tel Aviv, Former Residents of Czyzewo in Israel and the USA, 1961), 1034–37, translated as *Czyzewo Memorial Book*, Internet: <<http://www.jewishgen.org/yizkor/czyzew/Czyzew.html#TOC-Holo>>. Living in Warsaw on Aryan papers passing as Christians, Joseph Dattner and his fiancée were found in a hotel room; questioned by the police and caught in a lie, they bribed their way out by offering the police officers a piece of fabric. The police let him retain another piece of fabric, which he said he would need to bribe other police officers. See the interview with Joseph Dattner, dated December 20, 1988, Phoenix Holocaust Survivors’ Association in affiliation with the Cline Library of Northern Arizona University. Historian Raul Hilberg cites this example of a Polish policeman who confronted a German woman: “A Polish policeman did not wrestle for words. Talking to an ethnic German woman about Jewish children whose heads had been trampled, he asked her whether she was not ashamed. The woman, disturbed by what she had heard, recapitulated this conversation in an anonymous letter that reached the Reich Chancellery in Berlin.” See Raul Hilberg, *Sources of Holocaust Research: An Analysis* (Chicago: Ivan R. Dee, 2001), 111; Hilberg, *The Destruction of the European Jews*, Third edition, vol. 2, 519.

¹⁰³² Goldberg, *The Undeclared*, 120–21.

¹⁰³³ Antoni Zambrowski, “Niczym rozmowa głuchych,” *Antysocjalistyczne Mazowsze*, June 9, 2005, posted online at: <<http://mazowsze.k-raj.com.pl/111834969449210.shtml>>.

child and threw it out the fourth storey window and shot Kalinowski on the spot. They arrested the Tember family, consisting of parents and two sons, and deported them to Auschwitz. Only Mrs. Tember and her son Jan survived.¹⁰³⁴

Herman Fleiszer, who passed as a Christian in Warsaw using the name Henryk Repa, was betrayed on the street by a Jewish acquaintance from his student days in Lwów, who apparently was promised the freedom of his wife in exchange for his collaboration with the German police.¹⁰³⁵ Maciek Rosenblatt, a young Jewish lawyer who fled from his native Drohobycz after gouging ghetto residents with the help of his uncle Dr. Rosenblatt, head of the Jewish Council, took up residence in Warsaw under an assumed identity only to be tracked down by a Gestapo agent from his home town operating in Warsaw.¹⁰³⁶ (This latter source also details other examples of Jewish collaborators in Drohobycz, including one who informed on Jews who had dollars and valuables—something only other Jews would generally be aware of.¹⁰³⁷ Betrayals of hiding places were also known to have occurred in Drohobycz.¹⁰³⁸)

A Jewish woman from Warsaw recorded the following cases:

Jewish Gestapo men often went [to the sanatorium in nearby Otwock]. They were called the ‘Thirteens’, because their headquarters was at 13 Leszno Street. They all wore high boots in the German manner. High boots and a rubber truncheon. And they had beautiful girl-friends. The Thirteens didn’t wear armbands with a blue star.¹⁰³⁹

Two Jewish Gestapo women in the other [room in a flat in Marszałkowska Street]. ... Who were they? They were attractive young Jews who were destined to die, but the Germans had spared their lives on condition that they worked for them by denouncing Jews in hiding. The Germans paid them and they dressed smartly.¹⁰⁴⁰

Another young Jewish girl who had become the mistress of the Gestapo Colonel Von Korta, and her brother the colonel’s chauffeur-valet, had both been plucked from the Warsaw ghetto, and eventually accompanied the colonel to Germany.¹⁰⁴¹ That same memoir mentions a German dentist in Warsaw, a Nazi, who had taken a young Jewish mistress, and a young Jew from Lwów who became the lover of a civilian German homosexual. (The German had rented a room from the Jew’s parents in Lwów, and that is probably when the relationship started. Rumor had it that he had the boy’s parents killed by the Gestapo to

¹⁰³⁴ Chodorska, *Godni synowie naszej Ojczyzny*, Part One, 29–30.

¹⁰³⁵ Grynberg, *Księga sprawiedliwych*, 379. The corresponding entry in Gutman and Bender, *The Encyclopedia of the Righteous Among the Nations*, vol. 5: *Poland*, Part 2, 838, fails to mention that the denouncer was a Jew.

¹⁰³⁶ Grynberg, *Drohobycz, Drohobycz, and Other Stories*, 42.

¹⁰³⁷ *Ibid.*, 40–43. On p. 51, a survivor recounts the hatred, rivalry and in-fighting among Jews in Nazi camps.

¹⁰³⁸ Budzyński, *Miasto Schulza*, 217, 338.

¹⁰³⁹ Szereszewska, *Memoirs from Occupied Warsaw, 1940–1945*, 214.

¹⁰⁴⁰ *Ibid.*, 332, 337.

¹⁰⁴¹ Yehuda Nir, *The Lost Childhood: A Memoir* (San Diego, New York and London: Harcourt, Brace, Jovanovich, 1989), 234–35.

maintain the relationship and eventually brought him to Warsaw.)¹⁰⁴² Fanny Sołomian-Łoc mentions a harmful collaborator residing in the same building her family occupied in the Warsaw ghetto.¹⁰⁴³ Maximilian T. describes the activities of an engineer from Lwów by the name of Koenigl, who worked with the Gestapo in Warsaw “in the department of combating communism.”¹⁰⁴⁴ A popular meeting place for Jewish Gestapo agents in Warsaw was the Stanisławówka bar on Senatorska Street.¹⁰⁴⁵

In some cases, Jewish Gestapo agents and informers struck at both Jews and their Polish benefactors. Sztutman aka Pruszyński, known as “Czarny,” a provocateur who posed as an arms dealer, denounced Stefan Prokopek, a People’s Army contact with the Jewish underground. Prokopek’s apartment on Waszyngtona Avenue, which served as a meeting place for the Jewish Fighting Organization (*Żydowska Organizacja Bojowa*), was raided and Prokopek was shot dead. Simha Rotem managed to escape as did Prokopek’s daughter, but Tuvia Szajngut (“Tadek”), a Jewish underground member, was also killed. The Germans found a Jew hidden on the premises who, under torture (the allegation of torture has never been confirmed), broke down and revealed the hideout of Sara Biderman (“Krysia”). When the Germans arrived at her hideout, they shot her and left her for dead. Miraculously, she survived. (With the help of Polish friends, she was nursed her back to health.¹⁰⁴⁶) About a week after the raid, Sztutman was riding with Germans on Wolska Street. Upon spotting Rotem, he attempted to inform on him again, but Rotem escaped into the crowd and got away. After the war, Sztutman took refuge in Sweden.¹⁰⁴⁷ Eleonora Prokopek, Stefan Prokopek’s wife, tells more of this story. Her husband was a member of the People’s Guard, a Communist underground ground. After he was killed in the shoot-out with the Gestapo in June 1943, she continued to hide Jews in her home in Pustelnik. One of their charges, a 17-year-old boy named Mardeks, was apprehended and gave away information to the Gestapo about the rescuers and other Jews in hiding. He even even helped look for them. This resulted in death of several Jews and Prokopek’s second husband, Aleksander Borkowski, who was sheltering three young Jewish women, underground members from Rembertów. Helena Prokopek stated:

I would add that Mardeks (the Jewish 17-year old) must have known that death awaited him whatever he did, but all the same he accompanied the Germans by motorbike to the forest and gave away his own people. Once they [the Gestapo] no longer needed him, the same fate befell him.¹⁰⁴⁸

¹⁰⁴² Ibid., 112, 129.

¹⁰⁴³ Sołomian-Łoc, *Getto i gwiazdy*, 38.

¹⁰⁴⁴ Schoenfeld, *Holocaust Memoirs*, 245–47.

¹⁰⁴⁵ Hera, *Polacy ratujący Żydów*, 75.

¹⁰⁴⁶ Gutman and Bender, *The Encyclopedia of the Righteous Among the Nations*, vol. 4: *Poland*, Part 1, 68.

¹⁰⁴⁷ Zuckerman, *A Surplus of Memory*, 424–25; Rotem, *Memoirs of a Warsaw Ghetto Fighter*, 80–84. Unlike Zuckerman, Rotem does not mention that “Czarny” was a Jew. See also the Ghetto Fighters House Archives, Catalog No. 273, Registry No. 11081P, Internet: <http://www.infocenters.co.il/gfh/notebook_ext.asp?book=27994&lang=eng&site=gfh>; Zajączkowski, *Martyrs of Charity*, Part One, 260 (entry 607).

¹⁰⁴⁸ Emuna Nachmany-Gafny, “The Fortunate Few,” *Yalkut Moreshet: Holocaust Documentation and Research* [Tel Aviv], vol. 2 (Winter 2004): 127–28; Testimony of Eleonora Prokopek, May 22, 1946, Jewish Historical Institute (Warsaw) archive, record group 301, number 5225; Hera, *Polacy ratujący Żydów*, 150.

Yad Vashem recognized Stefan and Eleonora Prokopek as Righteous Gentiles in 2000, but there is no mention of betrayal by Jews in their official entry, leaving the impression that the denouncers were Poles.¹⁰⁴⁹

Zosia Goldberg, who passed as a Pole in “Aryan” Warsaw, recalled her precarious encounters with “unintentional” betrayers and an active informant.

I was almost exposed three times when I was on the street. Several times I saw the trucks with the *placowka* [*placówka*—labor platoons from the ghetto], the Jews who worked outside the ghetto, and many times they would holler, “Zosia, how are you?” I made believe I didn’t know them when they yelled from the trucks because ... They were not doing it on purpose to give me away, they were just hollering hello, happy to see someone they knew.

Another time there was one fellow by the name of Lifszitz whom I had known from before the war. He was tall and skinny, with curly, kinky, blond hair, and he worked for the Germans. I was told that he would go into the Aryan section and he would look for Jews to denounce. One day I saw Lifszitz on the street, and he was heading in my direction. So I went up to him, right up to him, and I said, “You know, I have a knife. I will stab you if you try to give me away. Get away!” He ran away from me; otherwise I would have been in big trouble.¹⁰⁵⁰

One survivor, who moved to Warsaw with her parents during the occupation, described three encounters with Jews who were extorting money from fellow Jews or helping the Germans hunt them down. According to Halina Zylberman, her mother was identified by a Jewish woman from Lwów, her father was accosted by a fellow Jew from Kraków in the services of the Gestapo, and after the failed Warsaw uprising of 1944, she witnessed a Jewish Gestapo agent spotting Jews among the evacuees from the city.

At last I heard heavy steps on the stairs, followed by lighter ones I recognized as my mother’s. She came in accompanied by a Polish policeman. “I’m sorry I’m so late Halinka, but I had a misunderstanding with the authorities. Everything’s all right now.”

From her flushed cheeks and the unnaturally high-pitched tone of her voice I knew something was very wrong, but Mama gave the policeman a glass of tea and sat down and chatted with him about things in general. He mentioned he would like to take me to the country to visit a close friend of his, a farmer. He would like to make up for inconveniencing her by buying us fresh dairy products. I could see by Mama’s expression that she didn’t like the idea, but she kept on smiling and acting friendly. “I’ll let you know,” she replied.

When at length the man left, she collapsed on the sofa, exhausted. “You’ve no idea what I went through today, Halinka.” I went over and hugged her as the words poured out: “I was just walking in the street when I was stopped by that policeman. He asked for my identification papers, then without even looking at them, he put them in his pocket ‘I’m afraid,’ he said, ‘You’ll have to come to the police station with me.’ ‘On what charges?’ I asked. ‘I’ve been told that you are a Jewess,’ he

¹⁰⁴⁹ Gutman, *The Encyclopedia of the Righteous Among the Nations: Rescuers of Jews During the Holocaust: Supplementary Volumes (2000–2005)*, volume II, 607.

said. Halinka, I thought I was going to faint. How could he know? ‘You’re making a terrible mistake,’ I told him. ‘It’s no use pretending that you’re not, because I know for sure. There’s a lady sitting in the café over there who knows you from Lwow [Lwów] as a Jewess.’ I glanced over and sure enough, I saw a woman I knew from Lwow. But she was also Jewish. Why should she have turned informer? I almost panicked, but then I thought of you waiting at home and I knew I had to do everything possible to get out of this mess. I asked him, ‘Do you have any children?’ ‘Yes’ he said, ‘I have a daughter.’ ‘So have I,’ I said. ‘She’s waiting for me at home right now. She’s very young and needs me. I’m not a Jewess,’ I told him, ‘but I have black market connections and I wouldn’t like to be interrogated by the police. Please let me go home to my little girl.’ I was crying by now, and I looked him straight in the eyes. I could see he was trying to decide what [to] do so I took off my wedding ring and watch, and my golden cross, and pushed them into his hand. Thank God he accepted the bribe. He said, ‘I have a daughter waiting at home for me too, and I can’t imagine how she would manage without me. But the informant is watching, so I can’t just let you go. I’ll have to take you home to check on your story.’¹⁰⁵¹

My father was warned that a Jewish acquaintance, originally from Krakow [Kraków], had turned ‘Jew-spotter’ for the Gestapo. Soon after, they met in the street and although my father’s blood froze, he greeted him warmly and invited him to a nearby café for a cup of tea. The informer suggested that they exchange addresses and my father readily agreed, and gave him a different pseudonym and address. He wandered the streets for some hours till he was sure he was not being followed, till he dared to go home. Fortunately, their paths never crossed again, but we were shocked to think that someone who was so well-educated and well-liked could have fallen so low.¹⁰⁵²

There was one man standing close by the Germans who attracted my attention. He was the only civilian amongst them and was well dressed and well nourished. I thought I must be dreaming because he looked so obviously Jewish to me. “What is a Jew doing here amongst the German soldiers?” I thought. But when I heard him talking to the Germans saying, “I can’t see any of them in this lot,” shivers went down my spine. He was clearly in the service of the Gestapo—another Jewish ‘Jew-spotter’. Suddenly I was very self-conscious and I felt a touch of ice in my heart. Would he recognise me as a Jew?

But we stayed standing there for about fifteen minutes and then two soldiers of the Wehrmacht approached us and ordered us to follow them.¹⁰⁵³

The topic of Polish blackmailers or *szmalcownik*s has received much attention in Jewish memoirs and from Holocaust historians. However, there is virtually no recognition in mainstream literature that these same blackmailers, usually from the dregs of society, were not always ethnic Poles and that they also

¹⁰⁵⁰ Goldberg, *Running Through Fire*, 74–75.

¹⁰⁵¹ Halina Zylberman, *Swimming Under Water* (Caulfield South, Victoria: Makor Jewish Community Library, 2001), 30–31.

¹⁰⁵² *Ibid.*, 71–72.

¹⁰⁵³ *Ibid.*, 86–87.

preyed on vulnerable Poles, including members of the Polish underground.¹⁰⁵⁴ *Szmalcownik*s were by and large members of the poor *lumpenproletariat* who were motivated by greed rather than anti-Semitism. Like those inside the ghettos where extortion was widespread, Jews outside the ghettos happened to be easy targets for extortion because of their vulnerability and their inability, in most cases, to seek redress from the authorities. These blackmailers were hardly representative of Polish society, despite the claims of some Holocaust historians to the contrary, and in fact their activities were generally viewed as reprehensible by Polish society at large.¹⁰⁵⁵ The Polish underground condemned such activities and passed a number of death sentences against betrayers and suspected Gestapo agents, but did not manage to carry all of them out because of practical difficulties associated with such executions. Moreover, very little publicity is given to their Jewish counterparts either operating on their own or in mixed gangs. The latter phenomenon is described in greater detail below.

Polish *szmalcownik*s were generally either members of extortion rings, which were usually made up of professional criminals with ties to German officials and the Polish police, or amateurs, who were often young ruffians interested above all in extorting money and not actually in denouncing Jews. As one Jew hiding in Warsaw attests,

Did these young ruffians, or ‘Shmaltsovniks’ as they were known in the Occupation jargon, really want to hand over their victims to the German authorities? No, they were not particularly interested in that. Instead they wanted to rob the Jews, relieve them of their money, jewellery and other valuables, or at least of a jacket or winter coat.¹⁰⁵⁶

Furthermore, since the German authorities had little use for freelance blackmailers, despite threats of turning the Jews in by the latter, these rarely materialized. Even Blue policemen who turned to blackmailing Jews could turn out to be more interested in procuring small payments, rather than turning in their victims.¹⁰⁵⁷ Members of the Communist underground were also active in extorting and robbing Jews, often with lethal consequences.¹⁰⁵⁸

¹⁰⁵⁴ Józef Garliński describes extortion directed at stores which served as drop-off points for the Polish underground in Warsaw. See Józef Garliński, *Świat mojej pamięci* (Warsaw: Volumen, 1992), 305–306. While living in the house of a Polish prostitute in Warsaw, Edward Reicher experienced this firsthand. One morning, two “policemen” came to her door. They were not trying to blackmail the woman for hiding a Jew (something that they did not know at the time), but for being a prostitute. They demanded a “tax” in exchange for not reporting, to the authorities, that she was a prostitute. When she refused, they threatened to denounce her, in which case, they threatened, she would end up paying twice as much. See Reicher, *Country of Ash*, 186–87.

¹⁰⁵⁵ Historian Tomasz Szarota, an unequaled authority on occupied Warsaw, states unequivocally that *szmalcownik*s were on the margins of Polish society, a component that became more numerous because of wartime conditions. See Wojciech Klewiec interview with Tomasz Szarota, “Miasto paragrafu śmierci,” *Rzeczpospolita*, March 26–27, 2011. See also Marcin Zaremba, “‘Człowiek drży jak liść’—trwoga przed badytyzmem w okresie powojennym,” in Eisler, *Niepiękny wiek XX*, 375–76.

¹⁰⁵⁶ Reich-Ranicki, *The Author of Himself*, 194. For a description of a “timid” *szmalcownik* see Grynberg, *Drohobycz, Drohobycz and Other Stories*, 197.

¹⁰⁵⁷ Grynberg, *Drohobycz, Drohobycz and Other Stories*, 197.

¹⁰⁵⁸ Gontarczyk, *Polska Partia Robotnicza*, 212 n.43. Members of the Communist underground were also caught robbing Jews during the final stages of the Warsaw ghetto. See Zuckerman, *A Surplus of Memory*, 304.

Most Jews survived their encounters with the amateur *szmalcownik*s, even several of them in a short span; hence the abundance of references to such incidents in Jewish accounts. For the most part amateur *szmalcownik*s had their sights set on relatively small amounts of money or jewelry, and could often be bargained down. Dov Weissberg describes one unfortunate Jew who was robbed in Warsaw three times in a row; by the time the third blackmailer appeared on the scene he had no money to offer him: “The bum let him go. After all, he was only interested in the money, not in bringing a Jew to the police station.”¹⁰⁵⁹ Some blackmailers were careful not to take all of the victim’s money and even gave tips on how to conduct oneself and dress to avoid future encounters with blackmailers.¹⁰⁶⁰ One Jewish apartment in Warsaw was visited several times by a blackmailer who contented himself with taking small amounts of money and valuables and provided “practical hints about better and safer ways of hiding their identity.” The two women never ended up moving.¹⁰⁶¹ Amateur *szmalcownik*s were afraid of actual contact with the police, because extortion was a punishable offence, and Jews who were extorted could sometimes get the *szmalcownik*s to back down with bravado denials that they were Jews and threats of reporting the *szmalcownik*s to the police.¹⁰⁶² Even policemen who extorted money from Jews are known to have backed away from harming those who had no money to hand over or who they had already blackmailed.¹⁰⁶³ Encounters with gangs of professional blackmailers, who were generally much more ruthless and usually included Jews, Polish policemen and German officials among their members, were far more precarious. But such encounters were not routinely lethal, and the blackmailers could also be bargained down or, on occasion, even befriended.¹⁰⁶⁴ Samuel Willenberg describes a Warsaw gang headed by Antoś, who obtained counterfeit identity documents for the author.¹⁰⁶⁵ Another source indicates that even the “king” of

¹⁰⁵⁹ Weissberg, *I Remember...*, 70. For other examples from Warsaw see Zuckerman, *A Surplus of Memory*, 441; Bronisława Alland, *Memoirs of a Hidden Child During the Holocaust: My Life During the War* (Lewiston, New York: Edwin Mellen, 1992), 21 (the companions of a female *szmalcownik* did allow her to leave her victim without a coat); Reiss, *Z deszczu pod rynnę...*, 110; Reich-Ranicki, *The Author of Himself*, 194–97; Rosenberg, *To Tell at Last*, 122 (a crooked policeman).

¹⁰⁶⁰ Natan Gross, *Kim Pan jest, Panie Grymek?* (Kraków: Wydawnictwo Literackie, 1991), 257. Translated into English as Natan Gross, *Who Are You, Mr Grymek?* (London and Portland, Oregon: Vallentine Mitchell, 2001). See also Melchior, *Zagłada a tożsamość*, 170.

¹⁰⁶¹ Cyprys, *A Jump For Life*, 140. Although there was no real risk of denunciation, the author explains: “Nonetheless the danger lay elsewhere. During his numerous drinking bouts he might blurt out to the more ruthless type and sooner or later the Jew would be done for.”

¹⁰⁶² Reiss, *Z deszczu pod rynnę...*, 122–23.

¹⁰⁶³ Melchior, *Zagłada a tożsamość*, 194. A Jew from Mosty Wielkie and his brother were stopped in Warsaw by a blue policeman who demanded money. When this same policeman ran into the brother a year later he said: “You’re still alive? Get lost!” See Hersch Altman, *On the Fields of Loneliness* (New York and Jerusalem: Yad Vashem and The Holocaust Survivors’ Memoirs Project, 2006); Wiesław Piechocki, “Żyję dzięki ‘Sprawiedliwym wśród Narodów świata’: Wywiad z panem Jerzym Czarnieckim,” *Nowy Kurier* (Toronto), November 2003. “The street urchins, whose only possessions were their meager clothing, did not attract any special attention from the *szmalzers* [*szmalcownik*o] (blackmailers who denounced Jews to the Germans) and were therefore in less danger than the adults.” When the Jewish boy cigarette sellers did experience threats of denunciation to the Germans, it was in order to try to force them to disclose the names and addresses of wealthy fugitive Jews. See Joseph Ziemian, *The Cigarette Sellers of Three Crosses Square* (Minneapolis: Lerner Publications, 1975), 14, 52–53, 64.

¹⁰⁶⁴ For examples of bargaining with *szmalcownik*s see Janina Bauman, *Winter in the Morning: A Young Girl’s Life in the Warsaw Ghetto and Beyond, 1939–1945* (London: Virago, 1986), 111–12, 118; Bakowska, *Not All Was Lost*, 173. For examples of *szmalcownik*s who befriended the Jews they extorted see Schoenfeld, *Holocaust Memoirs*, 245–47; Kaplan, *I Never Left Janowska...*, 74–80; Cyprys, *A Jump for Life*, 140; Reich-Ranicki, *The Author of Himself*, 195–96.

¹⁰⁶⁵ Willenberg, *Surviving Treblinka*, 151–55.

the Warsaw *szmalcowniki* was recruited, albeit for payment, to help Jewish insurgents escape from the ghetto after the failed revolt of April 1943.¹⁰⁶⁶

As mentioned earlier, mixed gangs of *szmalcowniki* which counted Jews among their members were already visible in the fall of 1939. Under the date November 4, 1939, Chaim Kaplan recorded the following entry:

The conqueror has surrounded himself with spies, traitors, and talebearers, some of whom are found even among our Jewish brethren. The Jews fill a triple role here. First, they are “informers” pointing out the way for the thieves. Visits are made to one place and then another, and each visit ends in a loss of money and life. Valuables are brazenly stolen, accompanied by threats and most often by blows and injuries. ...

The second role filled by the Jews is to serve as sacrificial victims. As a result of our sacrifices, they take nothing from the Christians except in unusual cases. A third role is, to our shame, filled by those Jews who buy the stolen goods from the robbers.¹⁰⁶⁷

The topic of *szmalcowniki* is dealt with extensively in a recent study by historian Jan Grabowski which is based on court records from Warsaw relating to trials of persons charged by the German authorities with extorting Jews. It is now beyond dispute that this phenomenon was not an exclusively Polish undertaking, but one in which persons of other nationalities, including Jews, played a prominent role. Of the more than 240 persons charged in 1940–1943, Poles accounted for about two thirds (159 in total), 45 were Germans (almost 20 percent), and more than 30 were Jews (there were also a few others including Ukrainians). Organized gangs targeted well-off Jews, usually included Jews among their members (some of these Jews were Gestapo agents), worked hand in hand with German officials, and often had connections with the Polish “Blue” police. Jewish scum were indispensable for extortion operations within the ghetto itself.¹⁰⁶⁸

Jan Grabowski’s study is also important for another reason: The Polish underground is often taken to task for delaying, until mid-1942, to take measures against *szmalcowniki*. However, since the Germans were

¹⁰⁶⁶ Grupańska, *Po kole*, 220.

¹⁰⁶⁷ Katsh, *Scroll of Agony*, 63.

¹⁰⁶⁸ Jan Grabowski, “Szmalcownicy warszawscy, 1939–1942,” *Zeszyty Historyczne* (Paris), no. 143 (2003): 85–117; Jan Grabowski, “*Ja tego Żyda znam!*”: *Szantażowanie Żydów w Warszawie, 1939–1943* (Warsaw: IFiS PAN, 2004), especially 45–47, 86; Engelking and Grabowski, “*Żydów łamiących prawo należy karać śmiercią!*,” 56–61. See also Dorota Siepracka, “Mordercy Żydów przed nazistowski Sądem Specjalnym,” *Pamięć i Sprawiedliwość*, no. 2 (6), 2004: 233–46. In his important commentary on Jan Grabowski’s study, Marek Wierzbicki points out that the gangs operating prior to 1942 targeted Jews and other victims not primarily because of their race, but because they were easy targets. Thus they were thus not classic *szmalcowniki* who threatened the Jews with denunciation to the Germans, but rather common bandits who could be punished under German law. See Marek Wierzbicki, “W kwestii szmalcownictwa w Warszawie w czasie II wojny światowej,” *Zeszyty Historyczne*, no. 148 (2004): 120–26. For an example of a hold-up ring in Warsaw consisting of German soldiers who were eventually apprehended by the German criminal police, see Brand, *I Dared To Live*, 20–27, 30–31. For an example of a group of German criminal police involved in a home invasion, see Sten, *Memoirs of a Survivor*, 25–26. Another case, based on the memoir of Helena Szereszewska, strongly suggests that Polish hooligans worked in the Warsaw ghetto in cooperation with Jews. See Levin, *Walls Around*, 76–77. Two well-known known rings of denouncers in Lwów also had ties to German officials and could, for payment, secure the release of persons arrested by the Germans. See Jones, *Żydzi Lwowa w okresie okupacji 1939–1945*, 185. For an account which suggests that a Ukrainian from Lwów was working in cahoots with *szmalcowniki* in Warsaw, see Christine Winecki, *The Girl in the Check Coat: Survival in Nazi-Occupied Poland and a New Life in*

actively prosecuting *szmalcowniki* until that time, there was no need to engage the complicated procedures of the underground state: it was far easier for someone, even the Jewish victims themselves, to simply report the *szmalcowniki* to the German authorities.¹⁰⁶⁹ Until 1942, Jews could also obtain justice through Polish criminal courts which continued to operate to deal with ordinary transgressions, such as theft, robbery and assault, not involving Germans. Another recent study by Jan Grabowski of the court records from the environs of Warsaw yielded the following conclusions regarding the fairness of the criminal proceedings involving Jews as victims (witnesses) and as accused:

Once in the Polish court, proceedings involving Jews advanced along the lines prescribed by the Polish pre-war criminal code. Although the criminal law remained in force, the social context changed dramatically, and the magistrates seem to have been aware of the new reality and were ready to make certain allowances. In some cases ... the judges quite clearly commiserated with the Jews and, while weighing their decisions, took into consideration the particularly dramatic plight of the “non-Aryan population.”

