

should be expected even with the current Polonophobia. It was the Soviets who openly encouraged the brutal revenge on the Germans, after moving territorial Poland to the west and grabbing its eastern lands. Moreover, the Western allies gave in to the Soviet plan for a reconstituted Poland, including getting rid of Germans from what had been German lands, in the Potsdam Agreement of July 1945. Needless to say, Soviet-endorsed atrocities do not have the moral gravity of those that can be attributed to Polish Catholics without acknowledged Soviet complicity.

Recycled communist versions of history work because enough haters on both sides of the ethnic divide are all too happy to slug away. Anti-Semitic writings have multiplied in Poland in the wake of the new indictments and after Jewish groups had demonstrated against the presence of a Carmelite convent at Auschwitz. At the time of that controversy, Cardinal Glemp stirred the cauldron of discord by charging that Jews had inflated holocaust figures. Not to be outdone, anti-Polish Jewish activists Avi Weiss and Alan Dershowitz organized demonstrations against Glemp during his visit to New York in 1991. Both Weiss and Dershowitz expressed anger about Glemp's statements concerning Jews in 1989, and despite promises to keep demonstrations peaceful, the *New York Post*

reported that on October 8 menacing crowds had hurled obscenities at the Polish primate, including "you Nazi bastard Catholic."

Allow me to conclude this gloomy account of ethnic hostility by noting two other features of recent anti-Polish outbursts. First, not all of those who propagate these truncated histories are Polish Jews, and the publishers and editors of those Canadian newspapers that have put out the worst slanders have identifiably WASP names. Why such people would take sides in an unseemly war between the first and second most victimized groups of the Nazi era may seem at first blush a bit baffling, but the explanation may be that like most WASPs of my acquaintance, these particular journalists have a desperate desire to be p.c. Confessing to anti-Semitic crimes that one has not committed has become a litmus test of who is or is not a right-thinking goy, and for a *bien-pensant* WASP, the most convenient way to perform this penance is to call attention to insensitive ethnic Catholics. That way two birds are killed at the same time, engaging in liberal self-flagellation and sticking it to a group whom WASPs have always disliked far more than Jews. Thus publishers and reviewers, not all of them Jewish, praised the veracity of Jerzy Kosinski's *The Painted Bird*, a pseudo-autobiography by a bogus holocaust survivor, which first caused a stir in the 1960's. The vivid accounts of Polish peasant atrocities against Jews hiding from the Germans were here invented out of whole cloth. The real Kosinski and his family had been *protected* by Polish Catholic neighbors in Sandomierz and had supported the Soviets when they occupied their town in 1944. Last Easter the *Toronto Star* demonstrated my thesis of WASP atonement by warning Christians not to be too pleased about the Resurrection of their Savior. "The message of the Resurrection," explained this editorial, had led to massacres of Jews in the past, as had been the case in Catholic Poland. The best documented refutations of these charges against the Poles that I have seen did not get published in the *Star's* letter section. They might have interfered with the p.c. penance being performed at the expense of those despised by liberal Protestants.

Second, the new anti-Polish World War II revisionism is based on bizarre judgments about some victims and victimizers. For example, the U.S. Holocaust Museum has moved the Poles, save for "some Polish intellectuals," from the first category to the second, while homosexuals have been raised in its literature and displays to covictims with the Jews. One can be sure that the Brownshirts and Hermann Goering would appreciate this posthumous tribute. Some Nazi bigwigs, one may assume, might even be eligible for other victimological honors, in view of their drug-dependency and penchant for little boys. Note that the group having the most nefarious record of Nazi collaboration, the Bosnian Muslims, now gets much better press than the once victimized Poles. The professional holocaust survivor and Hillary Clinton-companion Elie Wiesel claims not to use the term lightly (and certainly not for the Nazi slaughter of Poles), but he has wailed about a new holocaust descending on the Bosnians. Such a catastrophe should be distinguished from the earlier unmentioned one that occurred in the Balkans, after the Bosnian Muslims had volunteered to form two Waffen S.S. divisions. This selective amnesia is so striking that even I, an Austrophile critic of the Serbs, note it with astonishment. Are human memories as selective as the reconstructed World War II victimology seems to suggest? This question is, of course, rhetorical. <C>

Courmayeur, Italy

by Holley Camp

And if we cannot come to transcend
our fast food squares, paved places,
the bare string of gas stations—
Notre Dame de la Guerison, lend
only the image of you. Tell us

if men two hundred years ago,
weary from wide steps climbing,
abandoned their worry and striving
in the sad square houses below

and, rising to your craggy perch,
to frescoes unmarred by snow,
smiled to enter the steep piece of you,
mute on the chin of Mont Blanc;

