

ORDINARY MEN

RESERVE POLICE BATTALION 101
AND THE FINAL SOLUTION IN POLAND

Christopher R. Browning



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at that, such as druggists and teachers. The average age of the men was thirty-nine; over half were between thirty-seven and forty-two, a group considered too old for the army but most heavily conscripted for reserve police duty after September 1939.²⁶

Among the rank and file policemen, about 25 percent (43 from a sample of 174) were Party members in 1942. Six were *Alte Kämpfer* who had joined the Party before Hitler came to power; another six joined in 1933. Despite the domestic ban on new Party members from 1933 to 1937, another six men who worked aboard ships were admitted by the Party section for members living overseas. Sixteen joined in 1937, when the ban on new membership was lifted. The remaining nine joined in 1939 or later. The men of lower-middle-class background held Party membership in an only slightly higher proportion (30 percent) than those from the working class (25 percent).²⁷

The men of Reserve Police Battalion 101 were from the lower orders of German society. They had experienced neither social nor geographic mobility. Very few were economically independent. Except for apprenticeship or vocational training, virtually none had any education after leaving *Volksschule* (terminal secondary school) at age fourteen or fifteen. By 1942, a surprisingly high percentage had become Party members. However, because the interrogating officials did not record such information, we do not know how many had been Communists, socialists, and/or labor union members before 1933. Presumably a not insignificant number must have been, given their social origins. By virtue of their age, of course, all went through their formative period in the pre-Nazi era. These were men who had known political standards and moral norms other than those of the Nazis. Most came from Hamburg, by reputation one of the least nazified cities in Germany, and the majority came from a social class that had been anti-Nazi in its political culture. These men would not seem to have been a very promising group from which to recruit mass murderers on behalf of the Nazi vision of a racial utopia free of Jews.

6

Arrival in Poland

SOMETIME IN THE SUMMER OF 1941, AFTER THE ONSLAUGHT against Russian Jewry was under way, Himmler confided to the SS and Police Leader in Lublin, Odilo Globocnik, Hitler's intention to murder the Jews of Europe as well. Moreover, Himmler put Globocnik in charge of the single most important element of this "Final Solution to the Jewish Question in Europe"—the destruction of the Jews of the General Government, who constituted the bulk of Polish Jewry. A method different from the firing squad operations used against Russian Jewry was deemed essential for the murder of European Jews, however—one that was more efficient, less public, and less burdensome psychologically for the killers.

The organizational and technological answer to these needs

was the extermination camp. The victims would be deported to special camps where—by virtue of assembly-line procedures requiring very limited manpower, most of it prisoner labor—they would be gassed in relative secrecy. Preparations for gassing began at three locations in the fall of 1941: Auschwitz/Birkenau near Katowice in Silesia and Chełmno near Łódź in the Warthegau, both in the incorporated territories, and Bežec in Globocnik's Lublin district. Large-scale gassing began at Chełmno in early December 1941 and at Birkenau in mid-February 1942.¹ Gassing at Globocnik's camp at Bežec did not begin until mid-March 1942.

The task Globocnik faced was enormous, but he was given virtually no manpower to accomplish it. For expertise and assistance in building and operating the extermination center at Bežec, Globocnik was able to draw on personnel from the "euthanasia program" in Germany, but this was a handful of men that at its maximum never exceeded one hundred. This number by itself was insufficient to staff a single extermination camp, and two more were yet to be built by Globocnik at Sobibór and Treblinka. But the extermination camps were not Globocnik's biggest problem. Far more pressing was the manpower required to clear the ghettos—to round up the victims and force them onto the death trains. In the Lublin district alone there were nearly 300,000 Jews; in all of the General Government, about 2,000,000!

While Germany's military fate hung in the balance in the crucial year of 1942, where were the men for such a staggering logistical task? In fact, aside from the assignment itself, Himmler gave Globocnik virtually nothing, and he had to improvise. He had to create "private" armies out of his own resources and ingenuity to accomplish the task with which Himmler had entrusted him.

For the coordination of the mass murder campaign against Polish Jewry—dubbed Operation Reinhard after Reinhard Heydrich was slain in Czechoslovakia in June 1942—Globocnik formed a special staff under his deputy and fellow Austrian

Hermann Höfle. The key people on this staff included Christian Wirth and his adjutant, Josef Oberhauser, in charge of the extermination centers; Helmuth Pohl, another Austrian, in charge of incoming transports; Georg Michalsen, Kurt Claasen, and yet another Austrian, Ernst Lerch, to oversee and often personally conduct operations in the field; and Georg Wippern, in charge of collecting, sorting, and utilizing the Jewish property collected at the extermination camps and in the vacated ghettos.