When Mendel Don and Izaak Butliński, both severely beaten by a group of hooligans, abruptly changed their testimony, the court “aware of the important discrepancies between the earlier testimonies of the victims and those given more recently,” decided to pay heed to the original statements. “The last testimony,” declared the judge, “must have been given under pressure, which could have been easily applied (especially in the case of the Jews) by Kaliński [one of the accused] who works in the mayor’s office.” [The accused, local peasants who assaulted and wounded a Jewish artisan, were sentenced (on appeal) to eight months in prison.] In another case, the court in Siedlce sentenced Chaim Lewin to three months in jail for charging black-market prices. The sentence was successfully appealed. The Warsaw Court of Appeals stated in its April 1941 decision that, “the accused Lewin is a poor artisan, and a sole provider for a family of six. In the present, tough times, he faces extreme financial hardship, and this speaks in his favour. In this context, the arguments of the prosecution are irrelevant.”

The Polish judges were also aware of the problems facing Jewish victims and witnesses summoned to court. In most cases, in order to appear before the bench, the Jews had to apply to police authorities for special travel permits. Such permissions were usually denied, and the witnesses’ absence could have been used to cut the proceedings short. The judges would have none of it, and refused to dismiss cases based on testimonies of absent Jewish witnesses or victims. The trials went ahead, and some Poles were even sentenced, although the Jewish victims had already been sent away to the death camps. [Several examples are cited of Poles being fined and sentenced to jail terms for stealing from or assaulting Jews.]

In all criminal cases heard by the Siedlce District Court, which involved Jewish victims and Polish accused, the trials went ahead even when the former were unable to testify. What may seem

Australia (London and Portland, Oregon: Vallentine Mitchell, 2007), 69.

¹⁰⁶⁹ German Special Courts also prosecuted Poles accused of harming Jews. See Dorota Sierpacka, “Mordercy Żydów przed nazistowskim Sądem Specjalnym,” *Pamięć i Sprawiedliwość*, vol. 6 (2004, no. 2): 233–46. Jewish police records in Częstochowa reveal that the Polish police were also frequently enlisted to curb crimes committed by Poles against Jews. See William Glicksman, “Daily Record Sheet of the Jewish Police (District I) in the Częstochowa Ghetto 1941–1942,” *Yad Vashem Studies on the European Jewish Catastrophe and Resistance*, vol. 6 (1967): 331–57, at 352–57.

more surprising, in most cases the defense went along with the prosecutors' requests to have testimonies of absent Jews admitted in court. [Examples are provided.] In all sentences that were appealed in the Warsaw Court of Appeals, the higher court upheld the decisions of the Siedlce court. The fact that the victims were Jewish, and the witnesses were unable to attend the hearings, seemed to have played no role in the judges' deliberations.

The phenomenon of relative judicial impartiality as demonstrated in the Siedlce District Court and in the Warsaw Court of Appeals is corroborated by evidence from the Municipal Court in Otwock. There, the sentences imposed on Jewish defendants differed little from those imposed on Polish culprits. A comparison of fifty-four cases involving Jews with an equal sample of "Polish" cases reveals that the ethnic origin of the accused played no visible role in the court decisions. The cases heard by the court during the 1940–1942 period dealt mostly with theft and assault, and the judges were more preoccupied with the pre-war record of the accused than with their racial features. Repeat offenders were given harsh treatment regardless of their origins. Overall, the judges strayed on the side of leniency, often explaining in their decisions that the times were difficult and prison conditions were appalling. ...

Although ultimately unsuccessful, the accused and their lawyers often appealed to the "racial solidarity" of the judges. ...

A lawyer tried to link the Jews to "smugglers, thieves and Bolsheviks" who threatened the villagers east of Warsaw. Another accused peasant justified the assault on one Szwarcberg, "because the Jew pretended to be a Pole." ... these exhortations seem to have carried little or no weight with the judges ...

... The records of Municipal and District Courts in the Warsaw area testify to the fact that the sentencing of Jewish defendants was carried out, for the most part, without a visible bias.¹⁰⁷⁰

Survivor and rescuer accounts confirm that Jews were frequently involved in blackmailing fellow Jews. Maximilian T., a Jew from Lwów passing in Warsaw, describes how Jews from his native Lwów worked hand in glove with a gang of Polish blackmailers in Warsaw by compiling detailed lists of Jews in hiding. After his arrival in Warsaw, Maximilian T. gave his address to a Jewish friend he recognized from his home town of Lwów, also living in Warsaw under an assumed identity. Soon after, he was visited by blackmailers who demanded a payoff, but with whom, curiously, he developed amicable relations. They even urged him to change his address.

When I asked him who had given them my name, he said that I was not the only one on their list of Jews living in Warsaw under Polish names. ... I was beside myself when I saw the list. It contained quite a number of Jews, among them about ten from my hometown, all registered by their assumed Polish names, their addresses in Warsaw, their real names, and also their means, the size of their families, their profession before the war, and finally, the place where they were working in Warsaw, if one held a job. Although I had my suspicions about who the author of the list was, I still was not sure and asked my friend to tell me who he was. My friend, the 'szmalcownik', gave me a

¹⁰⁷⁰ Jan Grabowski, "Jewish Defendants in German and Polish Courts in the Warsaw District, 1939–1942," *Yad*

few names of Jews who belonged to their gang. I was stunned to learn that, among others, there were the two colleagues of mine whom I mentioned earlier. They both came from so-called good Jewish families, and who would have believed that they could have been the source of information given to the blackmailers, by which they betrayed a fellow Jew, their former class-mate?¹⁰⁷¹

Maximilian T. acknowledges the wartime complexity as follows: “And to this question I would only add, and what about the Jews? Have we all been saints? Have there not been any rotten apples in our barrel? Based on my experiences during the Holocaust, I have come to the conclusion that a generalization in this matter [i.e., about the behaviour of Poles] would be unfair.”¹⁰⁷² Ozjasz Landau, who left Lwów and took up residence in Warsaw, reported that shortly after his Jewish friend’s cousin took him to an apartment where a family of Jews was living, the apartment was visited by Kuba Perlmutter and two Polish “bandits” who took 16,000 złoty from the Jewish family.¹⁰⁷³ Henryk Reiss, who also took refuge in Warsaw, was warned by his aunt, a native of Lwów, of Jews in the service of the Gestapo: “Refugees from Lwów were exposed by others from Lwów, usually members of the so-called golden youth. She mentioned the name of the son of a known pharmacist E.”¹⁰⁷⁴ Another Jew from Lwów who found refuge in Warsaw, where he personally encountered Jewish blackmailers, was Marion Andre (Marian Andrzej Tenenbaum aka Czerniecki), who later became a theatre director in Toronto.¹⁰⁷⁵

Joseph Rosenberg from Ostrowiec Świętokrzyski, who was passing as a Christian in Warsaw, described his family’s misfortunes (a robbery) at the hands of group of *szmalcownik*s with whom Józef Goncho, a Jewish acquaintance from Wolbrom, worked.¹⁰⁷⁶ A Jew named Włodek S. got entangled with a Warsaw policeman and his wife, a prostitute; the Jews on whom he informed were then blackmailed by *szmalcownik*s.¹⁰⁷⁷ A Jewish woman who was offered an opportunity to work together with *szmalcownik*s on Warsaw’s “Aryan” side after being unable to pay a ransom was Luba Gawisar.¹⁰⁷⁸

A Jewish woman named Stefania K. recalled how a young Jew living in a tenement house in Warsaw she moved to, lured those he suspected of being Jewish to other premises on the pretext that they would be safe there from denouncers. In fact, it turned out this person worked together with the Gestapo, and the “safe” premises were soon visited by Germans to extort money from the Jews who fell into the trap and relocated.¹⁰⁷⁹ Zosia Goldberg, who escaped from the Warsaw ghetto with her mother, described how her

Vashem Studies, vol. 35 (1) (2007): 49–80, here at 68–70, 80.

¹⁰⁷¹ Maximilian T.’s account appears in Schoenfeld, *Holocaust Memoirs*, at 240–42.

¹⁰⁷² Schoenfeld, *Holocaust Memoirs*, 237.

¹⁰⁷³ Testimony of Ozjasz Landau, Jewish Historical Institute (Warsaw) archive, record group 301, number 1146.

¹⁰⁷⁴ Reiss, *Z deszczu pod rynnę...*, 106.

¹⁰⁷⁵ Marion Andre’s account in the author’s possession.

¹⁰⁷⁶ See Rosenberg, *My Name is Józef Nowak*, 34–36.

¹⁰⁷⁷ Marianowicz, *Życie surowo wzbrownione*, 115. That author confirms that Jews in hiding managed to establish good connections with various German agencies. *Ibid.*, 116.

¹⁰⁷⁸ Her account is found in Grupińska, *Po kole*, 152–54, and Grupińska, *Ciągle po kole*, 160.

¹⁰⁷⁹ Melchior, *Zagłada a tożsamość*, 168.

“friend” Franka, in whom she had confided, betrayed the fact that she had jewelry to a Volksdeutch plainclothes policeman, who then staged a robbery in her home, forcing her and her mother to relocate.¹⁰⁸⁰

Another account tells of a Jewish woman confiding in a Jewish friend about family members passing as Poles in Warsaw: “And at parting, she even gave them our address and telephone number.” Soon the blackmailers came and, when the author’s father refused to give anything, he was arrested by the police. Fortunately, the Pole who interrogated his father had pity on him and released him. However, the father’s mother was suspicious of the policeman’s motives so, in a bizarre twist, she turned her son in to the police for trading in dollars. Although his fellow prisoners learned he was Jewish, a certain criminal protected him and he was eventually released in exchange for a large bribe. The aunt who had triggered this series of events had an affair with an informer, and when his wife learned of this she denounced the author’s mother, who she mistakenly believed was having the affair.¹⁰⁸¹

A Jewish family passing as Christians in Warsaw faced extortion by a mixed gang of *szmalcowniks*, possibly with police connections, after a young Jewish woman from their native Białystok sought their assistance to pay a bribe to the Kripo. Within days a gang of three men, including two Germans, who knew all about their circumstances, descended on their residence. The Jewish woman had obviously been used as a decoy. The Jews spotted one of the *szmalcowniks* on the street a few weeks later and he offered to return the bracelet he had taken from them in exchange for cooperating with the group by finding other victims.¹⁰⁸²

Gary Keins describes several encounters in Warsaw with a Jewish woman, a Mrs. Salc, whom he had met in Zamość, where she first revealed his cover. Originally from Lwów, Mrs. Salc eventually moved to Warsaw where she worked together with a gang of *szmalcowniks*, tailing Jews passing as Poles. But that wasn’t the author’s only worry: “If Mrs. Salc only speculated about my origin, there was at least one other person who could finger me—a young man and former member of the Ghetto police who suddenly showed up on the Polish side.”¹⁰⁸³ The author recalls that the Nazis had their agents, including Jewish ones, all over Warsaw and “used Jewish cowards to track down their co-religionists hiding on the Polish side. We heard that they made dozens of denunciations every day to the Gestapo. The numbers were so numerous that the Nazis fell behind in their frenzied Jew-killing, so much so that betrayals from December, 1942, were not yet disposed of in March of 1943, according to the information of the underground.” He had heard that “about one hundred fifty Ghetto dwellers had pledged themselves as agents to the Gestapo. ... about one hundred and fifty Jewish escapees were caught every day with the help of those betrayers and various other headhunters.”¹⁰⁸⁴

Rescuer Kazimiera Żuławska recalls a number of raids on her Warsaw apartment whose purpose was to extort large sums of money. The Gestapo was accompanied by spies or denouncers who were Jews,

¹⁰⁸⁰ Goldberg, *Running Through Fire*, 62–63.

¹⁰⁸¹ Grynberg, *Drohobycz, Drohobycz and Other Stories*, 197–202.

¹⁰⁸² Gustaw Kerszman, *Jak ginąć, to razem* (Montreal: Polish-Jewish Heritage Foundation, 2003), 84–85.

¹⁰⁸³ Keins, *A Journey Through the Valley of Perdition*, 131–32, 151, 179.

¹⁰⁸⁴ *Ibid.*, 145, 151, 154.

Volksdeutsche or Poles.¹⁰⁸⁵ Another rescuer recalls an extortion by a Polish policeman. The Jewish woman in question was denounced by a Jew, and the extortion money had to be shared with the Germans.¹⁰⁸⁶

Jewish Gestapo agents and informers on Warsaw's Aryan side were involved in blackmailing as an important sideline, in addition to their assigned tasks of ferreting out Jews in hiding, searching for Jewish goods hidden with Poles, gathering intelligence about the rescue network and infiltrating underground organizations.¹⁰⁸⁷ Henryk Grabowski, a legendary Home Army liaison between the Polish and Jewish underground, who smuggled scores of Jews out of the Warsaw ghetto, recalled that there were Jewish, as well as Polish *szmalcownik*s he had to watch out for.¹⁰⁸⁸ Ludwik Hirszfild, a Jew who converted to Christianity and also had to hide to survive, confirms, albeit with some exaggeration, the same state of affairs: "In the city [of Warsaw] there moved about thousands [sic] of spies—*Volksdeutsche*, Poles and Jews ..."¹⁰⁸⁹

Irena Tarłowska (Szenberg), who survived passing as a Christian in Warsaw, after recounting her experiences with Polish blackmailers, concludes: "What is so surprising about this? Robbing Jews was such an easy way to make a profit. In every nation one can find rogues. There were after all Jewish blackmailers too."¹⁰⁹⁰ Miriam Peleg-Mariańska, a Jew who worked closely with Żegota, the Council for Aid to Jews, writes: "In spite of the fact that the streets of Warsaw were swarming with many informers, collaborators and stool-pigeons, both Polish and Jewish ones, the city always awakened in me feelings of admiration with regard to its general attitude to the occupiers."¹⁰⁹¹

Israel Shahak, a Jew from Warsaw, has stated:

Of course there were Polish policemen who rounded up Jews and Poles, who blackmailed Jews whom they recognized as such. ... But who of the Jewish survivors does not know ... that there were also Jewish blackmailers, some of them even quite famous by name, outside the Ghetto, who were neither better nor worse than the Polish ones, and also Jewish policemen in the Ghetto whose duty in the first weeks of the extermination of summer 1942 was to deliver, each of them a specified number, of Jewish victims to 'be sent' to extermination. *Now*, I hold that both kinds of murderers or accessories to murder are fully equal and that the abhorrence in which one should hold them does not depend on nationality, but my memories (and memories of all the survivors who are honestly 'talking among themselves') tell me that at the time we Jews hated the Jewish

¹⁰⁸⁵ Bartoszewski and Lewinówna, *Ten jest z ojczyzny mojej*, 461–62.

¹⁰⁸⁶ Bartoszewski and Lewinówna, *Ten jest z ojczyzny mojej*, 568.

¹⁰⁸⁷ Hempel, *Pogrobowcy kłęski*, 179.

¹⁰⁸⁸ Stanisławczyk, *Czterdzieści twardych*, 92. Grabowski also described how he tried in vain to find Jews in the Białystok and Wilno ghettos who were willing to run the risks involved in conspiratorial activities. *Ibid.*, 92–94.

¹⁰⁸⁹ Hirszfild, *Historia jednego życia*, 286.

¹⁰⁹⁰ Barbara Engelking, *Na łące popiołów: Ocaleni z Holocaustu* (Warsaw: Cyklady, 1993), 157.

¹⁰⁹¹ Peleg-Mariańska and Peleg, *Witnesses*, 150–51. Edward Reicher, who pretended to be a gentile in Warsaw, recalled the following act of defiance of the Germans by Poles when he boarded a tram: "On the steamed-up window, someone had written: 'Your underpants may be lined with fur, but you'll never win the war!' It was clear the Poles lacked neither humor nor courage. A Jew would never have dared to use such words." See Reicher, *Country of Ash*, 133.

policemen, or the Jewish spies for the Nazis in the Ghetto, much more than we hated anybody else.¹⁰⁹²

Of this tragic and complex phenomenon Władysław Bartoszewski, an active member of Żegota, writes:

The struggle against the blackmailers was exceedingly difficult. It was nevertheless carried out systematically as far as possible by the Polish underground organizations during 1943 and 1944. If, however—as events would show in several cases—the memory of the wrongs and the personal tragedies suffered as a consequence of denunciation was stronger and more lasting in those who were rescued than the memory of the incomparably more numerous cases of proffered assistance, this has to be regarded as a characteristic, but also understandable, trait of human nature. In general, tragic and negative experiences leave a deeper and more lasting impression on the human psyche than do good and positive ones. Aside from the German police and the informers and extortionists, who were recruited from the dregs of the Christian Polish and Ukrainian population, it was the Jewish confidence men who represented the greatest threat to Jews living in hiding. Seduced by false hopes and promises, they frequently helped the Germans to track down fellow Jews who were hiding in the ‘Aryan’ sector.¹⁰⁹³

Elsewhere Bartoszewski wrote that confidants, renegades and betrayers constituted a greater plague, and were much more visible, inside the ghettos than the parallel phenomenon on the Polish side.¹⁰⁹⁴ It is also worth noting that the Germans employed many non-Polish agents and informers not only in Warsaw, but throughout occupied Poland,¹⁰⁹⁵ even in areas where those ethnic minorities did not live. According to historian Jan Pietrzykowski, the city of Częstochowa was plagued by both Ukrainian and Lithuanian Gestapo agents.¹⁰⁹⁶ Other Polish historians note that Ukrainians, Belorussians and Russians were employed not only in Warsaw, but also in a small town like Augustów.¹⁰⁹⁷ Jewish memoirs also confirm that Ukrainian Gestapo agents and informers were plentiful in Warsaw.¹⁰⁹⁸ However, despite the existence of such copious evidence, historian Gunnar Paulsson, who has recently published an important study about Jews in wartime Warsaw, insists that the supposition that blackmailers included substantial numbers of

¹⁰⁹² Israel Shahak, “The ‘Life of Death’: An Exchange,” *New York Review of Books*, January 29, 1987, 46.

¹⁰⁹³ Władysław Bartoszewski, *The Warsaw Ghetto Uprising: A Christian’s Testimony* (Boston: Beacon Press, 1987), 89.

¹⁰⁹⁴ Władysław Bartoszewski, “Losy Żydów Warszawy 1939–1943,” in Władysław Bartoszewski and Marek Edelman, *Żydzi Warszawy 1939–1943* (Lublin: Towarzystwo Naukowe KUL, 1993), 12.

¹⁰⁹⁵ A counterintelligence report of the Home Army Command for the Lwów District for the period March 1 to September 1, 1942, refers to 3,172 informers broken down as follows: 1,365 Volksdeutsche, 83 Reichsdeutsche, 463 Ukrainians, 278 Communists, 91 NKVD agents, 104 Gestapo agents, 23 Soviet intelligence agents, 307 Poles, and 91 Jews. The Jewish informers would only include those active outside the ghettos. See *Polska-Ukraina: Trudne pytania*, vol. 9 (Warsaw: Światowy Związek Żołnierzy Armii Krajowej and Karta, 2002), 270.

¹⁰⁹⁶ Jan Pietrzykowski, *Cień swastyki nad Jasną Górą: Częstochowa w okresie hitlerowskiej okupacji 1939–1945* (Katowice: Śląski Instytut Wydawniczy, 1985).

¹⁰⁹⁷ Tomasz Strzembosz, *Rzeczpospolita podziemna: Społeczeństwo polskie a państwo podziemne 1939–1945* (Warsaw: Krupski i S-ka, 2000), 107; Wilamowski, *Srebrniki Judasza*, 23, 111, 116 (Warsaw).

¹⁰⁹⁸ Keins, *A Journey Through the Valley of Perdition*, 116, 219–20; Rosenberg, *To Tell at Last*, 117; Goldberg, *Running Through Fire*, 64; Grynberg, *Drohobycz, Drohobycz and Other Stories*, 196–97.

Jewish turncoats is “quite mistaken.”¹⁰⁹⁹ Moreover, he maintains that he has not encountered in his research a single “concrete example” of a Jew betraying his Polish benefactor,¹¹⁰⁰ even though such cases were already reported during the war and confirmed afterwards.¹¹⁰¹

Conditions were much the same outside Warsaw. Historians Józef Bratko and Witold Mędykowski deal extensively with the activities of Gestapo agents of various nationalities in Kraków, where a group of about thirty Jews worked under Maurycy Diamand (Diamant) and Julian Appel and another smaller group under Aleksander Förster.¹¹⁰² There was a special division for Jewish affairs—Department No. 3—at the Gestapo headquarters on 2 Pomorska Street in Kraków, which consisted of a large network of agents, drawn mainly from the Jewish ghetto police, and informers. One of the most active German Gestapo agents in Kraków was Rudolf Körner, originally from the Sudetenland, who was responsible for the capture of hundreds of Jews on the Aryan side.¹¹⁰³ A postwar investigation revealed that Gestapo confidantes Julian Appel and Grun (likely Marcel Gruner) apprehended Michał Kaczor, a Jew living in Kraków on Aryan papers, and brought him to a police station.¹¹⁰⁴ Fearing being blamed for aiding resisters inside the ghetto, Jewish policemen, among them Julian Appel, Wilek Giemski and Weiss, with the assistance of the informer Stefania (Stefa) Brandstätter (née Rottenberger), tracked down members of the Jewish underground on the “Aryan” side.¹¹⁰⁵ Erna H.’s chances of hiding among the Poles were higher than average: she had false documents, spoke flawless Polish, and because she happened to attend Catholic school, knew religious rituals and prayers. Furthermore, the priest in the school she attended was the secretary of the Primate of Poland, Cardinal Adam Sapieha, and had the connections and the willingness to hide Erna in a convent. The only thing that stood between Erna and successful evasion of the Nazi persecution was Stefania Brandstätter, who combed the convents searching for hidden Jews. Eventually, Erna H. had to abandon the idea.¹¹⁰⁶ Stefania Brandstätter also betrayed two Polish colleagues, Anna Maria Heydel and Izabela Czezc, who were deported to concentration camps.¹¹⁰⁷

¹⁰⁹⁹ Paulsson, *Secret City*, 150.

¹¹⁰⁰ Gunnar S. Paulsson, “Ringelblum Revisited: Polish-Jewish Relations in Occupied Warsaw, 1940–1945,” in Joshua D. Zimmerman, ed., *Contested Memories: Poles and Jews during the Holocaust and Its Aftermath* (New Brunswick, New Jersey and London: Rutgers University Press, 2003), 185.

¹¹⁰¹ Szapiro, *Wojna żydowsko-niemiecka*, 163. These two rather well-known and well-documented cases are described earlier.

¹¹⁰² Bratko, *Gestapowcy*, especially at 86–99; Witold Mędykowski, “Przeciw swoim: Wzorce kolaboracji żydowskiej w Krakowie i okolicy,” *Zagłada Żydów: Studia i materiały*, no. 2 (2006): 202–20.

¹¹⁰³ One of the most active German Gestapo agents was Rudolf Körner, originally from the Sudetenland, who was responsible for the capture of hundreds of Jews on the Aryan side. See Taubenschlag (Townsend), *To Be a Jew in Occupied Poland*, 23–24. Interestingly, Taubenschlag also befriended Eduard Schubert, the head of two sections of the criminal police (Kripo) in Kraków, who took a bribe to transfer Taubenschlag’s mother from Lwów to Kraków.

¹¹⁰⁴ Hera, *Polacy ratujący Żydów*, 369.

¹¹⁰⁵ Bauminger, *The Fighters of the Cracow Ghetto*, 26, 85–86; Mędykowski, “Przeciw swoim: Wzorce kolaboracji żydowskiej w Krakowie i okolicy,” *Zagłada Żydów: Studia i materiały*, no. 2 (2006): 204, 206.

¹¹⁰⁶ Erna H. Holocaust Testimony (HVT–2914), Fortunoff Video Archive for Holocaust Testimonies, Yale University Library.

¹¹⁰⁷ Mędykowski, “Przeciw swoim: Wzorce kolaboracji żydowskiej w Krakowie i okolicy,” *Zagłada Żydów: Studia i materiały*, no. 2 (2006): 204, 209; Account of Anna Maria Heydel and Izabel Czezc, Jewish Historical Institute (Warsaw) archive, record group 301, number 4549, as cited in Czajka, *Relacje z czasów Zagłady Inwentarz/Holocaust Survivor Testimonies Catalogue*, vol. 5, 195.

The Jewish underground had little success in eliminating Jewish Gestapo agents (some were eventually executed by the Polish underground, others like Diamand, who had personal Jewish bodyguards protecting him, avoided his death sentence). According to members of the Jewish underground, these Gestapo agents succeeded in destroying almost completely the Jewish underground in the ghetto and its members, liaison officers, supply depots and printing shops on the Aryan side. When the ghetto was liquidated on March 13, 1943, most of the remaining underground members perished when a Jewish informer betrayed their bunker.¹¹⁰⁸ Not only did the Germans employ groups of Jewish Gestapo agents to ferret out Jews in hiding, but also to spread propaganda, particularly for the benefit of the West, by creating Jewish organizations dedicated to the “welfare” of fellow Jews.¹¹⁰⁹

Aleksander Biberstein, the chronicler of Kraków Jewry, describes at great length the activities of numerous members of the Jewish police—the *Ordnungsdienst* (OD or Order Service), and various other Jewish agents active both inside and outside the ghetto.

During the entire period of the occupation the *Ordnungsdienst* was a tool in the hands of the Gestapo. On its instructions the OD-men carried out without reservation the basest activities, frequently surpassing the Germans in their ruthlessness. They were the ones who pulled Jews out of homes to their deportation, pressing them on with screams and often with beatings. They were the ones who filled up the jail cells on the basis of lists of names drawn up with their help and the help of other denouncers. They convoyed the transports of deportees and, on their own initiative, carried out searches of homes to look for those who were staying there “illegally.” ...

The OD had three sections: political, currency, and criminal. The *Zivilabteilung* was a special section that reported directly to the Gestapo and received its instructions from them. That unit struck terror [in the ghetto]...

Only a few members of the *Ordnungsdienst* did not have shameful deeds on their conscience. ...

Over and above the uniformed portion of the *Ordnungsdienst*, who openly assisted the occupier, there existed during the occupation a broad network of confidants, commonly called informers, who were connected to individual German bureaus such as *Zollfahndungsstelle*, the Gestapo, *Wirtschaftsamt*. These confidants spied on Jews in hiding especially members of the Jewish Fighting Organization, searched for hidden Jewish property and that given over [to Poles] for safekeeping, and listened in on conversations. Often the denunciations were trumped up and were the result of personal conflicts. Because of these denunciations hundreds of people were imprisoned or deported to Auschwitz where they died in gas chambers. ...

... The number of confidants was elusive, although it probably exceeded significantly the number of official OD workers. ...

On instructions from the Gestapo Spira [Symche Spira, the head of the Jewish police] organized the so-called *Zivilabteilung*, the most ominous part of the OD, which reported directly to the Gestapo. Its workers were: Julian Appel, Blodek, Michał Pacanower, Ignacy Pacanower, Artur

¹¹⁰⁸ See the testimony of Cesia Frymer and Pola Warszawska in Grynberg and Kotowska, *Życie i Zagłada Żydów polskich 1939–1945*, 7–9.

¹¹⁰⁹ Arczyński and Balcerak, *Kryptonim “Żegota”*, 173–74.

Löffler, Natan Schleifer and Wertal. These persons handed over to the Germans, without scruples, Jews who had displeased them for whatever reason. ... Artur Löffler ... made up lists of Jews for deportation, and denounced Jews who hid. Natan Schleifer searched for hideouts of Jews, informed about political conversations, and thought nothing of blackmailing people for bribes. ...