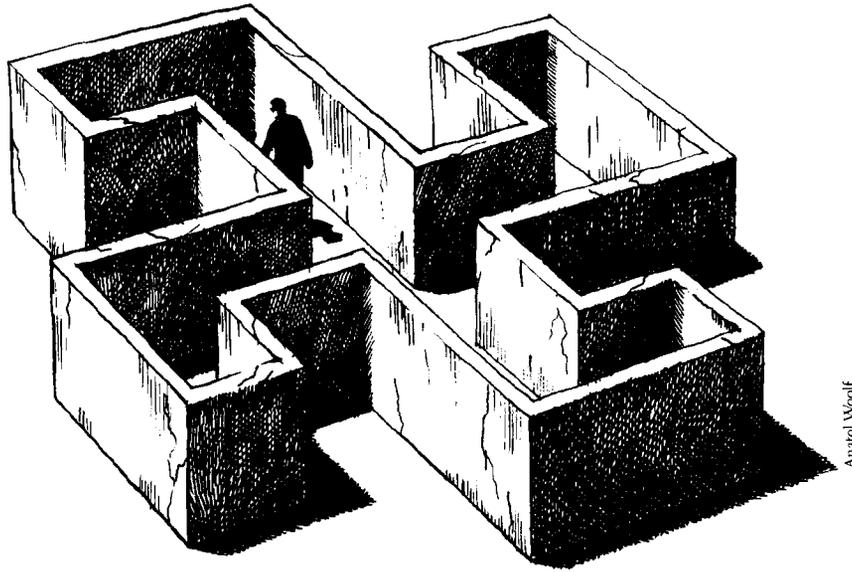
if your hollow beauty and wordlessness,
laid bare, for a time, on a ledge
erased for them then the levelness
of their lonely village paths

so that, on some future shuffle in lanes,
eyes down at unimportant steps,
they might remember, look up and sense
a small truth in your gravity's denial:

to hug humbly to your own landscape,
to house nothing but your God.

Nazifying the Germans

by Ralph Raico



Not long ago a German friend remarked to me, jokingly, that he imagined the only things American college students were apt to associate with Germany nowadays were beer, *Lederhosen*, and the Nazis. I replied that, basically, there was only *one* thing that Americans, whether college students or not, associated with Germany. Whenever Germans are mentioned, it is Nazism that first springs to mind; whatever else may occur to one later will be colored and contaminated by thoughts of the Nazis. When Molly Ivins (described by Justin Raimondo in *Colin Powell and the Power Elite* as a “liberal columnist and known plagiarist”) remarked of Pat Buchanan’s speech at the 1992 Republican convention, “it sounded better in the original German,” everyone instantly knew what she meant. The casual slander was picked up by William Safire and others, and made the rounds. A constant din from Hollywood and the major media has helped instruct us on what “German” really stands for.

And yet, as some Germans plaintively insist, there are 15 centuries of history “on the other side” of the Third Reich. In cultural terms, it is a not unimpressive record (in which the Austrians must be counted; at least until 1866, Austria was as much a part of the German lands as Bavaria or Saxony). From printing to the automobile to the creation of whole branches of science, the German contribution to European civilization has been, one might say, rather significant. Albertus Magnus, Luther, Leibniz, Kant, Goethe, Humboldt, Ranke, Nietzsche, Karl Menger, Max Weber—these are not negligible figures in the history of thought. And then, of course, there’s the music.

The German role over centuries in transmitting advanced culture to the peoples to the east and south was critical at certain stages of their development. The Hungarian liberal, Gaspar M. Tamas, speaking for his own people, the Czechs, and

others, wrote of the Germans who had lived among them and were driven out in 1945 that their “ancestors built our cathedrals, monasteries, universities, and railway stations.” As for our country, the highly laudatory chapter that Thomas Sowell devotes to the German immigrants in *Ethnic America* is one of the best in a fascinating book. More than five million Germans came to the United States in the 19th century alone (according to recent census figures, around 57 million Americans now claim to be of German heritage). Together with the descendants of the immigrants from the British Isles, the Germans form the basic American stock. They were highly valued as neighbors, and their ways were woven into the fabric of American life—the Christmas tree and “Silent Night,” for instance, and the family-centered Sunday, with its “jovial yet orderly activities,” as an admiring contemporary put it. Is there any doubt that when Germans composed the leading population in hundreds of American cities and towns, these were happier places to live in than many of them are today?

Yet the air is filled with incessant harping on an interval of 12 years in the annals of this ancient European race. In the normal course of things, one would expect a countervailing defense to emanate from Germany itself. But it is precisely there, among the left intelligentsia, that many of the prime German-haters are to be found. The reasons for this are fairly clear.

Over the last decades, these intellectuals have grown increasingly frustrated at their own people, who remain firmly bourgeois and order-loving, with little interest in neo-Marxist transformations of their way of life. Increasingly, too, that frustration has been vented in hatred and contempt for everything German. Most of all, the Germans were condemned for their hopelessly misguided past and bourgeois social structure, which supposedly produced Nazism. Anguished complaints like that from the conservative historian Michael Stürmer, that “we cannot live while continually pulverizing ourselves and our own history into nothing, while we make that history into a permanent source of infinite feelings of guilt,” were merely further evidence that the Germans stood in dire need of

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