As the SS and Police Leader in the Lublin district, Globocnik was responsible for coordinating all regional operations that involved the joint action of mixed SS units. Thus the entire SS and police network in the Lublin district, though already stretched thin, was at his disposal. Most important, this meant the two branches of the Security Police (Gestapo and Kripo) on the one hand and various units of the Order Police on the other. In addition to its main headquarters in the city of Lublin, the Security Police had four branch offices in the district. Each contained a Gestapo section for "Jewish affairs."

The presence of the Order Police was felt in three ways. First, each of the major towns in the Lublin district had a Schutzpolizei agency. Included in its responsibilities was the supervision of the Polish municipal police. Second, scattered throughout the towns in the countryside were small detachments of Gendarmerie. Finally, three battalions of Order Police were stationed in the Lublin district. The Security Police branches along with the Schutzpolizei and Gendarmerie units provided small numbers of policemen who knew the local conditions. But the three Order Police battalions, totaling 1,500 men, represented the single largest police manpower pool Globocnik could draw on. Clearly they were indispensable, but still not sufficient to meet his needs.

Globocnik also utilized two other sources of manpower. The first was the Sonderdienst (Special Service), composed of small units of ethnic Germans who had been mobilized and trained after the German conquest and assigned to the head of the civil administration in each county of the district in the summer of

1940.² Second, and far more important, were the so-called Trawniki. Unable to satisfy his manpower needs out of local resources, Globocnik prevailed upon Himmler to recruit non-Polish auxiliaries from the Soviet border regions. The key person on Globocnik's Operation Reinhard staff for this task was Karl Streibel. He and his men visited the POW camps and recruited Ukrainian, Latvian, and Lithuanian "volunteers" (*Hilfswillige*, or Hiwis) who were screened on the basis of their anti-Communist (and hence almost invariably anti-Semitic) sentiments, offered an escape from probable starvation, and promised that they would not be used in combat against the Soviet army. These "volunteers" were taken to the SS camp at Trawniki for training. Under German SS officers and ethnic German noncommissioned officers, they were formed into units on the basis of nationality. Alongside the Order Police, they constituted the second major manpower pool from which Globocnik would form his private armies for the ghetto-clearing campaign.

The first murderous onslaught against Lublin Jewry began in mid-March 1942 and continued until mid-April. About 90 percent of the 40,000 inhabitants of the Lublin ghetto were killed either through deportation to the extermination camp at Bežec or execution on the spot, and 11,000 to 12,000 more Jews were sent to Bežec from the nearby towns Izbica, Piaski, Lubartów, Zamość, and Krasnik. During the same period some 36,000 Jews from the neighboring district of Galicia to the east of Lublin were also deported to Bežec.

From mid-April to late May the killing operations at Bežec were temporarily halted as the small wooden building with three gas chambers was torn down and a large stone building with six larger gas chambers was erected. When killing operations resumed at Bežec in late May, the camp primarily received Jews deported from the neighboring district of Kraków to the west, not from the Lublin district itself.

However, Sobibór, Globocnik's second extermination camp in the Lublin district, had begun operating in early May. For the next six weeks it received deportations from the Lublin counties

of Zamość, Puławy, Krasnostaw, and Chełm. By June 18, scarcely three months after the first deportations from the Lublin ghetto, about 100,000 Jews from the Lublin district had been killed, along with 65,000 from Kraków and Galicia, the vast majority by gassing at Bežec and Sobibór.³

The deportations to the death camps were only part of a vast relocation of central European Jewry. At the same time that Polish Jews were being deported from their homes to the extermination camps, trainloads of Jews from Germany, Austria, the Protectorate, and the puppet state of Slovakia were being dumped into the Lublin district. Some of these transports, such as the June 14 train from Vienna guarded by Lieutenant Fischmann, were also sent directly to Sobibór. Others, however, were unloaded in various ghettos, with the foreign Jews temporarily taking the places of those who had recently been killed.

This vast shuffling of Jews as well as the mass murder in Bežec and Sobibór stopped temporarily on June 19, when a shortage of rolling stock brought to a halt all Jewish transports in the General Government for a period of twenty days.⁴ Two death trains per week from the Kraków district to Bežec resumed on July 9, and the steady flow of transports from Warsaw to the newly opened extermination center at Treblinka began on July 22. However, the main rail line to Sobibór was under repair, rendering that camp virtually inaccessible until the fall. In the Lublin district itself, therefore, deportations to the extermination camps did not resume in early July.