The confidants were commonly called informers. This was the most dangerous element, bereft of all scruples and human feelings. ... Depending on their assignment they tracked down Jews in hiding, members of the Jewish Fighting Organization, hidden Jewish property, people with party affiliation, etc. The confidants blackmailed their victims and extorted money from them, and once deprived of their money and valuables, they handed them over without the slightest scruple. There were many confidants living both inside and outside the ghetto who were not known at all and consequently were very dangerous.¹¹¹⁰

The activities of a Jewish Gestapo agent in Kraków are described by Zvi Helmut Steintiz:

Uncle Jurek had connections to a man whom he claimed would be able to get us residence permits from the Gestapo against payment ... Mother's brother handled negotiations with the mystery man ...

Gestapo members were happy to do business with the Jews that they despised, so that they could line their own pockets with easy money earned at their victims' expense. When I saw the agent I couldn't understand how this man—"typically Jewish" in appearance and not especially likeable—had managed to win the trust of several Gestapo men. The agent was known back then as a "Macher" (doer, maker), as were other people who had connections to the Gestapo and got things done. ... I don't know the price he demanded. Having noted down our personal data, he promised to get the papers to us within ten days, and certainly before the deadline date [of the "resettlement"]. Ten long days passed and we neither saw nor heard from the agent.¹¹¹¹

The activities of a Jewish policeman in Kraków are described by Bertha Ferderber-Salz:

One of the ghetto policemen was a low creature who had been friendly with one of the leaders of the underground during their university days. The police had prepared a satanic plan. This man met his friend frequently and gained his confidence through lies and hypocrisy. The member of the underground movement would rebuke him for serving the Germans. The policeman gradually convinced him that he was in the force not by choice, that he wanted to help the underground, and that in effect they both desired the same end. In order to prove his good intentions he would supply the underground with items of information from time to time, until he was trusted by them. Then, when he knew where the leaders of the underground met he arrived with a group of policemen,

¹¹¹⁰ Aleksander Biberstein, *Zagłada Żydów w Krakowie* (Kraków: Wydawnictwo Literackie, 1985), 164–74; Aleksander Biberstein, *Zagłada Żydów w Krakowie*, Second edition (Kraków: Wydawnictwo Literackie, 2001), 188–200.

¹¹¹¹ Zvi Helmut Steintiz, *As a Boy Through the Hell of the Holocaust: From Poznań, through Warsaw, the Kraków ghetto, Płaszów, Auschwitz, Buchenwald, Berlin-Haselhorst, Sachsenhausen, to Schwerin and over Lübeck, Neustadt, Bergen-Belsen, and Antwerp to Eretz Israel, 1927–1946* (Konstanz: Hartung-Gorre, 2009), 155.

surrounded the building, and attempted to arrest its occupants. The policemen, however, were unarmed, whereas the members of the underground had arms in their possession. With their arms at the ready, they prevented the traitors from implementing their foul plan and made their way through the ghetto's alleys and streets to the "Aryan" side. But the game was up. The traitor knew the addresses of the members of the underground inside the ghetto and outside it. Some of the fighters managed to escape to Warsaw, where they continued the battle. Others fled to the forests, but most of them were caught and flung into the infamous Cracow prison, Montelupich. They were executed after being tortured sadistically.¹¹¹²

The ghetto walls were not a barrier for Jewish collaborators, whose activities were directed at both Jews and the Polish underground. Jews escaping from the ghetto by way of the sewers were betrayed by Jewish informers.¹¹¹³ There were also cases of Poles who agreed to take in Jewish property for safekeeping being arrested and sent to concentration camps because of betrayals by Jewish agents.¹¹¹⁴ As one Jewish witness noted,

Most of them did not conclude their dirty work with the annihilation of the ghetto but continued collaborating with the Germans on the "Aryan" side, helping them to expose Jews who had tried to save themselves through "Aryan" certificates.¹¹¹⁵

Many of the numerous collaborators active in Kraków (some of whom were members of the Jewish order police or Judenrat) have been identified by name and their activities detailed. Not only were they responsible for scores of Jews living outside the ghetto losing their lives, often they also took over their victims' property and extorted money from them. The list includes:¹¹¹⁶ Julian Appel, the boxer Anders, Behavier, Białobroda, Leopold Blodek, Stefania (Stefa) Brandstätter, Broda (who was executed by the Jewish underground), Samuel Brodman (who worked for the Foreign Exchange Control Office and informed on Jews who traded illegally in currency), Brzeziński (executed by the Home Army on February 26, 1943), Solomon Desler, Maurycy Diamand (or Diamant), Esterowicz, Josef Erlich (code name "Josele Kapota"), Szuje Fastak, who betrayed both Poles (such as Home Army members Antoni Szczygielski and Witold Jernik) as well as Jews to the Gestapo (Fastak was executed by the Home Army), Feiler, Aleksander Ferster, Israel First, Albin Fleischman, Förster or Forster, Szymon Friedman, Wilek Giemski, Marcel Goldberg, Zamek Grajek, Marcelli Grüner (who tracked down Jews in hiding and members of the Jewish Fighting Organization; he immigrated to South America after the war), David Gutter (executed by the

¹¹¹² Bertha Ferderber-Salz, *And the Sun Kept Shining...* (New York: Holocaust Library, 1980), 35.

¹¹¹³ Biberstein, *Zagłada Żydów w Krakowie*, Second edition, 98.

¹¹¹⁴ Biberstein, *Zagłada Żydów w Krakowie*, 30 (1985 edition), 32–33 (second edition).

¹¹¹⁵ Ferderber-Salz, *And the Sun Kept Shining...*, 34.

¹¹¹⁶ This list is based on the following sources: Biberstein, *Zagłada Żydów w Krakowie*, passim; Bednarczyk, *Życie codzienne warszawskiego getta*, 229–41; Para, *Los polacos y los judíos a través de los siglos*, 269–73; Ferderber-Salz, *And the Sun Kept Shining...*, 34; Rivka Perlis, "The Hehalutz Fighting Resistance in Cracow," in Asher Cohen, Yehoyakim Cochavi, and Yoav Gelber, eds., *Dapim: Studies on the Shoah* (New York: Peter Lang, 1991), 233–34, 237, 238; Diatłowicki and Roszkowski, *Żydzi w walce 1939–1945*, vol. 2, 157; Witold Mędykowski, "Przeciw swoim:

Home Army), Gurman, the Hand brothers, Heller, Marian Handel or Händel (originally from Lwów, after the war he lived in Caracas, Venezuela, under the name of Klinowski but disappeared when detected by fellow Jews), Hochwald (who informed the Germans about wealthy Jews and, after the liquidation of the ghetto, denounced those still in hiding), Regina Judt (a cabaret owner and prostitute), Katz, Meir (Majer) Kerner, Kohn, Leser or Lejzer Landau (who later immigrated to Israel), Leinberger, Willi Leitgeber (executed by the Home Army), Lejtkin, Lewin, the Lichtenbaum brothers, Lisman, Artur Löffler or Löffler, Markowicz (executed by the Home Army), Mendl, Mojsie Müller, Mynis, Bobi Nebel, Alfred Nossig, the brothers Israel or Ignacy and Michał Pacanower or Patzanower, Peschel (executed by the Home Army), Marta Puret (who was also active in Budapest under the name of Maria Panecka and later became Marta Hercz), Michael Poretz or Purec, Alfred Reich (from Bochnia), Dr. Szymon Rosen (from Bochnia, who was arrested after the war and tried), Marian Rotkopf or Raskof (from Bochnia), Roth (from Rzeszów, who left a trail of arrests after each stay in Kraków), Rozenchwajg, Jakob Schindler or Szindler (who milked his charges before betraying them), Natan Schleifer, Schomburg, Mojżesz Sellinger or Selinger and his wife (not only did they denounce Jews on “Aryan” papers but also Poles who accepted Jewish property for safekeeping; one of the Jews apprehended denounced by Sellinger was Henryk Wachtel),¹¹¹⁷ Silberstein, Symche Spira or Simcha Shapira (the commander of the Jewish police, executed by the Home Army), Szymon Spitz or Spic, Stein, Steinfeld, Professor Sterling (executed by the Home Army), Świeca, Süsser, Szejn, Szmerling, Szymanowicz, Ignacy Taubman or Traubman (who also went by the name of Gołębiowski), Hersz Waga, Ark Wajntraub, Warszawiak (code name “Parszawiak”), Salo Weininger (Weininger denounced Irena Goldwasser and he and another agent apprehended Leibek Haffner after recognizing him on a streetcar), Natan Weisman or Wiessmann, Weitz, Wertal, Witkowski, and many others. Some of the informers were not agents or confidants at all, as in the case of a well-to-Jew who informed on Shimek Drenger in revenge for an “expropriation” carried out by Drenger on behalf of a Jewish underground organization, thus leading to the arrest of Drenger and Gusta Davidson in January 1943.¹¹¹⁸ Some of these Jewish Gestapo agents also ventured outside Kraków, especially to Bochnia.¹¹¹⁹ Szymon Spitz even made his way to Pilica, where he was followed by Gestapo members from Kraków and Miechów who carried out arrests and executions of Poles and Jews.¹¹²⁰

The memoirs of Tadeusz Pankiewicz, a “Righteous” Pole who ran a pharmacy in the ghetto and was intimately acquainted with its affairs, provide a number of examples of the activities of Jewish collaborators who endangered both Jews and Poles:

Wzorce kolaboracji żydowskiej w Krakowie i okolicy,” *Zagłada Żydów: Studia i materiały*, no. 2 (2006): 202–20.

¹¹¹⁷ See, for example, the account of Helena Wachtel, Jewish Historical Institute (Warsaw) archive, record group 301, number 2390. Selinger turned over to the Gestapo the author’s husband, who had been in hiding. See also Michał Czajka, *Relacje z czasów Zagłady Inwentarz/Holocaust Survivor Testimonies Catalogue*, vol. 3, 164.

¹¹¹⁸ Rivka Perlis, “The Hehalutz Fighting Resistance in Cracow,” in Cohen, Cochavi, and Gelber, *Dapim*, 238.

¹¹¹⁹ Witold Mędykowski, “Przeciw swoim: Wzorce kolaboracji żydowskiej w Krakowie i okolicy,” *Zagłada Żydów: Studia i materiały*, no. 2 (2006): 211–13. See also Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 528–29.

¹¹²⁰ Account of Estera Rusinek in Diatłowicki, *Żydzi w walce 1939–1945*, vol. 1, 307.

From time to time people would disappear from the Ghetto in this fashion: a list was prepared by a Jewish Gestapo agent, Szymon Szpic, in cooperation with the OD Commander Spira; using this list the suspects were pulled from their homes, usually at night, and delivered to the OD so that they could be transported early in the morning by German cars under heavy police guard, either to Pomorska Street or in an unknown direction where all traces of them disappeared. There were many such cases. Jews disappeared and, also at the outset, some Poles who operated various enterprises in the Ghetto. Even I was included on one of those lists. ... The charge against me was that during the night many of the Ghetto inhabitants constantly gathered in my pharmacy. ...

Aside from Szpic, I should mention some other informers who carried on their activities both in the Ghetto and beyond its walls, and to whom the Germans assigned various functions. Among them were Julek Appel, ... Bialobroda, Stefania Brandstatter or Poklewska, [Wilek or Wilhelm] Chilowicz and his wife [Maria], [Mietek] Finkelstein, Forster, Marcel Gruner, Marcel Goldberg, Kleinberger, [Maier] Kerner, Michal Pacanower, Szymon Rosen, Marian Rotkopf, Ignacy Traubmann, Weininger, Weismann, and many others about whom we did not have positive proof. These informers infiltrated all the institutions of the Ghetto, including the Customs House. ... Brodman and Steinfeld were particularly useful to the Germans there. We kept the names of the informers on prescription blanks which I kept hidden during the occupation. Virtually all of them perished at the hands of the Gestapo or Polish underground organizations.

A very dangerous couple in the service of the Gestapo was the Selingers. ... They collaborated with the Obersturmführer [*Obersturmführer*], Theodore Heinemayer, who was counselor of the Gestapo for political affairs. In the cafes she would eavesdrop on the conversations of the Germans; he would not slight any task assigned to him by the Gestapo. He [Selinger] denounced Jews who had Aryan papers and Poles who were in contact with the Jews.¹¹²¹

After the liquidation of the ghetto, several groups of Jews continued to be employed by the Germans. One group consisting of about 20 (or even as many as 42 according to another report) former Jewish policemen, headed by a Jew named Leopold Blodek, became Gestapo confidants. Spread throughout the city, their primary, but not their only task, was to ferret out Jews in hiding, at which they excelled. Another group consisted of about a score of Jews from the Płaszów concentration camp who, in exchange for their freedom, undertook to infiltrate Polish underground organizations and to expose Jews in hiding. The leaders of these groups (Diamand and Förster, respectively), as well as some of their members (Julek Appel, Natan Weissman, Stefa Brandstätter, Symche Spira, Mr. and Mrs. Chilowicz, and Białobroda), were eventually exposed in the Polish underground press. Having thus been rendered useless and expendable, most of them were done away with by the Gestapo.¹¹²²

¹¹²¹ Tadeusz Pankiewicz, *The Cracow Ghetto Pharmacy* (New York: Holocaust Library, 1987), 35, 37–38. Tadeusz Pankiewicz, a great benefactor of the Jews, was decorated by Yad Vashem. According to Stanisław Taubenschlag, Szymon Szpic's son was also a Gestapo collaborator, who was sent to England as a spy by the Germans. See Taubenschlag (Townsend), *To Be a Jew in Occupied Poland*, 33–34.

¹¹²² Arczyński and Balcerak, *Kryptonim "Żegota"*, 173–74; Muszyński, *W walce o Wielką Polskę*, 294 n.157. On the activities of Maurycy Diamand's group directed at the Communist Polish People's Party organization in Kraków see Piotr Gontarczyk, *Polska Partia Robotnicza: Droga do władzy 1941–1944* (Warsaw: Fronda, 2003), 240–41.

As a result of a grenade assault on the Cyganeria café, carried out in cooperation with the communist People's Guard on December 22, 1942, according to Jewish sources, or December 24, 1942, according to the official plaque marking the event, the Jewish underground in Kraków basically ceased to exist. The action was part of a gun heist intended to arm the fledgling Jewish Fighting Organization (*Żydowska Organizacja Bojowa*–*ŻOB*). Its Warsaw members, Yitzhak Zuckerman and Havka Folman, were enlisted in the operation. The plan was to shift the blame for the attack onto the Home Army, avoid reprisals against Jews and divert them toward Poles. (A similar strategy, i.e., directing anticipated German retaliations onto Christian Poles rather than Jews, was behind the alleged derailment of a train by the Wilno United Partisans Organization near Nowa Wilejka, sometime between May and July 1942, which resulted in the execution of scores of Polish villagers,¹¹²³ and the decision of the Jewish underground in Częstochowa to kill a German soldier near the Jasna Góra monastery, which resulted in the execution of twelve Christian Poles.¹¹²⁴)

Disguised as Germans, members of the Jewish Fighting Organization's Krakow [Kraków] branch were told to launch diversionary attacks on drinking establishments frequented by off-duty German officials: the Esplanade, the Bohemian [Cyganeria] Café (a favored haunt of the businessman Oskar Schindler), and several other locales. The idea was to seize as many weapons as possible and then raid an armory in the ensuing chaos.

The attack was coordinated by local ZOB leader Abraham Leibowicz [known as Laban], a General Zionist from the youth group Akiva. ...

At the appointed hour, when Christmas parties were in full swing, Laban's partisans struck. They lobbed grenades into the bars and restaurants and stormed in, firing pistols. Isaac [Zuckerman] was part of the team that hit the upscale Bohemian Café, where several Mausers were pried from the hands of a tableful of dead Gestapo agents.

The Germans were so stunned by the brazen assault—the first major rebellion in their otherwise tranquil stronghold—that all the assailants got away safely. ... Thirteen Germans [11 according to other counts] were dead and a dozen more were in the hospital. It was revenge, pure and simple, and unburdened by moral dilemmas. There were no bystanders in a place like the Bohemian Café—from the waiters to the women of loose virtue who trolled for German clients, everyone there was complicit in the Occupation in one way or another. [This statement is simply ludicrous. Staff working in such establishments were no more complicit than Jews employed in German ammunition factories. *M.P.*]

To throw the vengeful Gestapo off track in the aftermath, the ZOB raiders left behind leaflets implicating the Home Army. This, they hoped, would prevent reprisals by the angry SS on innocent Jewish residents of the Krakow ghetto. The shirking of responsibility was a risky gambit that

¹¹²³ Cohen, *The Avengers*, 62. The Jewish underground searched for an appropriate location to strike “somewhere far from the ghetto and far from the forest camps where Jews were used as slave labor. The Nazis met each rebellious act with collective punishment, killing a hundred Jews for one dead German. The underground did not want to give the Germans reason to blame the explosion on Jews.”

¹¹²⁴ Mizgalski and Sielski, *The Jews of Częstochowa*, 35. In need of a German uniform with a certain rank, the Jewish underground killed a German soldier not near the ghetto, where Jews would be exposed to retaliation, but rather near

[justifiably] could have provoked the wrath of the Polish Resistance had the Germans retaliated against the Gentile population instead. The Nazis, however, knew full well who was behind the “terrorist” actions because they had two informants in the Krakow branch of the ZOB. The collaborators tipped off the Gestapo to the location of a deserted hospital where Zuckerman was supposed to rendezvous with Leibowicz the following day. The SS was waiting for him when he arrived. ... He was hit. Havka Folman and Abraham Leibovicz had been caught. Their capture allowed Isaac to slip away ...¹¹²⁵

Havka Folman Raban, who was a courier between the different branches of the Jewish Fighting Organization and the Dror Youth Movement throughout occupied Poland, recalled how she ended up in prison as a result of the betrayal:

By nine o'clock everyone but Menachem had returned [to the secret base on the Aryan side]. ... Suddenly, there was a loud knock on the door. We knew that behind the stoves were weapons, ammunition and banners. One of the guys got up to hide them, but at the same moment a freezing call sliced the air: “Hands up?” Germans burst through the door with guns drawn. We froze on the spot. There were many people: officers, Gestapo men and civilians. They shoved us into the hallway with our hands raised. It wasn't hard to sense their exalted mood. “We caught a gang of Jews!”

The outside of the building was surrounded by tens, perhaps hundreds, of Germans. It seemed they had received information about us; it looked like an ambush. Guards were stationed beside the doors. There was no chance of escape. ... They found the supply of weapons and the banners. ...

... Two vehicles were parked in front of the gate. They pushed us inside and laid us down one on top of the other. By the light of the moon we could see Menachem. He was lying in a corner of the vehicle covered in blood. ... When we reached the prison we learned that the two informers were (Julian Appel and Natan Weissman) young men who worked with our people in Krakow.

... The vehicle stopped beside one of the buildings. I knew that one of our people lived there with the Polish gatekeeper. After a few minutes, the gatekeeper's entire family was dragged into the vehicle. On the way the car stopped a few more times, dragging in additional prisoners. Eventually there were about twenty of us. ...

We reached the Gestapo headquarters on Pomorska Street. ... There were many weeks of interrogations, beatings, pain and blood. ...

Meanwhile the Germans continued searching for the “bandits”. ... They went through the city and surroundings. ... The Germans succeeded in arresting tens of underground activists, Jews and Poles. Every day prison cells were filled with additional prisoners.¹¹²⁶

the Jasna Góra monastery. In retaliation, twelve Christian Poles were executed.

¹¹²⁵ Brzezinski, *Isaac's Army*, 223–24. Yitzhak Zuckerman was cared for by Polish strangers and, although wounded, managed to return to Warsaw. See also Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 530.

¹¹²⁶ Havka Folman Raban, *They Are Still With Me* (Western Galilee, Israel: Ghetto Fighters' Museum, 2001), 142–46.

When a number of Poles and Jews from the Polish Communist People's Guard made their way from Kraków to Klimontów and Prądnik Biały, they were betrayed by Birner ("Mietek"), one of the Jewish members of the underground group.¹¹²⁷

As in Warsaw, Jewish agents played a crucial role in ferreting out Jews passing and hiding in Kraków and its vicinity after the liquidation of the ghetto. According to Aleksander Biberstein, the "greatest threat" facing Jews with "Aryan" papers, i.e., passing as Poles, was "confidants in the service of the Germans, who most often were Jewish betrayers. ... Many cases of denunciation are known to me where Polish rescuers lost their lives along with the Jews they hid." Biberstein mentions the following victims of Jewish betrayal by way of example: Dr. Michał Schnell, Dr. Wilhelm Porański, Dr. Izydor Fischhab, Dr. Zygmunt Thur, Dr. Regina Thurowa, Dr. Maria Hirschtal, Dr. Leopold Jakobsohn, Dr. Adolf Engel, Dr. Maria Engłowa, Dr. Helen Fisch.¹¹²⁸ Sometimes fate smiled on near victims and they managed to avoid falling into the hands of the Germans. A Polish "Blue" policeman in Kraków rescued a Jewish family from a Jewish informer named Ignacy Taubman:

Members of the clandestine Organization to Assist Jews [Żegota] secured us an apartment at 30 Sebastian Street. However, this was the apartment of a policeman named Pitera, and Mama was afraid to stay there. Then, it turned out that this Polish policeman was one of the most decent men Mama encountered during the war. ...

We were spied on all this time by a certain Jew, Ignacy Taubman, who was a Gestapo informer and wanted to denounce us. Policeman Pitera relocated us to Józefińska Street, because Germans used to drop in on him, and this was dangerous for us. There, we saw Taubman again snooping under our windows.¹¹²⁹

The activities of a Jewish woman identified as Stella (perhaps Stefania Brandstätter), who became the mistress of a high-ranking Gestapo officer, are described by her friend Samuel Honig:

Nobody in the ghetto knew or would ever suspect that Stella, moving freely in Krakow, would be a denouncer, nor the Jewish people hiding their identity in the free Aryan part of the city. On one occasion she met a school friend on the street. ... She whispered to him that she was also hiding on Aryan papers and she assumed so was he. ... She ... proposed to meet him in the same café the next day. ... He came on time, but Stella wasn't there. Instead two Gestapos in civilian clothes suddenly appeared and took him away. Stella did this not once, but often, denouncing friends and

¹¹²⁷ Diatłowski and Roszkowski, *Żydzi w walce*, vo. 2, 60–61.

¹¹²⁸ Biberstein, *Zagłada Żydów w Krakowie*, 220 (1985 edition), 252 (second edition). Biberstein also describes how Polish labourers smuggled goods destined for Jewish inmates into the Płaszów concentration camp, as well as other forms of mutual assistance in that camp which held both Jewish and Polish prisoners. Ibid. (1985 edition), 31, 95, 134–36. Interestingly, a Gypsy was employed by the German commandant to execute Polish prisoners in Płaszów. Ibid., 137.

¹¹²⁹ Śliwowska, *The Last Eyewitnesses*, 8.

mothers with children. ... a person like Stella is called a “muser”, a denouncer, and people that she denounced faced certain death.¹¹³⁰

Ada Kessler-Pawlak confirms that Jews in hiding had to be on guard constantly because of the large number of Jewish spies seeking out fellow Jews whom they often knew.¹¹³¹ Maria Stecko reported that the Gestapo employed Jews at the railway station to detect Jews leaving or arriving in Kraków.¹¹³² One such agent was Salo Weininger, who made travel for Jews extremely hazardous. Weininger also patrolled streetcars looking for Jews passing as Poles. One of the Jews he apprehended and brought to the police station was Leibek Haffner. Weininger was also involved in a scam, orchestrated by the German authorities, in which some 80 Jews were lured out of hiding on false promises of passage to a safe country; these Jews were taken to the former Jewish cemetery on Jerozolimaska Street and shot in 1943.¹¹³³

Janina Ekier recalls that her brother, who was passing as a Christian, was denounced by a Jewish Gestapo agent at the train station in Kraków and taken to Płaszów (he later perished in Auschwitz): “Jews from the ghetto had to turn in every day ten people hiding on Aryan papers.”¹¹³⁴ Izydor Landesdorfer is another Jew who testifies to the activities of Jewish Gestapo agents operating in Kraków. Groups of Jews—consisting of men, women and children, who had been ferreted out of their hiding places on the Aryan side by these agents—were brought to the concentration camp at Płaszów and executed.¹¹³⁵ The Jewish informers Julek Appel and Natan Weissman discovered and betrayed Jews hiding in a bunker in the nearby town of Bochnia.¹¹³⁶ Other informers and agents active in Bochnia were Mojsze Müller and Szymon Friedman, both from Kraków, and a teenager from Wiśnicz named Fichtner or Wertheimer. Müller travelled with the Gestapo throughout the Kraków district.¹¹³⁷

A Jew by the name of Jakob Szindler (or Schindler), who passed as a Pole, took in dozens of wealthy Jewish escapees from the Kraków ghetto for large sums. Once the charges ran out of cash, they paid their rent with valuables. After running out of any means of support the Jewish fugitives were handed over to the

¹¹³⁰ Samuel Honig, *Reunions: Echoes of the Holocaust, Pre-War and Post-War Stories* (Windsor, Ontario: Benchmark Publishing & Design Inc., 2000), 69–70. Stella survived the war and was seen in Hungary and the United States. For similar accounts concerning Stefania Brandstätter see Mędykowski, “Przeciw swoim: Wzorce kolaboracji żydowskiej w Krakowie i okolicy,” *Zagłada Żydów: Studia i materiały*, no. 2 (2006): 206–207.

¹¹³¹ Kessler-Pawlak, *Nie chcę nocy*, 93, 102.

¹¹³² Testimony of Maria Stecko in Grynberg and Kotowska, *Życie i zagłada Żydów polskich 1939–1945*, 25.

¹¹³³ Mędykowski, “Przeciw swoim: Wzorce kolaboracji żydowskiej w Krakowie i okolicy,” *Zagłada Żydów: Studia i materiały*, no. 2 (2006): 207–208. According to a Jewish source, Weininger was arrested after the war in Romania or Hungary but managed to buy himself out from prison. See the account of Marian Faber, Jewish Historical Institute (Warsaw) archive, record group 301, number 4604, as cited in Czajka, *Relacje z czasów Zagłady Inwentarz/Holocaust Survivor Testimonies Catalogue*, vol. 5, 215.

¹¹³⁴ Isakiewicz, *Harmonica*, 248.

¹¹³⁵ Marian Turski, ed., *Losy żydowskie: Świadectwo żywych*, vol. 2 (Warsaw: Stowarzyszenie Żydów Kombatantów i Poszkodowanych w II Wojnie Światowej, 1999), 184–85.

¹¹³⁶ Hochberg-Mariańska and Grüss, *The Children Accuse*, 173.

¹¹³⁷ Account of Abraham Sternhell, Jewish Historical Institute (Warsaw) archive, record group 301, number 3400. These informers were eventually themselves killed by the Gestapo in November 1942.

police. Szindler eventually betrayed his own wife when she found out that he kept a young mistress, who was also a Gestapo collaborator.¹¹³⁸ Marta Puretzt approached Elżbieta Jasińska, who was involved with the Polish underground, to obtain false documents. Puretzt arrived at Jasińska's home for the documents accompanied by the Gestapo, who arrested Jasińska and deported her to Auschwitz.¹¹³⁹ Henryk Reiss encountered Marcel Gruner, a prewar acquaintance, in the town square. Acting in a friendly manner and not wearing an armband, Gruner asked Reiss where he was staying and took Reiss to see his cousin Genia Stillman, who was surprised to see him and was panicky. Reiss managed to extricate himself and left for Warsaw. Later he learned that Gruner was executed by the Polish underground for betraying Jews in hiding.¹¹⁴⁰

Henryk Wachtel, who was passing as a Pole, ran into Mojżesz Sellinger, a good prewar friend turned confidante, on the street and unsuspectingly agreed to meet with him to discuss plans to escape to Hungary. Sellinger came to the meeting with two Gestapo men who arrested Wachtel. Wachtel was deported to Płaszów.¹¹⁴¹ A German Jew by the name of Förster ran a restaurant near the ghetto which was a meeting place for Jewish confidantes and their German overlords. He acted as a spy and confidante, moving around both inside and outside the ghetto without an armband.¹¹⁴²

Roman Frister had several run-ins with Jewish Gestapo agents—professional informers—spying on Jews passing in Kraków:

There was something shiftless about the way he stood, as if waiting to see what would happen next. He was about fifty, a short, thin fellow in an unfashionable grey suit and black hat. ... The connection between the strange onlooker and the police only dawned on me when the policeman holding my ID turned to look at him. The man nodded with a slow, accidental-looking movement of his head that must have been a pre-arranged signal.

That Jewish agent reappeared at the police station to provide positive identification for the German police.¹¹⁴³ Later on another Jewish informer by the name of Diamant (likely Maurycy Diamand) betrayed Frister's parents, who were arrested in their home by the German police and perished in concentration camps.¹¹⁴⁴

Stanisław Taubenschlag, who passed as a Pole in Kraków, recalls:

¹¹³⁸ Frister, *The Cap, or the Price of a Life*, 76–80.

¹¹³⁹ Mędykowski, "Przeciw swoim: Wzorce kolaboracji żydowskiej w Krakowie i okolicy," *Zagłada Żydów: Studia i materiały*, no. 2 (2006): 206.

¹¹⁴⁰ Reiss, *Z deszczu pod rynną...*, 108–9.

¹¹⁴¹ Mędykowski, "Przeciw swoim: Wzorce kolaboracji żydowskiej w Krakowie i okolicy," *Zagłada Żydów: Studia i materiały*, no. 2 (2006): 209.

¹¹⁴² Mędykowski, "Przeciw swoim: Wzorce kolaboracji żydowskiej w Krakowie i okolicy," *Zagłada Żydów: Studia i materiały*, no. 2 (2006): 208–209.

¹¹⁴³ Frister, *The Cap, or the Price of a Life*, 112–14, 193–94.

¹¹⁴⁴ *Ibid.*, 193–98.

They [i.e., the Germans] formed, at 6 Sławkowska Street, what we Jews amongst ourselves called “the Jewish Gestapo”. This was a group of informers comprising several Jewish traitors. Among them were Diamant, Szpic, Branstätter, Appel. Their task was to denounce to the Gestapo Jews who were in hiding.¹¹⁴⁵

Henryk Zvi Zimmerman provides extensive information about Jewish collaborators operating both inside and outside the ghetto in Kraków:¹¹⁴⁶

... people from the ghetto were rounded up according to special lists. These lists had been drawn up by police informers of Jewish origin—who were generally well known to the residents—or by other secret collaborators with the mass murderers, who were all the more dangerous because no one knew how to identify them. The lists were drawn up for the most part by Spira’s people [Symche or Simcha Spira headed the Jewish order police], a particular sort of “elite,” distinguished for their sadism and abasement, and handpicked by their chief. One of Spira’s most zealous collaborators was the agent Szymon Schpitz [Szpic]. ... The lists were, of course, a way of settling personal scores as well as of fulfilling German wishes. ... Blackmail was applied against the wealthiest families, who were rounded up in the hope that they would offer monetary ransom to the Gestapo. This rounding up of people was a way of keeping the Jewish population in continual fear.

When it came to uncovering safe houses for Jews on the Aryan side, informers, searches and round-ups took an enormous toll.

Unfortunately, Jewish informers were best at recognizing their fellow Jews! Determined criminals or desperate people of weak character often fell victim to the agents. ... Worst of all, however, were the German agents of Jewish origins. One of them was a stunningly beautiful *gimnazjum* student, Staf Branstetter [Stefania Brandstätter], who got herself mixed up in some sort of affair of the heart with Rudolf Körner, assistant chief of the Gestapo Political Department. ... She supposedly became his mistress, and if this were indeed true, then she represented a source of reliable information. Her looks, deportment and knowledge of Hebrew made her one of the most dangerous seekers-out of shelters, bunkers, and safe houses. She spied principally on wealthy Jews who had enough money and valuables to assure themselves of good living conditions in hiding. ... A second perfidious operative and informer was an acquaintance of mine, another student from the Hebrew *gimnazjum*, Artek Löffler. ... A pleasant-looking youth, he had blond hair and did not appear at first sight to be Jewish. He became especially dangerous for the young resistance fighters and the economic underground.

¹¹⁴⁵ Taubenschlag (Townsend), *To Be a Jew in Occupied Poland*, 31.

¹¹⁴⁶ Henryk Zvi Zimmerman, *And Tell the Deeds of God* (forthcoming in English translation), especially chapters 13, 15, 17; published in Polish as *Przeżyłem, pamiętam, świadczę* (Kraków: Baran i Suszczyński, 1997). As in Warsaw, Zimmerman notes that the Jews in the Kraków ghetto refused to believe firsthand reports brought to the ghetto about the operation of the death camps. *Ibid.*, chapter 14.

The Jewish informers, who turned against their own people to serve the oppressors, had become a true plague. They thought that they could save their own lives and families through servility and treason. There were others, psychopaths, who were even worse. The chance of accumulating property and tormenting their brothers gave them pleasure. They were ardent and effective collaborators in the liquidation of armed groups and the denunciation of Jews in hiding. ... it was decided by a majority vote [of the Jewish underground] that the Jewish informers would have to be liquidated as a final measure, but this should not occur inside the ghetto—so that the Germans would not be sure that Jews were responsible. Otherwise, they might be provoked to mass executions and a speeding up of the liquidation of all those who remained in the ghetto. ... We had various ways of doing this, since we were cooperating with Aryan partisan bands.

Zimmerman also describes the execution of seven men, among them one or two Jews, hanged near Wodna Street and the Jewish cemetery in the Płaszów suburb. The Germans assembled the Jewish Council and others there on June 26, 1942 to witness the spectacle, the first public execution carried out in the city. Jewish policemen brought a long rope, cut it in lengths, made nooses, fastened them around the necks of the condemned men, stood them on a board, and then, on the given signal, removed the board. The condemned men were suspended from the gallows at the same time.

The executioner was Feiler, an OD man ... He was clearly necessary to German propaganda, which wanted to show in the next day's newspapers how partisans were hanged by a Jewish executioner in the presence of dignitaries from the ghetto. Nevertheless, the Germans knew that, all their efforts at isolation notwithstanding, the contacts between the Jewish underground and Polish partisans were growing ...

The Jewish police in fact carried out further executions of Poles in Kraków at the behest of the Gestapo. A few days later, on July 1, 1942, in Wola Duchacka, they hanged 11 more Poles sentenced to death in retaliation for the liquidation, by the Polish underground, of a German confidant.¹¹⁴⁷

Jewish informers, agents, and collaborators were active throughout occupied Poland. They held out promises for those willing to pay their price, but were ruthless towards who stood in their way. Corruption flourished and small fortunes were made. Jack Werber, the son of a well-to-do merchant in Radom, wrote:

In Radom there was a man named Brenner, who had been deported from Germany a year before as an *Ostjüde*. People felt sorry for him at first, and generally made him feel welcome. But he turned out to be a traitor and an informer for the Nazis. By acting friendly towards everyone he was able to get invited to many peoples' homes, including our own. In this way he was able to learn who had money and who didn't, who was politically active and who wasn't, and so on. Brenner also became a good friend of Nathan. Like many others, Nathan divulged quite a bit about his financial dealings

¹¹⁴⁷ Krystian Brodacki, "Co z tymi napisami?" *Tygodnik Solidarność*, June 22, 2001. In both cases, the inscriptions on the monuments blame only the "Nazi occupier" or "Nazi executioners" for these crimes but, as that author correctly

to Brenner as well as those of the rest of the family. Nathan was flattered by Brenner's friendship and got involved in some of his schemes. What Nathan didn't know was that Brenner was also having an affair with his pretty wife.

Nathan began to ask me for loans. I gave him money on several occasions, but when I saw that he wasn't paying me back, I realized that this was simple extortion. As a result, I stopped giving him money. Unbeknownst to me, my father continued to make payments to Nathan, fearing that he would betray us to the SS. When my father finally put an end to the blackmail, Nathan became angry and told Brenner that I had hidden leather in my house. Brenner related this information to the Gestapo. However, when the Nazis came to the house and tore up the floorboards, they were unable to find the merchandise because I had already sold it.¹¹⁴⁸

Joseph Freeman, a resident of Radom, recalls some of his own dealings with the Germans:

I then worked for the disinfection department ... The SS had ordered the Jewish police to disinfect the ghetto with sulfur, block by block. ... the rich came to pay the police in order to avoid the process. The police then sent them to our department where I collected the money—forty *zloty* [*zloty*] per apartment—with my assistant, a boy named Mietek Wiszlicky. ... As we worked, I gave the head of the typhus department, Gimpel Weintraub, the names of the rich as well and their payment which he divided among the three of us, the police, and Dr. Szwenderowicz, the hospital director. In order to make extra money, over the next few months of my work I accumulated 4,000 pounds of sulfur and sold it to Polish citizens. Money, as long as we were in Radom, opened doors. ...

Some Jews who felt it would save them by collaborating had reported the wealth of my family to the police. After the first day of my imprisonment, my parents found out they would be required to pay the police a ransom of 50,000 *zloty*. ...

Upon my release I did not go back to my job ...

With money it was possible to gain work that was not too difficult. The Jewish police and individuals in the *Arbeitsamt* (employment office) knew which jobs were easier and would secure them for a price. After a while my father was able to arrange to pay a large sum of money in exchange for a position for me at the Kromolowsky [Kromolowski] Palace factory.

Knowing that in the ghetto I found ways to obtain food, a quite wealthy man by the name of Mr. Richtman approached me and asked if I could buy food for him and others, saying I would be paid for doing so. ...

I decided I had to speak with a *Volksdeutsch* named Minsky who was the gatekeeper in the small building at the factory's entrance. ... I approached Minsky the next evening ... Talking to him, I began to feel we could do business. ...

points out, the actual perpetrators were neither Nazis nor occupiers.

¹¹⁴⁸ Jack Werber with William B. Helmreich, *Saving Children: Diary of a Buchenwald Survivor and Rescuer* (New Brunswick, New Jersey and London; Transaction Publishers, 1996), 26–27. Another source states that Werber was falsely accused of being a Communist and hoarding furs, and sent to Buchenwald. See Taitz, *Holocaust Survivors*, vol. 2, 580.

It took a lot of courage to go to him the next evening and ask him to help me buy food. I said I would pay him. ... Later that evening I spoke with Richman to tell him to have the money ready.

The next evening I returned to see Minsky. I paid him for the basket of food he had ready and took the food back to my room, where I divided it into small packages, then brought them to Richman. This was the first time I made money selling food. ...

Pulling my little cart full of food, I returned to Minsky, paid him fifty *zloty*, then went to my room, as I had the night before divided the food into small packages, and brought them to Richman. That night there were people waiting in his room to buy food. Shortly I sold all of it. I made my first 400 *zloty* profit and I had some free food, too.¹¹⁴⁹

However, most Jews were not so fortunate and enterprising. With the help of Polish friends Dr. Lejbuś Dymont and his wife had moved to Radom from Szydłowiec and lived there under false identities. They were soon denounced to the Gestapo by a Jewish policeman and arrested. Although tortured, Dymont did not betray his Polish benefactors and committed suicide in prison; his wife was deported to Auschwitz.¹¹⁵⁰ A Jew confined to the Szkolna Street camp in Radom recalled:

I remembered what had happened to Dudek Margulies. He had plotted an escape, and even succeeded in getting false papers attesting to being a Christian. One night he managed to escape and was supposed to be joined by his friends the next day. Gestapo agents, supplied with information furnished by informers planted by them in many of the camps, swooped down and executed all of Dudek's friends as well as his aged mother.¹¹⁵¹

When a young Jewish woman turned to Dr. Szendorowicz, the Judenrat representative, for protection from deportation for her mother and her sister, his reaction was brutal.

Szendorowicz lost his temper now; he had to show the Germans how he dealt with such situations. "Stop making a spectacle of yourself," he shouted. "Your tears will not help anyone. I will make no exceptions."

Bella rose now. Her hair was disheveled and her face streaked with tears.

"No exceptions, you say?" she screamed. "What about your mistresses, with the medical arm bands you gave them? And if I would hand you money, then what would you say? You're a dirty scoundrel and a shameful traitor." She spat the words at him.

Szendorowicz clenched his fists and screamed for "*Ordner!*" As though out of the shadows, two Jewish policemen appeared and began to pull Bella away. In the courtyard, one of them tried to

¹¹⁴⁹ Joseph Freeman, *Job: The Story of a Holocaust Survivor* (Westport, Connecticut and London: Praeger, 1996), 19–21, 33–35.

¹¹⁵⁰ Jacek Wijaczka, ed., *Żydzi szydłowieccy: Materiały sesji popularnonaukowej 22 lutego 1997 roku* (Szydłowiec: Muzeum Ludowych Instrumentów Muzycznych w Szydłowcu, 1997), 131 n.64.

¹¹⁵¹ Friedman, *Nazi Hunter*, 63.

remove her medical arm band. She resisted so hard that she knocked him to the ground. An S.S. detachment came by, and one of the officers ordered the Jews to leave Bella alone.¹¹⁵²

In the Łódź ghetto,

On 7 June 1944, our enthusiasm was suddenly dampened. In the preceding days, round-ups and arrests of large numbers of underground radio-listeners had taken place—amongst them, my school friend's father, Yankel Weksler, his two brothers and many others. A Jewish Kripo informer, by the name of Sankiewicz, had denounced them, and they were interrogated, tortured and taken away, never to be seen again.¹¹⁵³

According to Jewish sources, in Opatów,

We cannot dismiss the role of informers in the ghetto. A young German Jew by the name of Mandelbaum, regularly supplied the German gendarmes with information on what went on in the ghetto—the smuggling of food or the secret slaughter of chickens or other livestock. Some of these “transgressors” were apprehended [by the Jews] and sentenced to death. One day Mandelbaum got drunk and paraded through the ghetto streets singing songs of the Germans. The Germans caught him and shot him. Another young Jew, Poznerson from Lodz [Łódź], approached Governor Frank of the General-Government requesting that his parents be brought from Ghetto Lodz. In return, he promised to reveal to the Germans names of Opatow Jews who had hidden property. Poznerson also indicated in his letter that the Opatow Judenrat had bribed local officials and security police to avoid searches where the property was hidden. When the local SD found out, they arrested Poznerson and shot him to death.¹¹⁵⁴

According to Nachum Alpert, the German *Sicherheitsdienst* (security services) “kept installing agents among the Jewish population in the ghetto” of Słonim and describes the activities of a refugee from Warsaw named Mariampol.¹¹⁵⁵ Another informer was Sarah, the daughter of a poor old Jewish woman whom she renounced, who “gave the Germans much useful information.”¹¹⁵⁶ Nechama Tec describes the activities of a Jewish informer in the Lida ghetto.¹¹⁵⁷ The Germans employed a Jewish woman whom they had apprehended with false papers as a confidante to seek out other Jews hiding on the Aryan side in Wilno.¹¹⁵⁸ Isaac Kowalski mentions the activities of a Jewish Gestapo agent named Goldin operating

¹¹⁵² Friedman, *Nazi Hunter*, 55–56.

¹¹⁵³ Abraham H. Biderman, *The World of My Past* (Sydney: Random House, 1995), 164.

¹¹⁵⁴ “Opatow,” *Encyclopedia of Jewish Communities in Poland*, vol. 7, Internet: <http://www.jewishgen.org/yizkor/pinkas_poland/pol7_00058.html>, a translation of *Pinkas ha-kehilot: Polin*, vol. 7 (Jerusalem: Yad Vashem, 1999), 58–64.

¹¹⁵⁵ Nachum Alpert, *The Destruction of Słonim Jewry: The Story of the Jews of Słonim During the Holocaust* (New York: Holocaust Library, 1989), 144–45, 152, 241.

¹¹⁵⁶ *Ibid.*, 339. Sarah ended up leaving with the Germans when they retreated.

¹¹⁵⁷ Tec, *Defiance*, 178.

¹¹⁵⁸ Account of Mozes Fejgenberg in Grynberg and Kotowska, *Życie i zagłada Żydów polskich 1939–1945*, 540.

among the Jewish partisans in the Wilno area.¹¹⁵⁹ Yehuda Bauer refers to a Jew named Schulzinger, from the town of Szczuczyn, who informed on Jews who were planning to break out of the forced labour camp in Wilejka Stara, near Mołodeczno; except for a small group who managed to flee in time, all those left in the camp were killed.¹¹⁶⁰ Witnesses report on “traitors and enemy agents” in the ghetto in Baranowicze.¹¹⁶¹ An escape of Jews from a Luftwaffe base near that town was betrayed by a Jewish teenager from Łódź who worked there and informed the German commander about the underground group.¹¹⁶² Jack Sutin describes the betrayal of Oswald Rufeisen in Mir by a Jewish collaborator named Stanisławski.¹¹⁶³

The activities of Isser Schmidt, a special agent with the Soviet Jewish Brigade operating in the Rudniki forest south of Wilno, are described as follows:

He took to hunting Jews who collaborated with the Germans. ... In the winter of 1943, he grew suspicious of Natek [Natan] Ring, a Jewish policeman from the ghetto. Ring was charged with collaborating. In the ghetto, Jews had seen him lead enemy soldiers to rooms where people were hiding. On his latest venture [to Wilno], he had moved through the city with surprising ease; some felt he was even now working for the Germans. Isser was bareheaded as he led Natek into the trees. Two shots and the birds stopped singing. Isser came back down the trail alone, wearing a fur cap and new boots.¹¹⁶⁴

Haim Lantzman (Lansman), a Jewish *agent provocateur* active in the Nowogródek ghetto was executed by Jewish partisans when he was sent by the Germans into the forest to act as an informer.¹¹⁶⁵ It is not clear whether this is the same incident as mentioned in other sources:

In the winter of 1942/43 an underground group of dissenters formed in Novogradok [Nowogródek] with plans of revolt in the ghetto and escape to the forest. ... The Germans tried to infiltrate the underground through a Jewish informer, but he was disclosed, tried by his friends and executed.¹¹⁶⁶

On 4 February 1943 we heard the bad news that the Ghetto had been liquidated in the early hours. And on the following day there was an additional Jew in our camp. He said that he had escaped from the massacre and managed to get into the camp. It had not snowed that night, the leaders

¹¹⁵⁹ Kowalski, *A Secret Press in Nazi Europe*, 310–11.

¹¹⁶⁰ Yehuda Bauer, “Jewish Baranowicze in the Holocaust,” *Yad Vashem Studies*, vol. 31 (2003): 121.

¹¹⁶¹ *Ibid.*, 148.

¹¹⁶² *Ibid.*, 138.

¹¹⁶³ Sutin, *Jack and Rochelle*, 59–60.

¹¹⁶⁴ Cohen, *The Avengers*, 121–22. Several other Jewish ghetto policemen were executed together with Natek (Natan) Ring: Lutek Zalwasser, Schwarzbard, and Szurka Kewes. See the account of Abram Mieszczkański, dated June 10, 1947, Jewish Historical Institute (Warsaw) archive, record group 301, number 2536.

¹¹⁶⁵ Allegedly his wife had been imprisoned by the Germans and he agreed to find the partisan base and betray its location. See Tec, *Defiance*, 176–77; Jack Kagan and Dov Cohen, *Surviving the Holocaust with the Russian Jewish Partisans* (London and Portland, Oregon: Vallentine Mitchell, 1998), 69–70; Leonid Smilovitskii, *Katastrofa evreev v Belorussii 1941–1944 gg.* (Tel Aviv: Biblioteka Matveia Chernogo, 2000), 299–300.

¹¹⁶⁶ “Novogradok,” *Encyclopedia of Jewish Communities in Poland*, vol. 8, Internet: <http://www.jewishgen.org/yizkor/pinkas_poland/pol8_00430.html>, a translation of, *Pinkas Hakehillot: Polin*, vol. 8 (Jerusalem: Yad Vashem, 2005), 430–37.

looked for his footprints near the toilets, but could not find any. He had been planted by the Germans. A meeting was called by the escape organizers and it was decided to behead him. The execution was done the same day.¹¹⁶⁷

When a group of Jews decided to dig their way out of the ghetto in Nowogródek, they discovered that they had been infiltrated by an informer. Sonia O. recalled:

In the ghetto I was part of a small group determined to find a way out; we had been digging a tunnel. A kid dug with us, but we found out he had been hired by the Germans and [Jewish] police to inform. We later learned that he had been responsible for the deaths and capture of several families. Apparently the Germans and police paid him or told him he his family wouldn't be killed if he told them where to find Jews.

There was a barber in our group, a gentle guy; we knew him as a person who never hurt anyone. ... One night, after digging, he grabbed an ax and without a word hacked off the head of that kid. I remember his eyes; how wild they were. We buried the head and body in the tunnel. No one ever spoke of it.¹¹⁶⁸

Several accounts describe the activities of Yitzhak (Izaak) Kaplan from Mielec, who was allegedly a prewar Communist, then a member of the Judenrat, and finally a full-fledged Gestapo agent.¹¹⁶⁹ According to Irene Eber, Kaplan and possibly his brothers were active informers in the Cyranka-Berdechów labour camp. They also hunted down Jews who were sheltered by Poles.

They were free to come and go as they pleased, using their freedom not only to betray Jews sheltered by Poles in the vicinity of Mielec, but also to give away anyone who had come into the camp illegally. ... it was a Kaplan who informed the Germans about the three tired fugitives in the barracks. Father, Aunt Feige, and Cousin Esther were apparently shot in the camp ... The bodies of the three were left to lie where they had fallen for all to see when they returned from their day of hard labor. Later they were buried in the forest surrounding the camp. To this day somewhere in a forest near Mielec in an unmarked grave are their remains, as are the bones of many other victims of the Kaplans and the Germans.¹¹⁷⁰

The Jewish policemen in the work camp near Mielec—among them Yitzhak Kaplan, the Kleinman brothers from Wielopole, Fenichel from Mielec, Rosenwasser from Nowy Sącz, the brothers Henryk and Josek Friedman from Wielopole, Hirsch Rosenblum (known as Gawryś) from Dąbrowa Tarnowska, Buciu Gotinger from Mielec, Wilhelm Chilowicz from Radomyśl Wielki (later transferred to Płaszów)—became

¹¹⁶⁷ Kagan and Cohen, *Surviving the Holocaust with the Russian Jewish Partisans*, 170.

¹¹⁶⁸ Glass, *Jewish Resistance during the Holocaust*, 71.

¹¹⁶⁹ Mark Verstandig, *I Rest My Case* (Melbourne: Saga Press, 1995), 142–43.

¹¹⁷⁰ Irene Eber, *The Choice: Poland, 1939–1945* (New York: Schocken Books, 2004), 130. Eber owes her life to at least two Polish families who aided her—Korpantowa and Leokadia and Stanisław Orłowski, neither of whom have been recognized by Yad Vashem.

notorious for abusing and robbing Jewish prisoners and denounced those who planned to escape from the camp.¹¹⁷¹ Chaja Rosenblatt mentions a group of Jewish men from Radomyśl Wielki near Mielec, who were known as “dangerous denouncers.” When she and her husband took refuge with a villager, this Pole was also hiding these Jews from Radomyśl Wielki, and, as it turned out, was working in cahoots with them. The Jews robbed the Rosenblatts of all of their possessions and even wanted to kill them.¹¹⁷²

A Jew from Wasilków near Białystok, mentions a Jewish Communist from his small town who switched masters after the German invasion of that region in June 1941, and began “to serve the Nazis as a so-called ‘useful Jew.’”¹¹⁷³ Another Jew describes how he had to flee from the Białystok ghetto because a Jewish policeman reported that he was smuggling cows into the ghetto and wanted to hand him over to the Germans.¹¹⁷⁴ Afterwards, during the deportations from Białystok,

The first operation of expelling Jews on February 5th [1943], the first victims in Białystok were the Jews who had recently arrived from the forests in the area. The veteran residents of Białystok had worried about themselves a long time ago, and had prepared hiding places for times of trouble, supplied with food and arrangements for providing air to breathe. A person from outside had no possibility of joining the veteran groups. ...

One of the neighbors, a baker by profession, also requested that they accept him into our hiding place. The owner of the place refused, and then the baker threatened to inform the Germans about them. Not having a choice, they also accepted the baker.

To our dismay, after a few days, the Germans, accompanied by Jewish policemen, revealed our hiding place. Every day, from three o’clock in the morning until three o’clock in the afternoon, there were searches in the courtyards of the houses and many Jews were taken out of their safe places. ...¹¹⁷⁵

In the Łódź ghetto,

The group of Bundists, Zionists, and others who organized the secret radio listening met a tragic end. Betrayed by an unknown informer, all but one were arrested between July 6 and 8, 1944. The remaining member, a Zionist activist, committed suicide so that he would not fall into the hands of the Gestapo.¹¹⁷⁶

¹¹⁷¹ Krempa, *Zagłada Żydów mieleckich*, 57, 104, 149, 122–23, based in part on the testimony of Izak Steiglitz, Jewish Historical Institute (Warsaw) archive, Record Group 301, number 1637. Hirsch Rosenblum survived the war and was investigated for abusing fellow prisoners, but the outcome of this matter is not known.

¹¹⁷² Tomasz Frydel, “Konstrukcja pamięci o ratowaniu Żydów na polskiej wsi: Studium przypadku Radomyśla Wielkiego i powiatu mieleckiego,” in Sitarek, Trębacz, and Wiatr, *Zagłada Żydów na polskiej prowincji*, 352–53. Based on the account of Chaja Rosenblatt, Jewish Historical Institute (Warsaw) archive (Warsaw), record group 303, number 318. Chaja Rosenblatt and her husband were hidden afterwards in Dulcza Mała near Radomyśl Wielki by the family of Adam Kokoszka, whom she endangered by giving birth to a child there.

¹¹⁷³ Munro, *Białystok to Birkenau*, 82.

¹¹⁷⁴ Account of Paltiel Lopata, dated October 5, 1948, Jewish Historical Institute (Warsaw) archive, Internet: <www.zabludow.com/Paltierstestimony.html>.

¹¹⁷⁵ Chaim Yehuda Goldberg, “At the Height of the Decay,” in Kalisher, *Sokoly*, 158ff.

In the Radzyń ghetto, a clandestine youth group, composed of members of the Hashomer Hatzair and other Zionist organizations, who sought to arrange for Jews to flee to the forests and set up fighting units, gained the support of the Hasidic Rabbi Shmuel Shlomo Leiner. In June 1942, the Gestapo learned of this through informers and executed the rabbi in the square in front of the synagogue. When the ghetto was liquidated in October 1942, the Jewish police were ordered to lead the Germans to possible hiding places.¹¹⁷⁷

Edi Weinstein, an escapee from Treblinka, recalls his experiences in a work camp in Siedlce:

I was to report to Moshe Huberman, a Jew from Lodz [Łódź] who had recently reappeared in the camp. Huberman was on friendly terms with the camp commander ... and commanded the Jewish police in the camp. Known as an informer and an extortionist, he harassed anyone from whom he thought he could squeeze a little money. ... Huberman said he heard we had been in Treblinka and possessed a great deal of money. He demanded 200 zlotys [złoty] from each of us for what he called the “general fund.”¹¹⁷⁸

Later, in Łosice, Weinstein recalled:

A new elite took shape, composed mainly of former policemen, most of whom were young men from well-to-do families. They were the first to move into the best apartments. They still had their parents' money, retrieved from the family strongboxes. Living for the moment, they often got together to drink and gamble at cards. Most of those who returned to the ghetto lacked the means to live that way ... Anonymous informers frequently denounced persons with concealed funds ... Sometimes the hoarders got off with a beating; in other cases they were locked up until they paid a ransom.¹¹⁷⁹

Inmates of the Płaszów concentration camp in the outskirts of Kraków recall:

Lackeys from among the Jewish prisoners helped [Goeth, the camp commander] plunder all the camps [around Cracow]. ... In our camp, Plasow, his faithful servants were the camp eldest, [Wilek or Wilhelm] Chilowicz, and his wife [Maria], as well as several other souls who had sold themselves to the devil. ...