It was during this enforced lull in the Final Solution in the General Government that Reserve Police Battalion 101 arrived in the Lublin district. On June 20, 1942, the battalion received orders for a "special action" in Poland.⁵ The nature of this "special action" was not specified in the written orders, but the men were led to believe that they would be performing guard duty. There is no indication whatsoever that even the officers suspected the true nature of the duties that awaited them.

The battalion entrained at the Sternschanze station,⁶ the same point from which some of its men had deported Hamburg Jews

to the east the previous fall. It arrived in the Polish town of Zamość in the southern part of the Lublin district on June 25. Five days later the battalion headquarters was shifted to Biłgoraj, and various units of the battalion were quickly stationed in the nearby towns of Frampol, Tarnogród, Ulanów, Turobin, and Wysokie, as well as the more distant Zakrzów.⁷

Despite the temporary lull in the killing, SS and Police Leader Odilo Globocnik and his Operation Reinhard staff were not about to allow the newly arrived police battalion to remain entirely inactive in regard to the Lublin Jews. If the killing could not be resumed, the process of consolidating the victims in transit ghettos and camps could be. For most of the policemen of Reserve Police Battalion 101, the searing memory of the subsequent action in Józefów blotted out lesser events that had occurred during their four-week stay south of Lublin. However, a few did remember taking part in this consolidation process—collecting Jews in smaller settlements and moving them to larger ghettos and camps. In some cases only so-called work Jews were seized, put on trucks, and sent to camps around Lublin. In other cases, the entire Jewish population was rounded up and put on trucks or sent off on foot. Sometimes the Jews from the smaller surrounding villages were then collected and resettled in their place. None of these actions involved mass executions, though Jews who were too old, frail, or sick to be transported were shot in at least some instances. The men were uniformly uncertain about the towns from which they had deported Jews and the places to which the Jews had been relocated. No one recalled the names Izbica and Piaski, though these were the two major “transit” ghettos south of Lublin that were used for collecting Jews.⁸

Apparently, Globocnik lost patience with this consolidation process and decided to experiment with renewed killing. As deportation to the extermination camps was not possible at the time, mass execution through firing squad was the available alternative. Reserve Police Battalion 101 was the unit to be tested.

7

Initiation to Mass Murder: The Józefów Massacre

IT WAS PROBABLY ON JULY 11 THAT GLOBOCNIK OR SOMEONE ON his staff contacted Major Trapp and informed him that Reserve Police Battalion 101 had the task of rounding up the 1,800 Jews in Józefów, a village about thirty kilometers slightly south and east of Biłgoraj. This time, however, most of the Jews were not to be relocated. Only the male Jews of working age were to be sent to one of Globocnik's camps in Lublin. The women, children, and elderly were simply to be shot on the spot.

Trapp recalled the units that were stationed in nearby towns. The battalion reassembled in Biłgoraj on July 12, with two exceptions: the Third Platoon of Third Company, including Captain Hoffmann, stationed in Zakrzów, as well as a few men of First Company already stationed in Józefów. Trapp met with

First and Second Company commanders, Captain Wohlauf and Lieutenant Gnade, and informed them of the next day's task.¹ Trapp's adjutant, First Lieutenant Hagen, must have informed other officers of the battalion, for Lieutenant Heinz Buchmann learned from him the precise details of the pending action that evening.

Buchmann, then thirty-eight years old, was the head of a family lumber business in Hamburg. He had joined the Nazi Party in May 1937. Drafted into the Order Police in 1939, he had served as a driver in Poland. In the summer of 1940 he applied for a discharge. Instead he was sent to officer training and commissioned as a reserve lieutenant in November 1941. He was given command of the First Platoon of First Company in 1942.

Upon learning of the imminent massacre, Buchmann made clear to Hagen that as a Hamburg businessman and reserve lieutenant, he "would in no case participate in such an action, in which defenseless women and children are shot." He asked for another assignment. Hagen arranged for Buchmann to be in charge of the escort for the male "work Jews" who were to be selected out and taken to Lublin.² His company captain, Wohlauf, was informed of Buchmann's assignment but not the reason for it.³

The men were not officially informed, other than that they would be awakened early in the morning for a major action involving the entire battalion. But some had at least a hint of what was to come. Captain Wohlauf told a group of his men that an "extremely interesting task" awaited them the next day.⁴ Another man, who complained that he was being left behind to guard the barracks, was told by his company adjutant, "Be happy that you don't have to come. You'll see what happens."⁵ Sergeant Heinrich Steinmetz* warned his men of Third Platoon, Second Company, that "he didn't want to see any cowards."⁶ Additional ammunition was given out.⁷ One policeman reported that his unit was given whips, which led to rumors of a *Judenaktion*.⁸ No one else, however, remembered whips.