Once, as we were being made to do one of these additional tasks, the Jewish overseer imagined that I was doing my job negligently. He attacked me viciously, beating my left hand with his whip,

¹¹⁷⁶ Trunk, *Jewish Responses to Nazi Persecution*, 37.

¹¹⁷⁷ “Radzyn,” *Encyclopedia of Jewish Communities in Poland*, vol. 7, Internet: <http://www.jewishgen.org/yizkor/pinkas_poland/pol7_00543.html>, a translation of *Pinkas ha-kehilot: Polin*, vol. 7 (Jerusalem: Yad Vashem, 1999), 543–47.

¹¹⁷⁸ Weinstein, *Quenched Steel*, 74–75. All of the belongings of the author's father were stolen while he was in the camp. *Ibid.*, 92.

¹¹⁷⁹ Weinstein, *Quenched Steel*, 86. Another Jewish testimony from Łosice describes how, at the beginning of 1942, the Judenrat asked the German authorities to expel Jewish refugees from Warsaw who supported themselves by begging. Some of them died during their forced return to Warsaw. The Jewish police later assisted the Germans in rounding up and deporting the Jews. See Zylbersztajn, *A gdyby to było Wasze dziecko?*, 28–29, 146.

and my hand swelled up and turned blue. ... That lackey of the murderers caused trouble for many of the prisoners, but he got his due after the war, when he returned to Cracow and was hanged.¹¹⁸⁰

One day, I had worked night shift and was allowed to sleep during the day. Suddenly, out of my sleep, I heard someone yell, “Down from the bunk! Down, fast!” It was the policeman everyone feared, tall, fat, brutal, aggressive. He yelled insults: unrepeatable, unmentionable words. I didn’t get a chance to explain that I had worked all night. He hit me with a lash three times on my back. Great red welts suddenly appeared. My skin was scarred for weeks. It hurt, naturally, but no more than the pain of my humiliation. There wasn’t a single German in sight! There was nothing to justify his action but his own base nature.

Once the same policeman came into the barracks and saw a woman sitting on the edge of a table, talking to another woman. He lifted the lash and hit her so hard that she lost one eye as a result. She was a poet; her name was Ester Sztub.¹¹⁸¹

Anyone who faltered or did not work quickly was whipped by the *Ordnungsdienst* (Jewish police) appointed by the murderous [Kommandant] Mueller. *Ordnungsdienst* Chilowicz and his wife—a petite archetype of evil—and the brutish Finkelstein were the cruelest. Always dressed in uniforms, these *Kapos* beat, pushed, and mercilessly whipped their fellow inmates. I remember one woman was forced to lug large rocks up the hill, but was not fast enough for Finkelstein, so in a rage, he whipped her. ... After the war, this animal received the long jail term he deserved. ...

One day Father told me that *Ordnungsdienst* Zanger had insulted and beaten him. He had tears in his eyes when he told me the story of how Zanger caught him in *talis* and *tefillin* at the moment he called an *Appell* [roll-call]. Father was not able to put away his *talis* and *tefillin* fast enough for Zanger, so the *Kapo* cursed, shove, and hit him. ...

Mundek Reich, the inveterate bully, was the *Ordnungsdienst* assigned to the barrack containing the tinsmithing and roofing workshop. When I commented to fellow prisoner Shloime Lefkovich that Jewish *Kapos* were terrible, he tried to curry favor by repeating my opinions to Mundek, who punched me in the face several times. Reich had been a professional boxer, and my face was swollen for days. After the war, Reich was tried in Poland for committing atrocities, and sentenced to two years in the penitentiary, a lenient sentence in my opinion.¹¹⁸²

But the *ordners* and *Kapos* beat people with truncheons. Mrs. Hilewicz [Chilowicz] from Kraków, in a shapely suit and knee boots, goaded the women on with a riding whip: “Hurry on, you Venetian cunts, you’re not in Drohobycz!” “Hurry on, pricks!” shouted Mr. Hilewicz, the boss of

¹¹⁸⁰ Ferderber-Salz, *And the Sun Kept Shining...*, 100–102.

¹¹⁸¹ Thon, *I Wish It Were Fiction*, 99.

¹¹⁸² Tenenbaum, *Legacy and Redemption*, 126, 131–32, 137. Tenenbaum, later imprisoned in Melk, a small camp 100 km east of Mauthausen, recalled a German gypsy called *Zigeunerkapo*: “When he got hold of an inmate, he usually finished him off, and we were terrified of him.” *Ibid.*, 147. The Russian prisoners of war were known for “their habitual thievery” and the French inmates for their antisemitism. *Ibid.*, 148. When liberated from Ebensee, another satellite camp of Mauthausen: “The Russians were hell-bent on revenge, and those of us who could muster the strength joined them. The first *Kapo* we caught was the despicable gypsy who had tortured and killed so many of us. The gang beat him badly and kicked him to the ground. We urinated on him, and then the Russians unloaded their weapons into him. I was not proud of what happened, but under the circumstances, the *Zigeunerkapo* got what he deserved.” *Ibid.*, 160.

the men's camp. The jackals approached us before we entered the showers: "Give me what you have, I'll give you half of it back. If not, they'll take all of it." The people gave, and naturally didn't get anything back. And anyway everything went into the pockets of the Hilewiczes and Finkelstein, the main Kapo. ... Kleinman, a young son-of-a-bitch, would position us by the barracks next to the ditch filled with shit. I stood in the first line of fives and shielded Father who could barely stand on his legs. Kleinman walked up and pushed him. "Straighten up, old geezer!" I pushed him off and he fell into the ditch with shit. Everybody was delighted, but Finkelstein came and dislocated my jaw with a single blow.¹¹⁸³

The head of the Jewish police in Płaszów had been a suspected informer, but said he'd only been a milkman, in Cracow. His name was Chilewicz. He knew I was going by a false birth certificate, that I was still a child. His wife was the head inmate of the women's camp. Soon, during an *Appel*, Chilewicz's wife took me out of line and sent me to the children's home where all the other children were being gathered for deportation. She said I was also a child and belonged there. [The author managed to escape and hide.] ...

Finally, the head of the women's camp—Chilewicz's wife—found out about us and informed the camp commandant, Goeth. This German said to her that if we four children had the guts to jump into the waste to save ourselves, then we should be spared and not deported like the other children. This is how we were able to remain in camp legally.¹¹⁸⁴

Another memoir identifies Dr. Leon Gross as "the basest collaborator" in Płaszów. (Dr. Gross was another of the very few Jewish collaborators brought to justice after the war in a Polish court, and was sentenced to death for his crimes.) That same author acknowledges: "From the beginning of the war when we lived in Cracow and later in Rzeszów, we were aware of many dangerous Jewish informers working for the Gestapo and other German authorities." He also takes credit for detecting Moszkac Selinger, one of Kraków's most notorious Gestapo agents, in Bratislava after the war and ensuring that he was brought to trial.¹¹⁸⁵

A Jew from Piotrków Trybunalski who was forced to work in the Hasag factory (labour camp) in Częstochowa recalled:

The worst part was going to work and coming back. In the yard, there were always *Kapos* (*Katzet-Polizei* or Head foremen) or just "hitters", who walked around beating up everybody in sight. The worst offender of them was a tall giant whom we called "Bulldog". His real name was Szie Biodra from Chmielnik. He would walk around with a whip, without feeling or conscience, like a robot, and hit everyone in sight.¹¹⁸⁶

¹¹⁸³ Account of Dr. Leopold Lustig in Grynberg, *Drohobycz, Drohobycz and Other Stories*, 33.

¹¹⁸⁴ Trunk, *Jewish Responses to Nazi Persecution*, 118–19.

¹¹⁸⁵ Herzog, *...And Heaven Shed No Tears*, 306, 311–15.

¹¹⁸⁶ Kotkowsky, *Remnants*.

There are numerous other accounts that attest to similar occurrences throughout German-occupied Poland,¹¹⁸⁷ as well as in camps in Germany proper:

In Augsburg Soviet prisoners of war stole and robbed. They'd throw a blanket on your head and take away shoes, bread, whatever you had, even bowls and spoons. They had intimate relationships with German criminals for whom they served as whores. And the Gypsies sold themselves too. They worked as barbers and shaved our genitals, so as not to leave a single hair, and they cut us on purpose—"Ah, *entschuldigen Jude*." And we had our own sons-of-bitches as well. The Friedman brothers from the Mielec transport sliced our bread more thinly and stole like ravens. Felczer, a Kapo from Sosnowiec, dished out nothing but water from the top of the cauldron, and whoever protested got hit on the head with a ladle. The Greek Jews hated us for "Canada," the *kommando* which in Auschwitz sorted out the baggage of those sent to the gas, and gorged themselves, keeping others away. A camp was hatred. They couldn't do anything to the Germans, so they hated one another.¹¹⁸⁸

As shown in the examples cited earlier, German Jews, who were known for their contempt of *Ostjuden*,¹¹⁸⁹ acquired a particularly servile and hostile reputation among Polish Jews. An Austrian Jew who was imprisoned in a labour camp near Landsberg recalled:

¹¹⁸⁷ See, for example: Stanisław W. Dobrowolski, *Memuary pacyfisty* (Kraków: Wydawnictwo Literackie, 1989) (Kraków); Śliwowska, *The Last Eyewitnesses*, 8 (Kraków), 20 (a denunciation by a Jewish collaborator in the Warsaw ghetto); Hochberg-Mariańska and Grüss, *The Children Accuse*, 173 (Bochnia), 183; Peleg-Mariańska and Peleg, *Witnesses*, 152 (the liquidation in Warsaw of "one of the chief Jewish stool-pigeons, Lolek [Leon] Skosowski"); Szajn Lewin, *W getcie warszawskim*, 26, 52, 54 (Warsaw); Stanisławczyk, *Czterdzieści twardych*, 16, 23, 24, 107 (Warsaw); Bednarczyk, *Życie codzienne warszawskiego getta*, 233 (Warsaw), 234 (Warsaw), 235 (Kraków), 236 (Warsaw), 238 (Kraków and various other localities); Rafael F. Scharf, *Poland, What Have I To Do with Thee...: Essays without Prejudice*, Bilingual edition (Kraków: Fundacja Judaica, 1996), 45–46 (Kraków); Chwałba, *Dzieje Krakowa*, vol. 5: *Kraków w latach 1939–1945*, 159, 287–88 (Kraków); Nechama Tec, *Resilience and Courage: Women, Men, and the Holocaust* (New Haven and London: Yale University Press, 2003), 106 (Lwów); Katarzyna Zimmerer, *Zamordowany świat: Losy Żydów w Krakowie, 1939–1945* (Kraków: Wydawnictwo Literackie, 2004), 84, 158, 166–67, 179, 180, 189–90, 195, 209, 216 (Kraków). For reports regarding Kaunas, Lithuania, see: Alex Fایتelson, *Heroism & Bravery in Lithuania, 1941–1945* (Jerusalem: Gefen Publishing House, 1996), 235, 291–95 (Kaunas); David Ben-Dor, *The Darkest Chapter* (Edinburgh: Canongate, 1996), 82 (Kaunas); Alex Fایتelson, *The Truth and Nothing But the Truth: Jewish Resistance in Lithuania* (Jerusalem and New York: Gefen, 2006), 240–42.

¹¹⁸⁸ Account of Dr. Leopold Lustig in Grynberg, *Drohobycz, Drohobycz and Other Stories*, 36–37. Another account in that book notes the hostile attitude of Czech Jews toward Polish Jews in a German camp in Inowrocław: "The bread was divided by Czech women who knew German well. They didn't wear stripes, they had real shoes and canes and had the right to hit. *Polské svině* ["Polish pigs"] they called us. *Polské svině, ted' zemřete!* They were Jews, but when Jews are by themselves, then this one is Polish, this one is Czech, and that one Hungarian, like at no other time." Ibid., 127.

¹¹⁸⁹ This was not a new phenomenon. Władysław Szpilman, an accomplished Polish pianist, recalled from his days as a student in prewar Germany: "But I have never met such 'patriots' as the German Jews. During my studies in Germany I used to hear them say: 'Finally Hitler will come and will straighten out those Eastern Jews [*Ostjuden*].'" See Engelking, *Na łące popiołów*, 119. See also Hirszfeld, *Historia jednego życia*, 240, and Steven E. Aschheim, *Brothers and Strangers: The East European Jew in German and German Jewish Consciousness, 1800–1923* (Madison: The University of Wisconsin Press, 1999), passim. It should come as no surprise, therefore, as reported by Hannah Arendt, that "Hitler himself is said to have known three hundred and forty 'first-rate Jews,' whom he had either altogether assimilated to the status of Germans or granted the privileges of half-Jews. Thousand of half-Jews had been exempted from all restrictions, which might explain [Reinhard] Heydrich's role in the S.S. and Generalfeldmarschall Erhard Milch's role in Göring's Air Force, for it was generally known that Heydrich and Milch were half-Jews." See Hannah

The first day in Lager Eins passed with exercises. The Kapo was a Jew from Germany who made us march up and down the camp with intervals of ‘caps down—caps up’. He especially had it in for the Jews from Poland, who, in his words, were Muselmaenner [Muselmänn was a nickname for an emaciated prisoner] anyway, and every bit of food was wasted on them.¹¹⁹⁰

Despite their own persecution by the Germans, German Jews often remained ardent German nationalists and retained loyalty to members of their families who were committed Nazis. According to one Polish Jew,

The Polish Jews considered their German coreligionists equal to the Goyim (Gentiles) and dreaded having one of their families settled in their homes. The German Jews, likewise, bore a strong dislike for the eastern Jew, the Hasid. Some blamed the Hasidim for the dismal fate they had suffered, having been rejected as rightful citizens of their beloved Germany. “Had it not been for your peculiar deportment and unmistakably Jewish appearance, the Führer might have been kinder to all of us,” some remarked.¹¹⁹¹

Another Polish Jew recalled a Jewish inmate in Bergen-Belsen who had married a German and converted to Christianity. Her husband became a member of the SS, while her two sons joined the Hitler Youth.

However, as far as the Nazi authorities were concerned, she was still Jewish, and, together with the other Jews of Polish nationality, she was deported to Poland, imprisoned in the ghettos, and later sent to various camps. She maintained that the Jews alone were responsible for all the disasters that had befallen her, regarding herself as the victim of a tragic misunderstanding. She would boast about the things her husband and sons had done, declaring that they would soon get her out. In the camp she cultivated the friendship of SS men ...

She was rapidly appointed supervisor of the block and would torment us as if she were a real German.¹¹⁹²

A young Jewish man from Germany, who had been deported to Poland because of his parents’ Polish nationality, displayed a similar attitude:

His mother had been a Jewess from the Warsaw area and her surname had been Mekhlovitz, while his father had been a pure German. He had been given his mother’s name because he had been born out of wedlock. He talked about his mother with open hatred, condemning her for having placed him in a Jewish orphanage when he was a child, thus making him a Jew.

“If it hadn’t been for that Jewish w...e [whore], I wouldn’t be considered a Polish Jew.”

Arendt, *Eichmann in Jerusalem: A Report on the Banality of Evil*, Revised and enlarged edition (New York: Penguin Books, 1977), 133.

¹¹⁹⁰ Ben-Dor, *The Darkest Chapter*, 112.

¹¹⁹¹ William Samelson, “Piotrków Trybunalski: My Ancestral Home,” in Sterling, *Life in the Ghettos During the Holocaust*, 8.

¹¹⁹² Ferderber-Salz, *And the Sun Kept Shining...*, 162.

He spoke about his father, on the other hand, with obvious admiration. He was an important figure in the Nazi party, and his legitimate sons were members of the Hitler youth organization.¹¹⁹³

This man too became a German lackey when he was eventually imprisoned in Płaszów.

German Jewish intellectuals retained their strong affinity for German culture, even in its most nationalistic and xenophobic manifestations. Prominent German-Jewish historian Hans Rothfels promoted Nazi positions of ethnic expansion in the East despite experiencing progressively greater discrimination from the Nazis owing to his Jewishness. He failed to secure the status of “honorary Aryan” from Joachim von Ribbentrop, and finally had to emigrate from Nazi Germany just before WWII. Even if Rothfels’ views fell short of the fullness of Nazi racial ideology relative to the Slavs, they nevertheless, at very least, promoted the elimination of Slavic nation states in favor of German rule and the relegation of Slavs to vassal status. No sooner had Rothfels returned to Germany after WWII than he became the first German historian to attack the new Oder-Neisse (Odra-Nysa) boundary.¹¹⁹⁴

Even among Austrian Jews transported to the Łódź ghetto, such vestiges of pro-German sentiments remained as late as 1942, as Israel U. recalls.

When we asked them why they were sent to the ghetto, they said that the Germans wanted to protect them from the bombs, because where they were [from] there were severe bombings, and here there were no bombings. You *know* the German Jews!¹¹⁹⁵

Curiously, Polish Jews who left Wrocław (formerly Breslau) after the war in transports for returning German citizens were betrayed by German Jews to the British occupation authorities on arrival in Germany. The British wanted to detain the Polish Jews and send them back to Poland.¹¹⁹⁶

In almost every European country, but not among ethnic Poles in Poland, collaborators easily outnumbered the ranks of the anti-Nazi resistance. Hundreds of thousands of non-Germans—many of them from Western Europe—willingly joined the German war effort. Virtually every European national group, except for Poles, volunteered to serve in the ranks of the elite SS, which included the following nationalities: Dutch—50,000, Belgians—40,000, Hungarians—40,000, Croatians—40,000, Ukrainians—30,000 (of the 80,000 who had volunteered), Cossacks—30,000, Latvians—30,000, French—20,000, Albanians—19,000, Russians—18,000, Estonians—15,000, Belorussians—10,000, Italians—10,000, Tatars—10,000, Norwegians—8,000, Danes—6,000, Slovaks—6,000, Czechs—5,000, Romanians—5,000, Finns—4,000, Serbs—4,000, Bulgarians—3,000, Armenians—3,000, Georgians—3,000, Uzbeks—2,000, Greeks—1,000, Swiss—1,000, Swedes—300, English—100.¹¹⁹⁷ Many more fought in other military

¹¹⁹³ Ferderber-Salz, *And the Sun Kept Shining...*, 125.

¹¹⁹⁴ Haar and Fahlbusch, *German Scholars and Ethnic Cleansing, 1919–1945*, vii–viii, 241, 251.

¹¹⁹⁵ Niewyk, *Fresh Wounds*, 176.

¹¹⁹⁶ Meyer Kron, *Through the Eyes of the Needle* (Montreal: The Concordia University Chair in Canadian Jewish Studies and The Montreal Institute for Genocide and Human Rights Studies, 1999), 115–16.

¹¹⁹⁷ George H. Stein, *The Waffen SS: Hitler’s Elite Guard at War, 1939–1945* (Ithaca, New York: Cornell University Press, 1966); Kurt Georg Klietmann, *Die Waffen-SS: Eine Dokumentation* (Osnabrück: Der Freiwillige, 1965), 499–

formations. For example, Ukrainians fought in at least 70 of more than 150 so-called Eastern Battalions, including at least 35,000 in 58 Guard Battalions or *Schutzmannschaftsbataillons*. In total, there were nearly 250,000 Ukrainians in the units of the Eastern Troops and German auxiliary units. According to General Ernst Köstring, the Eastern Troops commander, in October 1944, over 800,000 Eastern volunteers (including Ukrainians) served in the German army and an additional 100,000 served in the Luftwaffe and navy.¹¹⁹⁸

The phenomenon of civilian collaboration was by no means unique to Poland or endemic to Poles, although some historians have attempted to elevate it to some exceptional level. Lucy Dawidowicz, for example, contends: “In no other country in Europe did such police informing and unsolicited cooperation with the SS assume the massive proportions they took on in Poland.”¹¹⁹⁹ However, Dawidowicz ignores Jewish conduct in Soviet-occupied Eastern Poland, which constituted *de facto* collaboration with an ally of Nazi Germany,¹²⁰⁰ nor is there any evidence that Dawidowicz carried out any serious comparative research before reaching her sweeping conclusions. Historian Philip Friedman has pointed out that a special branch of the Jewish Defence Committee in Belgium daily employed 300 persons, Jews and non-Jews, to assist post-office workers to intercept denunciations of Jews mailed to the German authorities.¹²⁰¹ In fact, thousands of letters denouncing Jews were sent to the occupying authorities—an enormous number given the size of that country’s Jewish community (90,000 or about one percent of that country’s population).¹²⁰² French Jews were also confronted with the problem of collaboration and denunciation on a daily basis.¹²⁰³ The French wrote between 3 and 5 million signed and unsigned letters of denunciation, often sent directly to the Gestapo. An estimated 20,000 of these denunciations pertained to Jews.¹²⁰⁴

515.

¹¹⁹⁸ See the English language “Summary” in Andrii Boianovskiy, *Ukrainski viiskovi formuvannia v zbroinykh sylakh Nimechyny (1939–1945)* (Lviv: Ivan Franko National University of Lviv, and Canadian Institute of Ukrainian Studies, University of Alberta, 2003), 569–89.

¹¹⁹⁹ Dawidowicz, *Holocaust and the Historians*, 106.

¹²⁰⁰ See the forthcoming study by Mark Paul, *Neighbours on the Eve of the Holocaust: Polish-Jewish Relations in Soviet-Occupied Eastern Poland, 1939–1941* (Toronto: PEFINA Press, 2008), Internet: <<http://www.glaukopis.pl/pdf/czytelnia/NeighboursEveOfTheHolocaust.pdf>>, and the abridged Internet edition: <<http://www.kpk-toronto.org/archives/sovoccl.pdf>> and <http://www.electronicmuseum.ca/Poland-WW2/ethnic_minorities_occupation/jews.html>. That book is a much expanded revision of an earlier essay by Mark Paul, “Jewish-Polish Relations in Soviet-Occupied Eastern Poland, 1939–1941,” in *The Story of Two Shtetls*, Part Two, 173–230.

¹²⁰¹ Philip Friedman, *Their Brothers’ Keepers* (New York: Holocaust Library, 1978), 69.

¹²⁰² Jean-Philippe Schreiber, “Belgium and the Jews Under Nazi Rule: Beyond the Myths,” in David Bankier and Israel Gutman, eds., *Nazi Europe and the Final Solution* (Jerusalem: Yad Vashem The Holocaust Martyrs’ and Heroes’ Remembrance Authority and The International Institute for Holocaust Research, 2003), 478.

¹²⁰³ Adam Rayski, *The Choice of the Jews under Vichy: Between Submission and Defiance* (Notre Dame, Indiana: University of Notre Dame Press, 2005); Jean-Marc Berlière, *Les policiers français sous L’Occupation: D’après les archives inédites de l’épuration* (Paris: Perrin, 2001); Julian Jackson, ed., *France: The Dark Years, 1940–1944* (Oxford: Oxford University Press, 2001); Sarah Fishman et al., *France at War: Vichy and the Historians* (Oxford and New York: Berg, 2000); Lynne Taylor, *Between Resistance and Collaboration: Popular Protest in Northern France, 1940–45* (Houndsmills, Basingstoke, Hampshire: Macmillan 2000; New York: St. Martin Press, 2000); Simon Kitson, “From Enthusiasm to Disenchantment: The French Police and the Vichy Regime, 1940–1944,” *Contemporary European History*, vol. 11, no. 3 (2002): 371–90.

¹²⁰⁴ Sheila Fitzpatrick and Robert Gellately, “Introduction to the Practices of Denunciation in Modern European History,” *The Journal of Modern History*, vol. 68, no. 4 (December 1996): 747–67; Benn Williams, “Letters of Denunciation in the Lyon Region, 1940–1944,” *Historical Social Research*, vol. 26, no. 2/3 (2001): 136–52; Lareunt

In Norway, nearly half of the minuscule Jewish population of 1,600 (0.05 percent of the total population) was killed during the war and none would have died without Norwegian collaboration. Norway had only a few convinced Nazis but enough anti-Semites and law-abiding policemen and bureaucrats to make the Final Solution a near-success. During the war, many Norwegians who would otherwise not have helped the Germans, took part in registering, arresting, and handing over Jews to the German authorities. As for the powerful Norwegian resistance movement, it resembled all the other European resistance movements in caring little about what happened to the Jews. Those Norwegian Jews who did survive the war were not sheltered in Norway for long years but smuggled into Sweden where they were out of reach of the Germans. Only a handful of Jews survived in hiding in Norway.¹²⁰⁵

According to Raul Hilberg, “In the Netherlands the Jews were destroyed with a thoroughness comparable to the relentless uprooting process in the Reich itself.” Although Holland had no puppet regime, the local bureaucracy and police played a pivotal role in the Final Solution. The various Dutch police forces—the Security Police, the Order Police, the Dutch police from Amsterdam and the Hague, the Dutch auxiliary police (not to mention the Jewish Order Police from Westerbork)—were crucial to the success of German designs. Ninety percent of the Amsterdam police reportedly cooperated with the round-ups, and a German occupation official proclaimed after the war that without the Dutch police “it would have been practically impossible to seize even ten percent of Dutch Jewry.” In the small towns and villages “both the local mayors and the police were complicit in the round-ups.” Westerbork, the transit camp where Dutch Jews were loaded onto trains for the gassing centres, was guarded by the illustrious Royal Marechaussee, comparable to the Royal Canadian Mounted Police. Equally accommodating and essential to the Germans were the personnel of the Dutch transport system who hauled the Jews from the localities to Westerbork and thence east, i.e., to the border where German railroad personnel took over. However, inside Westerbork, the Germans set up an elaborate Jewish camp directorate, Jewish clerks made up weekly lists of Jews for deportation, and the Jewish order police supervised the loading of Jews onto trains.¹²⁰⁶ The situation was much the same in most other countries.¹²⁰⁷

Joly, “La délation antisémite sous L’Occupation,” *Vingtième Siècle: Revue d’histoire*, no. 4 (2007): 137–49. This phenomenon was first detailed in André Halimi, *La Délations sous l’Occupation* (Paris: A. Moreau, 1983). Some historians, like Henry Rousso, offer a more conservative estimate of “hundreds of thousands” of denunciations. See also Laurent, Joly, ed., *La Délation dans la France des années noires* (Paris: Perrin, forthcoming 2012).

¹²⁰⁵ Samuel Abrahamsen, *Norway’s Response to the Holocaust: A Historical Perspective* (New York: Holocaust Library, 1991); Hilberg, *The Destruction of the European Jews*, Third edition (New Haven and London: Yale University Press, 2003), vol. 2, 584–89. Fortunately for Norwegian Jews, Hitler did not invade Sweden. As was revealed in February 2000, Swedish Nazis had compiled lists of Jews for liquidation and even started to gather building materials for the construction of concentration camps.

¹²⁰⁶ Hilberg, *The Destruction of the European Jews*, Third edition, vol. 2, 600–32; Bob Moore, *Victims and Survivors: The Nazi Persecution of the Jews in the Netherlands 1940–1945* (London: Arnold; New York: St. Martin’s, 1997), passim; Suzanne D. Rutland, “A Reassessment of the Dutch Record During the Holocaust,” in Roth and Maxwell, *Remembering for the Future*, vol. 1, 527–42. According to Raul Hilberg, “In the Netherlands the Jews were destroyed with a thoroughness comparable to the relentless uprooting process in the Reich itself.” That the survival rate in Holland was as high as it was had to do in large measure with the exemption from deportation to camps created for 8,000–9,000 Jews in mixed marriages and for some 4,000 Jews in special categories. See Hilberg, *The Destruction of the European Jews*, Third edition, vol. 2, 619, 622–24, 229 n139. Betrayal of Jews in Holland was an extremely frequent phenomenon, and indeed reached massive proportions, as survivor testimonies confirm. See, for example, Martin Gilbert, *The Righteous: The Unsung Heroes of the Holocaust* (Toronto: Key Porter, 2003), 320–55; Mordecai

Reprisals against collaborators reached massive proportions in Western Europe. The number of persons lynched or murdered during the last months of the war, or at the moment of liberation, ran into the tens of thousand. Beatings of suspected collaborators by unorganized mobs were commonplace. In France, “military operations during the Liberation were often accompanied by acts of revenge perpetrated either by individual score-settlers or by members of the resistance. The number of deaths, which is sometimes put as high as 40,000, certainly exceeded those caused by occupying German forces in 1940–44. ... Special courts of justice condoned 10,800 executions, but the spontaneous *épuration* or purging of collaborators claimed many more victims ...”¹²⁰⁸ (These figures are all the more surprising in light of recent French scholarship

Paldiel, *Sheltering Jews: Stories of Holocaust Rescuers* (Minneapolis: Fortress Press, 1996), 15, 169, 170; Mordecai Paldiel, *The Righteous Among the Nations* (Jerusalem: Yad Vashem; New York: HarperCollins, 2007), 53, 56, 98, 172, 208, 215, 251, 254, 519, 554; Emily Taitz, ed., *Holocaust Survivors*, vol. 1 (Westport, Connecticut, and London, 2007), 24, 108; Interviews with Ursula Stern, Selma Wijnberg, and Jozef Wins, Internet: <http://www.sobiborinterviews.nl/index.php?option=com_content&view=article&id=6>. The so-called Henneicke column first extorted money from Jews, and then when the Germans started paying large rewards they handed over Jews to the Gestapo. As a result of pioneering research, Dutch investigative journalist Ad van Liempt exposed the activities of a committed group of volunteers who denounced Jews and concluded that about 8,000 to 9,000 Jews were turned in to the Germans for cash. This represents almost half of the Jews who attempted to hide. See Ad van Liempt, *Hitler's Bounty Hunters: The Betrayal of the Jews* (Oxford and New York: Berg, 2005).

¹²⁰⁷ For an overview of conditions in France, see Hilberg, *The Destruction of the European Jews*, Third edition, vol. 2, 645–703 (France). Historian Michael R. Marrus wrote: “The Germans needed and received a great deal of assistance from the French to carry out their plans. ... Most of the work was done by the French police. ... it seems highly unlikely that the Germans would have been capable of deporting large numbers of Jews from France without the help provided by the French authorities. ... Unlike Poland, where there was always a heavy German police presence, there were few men to spare for France—only three battalions for the occupied zone, for example, or about three thousand men.” Thus reliance on the French police to carry out the round-up and deportation of the Jews was absolutely essential. See “France: The Jews and the Holocaust,” in Israel Gutman, ed., *Encyclopedia of the Holocaust* (New York: Macmillan; London: Collier Macmillan, 1990), vol. 2, 509–513; see also the entry for the infamous French assembly and detention camp in the Paris suburb of Drancy in vol. 1, 404–406. By way of comparison, there were about 150,000 SS or Waffen SS stationed in Poland in 1944. See Prekerowa, *Zegota: Commission d'aide aux Juifs* (Monaco: Éditions du Rocher, 1999), 285. According to American historian Joseph Rothschild, “the achievements of the Polish resistance movement were indeed prodigious. It tied down approximately 500,000 German occupation troops and, according to official German figures, prevented one out of every eight *Wehrmacht* transports headed for the Russian front from reaching its destination. ... And Poland was the only Axis-occupied country in Europe without a quisling.” See Joseph Rothschild, *Return to Diversity: A Political History of East Central Europe Since World War II*, Second edition (New York: Oxford University Press, 1993), 28. (The peak strength and accomplishments of the Polish underground occurred in 1944–1945. By that time, however, the Holocaust of Polish Jews was essentially over.) A recent revelation of the extent of complicity in the Holocaust in Western Europe came in January 1993 with the release of documents implicating the English authorities on the Channel Island of Guernsey of close cooperation with the German military in identifying and tracking down that occupied island's small Jewish community. Only one member of the eight-member cabinet categorically refused his assent to anti-Jewish edicts. As indicated earlier, the Holocaust in Poland was not dependent on such forms of collaboration. See “Guernsey officials put Jews into Nazi hands, records show,” *The Toronto Star*, January 6, 1993; Madeleine Bunting, *The Model Occupation: The Channel Islands under German Rule, 1940–1945*, Revised paperback edition (London: HarperCollins, 1996). Writing about the Holocaust in Belgium, historian Jean-Philippe Schreiber arrived at a conclusion that aptly sums up the experience of the Jewish population throughout Western Europe. The truth of the matter was that, as elsewhere, the average Belgian “does not like the Jews.” (Indeed, anti-Semitism was pervasive in Western countries where Jews constituted a microscopic minority.) Moreover, “the suggestion that there would be a direct link between democratic values and a century of emancipation of the Jews in Western Europe and a widespread readiness to help them is superficial and not substantiated by the facts revealed through a close analysis of the rescuers.” See Jean-Philippe Schreiber, “Belgium and the Jews Under Nazi Rule: Beyond the Myths,” in Bankier and Gutman, *Nazi Europe and the Final Solution*, 480.

¹²⁰⁸ Norman Davies, *Europe At War: No Simple Victory* (London: Macmillan, 2006), 302, 319. See also Herbert R. Lottman, *The Purge: The Purification of the French Collaborators After World War II* (New York: William Morrow, 1986); Herbert R. Lottman, *The People's Anger: Justice and Revenge in Post-Liberation France* (New York: Hutchinson, 1986); H.R. Kedward and Nancy Wood, eds., *The Liberation of France: Image and Event* (Oxford and Washington, D.C.: Berg, 1995). According to a review of Julian Jackson, ed., *France: The Dark Years, 1940–1944*

indicating that German terror in France was not nearly as extensive as once believed. In fact, the Germans executed only some 4,500 persons, more than 70% of them Communists, after being condemned to death by military tribunals or as hostages, and not the previously claimed 80,000.¹²⁰⁹ In addition, at least 1,000 persons were executed in mass reprisals in places such as Oradour, Maillé, Saint-Genis-Laval, Bron, Tulle, and Asq.) It is estimated that some 20–25,000 French women were subjected to ritualized shearing (head shaving) and other humiliations following liberation.¹²¹⁰ An eyewitness described the atmosphere that accompanied a procession of “sexual collaborators” in Paris:

Near to the metro stop Danube (19th *arrondissement* of Paris), a crowd was following a woman who was entirely naked. Her head had been completely shaved, and on her breast two swastikas tattooed in Indian ink. ... On her back she also had tattooed a portrait of Hitler. The crowd which was out of control were throwing stones at her, pushing her and insulting her.

And yet the vast majority of police officers suspended after the liberation of Paris in 1944 for extreme forms of collaboration, including assistance to the *Parti populaire français* and similar groups) were later reintegrated into the police forces.

The *epurazione* was particularly brutal in Italy, where somewhere between 12,000 and 20,000 Italians lost their lives. Some 9,000 Fascists or their sympathizers were killed in April and May 1945 alone.¹²¹¹ On July 6, 1945, local Communist partisans broke into the prison at Schio in the province of Vicenza, and butchered 54 prisoners, thirteen of them women, accused of various Fascist crimes.¹²¹² Lynchings of alleged collaborators took place in Belgium and the Netherlands as well.¹²¹³ In Norway, a country with a population of less than three million, Norwegian authorities arrested some 90,000 of their compatriots on suspicion of collaboration with the Germans. Some 46,000 people were found guilty of some degree of helping the enemy, 17,000 were sentenced to prison with 600 to terms of eight years or longer, and 25 were

(Oxford: Oxford University Press, 2001): “Some 9,000 collaborators, suspected collaborators, or people who had simply incurred their neighbors’ dislike were killed just before and during the Liberation; about 1,500 more were executed after trial; more than 40,000 were sentenced to prison terms; 20,000 to 30,000 public servants were sanctioned. Among these were few policemen [who had played a pivotal role in the round-up and deportation of French Jews to the death camps]. In August of 1944 the police in Paris and other cities had mutinied against the Germans with whom they had collaborated for so long, and thus qualified for resister status. From 10,000 to 20,000 women (though not Coco Chanel or Arletty) were accused of horizontal collaboration and had their heads shaved, or were subjected to other forms of public humiliation in repulsive and sexist acts. But 80,000 Frenchwomen of the occupied zone had by mid-1943 claimed children’s benefits from the German authorities and requested German nationality for their offspring.” See Eugen Weber, “France’s Downfall,” *Atlantic Monthly*, October 2001.

¹²⁰⁹ Jean-Pierre Besse and Thomas Pouty, *Les fusillés: Répression et exécutions pendant l’Occupation (1940–1944)* (Paris: Les Éditions de l’Atelier, 2006).

¹²¹⁰ Fabrice Virgili, *Shorn Women: Gender and Punishment in Liberation France* (New York: Berg, 2002). The quotation is found at p. 137.

¹²¹¹ Keith Lore, *Savage Continent: Europe in the Aftermath of World War II* (London: Viking/Penguin, 2012), 149–53. Political violence, often initiated by Communists, also took a large toll in both Italy and France. *Ibid.*, chapter 23.

¹²¹² David Stafford, *Endgame, 1945: Victory, Retribution, Liberation* (London: Little, Brown, 2007), 471.

¹²¹³ Lore, *Savage Continent*, 150.

sentenced to death.¹²¹⁴ In Denmark, 22,000 people were arrested for collaboration, 14,000 were sentenced to prison terms, and 46 sentenced to death (of whom 23 were executed).¹²¹⁵ In the Netherlands,

Some 65,000 Dutch collaborators had already fled to Germany.

... The mass arrests of suspects by Dutch resistance forces started even before allied forces arrived, and between 120,000 and 150,000 men and women were rounded up. In part, this was to protect them from ‘blitz-justice’ or mass lynchings, a reaction so feared by the Dutch government-in-exile that they alerted their secret representatives in the country to deal with it. So did the Roman Catholic Church. In September 1944, ... it asked priests to open their church buildings as places of refuge for suspected collaborators.

In the event, lynching on a massive scale was largely avoided. ... In the town of Winschoten, for example, a crowd dragged the Nazi-appointed Mayor from his office, threw him into the canal, and hurled his portrait of Adolf Hitler and the Dutch Nazi Party (NSB) leader Anton Mussert into the water after him. In the nearby town of Farnum, a mob simply murdered the Mayor, a man also appointed by the Nazis. Lower-level collaborators were humiliated by giving them dirty and menial tasks ...

Across the Netherlands, special ‘cleansing committees’ were hard at work. ... In the end, some fifty thousand collaborators were given prison sentences, and over a hundred and fifty were condemned to death. Of these, though, only forty were actually executed. ...

In and around Groningen, the arrested were held in schools, hotels, cafés, gymnasia and large barns. ... At the height of the arrest wave, the city had 18,000 internees—8,500 men, 6,500 women and 3,000 children, a proportion of the population considerably higher than the Dutch national average. Some camps were reasonably comfortable, but overall there was little and bad food, poor hygiene and plenty of dysentery and diarrhoea. ...

But after the peak in June, the numbers rapidly declined ... It was widely accepted that Dutch society had to be reformed, but in an orderly way, and this meant being more stricky about who was purged and cooling the radical mood that had developed in the resistance.¹²¹⁶

On postwar retaliations historian Norman Davies writes: “Across Europe, people wanted to settle accounts with wartime collaborators. ... Proceedings were most thorough in the Netherlands, where some 200,000 suspected collaborators were detained, and in Belgium, where, of 634,000 detained, 77,000 were sentenced.”¹²¹⁷ According to another source, as many as 450,000 Dutch citizens were arrested. In Belgium, “Dossiers were opened on 405,067 individuals accused of collaboration, and 57,254 were prosecuted. Of these, 2,940 were sentenced to death (of whom 242 were executed); 2,340 were sentenced to life

¹²¹⁴ Stafford, *Endgame, 1945*, 373.

¹²¹⁵ Tomasz Szarota, *Karuzela na Placu Krasieńskich: Studia i szkice z lat wojny i okupacji* (Warsaw: Rytm and Fundacja “Historia and Kultura,” 2007), 99.

¹²¹⁶ Stafford, *Endgame, 1945*, 448–49.

¹²¹⁷ Norman Davies, *Europe: A History* (Oxford and New York: Oxford University Press, 1996), 1060. See also the essays on Germany, France, Austria, Hungary, Belgium, the Netherlands, and Scandinavia in Jon Elster, ed., *Retribution and Reparation in the Transition to Democracy* (New York: Cambridge University Press, 2006).

imprisonment.”¹²¹⁸ According to historian László Karsai, the ‘sentences’ of partisan courts of law and spontaneous and/or organized eruptions of popular wrath took 8,000 to 9,000 victims in France and at least 8,000 to 10,000 victims in Italy during 1944 and 1945. In France, 350,000 people were investigated, 45,000 were convicted, and 1,500 were executed. In Holland, 120,000 to 150,000 people were arrested, 50,000 were tried, and 40,000 were convicted, of whom 152 were sentenced to death. Forty of these were executed (five were Germans). Tens of thousands were fired from their jobs.¹²¹⁹ According to other figures, the various courts set up to hear charges of collaboration examined the cases of 555,100 Frenchmen, and judgments were brought against 127,063 defendants. Of this number, only three were executed, whereas the kangaroo courts had killed up to 9,000 Frenchmen.¹²²⁰

It is estimated that Polish courts sentenced about 20,000 individuals for war crimes between 1944 and 1948, while the number of cases under investigation may have reached 80,000. The bulk of the trials took place between 1944 and 1950, when special penal courts and then the district courts convicted and sentenced 16,428 defendants. German nationals constituted about one-third of this number, while the rest were either Polish citizens or residents tried for collaboration with the Germans. Close to 1,800 of these defendants were charged with crimes committed in concentration, labour, and death camps as well as in Jewish ghettos. The majority of the convicted were German—887 individuals—followed by 489 *Volksdeutsche* (of whom 198 came from Poland), 282 Poles, 59 Ukrainians, and 30 representatives of other ethnic groups. As Gabriel Finder points out,

Unlike the tendency by 1948 in many countries in Western and Eastern Europe to bring the trials of Nazi perpetrators and collaborators to an end and to offer them amnesty in an effort to gain their implicit support for postwar regimes, the prosecution of Nazi perpetrators and collaborators in Poland did not abate until much later. ... “among the former Soviet satellites, Poland was the most consistent in investigating and prosecuting war crimes: between 1944 and 1985, Polish courts tried more than 20,000 defendants, including 5,450 German nationals.”¹²²¹

However, it was very rare for Jewish collaborators to be punished for their wartime misdeeds. After Yitzhak Zuckerman rescued a former Jewish policeman from an angry mob of fellow Jews in late January or early February 1945 and had him arrested by the Polish Security Office, he was somehow freed. Zuckerman then dispatched his own men to find him, and after locating him they alerted the Soviet army to

¹²¹⁸ István Deák, Jan T. Gross, and Tony Judt., eds., *The Politics of Retribution in Europe: World War II and Its Aftermath* (Princeton, New Jersey: Princeton University Press, 2000), 134.

¹²¹⁹ László Karsai, “Crime and Punishment: People’s Courts, Revolutionary Legality, and the Hungarian Holocaust,” *Intermarium*, The First Online Journal of East Central European Postwar History and Politics, vol. 4, no. 1, Internet: <www.columbia.edu/cu/sipa/Regional/ece/intermar.html>. This author describes the workings of the Hungarian Communist courts in “The Hungarian Holocaust as Reflected in the People’s Court Trials in Budapest,” *Yad Vashem Studies*, vol. 32 (2004): 59–96. These courts passed 26,997 prison sentences, 14,727 persons were acquitted, 477 were sentenced to death, and 189 of them executed.

¹²²⁰ Henry Rousso, “Did the Purge Achieve Its Goals?” in Richard J. Golsan, ed., *Memory, the Holocaust, and French Justice: The Bousquet and Touvier Affairs* (Hanover, New Hampshire: University Press of New England, 1996), 101.

¹²²¹ Gabriel N. Finder, “The Politics of Retribution in Postwar Warsaw: In the Honor Court of the Central Committee of Polish Jews,” in Dynner and Guesnet, *Warsaw: The Jewish Metropolis*, 558.

arrest him, but he was set free once again.¹²²² Some 44 Jews stood trial in Polish state courts on charges of collaboration in this immediate postwar period. They were charged with assisting the Germans in the murder and mistreatment of their fellow Jews in ghettos and camps. Thirty of the Jewish defendants were convicted, with ten sentenced to death (two death sentences were commuted); ten were acquitted.¹²²³ With the approval of the Polish government, a Jewish tribunal or honour court was established. Between November 1946 and December 1949, the Legal Bureau of the Central Committee of Jews in Poland opened files on 31 suspected Jewish collaborators from Warsaw. Most were former ghetto policemen, but there were also three putative Gestapo informers and two agents of “The Thirteen.” Only three of these investigations led to a trial before the Honour Court. The outcomes were as follows: one acquittal; one conviction with a subsequent commuted sentence; and one conviction that was overturned on appeal.¹²²⁴ The Jewish Honour Court submitted to Polish courts its findings regarding three Jews from Międzyrzec Podlaski, including two former Jewish policemen, Lubicz and Szymon Tob (Topf). Although arrested, the latter two managed to escape from prison in 1946 and joined the third culprit abroad. Tob was convicted *in absentia*, in January 1949, and sentenced to death for revealing to the Gestapo the hiding places of Jews during the deportations.¹²²⁵ Some thirty Jews, mostly from Eastern Europe, were tried by Israeli courts from the 1950s until 1972 under Israel’s 1950 Nazi and Nazi Collaborators Law.¹²²⁶

Germany’s record was nothing short of abysmal. The least likely of all Europeans to be charged and sentenced for their wartime activities were the Germans themselves. Most of those found guilty served little or no prison time. American historian Donald McKale writes:

The Federal Republic of Germany, founded in May 1949, prosecuted a tiny minority of the estimated several hundred thousand former Holocaust perpetrators. ...

Altogether, from the war’s end in 1945 to 1992, the West Germans investigated 103,823 persons suspected of participating in or committing Nazi crimes. Of this number, courts convicted only 6,487 (of which 5,513, or 85 percent, were condemned for “nonlethal” crimes). Thirteen were sentenced to death (before the Federal Republic abolished the death sentence), 163 to life imprisonment, 6,197 to temporary imprisonment, and 114 to only fines. If one excludes defendants prosecuted for robbery or assault charges, the disturbingly low number shrinks further. Between May 1945 and January 1992, West German courts tried only 1,793 cases related to Nazi capital crimes during the world war. Of those, 974 led to convictions, while 819 ended with either the court acquitting the defendants or terminating the proceedings for other reasons.

In May 1955 an agreement among the United States, Great Britain, France, and West Germany included the provision that German courts could not investigate or prosecute anyone whom the

¹²²² Gabriel N. Finder, “The Politics of Retribution in Postwar Warsaw: In the Honor Court of the Central Committee of Polish Jews,” in Dynner and Guesnet, *Warsaw: The Jewish Metropolis*, 539–40.

¹²²³ Gabriel N. Finder and Alexander V. Prusin, “Jewish Collaborators on Trial in Poland, 1944–1956,” in *Polin: Studies in Polish Jewry*, vol. 20 (2008): 128.

¹²²⁴ Gabriel N. Finder, “The Politics of Retribution in Postwar Warsaw: In the Honor Court of the Central Committee of Polish Jews,” in Dynner and Guesnet, *Warsaw: The Jewish Metropolis*, 547–48.

¹²²⁵ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 686–87.

Allied occupation powers had investigated earlier. The overwhelming majority of [the 7,000 to 7,200] SS personnel who had served at the Auschwitz camps ... avoided postwar arrest and punishment. Of the four thousand former *Einsatzgruppen* members who, between the fall of 1939 and 1944, slaughtered well over one million Jews in Poland and the Soviet Union, nearly all escaped retribution. By 1948, the Western Allies had captured, and a U.S. tribunal had placed on trial for war crimes, barely two dozen of them. Later, Western German courts tried only a tiny number of other former *Einsatzgruppen* members.

In the Federal Republic, nearly all of the convicted—in contrast to their crimes of mass murder—received light prison terms. How did such miscarriages of justice in West Germany happen? As punishment for the crime of murder, West German law mandated a maximum sentence of life in prison. But the new Bonn [democratic] government, under its first chancellor Konrad Adenauer, chose not to prosecute Nazi criminals using the charges or legal procedures of the IMT [International Military Tribunal]. Instead, the government wanted to utilize the long-standing German penal code (with its Nazi revisions repealed). ...

For all these and other reasons West German courts ... seldom applied the maximum punishment. Instead, the courts judged many defendants as accomplices or accessories who, in fact, had ordered, arranged, or supervised mass killings but who hadn't been shown to have committed themselves an act of murder. More often than not, such persons received much lighter prison sentences than some of their former subordinates, whom the courts convicted of shooting or otherwise killing Jews themselves.¹²²⁷

American historian István Deák explodes the myth of Germany having come to terms with its sordid past as having no foundation in its postwar treatment of Nazi war criminals:

But why were so few tried at Nuremberg? The answer is that the victorious powers agreed to punish only those who best represented the crimes of entire groups and institutions, such as the Reich Chancellery or the leadership of the Nazi Party, the SS, the SA, the armed forces general staff, the war industry, lawyers, judges, and the medical profession. The prosecution of other war criminals was left to the Germans, but this never really happened in the American-, British-, and French-occupied parts of Germany. Yet it was in those occupation zones that most German war criminals settled after the war. The reason for this was the Cold War, during which the West Germans turned into valuable allies of the Western great powers and the East Germans turned into allies of the Soviet Union.

We must also face the fact that while in many European countries the new regimes, made up of former resisters, wished to purge and to change society, the German people had no such wish.

¹²²⁶ Gabriel N. Finder, "The Politics of Retribution in Postwar Warsaw: In the Honor Court of the Central Committee of Polish Jews," in Dynner and Guesnet, *Warsaw: The Jewish Metropolis*, 545.

¹²²⁷ Donald M. McKale, *Nazis After Hitler: How Perpetrators of the Holocaust Cheated Justice and Truth* (Lanham, Maryland: Rowman & Littlefield, 2012), 216–18. On the shameful inadequacy of the prosecution of Nazi mass murders in West Germany, see, among others, Jeffrey Herf, *Divided Memory: The Nazi Past in the Two Germany* (Cambridge, Massachusetts: Harvard University Press, 1997), 267–333. Remarkably, the West German courts, generally presided over by judges who had themselves been Nazi Party members, were reluctant to condemn even such German doctors and nurses who had murdered thousands upon thousands of mentally and physically handicapped

In theory, the Nuremberg trials should have been followed by the Germans trying their own war criminals, but the West German courts, mostly presided over by former Nazis, were reluctant to act. When they rarely did, they claimed lack of evidence or, in extreme cases, meted out symbolic punishment. In any case, the West German authorities made sure that the prisoners would soon be released, mostly on grounds of ill health. Because all the Western Allies agreed to appease and to support the Federal Republic of Germany, by the end of 1956 there were just a handful of Nazi war criminals in German, British, French, or American prisons. ... we can state with confidence that in contrast to non-Germans, many German war criminals got away with murder.¹²²⁸

Austria's postwar settling of scores proved to be a complete farce as the initial steps taken against Nazi collaborators were soon reversed.

In Austria people's courts initiated proceedings against 137,000 persons, a figure that does not include the many of hundreds of thousands of civil servants, including teachers, postmen, railway workers, and others who were dismissed from their jobs because they had been members of the Nazi Party. Needless to say, these judgments and decisions were quashed within a few years, and so, ultimately, the proportion of Nazi killers punished in Austria was even lower than in Germany.¹²²⁹

Despite the constraints imposed by the Allied occupation, anti-Semitism and anti-Slav sentiments continued to run high among the German population after the war:

It wasn't just Nazis in Germany who espoused nationalist or racist ideas and attitudes. Poles, Russians and Slavs in general were still widely despised ... And, disturbingly, anti-Semitic views remained entrenched. While some Germans were genuinely horrified by Auschwitz, others continued to regard Jews as a race apart—and definitely unequal. Despite all the revelations about the Nazi death camps, such prejudices could still be found even among the 'compassionate' professions ...

Alongside the resolute denial of responsibility for the catastrophe, anti-Semitism continued its insidious life. In the initial shock over revelations about the death camps, anti-Jewish feeling became muted. ...

Anti-Semitic views even *rose* in Bavaria. ... Here, just twelve months after Hitler's death, another survey revealed that almost 60 per cent of Bavarians exhibited racist, anti-Semitic or 'intense anti-Semitic' views. ...

fellow Germans. Nonetheless, the myth of Germany having come to terms with its past prevails even today.

¹²²⁸ Deák, *Europe on Trial*, 193, 213–14. As Deák astutely observes at p. 226, "We also know, incidentally, that all German SS men and policemen were free not to participate in the mass shootings of Jews and Gypsies in conquered Eastern Europe. Yet only a few of these men made use of this privilege ..."

¹²²⁹ Deák, *Europe on Trial*, 205.

But Bavaria was by no means unique. Elsewhere, those who had openly denounced the Jews under Hitler simply donned new clothes and reinvented themselves.¹²³⁰

Unlike virtually every other occupied country, Poland did not have a Quisling regime or organized native collaborators, although a number of persons had been approached to fulfill such a role, nor did it produce national SS formations. During the course of the German occupation, Poland's underground authorities passed approximately 5,000 death sentences against collaborators, about half of which were carried out.¹²³¹ After the war, the Communist authorities prosecuted thousands of alleged collaborators, but it also used a newly enacted law ostensibly targeting "Fascist-Hitlerite criminals" to strike at the anti-Communist underground, who were often branded as wartime "collaborators."¹²³²

But it was rare for Jewish collaborators to face punishment for their wartime conduct. Polish courts prosecuted some 40 Jewish collaborators between 1944 and 1945, most of them former kapos, and convicted three quarters of them.¹²³³ Among those prosecuted, and sentenced to death, were the following: Dr. Leon Gross and Meir (Majer) Kerner, the former was the chief medical officer and the latter, the deputy chief of the Jewish police and head kapo at the Płaszów concentration camp; Maks Zimmerman, a policeman who betrayed the hiding places of Jews in the Kraków ghetto; Max Heimberg; and a man named Goldstein. Dr. Szymon Rosen of Bochnia, Mendel Grünszpan of Rzeszów, Henech (Henryk, Chaim) Klajman of Płońsk, Henryk Gnat, Pinkhas Grynspan, Samuel Wintraub, Alfred Kannengisser, Symcha Binem Smolarz, a foreman at the labour camp in Budzyń, Marian Borenstein, Chana (Hanna) Lender, Issie Zilbiger (a kapo at Bunzlau), and Willy Filkelberger, a Gestapo confidant who was known to accost Poles as well as Jews, were also arraigned before Polish courts and sentenced to prison terms. Dr. Mojżesz Zabramny was prosecuted in 1946 for mistreating prisoners in the Gross-Rosen concentration camp. Moszek Freifeld and Dawid Liebling, members of the Jewish police who abused prisoners in Płaszów, were both acquitted.¹²³⁴ Wilhelm Lerner, a Jewish policeman from the Tarnów ghetto and later a kapo in Płaszów, faced prosecution in 1946 for cooperating with the Gestapo by searching out Jews in hiding (allegedly, he delivered his own mother to the Germans) and cruelty toward fellow Jewish prisoners.¹²³⁵ (There is more about Jewish policemen from Tarnów later.) Others who faced prosecution included Azryl Blumensztok, an overseer at the labour camp in Ostriwiec Świętokrzyski, and Maks Heimberg aka Szymon

¹²³⁰ Stafford, *Endgame*, 1945, 467, 508.

¹²³¹ Gondek, *Polska karząca 1939–1945*, 114.

¹²³² Between 1944 and 1969, 17,845 people were convicted including 5,432 Germans; the rest were Poles, Ukrainians, Belorussians, Jews, and others. In total over 1,500 death sentences were passed. Five of the Jews who were convicted sought clemency. See Czesław Pilichowski, ed., *Zbrodnie i sprawy: Ludobójstwo hitlerowskie przed sądem ludzkości i historii* (Warsaw: Państwowe Wydawnictwo Naukowe, 1980), 73–74; Zdzisław Biegański, "Kara śmierci w orzecznictwie Specjalnych Sądów Karnych w Polsce (1944–1946)," *Echa przeszłości* (Olsztyn: Uniwersytet Warmiński-Mazurski, 2004), vol. 5, 175, 194.

¹²³³ Gabriel N. Finder and Alexander V. Prusin, "Jewish Collaborators on Trial in Poland, 1944–1955," *Polin: Studies in Polish Jewry*, vol. 20 (2008): 122–48.

¹²³⁴ Ligocka, *Tylko ja sama*, 324; Alicja Jarkowska-Natkaniec, "Powojenne procesy członków Jüdischer Ordnungsdienst w okupowanym Krakowie: casus Dawida Lieblinga," *Studia Żydowskie: Almanach*, no. 4 (2014): 97–114.

¹²³⁵ "Znęcał się nad współwyznawcami i matkę swoją wydał na mękę i "śmierć," *Gazeta Ludowa*, np. 39 (1946), 4.

Falk, a Jewish policeman from Borysław. An inmate of the Gross Masselwitz camp who originally hailed from Oświęcim provides another example:

I had a *landsgeselle* in camp who came from a family of rich *Khsidim*, named Zajdband. He knew my parents, too. He was a *Kapo* in camp. When I met him, I asked him to help me. He looked me up and down with a sadistic smirk on his face, then told me to remove my hat. He suddenly struck me over the head with his rubber club and beat me again and again till I was delirious from the pain. The Khayim Zajdband was one who reached the height of sadism in the camps. He was condemned in Poland in 1947 to twenty years hard labor.¹²³⁶

However, most collaborators escaped punishment, as was the case with Zygmunt Witkowski and Lismann, who terrorized prisoners in the camp at Küstrin (Kostrzyń) and were responsible for the deaths of many Jews. Witnesses were simply not summoned for Witkowski's trial and the culprit was acquitted.¹²³⁷

Apart from a small number of cases submitted to Jewish honour courts and social ostracism within the community,¹²³⁸ most Jews largely overlooked the deeds of those Jews who had collaborated with the Nazis to the detriment of their own people. Fania Krawczyk recalled how a Jewish policeman caught her sneaking back into the ghetto in Pruzana with some food for her family and seized everything. She said to him, "I will forget the Germans, but I will never forget you, and if I survive, we will settle this." Later, when this policeman settled in the United States and heard Fania was alive, he got scared, changed his name and moved. Fania writes, "I would never have hurt him. You can't revenge everything, but it hurt."¹²³⁹

Although the Central Jewish Historical Committee looked into allegations of collaboration by Jews and compiled a list of a couple of thousand suspected collaborators, lawyers from the Central Committee of Jews in Poland (Centralny Komitet Żydów w Polsce) opened only 175 files against suspected collaborators. Of the 25 alleged collaborators who ultimately stood trial before the Jewish civic court, eighteen were convicted and seven acquitted.¹²⁴⁰ Michał Weichert, the head of the Jewish Relief Organization, who was

¹²³⁶ Trunk, *Jewish Responses to Nazi Persecution*, 178.

¹²³⁷ Wroński and Zwolakowa, *Polacy Żydzi 1939–1945*, 304–306. Zygmunt Witkowski later emigrated to Israel. The author of this account, Leon Borkowski, a Jew, credits many helpful Polish labourers for his survival.

¹²³⁸ On the topic of honour courts see Laura Jockusch and Gabriel N. Finder, eds., *Jewish Honor Courts: Revenge, Retribution, and Reconciliation in Europe and Israel after the Holocaust* (Detroit: Wayne State University, 2015). An example of communal ostracism follows. Although a former kapo was exposed in a DP camp in Bindermichel near Linz, and some people wanted to lynch him, his accuser intervened to say that he "only wanted people to know what kind of animal this man was and, if he had a conscience, that he should continue to live and suffer the consequences of his degradation." Apparently, the man committed suicide some time later. See Laizer Blitt, *No Strength to Forget: Survival in the Ukraine, 1941–1944* (London and Portland, Oregon: Vallentine Mitchell, 2007), 177.

¹²³⁹ Interview with Fania Krawczyk, Internet: <http://pruzhanydistrict.com.ar/people_sub/fania.htm>.

¹²⁴⁰ Gabriel N. Finder and Alexander V. Prusin, "Jewish Collaborators on Trial in Poland, 1944–1956," in *Polin: Studies in Polish Jewry*, vol. 20 (2008): 137. Shepsl Rotholc, a professional boxer turned ghetto policeman, was the first of 25 persons put on trial. The tribunal (*sąd społeczny*) found Rotholc guilty of reproachable behaviour for his continued service in the Jewish police after the first wave of deportations from Warsaw in the summer of 1942. He was expelled from the Jewish community for two years and his right to participate in communal activities was revoked for three years; the tribunal ordered the publication of his conviction in the Jewish press. After two years Rotholc petitioned for and received a commutation of his sentence. He then left Poland and immigrated to Canada. See Gabriel N. Finder, "The Trial of Shepsl Rotholc and the Politics of Retribution in the Aftermath of the Holocaust," *Gal-Ed: On the History and Culture of Polish Jewry*, vol. 20 (2006): 63–89 (English section); Gabriel N. Finder and Alexander V.

acquitted by the criminal courts, was deemed a collaborator by a Jewish civic court.¹²⁴¹ The brothers Bernard and Ferdynand Sperling, former policemen, were also acquitted. The fate of Hirsch Rosenblum, a policeman who was investigated for abusing Jews in a work camp near Milec, is unclear.¹²⁴² Some prosecutions, like the curious case of singer Wiera Gran (Grynberg), whose charges were dropped and who was exonerated by a Jewish civic court, may simply have been inspired by vengeful adversaries.¹²⁴³

Jerzy Lewiński, a notorious policeman who rounded up Jews in the Warsaw ghetto and brought them to Umschlagplatz from whence they were sent to their deaths in Treblinka, joined the Communist party and became a prosecutor in Łódź who passed sentence on “collaborators” and enemies of the Stalinist regime. Despite pressure and threats by co-religionists not to testify against him, Edward Reicher and the renowned pianist Władysław Szpilman refused to succumb. Although he lost his position, Lewiński never faced criminal charges and soon became the director of the state movie production enterprise, “Film Polski.”¹²⁴⁴ Fiszke Ikka, the chairman of the Judenrat in Brzeziny ghetto, was accused in a postwar trial of having been a German Gestapo agent who pointed out well-to-do Jews to the police, who would then arrest and extort money from them.¹²⁴⁵

In early 1947 the *Ha'aretz* newspaper published the following report. While visiting Paris a Jew from Buczacz spotted a childhood friend, who during the occupation had been the head of the Jewish police in Buczacz. This former policeman had executed this young man's parents during an *Aktion* and came to take him and his brother away later on. (He escaped, his brother perished in a death camp.) The young man beat the policeman viciously in his hotel room on two occasions with heavy objects and smashed some bottles against his head. He reported the policeman to the French police but they refused to take any action. He then went to the Polish consul in Paris. After the Polish consul intervened, the French police agreed to arrest the murderer. Supposedly he was to be sent to Poland to stand trial, but there is no evidence this ever occurred.¹²⁴⁶ Eliezer Grinbaum, a Communist, was known as brutal kapo at Auschwitz. He was arrested by the French police in Paris after being spotted by some survivors, but was released and left for Palestine.¹²⁴⁷ After immigrating to Israel, he was known as Eliezer Gruenbaum. He became Israel's first minister of the interior and died mysteriously during the 1948 Arab-Israeli war.¹²⁴⁸

Prusin, “Jewish Collaborators on Trial in Poland, 1944–1956,” in *Polin: Studies in Polish Jewry*, vol. 20 (2008): 138.

¹²⁴¹ David Engel, “Who Is A Collaborator? The Trials of Michał Weichert,” in Sławomir Kapralski, ed., *The Jews in Poland*, Vol. II (Cracow: Judaica Foundation Center for Jewish Culture, 1999), 341; Celemenski, *Elegy For My People*, 136–38; Gabriel N. Finder and Alexander V. Prusin, “Jewish Collaborators on Trial in Poland, 1944–1956,” in *Polin: Studies in Polish Jewry*, vol. 20 (2008): 132–34, 144–46.

¹²⁴² Krempa, *Zagłada Żydów mieleckich*, 122 n.388.

¹²⁴³ Gran, *Sztafeta oszczerców*, 44–80. Later, in Israel, Gran ran into one of the Stalinist security men who dealt with her case; he was working there as a police officer. *Ibid.*, 85. See also Agata Tuszyńska, *Oskarżona: Wiera Gran* (Kraków: Wydawnictwo Literackie, 2010), translated as *Vera Gran: the Accused* (New York: Knopf, 2013).

¹²⁴⁴ Reicher, *Country of Ash*, 246.

¹²⁴⁵ Dean, *Encyclopedia of Camps and Ghettos, 1933–1945*, vol. II, Part A, 44.

¹²⁴⁶ Kahan, *Sefer Buczacz*, 297ff.

¹²⁴⁷ Prywes, *Prisoners of Hope*, 60; Grajek, *Po wojnie i co dalej*, 65–66.

¹²⁴⁸ Eliezer Gruenbaum's memoir is to be published in English translation as *A Jewish Kapo in Auschwitz: History, Memory, and the Politics of Survival* (Lebanon, New Hampshire: University Press of New England, 2014).

In 1948, a Jewish Court of Honour in Munich condemned as a traitor to the Jewish people a former Jewish policeman from the olkusz ghetto who rounded up Jews for labour, requisitioned Jewish furniture for the Germans, and exposed the bunkers where Jews were in hiding during the “resettlement.”¹²⁴⁹ A Jew from Tarnów recalls:

While in Linz I found out that a Jewish man who had been a ranking O.D. [policeman] in our ghetto and later on a ‘Sonderkommando’ (he loaded corpses into the crematoria) lived there. Just the sound of his name Zimmet conjured up ugly memories. He was a brute of the first order; in the Ghetto, he beat a friend of mine, Srulek Fenning, to death. He committed other heinous crimes in the service of the Gestapo. I was told that the D.P. camp inmates tried to bring him to justice in Austria, but the local authorities wanted nothing to do with it. He was subsequently beaten up severely, but he stayed on in the camp, being afraid to venture elsewhere for fear of a worse fate. Some time later on, he made his way to Montreal, Canada where he was adjudicated by a ‘Bet Din’ (a Jewish court) and released. The verdict was ‘insufficient evidence’ and ‘it’s a shame before the gentiles’ to bring it out in the open.¹²⁵⁰

(There is more about Zimmet or Zimet later on.) This Jew also recalled another Jew, an Austrian exile named Distler (Diestler), who “fully and brutally” cooperated with the Gestapo in Tarnów. Occasionally, private “justice” was exacted. Miriam Jaszuńska, a Jewish partisan who took up residence in Wilno after the city’s liberation, stated that Jews looked for surviving policemen from the ghetto in order to settle scores. Jewish partisans shot a sergeant by the name of Bernstein and handed over a certain Ferdman to the Soviet authorities, who tried and sentenced him.¹²⁵¹

Dr. Lopold Lustig from Drohobycz identifies several Jewish collaborators who fled to the West and were never brought to justice because of inaction on the part of the Jewish community:

At a party [in New York] to honor Helmrich, I saw Wilek Ornstein [a ghetto policeman from Drohobycz]. I wanted to inform on him. I spoke to Mrs. Laufer. She said she didn’t remember. I also spoke to Kuba Gold and Stella Wolfgang about Bross when we testified at the trial. “*S’past nisht far dee goyim*,”—it’s unseemly in front of the *goyim*. They didn’t want to. Ornstein was the main stoker of the crematorium in Mauthausen and Bercio Gutenplan was his helper. ...

Attorney Holzman, who delivered my aunt Yetka to her death, lived in Düsseldorf and sat on the supervisory board of the synagogue. No one wanted to touch his case. ... Baumgarten and Giza Bachman [confidants and extortionists] were deported to Siberia, sent there by Izio Weisberr who returned with the Soviet Army. They came back later as victims of Stalinism. [Izio Weisberr or Weissber served in the security police after returning to Poland] ... In New York, I saw Mićko R.’s

¹²⁴⁹ Trunk, *Judenrat*, 556–57.

¹²⁵⁰ William Kornbluth, *Sentenced to Remember: My Legacy of Life in Pre–1939 Poland and Sixty-Eight Months of Nazi Occupation* (Bethlehem: Lehigh University Press; London and Toronto: Associated University Presses, 1994), 67, 144.

¹²⁵¹ Account of Miriam Jaszuńska, dated July 15, 1947, Jewish Historical Institute (Warsaw) archive, record group 301, number 2530.

brother. He said Mićko [Maciek Ruhrberg, an extortionist] got married again, lived in Toronto and was doing well. Nobody wanted to remember. Nobody wanted to tell on a Jew.

“Not one of them was ever tried?”

“Only one, Broniek Dauerman, in Poland. Someone fingered him, but he had money from his robberies, so he hired good lawyers who got him out on bail and he made a getaway to Germany.”¹²⁵²

Jacob Tannenbaum, a former kapo, faced deportation from the United States in 1987 for his brutal treatment of prisoners. He was accused by fellow Jewish concentration camp survivors of ordering 300 Jews to their deaths in 1945, for raping women, and torturing and killing male prisoners, including a rabbi. “He was a nasty, nasty guy,” said a former head of the Office of Special Investigations, Martin Mendelsohn, “There were a lot of witnesses who remembered him and his bestiality.” The *Jewish Week* (February 12, 1988) reported, however, that “most [Jews] agreed, in the words of Elie Wiesel, Auschwitz survivor and Nobel Peace Prize winner, that ‘the *kapos* were victims. They were chosen by their enemies. It is true that some were very, very cruel, but even those were acting as instruments of the enemy.’” Tannenbaum was eventually stripped of his U.S. citizenship, but not deported. “This is the best solution for all concerned,” said Tannenbaum’s lawyer, Elihu Massel. “It will also avoid a truly ghastly trial in which Jews would have had to testify against Jews, none of whom really want to remember.”

The role of the Jewish police in assisting the Germans to carry out round-ups of Jews came to the fore when Hirsch Barenblat, the local commander of the Jewish militia in Będzin, was tried for collaboration, both in Poland immediately after the war and again in Israel in the early 1960s. Barenblat became the assistant conductor of the Israeli National Opera and was identified by a Będzin survivor at a concert in June 1960. He was investigated and eventually arrested in 1961. In 1963 the Tel Aviv District Court convicted Barenblat of collaboration and sentenced him to five years’ imprisonment. The following year, however, the Israeli Supreme Court overturned the decision and Barenblat was acquitted in February 1964.¹²⁵³

Exceptionally, there were incidents of revenge killings, especially in camps in Germany proper. But those incidents occurred during the occupation or at the time of liberation, when Jewish informers posed a threat or were still in the midst of their victims. For example, Jewish testimonies mention that several members of the “elite” from the hard labour camp of Starachowice, such as Jeremiah Wilczek, head of the camp council, his younger son, and Rubenstein, head of the camp kitchen, were murdered in the train during the evacuation of prisoners to Auschwitz, which was ironic in that the Jews on this transport were not gassed.¹²⁵⁴ A Jewish inmate of Budzyń recalled: “I remember a cruel lynching—ordered by Sztokman—of a Budzyń prisoner who had previously been a Jewish policeman and extorted huge bribes from Jews in

¹²⁵² Grynberg, *Drohobycz, Drohobycz and Other Stories*, 42–43.

¹²⁵³ Fulbrook, *A Small Town Near Auschwitz*, 224.

¹²⁵⁴ Browning, *Collected Memories*, 77–81, 83. The fate of Szaja Langsleben, a “much-hated” policeman in the camp. Is not known. *Ibid.*, 69. According to an inmate of Starachowice, only Wilczek’s son was killed on the train to Auschwitz, but not Wilczek, who was shot in Auschwitz-Birkenau. See Frister, *The Cap, or the Price of a Life*, 268–71.

exchange for not taking them to Umschlagplatz.”¹²⁵⁵ Another Jewish survivor mentions the killing of Jewish policeman Josef Krzepicki active in the Skarżysko-Kamienna labour camp.¹²⁵⁶ Godel Wroby (Wroblewski) states that he joined a group of prisoners who decided to beat to death ten Jews deemed to have abused their positions of power and betrayed their people.¹²⁵⁷ Baruch Shub describes the killing of kapos in Jewish DP camps in Metra and Bari, Italy.¹²⁵⁸

According to Michel Mielnicki, an inmate of Birkenau, “We killed those of our ilk who sold out others among us to the SS or their flunkies for an extra half-litre of soup.”¹²⁵⁹ Another memoir refers to the efforts of resistance members in liquidating kapos during the final weeks of the war, especially those judged to be overly brutal toward fellow prisoners or too servile to the camp authorities: “the hated kapo would be killed, his clothes taken off him and exchanged for another set, which had the camp number of a sick prisoner sewn on. The death of the sick prisoner was marked in the file, thereby enabling the other to live.”¹²⁶⁰ One memoir describes how a young German Jew named Rudy, who had served as a kapo in several camps, was lynched and hanged by fellow Jewish prisoners after their liberation. According to his victims, “He had whipped, beaten, and even killed thousands of Lithuanian, Estonian, and Latvian Jews.”¹²⁶¹

In Bergen-Belsen, the only concentration camp in Germany proper where Jews constituted a majority of the prisoners, kapos endured a bloodbath as the British and Canadians liberated the camp. Reportedly, some 150 of them were thrown out of the second-floor windows under the eyes of British soldiers.¹²⁶² Russian POWs dangled them by their ankles from the top floor of the tallest building in the camp, shouting to the crowd below: “Was he good or bad?” When the crowd roared “Bad!” the kapo was dropped. “Even before he hit the ground, the spectators closest to him were flailing at him with bats, stones—anything they could grab or hold in their emaciated hands. The Kapo was unrecognizable when the crowd was through.” A mass grave was dug to bury those who were put to death: “... camp inmates passing by made a point of bringing garbage and dumping it there, or failing that, spitting and urinating on it.”¹²⁶³ However, two Jews allowed a notorious kapo named Walter Steuer to escape punishment, because he had performed a personal favour for them.¹²⁶⁴

According to Israel Mittelberg, the following prisoners received “their just sentences” from fellow Jews in Buchenwald: a German Jewish policeman named Korn, Abram and a policeman Alek from workshop

¹²⁵⁵ Wiszniewicz, *And Yet I Still Have Dreams*, 81.

¹²⁵⁶ Hagstrom, *Sara’s Children and the Destruction of Chmielnik*, 131.

¹²⁵⁷ Godel Wroby, *My Battle for Survival: From Mlyny to Melbourne* (Caulfield South, Victoria: Makor Jewish Community Library, 2004).

¹²⁵⁸ Interview with Baruch Shub, November 5, 1993, United States Holocaust Memorial Museum Archive.

¹²⁵⁹ Munro, *Bialystok to Birkenau*, 173.

¹²⁶⁰ Mittelberg, *Between Two Worlds*, 69. Mittelberg recalls one of his Gypsy kapos, who has an “outstanding talent for inflicting pain”. *Ibid.*, 71.

¹²⁶¹ Rosenblum, *Defy the Darkness*, 286–87.

¹²⁶² Giles MacDonogh, *After the Reich: From the Liberation of Vienna to the Berlin Airlift* (London: John Murray, 2007), 76.

¹²⁶³ Simon Schweitzer, *Simon’s Quest* (Toronto: Lugas, 2008), 138–39.

¹²⁶⁴ *Ibid.*, 141.

three, Dr. Zaks, a Jewish policeman named Tepperman, a camp leader in the munitions factory in Skarżysko named Kinneman, Shepicki [Krzepicki], and others.¹²⁶⁵ Other testimonies also speak of retaliation in Buchenwald.¹²⁶⁶ Jack Werber, a member of the camp's underground, recalls:

Acceptance into the Underground was certainly a factor in my survival. Their people were in key positions and, in many ways, really ran the camp, even though it was the Nazis who supervised them. ... They sent collaborators to the quarry or to slave on the railway lines.

The members of the Underground carried out a wide range of activities. Kapos who were too eager to beat prisoners for no reason, mysteriously disappeared after interrogations by Underground leaders. ...

From 1942 on, the prisoners had their own police force that enforced discipline ...

In the summer of 1944, Carlebach told us about a transport of several thousand Jews that was coming in from Skarżysko [Skarżysko], a town not too far from Radom. ... Gustav spoke with them about collaborators, saying: "If there are among you people who collaborated with the Germans, report them to us now and we will take care of them." ...

Many witnesses testified against him [Leibel, a red-haired fellow from Koźienice] and he was found guilty of a number of charges: that he had betrayed Jews to the Germans, and that he constantly cursed, hit, and kicked women in Skarżysko. And so he was found guilty and executed by those who came into the camp with him. Justice was visited upon him by those who suffered at his hands. ...

In another case, a former collaborator ran up to the camp gate and said to the Nazis: "I was a kapo in Skarżysko and I am ready to work for you here." The conversation was overheard by a member of the Underground who reported it to the *blockaltester* in Block 7, which was a barrack for the insane. He, in turn, sent two nurses to the gate who said that the man had escaped from their block. He was taken away and never seen again. The Underground usually won in such matters. They had an excellent network and were highly efficient.

Very few collaborators came out alive from Buchenwald. One who did was a doctor who showed up with his two young sons. He was accused by the people who came with him to Buchenwald of being a collaborator, and they related a terrible story. Five hundred Jews had been taken in his town and quarantined in the synagogue for a month for fear of typhus. The SS called this doctor in and asked him if they were in good health and if they could be sent out to work. He replied: "They're all shit!" Consequently, all of the Jews were pulled out of the synagogue and shot. The doctor was implicated in other killings too; *aktionen* where ten, five, or three Jews were murdered. In one case it was alleged that he turned in sixteen Jews who were hiding in a Jewish hospital. To our dismay, the stories were confirmed.

¹²⁶⁵ Mittelberg, *Between Two Worlds*. Jurek Kestenberg, an inmate of Skarżysko, recalls a Jewish doctor who removed gold teeth from the mouths of Jews who died in that camp. He call the doctor, and other Jewish lackeys, "murderes." See Niewyk, *Fresh Wounds*, 114.

¹²⁶⁶ See also J. Schwiezer, ed., *Pinkas Szczekociny* (Tel Aviv: Former Residents of Szczekociny in Israel, 1959), where Avrum Zylbersztajn describes how kapos from the Skarżysko labour campo were deliberately trampled to death in Buchenwald.

... We intentionally postponed his case until we were liberated [because of his children]. Suddenly, amidst the chaos, the doctor was forgotten about.¹²⁶⁷

Charles Kotkowsky describes a “hit squad” in Buchenwald that took revenge against Jews who had mistreated their fellow Jews:

Once, after the SS Commandant had finished checking and had left, some pushing began. As I approached the scene, I noticed a few men were kicking someone lying on the ground in the snow. It was dark and I could not see very well.

The next morning, the same group of men came into our barracks and beat up the big “Bulldog” from Czestochowa [Częstochowa]. Later, when I saw him lying there on his bunk, which was situated close to the door, his face looked even larger than in Czestochowa. It was badly swollen and all bloody and his eyes were puffy and closed, and he was breathing heavily. He could not get up anymore for the evening roll call and was counted sick. This job was done by a special “hit-squad” under the leadership of an inmate called Gustaw, allegedly from Lemberg [Lwów]. He was the Block leader of No. 66. The hit-squad watched every new transport of prisoners that arrived in Buchenwald and inquired as to who had been the “bad apples” in former camps. They then sentenced the culprits.

When Gustaw was informed of a traitorous Jewish foreman named Heinrich of Berlin, he told the foreman to hang himself. The cowardly foreman did not heed Gustaw’s advice, so two days later Gustaw returned with his aides and completed the job for him.

Although I saw [Nachum] Wengliszewski once with Gustaw and his “hit-squad”, he did not keep his promise to visit me. That was the last time I saw him. (Later Kudish told me that he was killed by the same “hit-squad” he had served.) Allegedly he had defrauded another inmate.¹²⁶⁸

Later, when Kotkowsky was transferred to Flößberg, a labour camp near Leipzig, he witnessed similar brutality and brutal retaliations:

The next day when we left for work, he [i.e., a block leader] summoned the Jewish German *Kapo* who hated the Polish Jews with a vengeance and always cursed us as unworthy citizens of the world. “You Polish Jews are not even worthy to go to hell,” he used to say.

Otto [i.e., another block leader] beat him so badly, that we never saw him again. (We learned later that Otto hanged him).¹²⁶⁹

When Kotkowsky left Flossberg and put on a train destined for another camp, he again encountered collaborators from his hometown of Piotrków Trybunalski who had haunted him at various junctures:

¹²⁶⁷ Werber, *Saving Children*, 79, 81, 84–85.

¹²⁶⁸ Kotkowsky, *Remnants*.

¹²⁶⁹ Kotkowsky, *Remnants*.

I closed my eyes and half-dozed off when the door opened and Arie and Shlome Yukel Pinkusewicz came in loaded with lots of bread. They were *Kapos* in Flossberg [Flößberg], and when the train stopped, they had gone in the dark to “organize” bread. Everyone looked at them in silence with big hungry eyes as nobody dared jump at them. I approached them and asked for a few crumbs for my brother because I knew them well. The younger of the two brothers, Szlome Yukel, got curious and crossed over to my brother to check as to why he needed bread crumbs. As he saw him lying on the floor, talking deliriously from fever, he got angry with me and shouted, “Why don’t you let him die?” and he hit me over the head with his thick, strong hand. I did not have the strength or stamina to hit him back. I told him that if I survived, I would not forget this. He did not like that and struck me again on the forehead even harder, so that I thought I received the blow in the back of my head. I fell down from shock near my brother and lay there helpless.

Lying next to my sick brother, I was thinking, “Is this really a Piotrkover? Yes, this is a Piotrkover who stems from the *Chapuszes* (catchers), the underworld, the scum of the Staro Warszawska [Starowarszawska] Street. What could I expect of him?”¹²⁷⁰

The brothers Pinkusewicz both survived the war. One lived in Israel, the other in the United States.

When Harry Haft returned to his hometown of Bełchatów after the war, he ran into a Jewish kapo named Mischa, who had beaten Harry repeatedly in a slave labour camp in Jaworzno. Harry gave Mischa a good thrashing and almost shot him, but his gun did not fire.

Harry grabbed him and threw him into two garbage cans lined against a wall in the alley. ... He picked up a garbage can and started to beat him with it. ...

Harry started beating him again with the lid of the can. ... Mischa layed there bleeding. ...

Harry pulled out his revolver and said, “Mischa, now it is your turn to die.”

Harry enjoyed watching Mischa beg and plead for his life, but he pulled the trigger anyway.

The gun did not fire. Harry cursed and pulled the trigger again.

Again, it only clicked.

“Maybe it is not your time to die. Next time, you may not be so lucky.”¹²⁷¹

Sonia Guss-Hornstein, who lived with her family in Łódź after the liberation, witnessed a group of men ambush and beat to death a Jew whom her father later told her was a kapo.¹²⁷² A similar, perhaps the same event was witnessed by Yankel (Jack) Pomerantz in May 1945:

As we were arriving in the city, I watched a group of Jews converge on one man. He had been a collaborator with the Nazis in a concentration camp. He had overseen the killing of children, one man joining the group told us. Now in Lodz [Łódź], Jewish survivors from the camp had

¹²⁷⁰ Kotkowsky, *Remnants*.

¹²⁷¹ Haft, *Harry Haft*, 89–90.

¹²⁷² Sonia Guss-Hornstein, “The Wild Man,” in Julie Meadows, ed., *Memory Guide My Hand: An Anthology of Autobiographical Writing by Members of the Melbourne Jewish Community*, vol. 3 (Melbourne: Makor Jewish Community Library, 2004), 145–54.

recognized him. They set upon him and beat him right in the street. They delivered blow upon blow until he died.¹²⁷³

Szaja Langleben, the most hated Jewish polieman in the slave-labour camp in Starachowice, returned to Poland and was killed in a restaurant in Radom, an apparent target of revenge killing.¹²⁷⁴ There is no indication that the authorities took any action against the assailants.

A Jew by the name of Blat, who arrived at a Polish refugee camp in Mohács, Hungary, toward the end of the German occupation, posing as a Pole, was recognized as an informer for the Germans and killed by a group of Jews assigned to this task.¹²⁷⁵ Another Jewish confidant, Lezer Landau, who had been active in Bochnia and resurfaced in Budapest, was put on trial before a secret Jewish court but a verdict was never delivered in his case.¹²⁷⁶ No such leniency was shown to non-Jewish collaborators. A Jewish family who set off from Marseilles to Australia on the *SS Derna* in August 1948 with 600 hundred other refugees recalled: “One of the Ukrainians on board boasted that he’d killed Jews during the war. One moonless night, he vanished and was never seen again.”¹²⁷⁷ The fate of several Jewish policemen accused of torturing Jews and turning them over to the Germans who were recognized by Jewish passengers aboard the *Marine Perch* is not clear. Apparently, an investigation was conducted on board to prevent a lynching, and the case was supposedly turned over for further investigation after the ship docked.¹²⁷⁸ Not all base and reprehensible conduct, however, was necessarily considered to be worthy of sanctions. A booming business developed in Sachsenhausen where Jews working in the crematorium commando removed gold teeth from corpses with pliers and then sold them to guards and a criminal mafia organized by German prisoners, the so-called *Beruf Verbrechers*, who were known to eliminate prisoners who stood in their way.¹²⁷⁹ No investigation of these activities is known to have taken place.

The famed Nazi-hunter Simon Wiesenthal addressed the “cover-up” by the Canadian authorities and leaders of the Canadian Jewish community in prosecuting David Zimet (Zimmet), an ex-Gestapo agent who had attacked Wiesenthal with a knife in a DP camp near Linz. Wiesenthal’s perceptive remarks on the entire topic are well worth repeating.

Zimet had been a ghetto policeman in the southern Polish city of Tarnów and, says Wiesenthal, ‘the right hand of a very known Gestapo sadist with the name of Grunov. Later, Zimet was sent to Mauthausen to work in the crematory. His family stayed in Tarnów. When the Russians came near Tarnów ..., the Germans started more deportations of the few hundred Jews that were left ... Since

¹²⁷³ Jack Pomerantz with Lyric Wallwork Winik, *Run East: Flight from the Holocaust* (Urbana: University of Illinois Press, 1997), 158.

¹²⁷⁴ Browning, *Remembering Survival*, 360 n.35. Langleben had been severely beaten in Auschwitz by a prisoner who was “settling scores” with collaborators. See Pinchas Hochmitz, “We Were Ten Brothers,” in Schutzman, *Wierzbnik-Starachowitz*, 263ff.

¹²⁷⁵ Zimmerman, *And Tell the Deeds of God*, chapters 35 and 37.

¹²⁷⁶ Zimmerman, *And Tell the Deeds of God*.

¹²⁷⁷ Armstrong, *Mosaic*, 409.

¹²⁷⁸ Helmreich, *Against All Odds*, 22–23.

¹²⁷⁹ Iwo Cyprian Pogonowski, “Handel złotymi zębami w obozie w Sachsenhausen pod Berlinem,” Internet:

there were no more trains, they sent them in trucks. In one truck of Jewish women was the wife and the daughter of Zimet. And the hatred against him was so great that the Jewish women in that truck taking them all to die killed his wife and his daughter then and there.'

By 1946, Zimet was a DP in Austria and was recognized by several survivors from Tarnów. Wiesenthal was still collecting testimony about him in the DP camp when Zimet learned that Simon was, as he puts it, 'occupied with his case, so at seven o'clock in the morning he is coming to my office there with a knife. He was a big, strapping healthy man back in '46 while we were all still so thin. He had lived good in the ghetto and, in the crematorium at Mauthausen, they were all given double food ... I pick up the inkwell from my desk and throw it at his face to protect myself and I shout so loud that people come running to help me and his is arrested. Zimet was four weeks in jail for this. But then, because he had worked in the crematory, they need him for the Mauthausen trial and bring him to Germany as a witness. From Germany, he emigrates to Canada.'

Years later, Wiesenthal was looking over a confidential list of cases being investigated by the Royal Canadian Mounted Police, when he read:

ZIMET, David. A policeman in ghetto in Tarnów. Witnesses have attested to his brutality. 'Zimet!' Wiesenthal exclaimed. 'This is my old case!' He informed the Canadian authorities of his evidence against Zimet, but they proved unwilling to prosecute a Jew for Nazi crimes. The Canadian Jewish Committee intervened and Zimet agreed to submit to a council of arbitration established by the committee.

'Nothing ever came of it,' says Wiesenthal, 'because the Jewish community was reluctant to publicize the case since Zimet was himself Jewish.' This is so terrible! Through this false attitude that we must ignore Jewish helpers of the Nazis, we are losing credibility when we say we are acting against all people that commit crimes. If everybody could see that we are not looking only for Germans and Ukrainians, but even for our own Jewish criminals, then we would have much less opposition.'

'I first saw Jewish collaborators in the ghetto of Lwów,' Simon Wiesenthal says in his memoirs, 'and later I saw them in various concentration camps. There were some shocking cases, and when I talked about the problem after the war, many Jews were perturbed. Perhaps they had expected the Jews to be immune from corruption. Like all races, we have had our saints and our sinners, our cowards and our heroes.'

Reinhard Heydrich, who engineered the Final Solution, believed that the secret of manipulation lay in involvement and collaboration. With the appointment of Jewish councils of elders, even rabbis, to enforce Gestapo edicts, Heydrich's hatchet-man Adolf Eichmann could compel each Jewish community to co-operate in its own destruction. ...

'After the war, I not only arrested Jews who were Nazi collaborators, but, from the committees running the Displaced Persons camps and the former concentration camps, I expelled people who could not bring evidence about their activities during the Nazi time. I made a rule that was approved by the American military government authorities and became known in the camps as *Lxz Wiesenthal*: Latin for Wiesenthal's Law. It was very simple: *Whoever had a function of authority in*

the Nazi period could not have a function in postwar Jewish life. I wasn't saying such a man was a criminal. I wasn't even looking into whether he was good or bad. But I needed to protect our Jewish society from more bad surprises.'

'Don't push it, Simon,' a friend he describes as an 'official Jew' pleaded with him. 'What you are doing will only diminish the guilt of the Nazis.'

'No,' said Simon, 'this is an extension of the guilt of the Nazis. When they brought pressure on Jews to work against other Jews, when they were guilty of corrupting hundreds of Jews as well as murdering millions of us.'

Wiesenthal noted that 'in many cases, such people after the war found jobs with Jewish organizations. ...'¹²⁸⁰

Israeli scholars Orna Ben-Naftali and Yogev Tuval have argued that small number of *Kapo* trials, which took place in Israel between 1951 and 1964 and then brought to an abrupt halt, have been expunged from Israel's collective memory, and that this matter has been the subject of deliberate collective forgetting.¹²⁸¹ As Jan Peczkis points out in his penetrating review:

Israel's Nazi and Nazi Collaborators (Punishment) Law 1950, best known for its application in the trial of Adolf Eichmann, was originally enacted to punish Jews who had collaborated with the Nazis against other Jews. (pp. 128–129). The law stemmed from the following: There were 200,000 Holocaust survivors in the young State of Israel, and they angrily wanted the collaborators to be brought to justice. (p. 144).

Some 30–40 trials of Jewish collaborators took place between 1951 and 1964 (pp. 128–129), but very little is publicly known about them. Court judgments, in Israel, are normally available. With some exceptions, the trials of Jewish kapos are not. They have been sealed, as recently as the 1990's (when interest in them increased), for many decades. (pp. 150–151). Is the privacy of those involved the only consideration?

Ben-Naftali and Tuval point out that the trials have been expunged from Israel's collective memory, and this matter has been the subject of deliberate collective forgetting. (p. 128). They are not part of the curriculum of the Israeli educational system. (p. 129). Ironic to accusations that Poles do not want to face up to "dark chapters" in their history, is it possible that it is the Jews who do not want to face up to "dark chapters" in their history?

The authors complain that the Nazi Collaborators law legally equated the Jewish traitors with the perpetrators without distinction—although this consideration met with legal dissension. (p. 137, 147, 153). However, the sentences imposed by the judges were relatively lenient, and the authors suggest that this stemmed from judges actualizing the distinction between Jew and Nazi perpetrator. (p. 168).

The authors suggest that the Nazi Collaborators law functioned the way it did because the Holocaust had been so recent that its implications had not yet been fully appreciated. Could it be,

¹²⁸⁰ Levy, *The Wiesenthal File*, 83–85.

¹²⁸¹ Orna Ben-Naftali and Yogev Tuval, "Punishing International Crimes Committed by the Persecuted: The *Kapo* Trials in Israel (1950-s–1960's), *Journal of International Criminal Justice*, vol. 4 (no. 1, March 2006): 128–178.

instead, that there was a growth of Jewish identity politics relative to the Holocaust, and that this new identity made it possible to see Jews only as victims but never as victimizers?

It very much appears that the authors, in this article, are trying hard to re-define terms such as Nazi collaboration, and perhaps to make Jews special, in order that Jews who collaborated with the Nazis not be seen as such. I examine their contentions below.

THE UNUSUAL CIRCUMSTANCES

Ben-Naftali and Tuval argue that the Holocaust may as well have happened on another planet (p. 140), because the customary human norms did not apply. For this reason, the Jewish kapos should not be reckoned as collaborators.

To be consistent, much the same considerations should apply to other genocides. Consider, for example, the brutal German occupation of Poland. Is it surprising that some Poles denounced Jews, were “greedy” over the acquisition of Jewish property, became *szmalcowniki* (blackmailers of fugitive Jews for their belongings), etc.? Should they, too, be excused in some way?

CAN VICTIMS OF NAZIS BE COLLABORATORS?

The authors argue that the Jewish kapos were not collaborators because they were themselves members of a victim group (Jews), because they never adhered to Nazi ideology, because they were never seen by the Germans as fellow Nazis, because they lived under the same inhumane conditions as their victims, and because they were nothing more than order-fulfillers. (p. 157, 167-168). This, too, is problematic.

The Poles were a despised victim group (*Untermenschen*) situated only one rung above the Jews in German thinking. Polish collaborators, as well as other Poles, lived under very inhumane conditions. Virtually no ethnic Polish collaborators (as opposed to *Volksdeutsche*—Polish-speaking Germans) adhered to Nazi ideology. The Germans, most certainly, never saw Polish collaborators as fellow Nazis! Members of the Polish Blue Police (*policia granatowa*) who participated in the *Judenjagd* [i.e., German-ordered “hunts” for fugitive Jews] were also direct or indirect order-fulfillers. Should Polish collaborators, therefore, be exonerated?

MITIGATING CIRCUMSTANCES: FEAR OF DEATH, AND MINIMIZING DEATHS

Let us consider an auxiliary matter. Ben-Naftali and Tuval (p. 138) note that, in a criminal proceeding involving charges of collaboration, saving oneself from the threat of immediate death, or to avert worse consequences, can serve as mitigating circumstances. However, they do not specify when these mitigating circumstances would be valid.

Let us focus on facing death for non-compliance. Consider, for example, the following three situations: 1). The Jewish ghetto policeman, at a ghetto in German-occupied Poland, is in the first half of 1942 or so. He believes the German claim that the Jews he is daily loading upon the trains are being resettled for labor. Both he and the Jewish community are confident that the vast majority of Jews will survive the war, just as Jews had survived past wars and persecutions. He is hardly thinking of death. 2). The Jewish ghetto policeman, now in the second half of 1942 or later. He strongly suspects that the Jews he is boarding on trains are being put to death, and the Jewish community suspects that, unless the war ends very soon, nearly all the Jews will be exterminated. However, at this point, there is no direct or imminent threat to his own life. 3). The same situation as (2), but now the Germans have promised to shoot the policeman, his family, and additional

hostages, if he does not fulfill his train-loading tasks. Do the exculpations mentioned by the authors apply only to situation (3), or also (2) and even (1)?

How would fear of death inform the conduct of Poles at Jedwabne ... ? Could it be said that Poles were under immediate fear of death because armed Germans were standing away not far from them? Alternatively, would the Poles actually have to be looking down the barrels of German guns before they would be recognized as being in a death-threatening situation?

Now consider the commission of untoward acts in order to forestall worse ones. Consider, for example, the controversial Chaim Rumkowski (Rumkovsky), the head of the Lodz [Łódź] Ghetto. There is no consensus among Holocaust survivors as to whether it was all right for *Judenrat* leaders to obey Germans in sending some Jews to their deaths in hope that other Jews would be spared.

This quandary can be extended to peoples under relatively mild German occupation, such as Norway. Vidkun Quisling, whose very name has become synonymous with collaboration, argued that his acts were noble ones, in that they actually reduced the German-made harm that befell the Norwegians. Should Quisling have been exonerated?

In conclusion, the issues raised by Ben-Naftali and Tuval require further analysis. If applied to reduce or eliminate the guilt of Jewish kapos that served the Nazis, they, if applied fairly and consistently, would also reduce or eliminate the guilt of non-Jewish Nazi collaborators.¹²⁸²

Historian Piotr Wróbel has raised the following pointed questions in this regard: “But how are historians supposed to judge when such important events of the past are not resolved? How can non-Jewish bystanders be condemned for their passivity when Jewish *Kapos*, policemen, and former *Judenräte* leaders were rehabilitated? Many similar questions appear when we study the Holocaust and most of them have no satisfactory answer yet. This aspect of the Holocaust is still far from settled.”¹²⁸³

Finally, mention should be made of the well-hidden fact that some Jews, whose instinctive reactions to placate the enemy overtook their appreciation of events, greeted and even assisted the German invaders of Poland in September 1939. Jews built triumphal arches for the German invaders in several towns in central Poland, and a few Jews openly collaborated with them.¹²⁸⁴ A Jewish delegation in Radom, headed by a

¹²⁸² Amazon Customer Review, Internet: <<http://www.amazon.com/review/R2OZ2UBUMA4PJN>>.

¹²⁸³ Piotr Wróbel, “The *Judenräte* Controversy: Some Polish Aspects,” *The Polish Review*, vol. 42, no. 2 (1997): 225–32, who cites numerous examples backing his thesis. For additional examples, see Trunk, *Judenrat*, 548–69; Idith Zertal, “Izrael wobec ofiar Holocaustu,” *Gazeta Wyborcza*, February 16, 2002.

¹²⁸⁴ The following sources corroborate these charges: Bednarczyk, *Życie codzienne warszawskiego getta*, 242 (Jews built triumphal arches to greet the German invaders in Łódź, Pabianice, and elsewhere; Jewish community leaders, headed by rabbis dressed in ceremonial robes, came out to greet the Germans bearing trays with bread and salt); Eugeniusz Buczyński, *Smutny wrzesień: Wspomnienia* (Kraków: Wydawnictwo Literackie, 1985), 132 (in Przemyśl, Ukrainian nationalists and Jews jointly erected a triumphal arch for the Germans and looted Polish military buildings); Elinor J. Brecher, *Schindler's Legacy: True Stories of the List Survivors* (New York: Penguin, 1994), 56 (Jews greeted the Germans in Kraków); Piotrowski, *Poland's Holocaust*, 315 n.167 (Jews greeted the Germans in Janów Lubelski); Mieczysław Edward Szpyra, *Moja wojna z Hitlerem, Banderą i Stalinem* (Lublin: Norbertinum, 2001), 40 (several Jews who rushed out to greet the German army in Tomaszów Lubelski were photographed by the soldiers but were promptly chased away by officers); Tomasz Strzembosz, “Zstąpienie szatana czy przyjazd gestapo,” *Rzeczpospolita* (Warsaw), May 12, 2001 (a Jewish delegation headed by a rabbi greeted the Germans in Zaręby Kościelne near Ostrów Mazowiecka). Confirmation of these events can also be found in the report of a left-leaning Italian diplomat who stationed in Poland: “in the first days of the conflict, numerous Jews greeted the entrance of the German armies into Polish cities with cries of joy.” See Eugenio Reale, *Raporty: Polska 1945–1946* (Paris: Institut Littéraire, 1968), 204. The motivation behind these actions is somewhat baffling because German designs, albeit not yet a full-blown

rabbi and other community leaders, marched down the flower-strewn Mikołaj Rej Street on September 8, 1939 to welcome the German army.¹²⁸⁵ In Janów Lubelski, as one eyewitness recalls,

All of a sudden a group of men appeared from behind a brick house. There were about six men in the group. They wore long black topcoats and black hats. One of them carried a loaf of bread on a tray and another a dish of salt, symbols of hospitality. They were representatives of the Jewish community in the city who waited to welcome the first soldiers of the Nazi army entering the city. When they heard our footsteps on the street, they thought that we were the German soldiers. After discovering their mistake, they were embarrassed and returned behind the building to wait for the Germans.¹²⁸⁶

In the Volhynian town of Luboml, where the Germans entered first and then retreated a few days later in deference to their then Soviet ally, Jews came forward to collaborate with the Germans (and later with the Soviets) in rounding up Polish soldiers—the only Allied army actually engaged in fighting at the time.¹²⁸⁷ In Kobryń, in Polesia, the Germans armed local Jewish Communists who then carried out diversionary

Holocaust, were patently apparent from their widespread public mistreatment of Jews as soon as they entered Poland. Was it merely a matter of opportunism? Some behaviour may have been simply attributable to initial naïveté. A Jewish girl recall the day that the German army marched into Kraków: “My father and I were among the silent crowds in the street. Their soldiers certainly looked young, handsome and impressive in their well-cut green-grey uniforms. My father said to me, ‘They look so well-presented,’ and I heard admiration in his voice. Then an officer stepped out and called, ‘Can anyone here speak German?’ Without hesitation, my father approached him.” See Zylberman, *Swimming Under Water*, 17. In one case at least, it may have been a calculated course of action. In Oświęcim, on September 1, 1939, two Jews took in and cared for a wounded German, who had parachuted from a crashing plane, without informing the Polish authorities of his presence. When the Germans entered the town, the Jews led them to the wounded man who, it turned out, was an important Nazi officer. See Moshe Weiss, “To Commemorate the 50th Anniversary of the Liberation from Auschwitz,” *The Jewish Press* (Brooklyn), January 27, 1995. Henryk Schönker presents this story in a different light. He states that the German officer was a pilot whose plane had been shot down while bombing Oświęcim. Fearful of possible future retaliation by the Germans, his father, the wartime leader of the Jewish community, decided not to hand the officer over to the Polish authorities, who, in any event, had ceased to function in that town. Leon Schönker hid the officer at his factory with the assistance of a caretaker, a Christian of German origin. Later, the grateful German officer alleviated conditions for Jews in the town, at least for a time. See Henryk Schönker, *Dotknięcie aniola* (Warsaw: Ośrodek Karta, 2005), 22–24. But perhaps part of the answer lies in deep-seated sentiments shared, it seems, by even the élite of the Jewish community. In his wartime diary, Chaim Kaplan, a rabbi, educator and author from Warsaw, wrote on September 1, 1939: “This war will indeed bring destruction upon human civilization. But this is a civilization which merits annihilation and destruction. ... well, now the Poles themselves will receive our revenge through the hands of our cruel enemy. ... My brain is full of the chatterings of the radio from both sides. The German broadcast in the Polish language prates propaganda. Each side accuses the other of every abominable act in the world. Each side considers itself to be righteous and the other murderous, destructive, and bent on plunder. This time, as an exception to the general rule, both speak the truth. Verily it is so—both sides are murderers, destroyers, and plunderers, ready to commit any abomination in the world.” See Kaplan, *Scroll of Agony*, 19–21. Kaplan also peppered his wartime diary with anti-Christian remarks directed at Poles and gave credence to German anti-Polish propaganda. *Ibid.*, 47, 133, 161. A similar attitude was demonstrated by Rabbi Kalonymos Kalmish Shapira, a prominent Hasidic leader, who wrote in the Warsaw ghetto: “The Jewish people have often had to endure calamities whose sole purpose was the destruction of wicked Gentiles. At such times, Jews are imperiled through no fault of their own.” See Rabbi Kalonymos Kalmish Shapira, *Sacred Fire: Torah from the Years of Fury 1939–1942* (Northvale, New Jersey and Jerusalem: Jason Aronson, 2000), 294.

¹²⁸⁵ Józef Łyżwa, “Pomagalem, a potem siedzialem,” *Gazeta Polska* (Warsaw), February 10, 1994.

¹²⁸⁶ Marian S. Mazgaj, *In the Polish Secret War: Memoir of a World War II Freedom Fighter* (Jefferson, North Carolina and London: McFarland, 2009), 16. See also Piotrowski, *Poland’s Holocaust*, 315 n.167.

¹²⁸⁷ Berl Kagan, ed., *Luboml: The Memorial Book of a Vanished Shtetl* (Hoboken, New Jersey: Ktav Publishing House, 1997), 240–41.

assaults against the Polish army.¹²⁸⁸ The last Jewish delegation to welcome the German army was probably the one sent by the Jewish community in Międzyrzec Podlaski, on October 10, 1939, after the departure of the Red Army; its representatives symbolically carried a loaf of bread on a silver tray which they handed over to the dismissive Germans.¹²⁸⁹ Israeli historian Tom Segev brought to light the fact that as late as 1941, the Zionist group LEHI, one of whose leaders was Yitzhak Shamir, approached the Nazis, using the name of its parent organization, the Irgun (NMO), with the proposal of establishing a Jewish state in Palestine bound by a treaty with the Third Reich, as a base for strengthening German power in the Near East. The NMO in Palestine offered to take an active part in the war on the side of Germany. The Nazis rejected this proposal, it is reported, because they considered LEHI's military power "negligible."¹²⁹⁰ Curiously, the members of the Jewish Councils in occupied Poland were for the most part Zionists as well.¹²⁹¹

Recently, American historian Bryan Mark Rigg has chronicled the hitherto silenced story of some 150,000 Germans of Jewish origin (60,000 of them half-Jewish, 90,000 one-quarter-Jewish, and 5–6,000 entirely Jewish) who served dutifully in the German war machine.¹²⁹² Nazi racial laws were bent to allow this widespread phenomenon to occur, and these German Jews espoused completely German war aims which called for the annihilation of Poland.¹²⁹³ Approximately 300 Jews served in the Finnish army, which was fighting the Soviet army alongside the German Wehrmacht. Thus the number of Jews fighting on the side of the Germans was probably greater than the number of Jews in anti-Nazi underground movements in all of Europe. Characteristically, with the notable exception of the Poles, far more numbers of the native

¹²⁸⁸ Marek Wierzbicki, *Polacy i Białorusini w zaborze sowieckim: Stosunki polsko-białoruskie na ziemiach północno-wschodnich II Rzeczypospolitej pod okupacją sowiecką 1939–1941* (Warsaw: Volumen, 2000), 181.

¹²⁸⁹ Józef Geresz, *Międzyrzec Podlaski: Dzieje miasta i okolic* ((Biała Podlaska and Międzyrzec Podlaski: Ośrodek Wschodni "Civitas Christiana", 1995), 299; Stanisław Jarmul, *Radzyński Obwód Związku Walki Zbrojnej i Armii Krajowej (1939–1944)* (Biała Podlaska: Miejska Biblioteka Publiczna, 2000), 26.

¹²⁹⁰ Tom Segev, *The Seventh Million: The Israelis and the Holocaust* (New York: Hill and Wang, 1993); Lenni Brenner, ed., *51 Documents: Zionist Collaboration with the Nazis* (Fort Lee, New Jersey: Barricade Books, 2002).

¹²⁹¹ According to Isaiah Trunk, 77 percent of the Judenrat members were Zionists. See Trunk, *Judenrat*, 34.

¹²⁹² Bryan Mark Rigg, *Hitler's Jewish Soldiers: The Untold Story of Nazi Racial Laws and Men of Jewish Descent in the German Military* (Lawrence, Kansas: University Press of Kansas, 2002). While it is true that the majority of the German Jews and *Mischlinge* (those of mixed blood) interviewed by Rigg escaped persecution by concealing their background or being fortunate to serve under officers that disregarded it, there were also quite a few of them known and spared by top Nazi officials and re-labeled Aryans. Hitler did this with the stroke of a pen. In Chapter 3 of his subsequent study *Lives of Hitler's Jewish Soldiers: Untold Tales of Men of Jewish Descent Who Fought for the Third Reich* (Lawrence, Kansas: University Press of Kansas, 2009), which deals with those who received the *Deutschblütigkeitserklärung* (declaration of German blood), Rigg wrote: "No fewer than twenty-one generals, several admirals, and one field marshal of Jewish descent served with Hitler's consent. And thousands in the lower ranks of the Wehrmacht remained there because Hitler personally exempted them from the laws." (P. 171.) Rigg reiterates the fact that Erhard Milch had been either a half-Jew or full Jew. (Pp. 177–78.) In his Chapter 4, Rigg discusses those who got the *Genehmigung* (racial amnesty, and permission to remain in the German armed forces).

¹²⁹³ *Ibid.*, 124, 207, 210. As historian Bernard Wasserstein notes, German Jews who were perfectly comfortable with the chauvinistic premises of Nazism, without of course its anti-Semitism (excepting the vehement hostility to the Ostjuden). This included Max Naumann, who argued unsuccessfully that Jews were in fact part of the German Volk. His organization, *Verband Nationaldeutscher Juden*, once had a membership of 3,500 mostly Berlin-area Jews. Hans Joachim Schoeps led a similar movement, the *Deutscher Vortrup*. See Bernard Wasserstein, *On the Eve: The Jews of Europe Before the Second World War* (New York and London: Simon & Schuster, 2012), 216–17.

population in nearly every German-occupied country, including Denmark, volunteered to serve in German-sponsored formations than in the anti-Nazi underground.¹²⁹⁴

No nation had a monopoly on informers or collaborators during the war, although some historians try to convince us that it was otherwise. While denying that (some) Jews collaborated with the Soviets in Soviet-occupied Eastern Poland 1939–1941, Jan T. Gross proffers a blanket condemnation of non-Jews during the German occupation: “it is manifest that the local non-Jewish population ... broadly engaged in collaboration with the Germans, up to and including participation in the exterminatory war against the Jews.”¹²⁹⁵ Eschewing such a strident and nationalistic vision of history, a compelling starting point for serious discussion of the topic of wartime collaboration are the valuable insights of British historian Norman Davies, who wrote prophetically:

The Holocaust will be seen to have been perpetrated not by the one single, supreme evil force of European History, but by one of the two great evils whose titanic contest generated a much richer range of criminals and victims of all degrees. ...

... it will become impossible to use ethnic criteria to decide who in the maelstrom of war were the murderers, who were the bystanders and collaborators, and who were the victims and survivors.

...

Similarly, if one looks at the total experience of each of the ethnic groups, one finds that each of them provides candidates for inclusion in all compartments of the rogues and heroes galleries. ...

At all events, ethnicity offers no suitable guide to wartime conduct or misconduct. Nowhere is this truer than in the vexed question of wartime Polish-Jewish relations.¹²⁹⁶

¹²⁹⁴ For some statistics see Wojciech Jerzy Muszyński and Rafał Sierchuła, “Legiony cudzoziemskie III Rzeszy,” in *Encyklopedia “Białych Plam”*, vol. 11 (Radom: Polskie Wydawnictwo Encyklopedyczne, 2003), 9–27.

¹²⁹⁵ Jan T. Gross, *Neighbors: The Destruction of the Jewish Community in Jedwabne, Poland* (Princeton and Oxford: Princeton University Press, 2001), 155.

¹²⁹⁶ Norman Davies, “The Jewish Strand in European History,” in Sławomir Kaprański, ed., *The Jews in Poland*, Vol. II (Kraków: Judaica Foundation Center for Jewish Culture, 1999), 96–98.