Departing from Biłgoraj around 2:00 a.m., the truck convoy

arrived in Józefów just as the sky was beginning to lighten. Trapp assembled the men in a half-circle and addressed them. After explaining the battalion's murderous assignment, he made his extraordinary offer: any of the older men who did not feel up to the task that lay before them could step out. Trapp paused, and after some moments one man from Third Company, Otto-Julius Schimke,* stepped forward. Captain Hoffmann, who had arrived in Józefów directly from Zakrzów with the Third Platoon of Third Company and had not been part of the officers' meetings in Biłgoraj the day before, was furious that one of his men had been the first to break ranks. Hoffmann began to berate Schimke, but Trapp cut him off. After he had taken Schimke under his protection, some ten or twelve other men stepped forward as well. They turned in their rifles and were told to await a further assignment from the major.⁹

Trapp then summoned the company commanders and gave them their respective assignments. The orders were relayed by the first sergeant, Kammer,* to First Company, and by Gnade and Hoffmann to Second and Third Companies. Two platoons of Third Company were to surround the village.¹⁰ The men were explicitly ordered to shoot anyone trying to escape. The remaining men were to round up the Jews and take them to the marketplace. Those too sick or frail to walk to the marketplace, as well as infants and anyone offering resistance or attempting to hide, were to be shot on the spot. Thereafter, a few men of First Company were to escort the "work Jews" who had been selected at the marketplace, while the rest of First Company was to proceed to the forest to form the firing squads. The Jews were to be loaded onto the battalion trucks by Second Company and Third Platoon of Third Company and shuttled from the marketplace to the forest.¹¹

After making the assignments, Trapp spent most of the day in town, either in a schoolroom converted into his headquarters, at the homes of the Polish mayor and the local priest, at the marketplace, or on the road to the forest.¹² But he did not go to the forest itself or witness the executions; his absence there was

conspicuous. As one policeman bitterly commented, "Major Trapp was never there. Instead he remained in Józefów because he allegedly could not bear the sight. We men were upset about that and said we couldn't bear it either."¹³

Indeed, Trapp's distress was a secret to no one. At the marketplace one policeman remembered hearing Trapp say, "Oh, God, why did I have to be given these orders," as he put his hand on his heart.¹⁴ Another policeman witnessed him at the schoolhouse. "Today I can still see exactly before my eyes Major Trapp there in the room pacing back and forth with his hands behind his back. He made a downcast impression and spoke to me. He said something like, 'Man, . . . such jobs don't suit me. But orders are orders.'¹⁵ Another man remembered vividly "how Trapp, finally alone in our room, sat on a stool and wept bitterly. The tears really flowed."¹⁶ Another also witnessed Trapp at his headquarters. "Major Trapp ran around excitedly and then suddenly stopped dead in front of me, stared, and asked if I agreed with this. I looked him straight in the eye and said, 'No, Herr Major!' He then began to run around again and wept like a child."¹⁷ The doctor's aide encountered Trapp weeping on the path from the marketplace to the forest and asked if he could help. "He answered me only to the effect that everything was very terrible."¹⁸ Concerning Józefów, Trapp later confided to his driver, "If this Jewish business is ever avenged on earth, then have mercy on us Germans."¹⁹

While Trapp complained of his orders and wept, his men proceeded to carry out the battalion's task. The noncommissioned officers divided some of their men into search teams of two, three, or four, and sent them into the Jewish section of Józefów. Other men were assigned as guards along the streets leading to the marketplace or at the marketplace itself. As the Jews were driven out of their houses and the immobile were shot, the air was filled with screams and gunfire. As one policeman noted, it was a small town and they could hear everything.²⁰ Many policemen admitted seeing the corpses of

those who had been shot during the search, but only two admitted having shot.²¹ Again, several policemen admitted having heard that all the patients in the Jewish "hospital" or "old people's home" had been shot on the spot, though no one admitted having actually seen the shooting or taken part.²²

The witnesses were least agreed on the question of how the men initially reacted to the problem of shooting infants. Some claimed that along with the elderly and sick, infants were among those shot and left lying in the houses, doorways, and streets of the town.²³ Others, however, stressed quite specifically that in this initial action the men still shied from shooting infants during the search and clearing operation. One policeman was emphatic "that among the Jews shot in our section of town there were no infants or small children. I would like to say that almost tacitly everyone refrained from shooting infants and small children." In Józefów as later, he observed, "Even in the face of death the Jewish mothers did not separate from their children. Thus we tolerated the mothers taking their small children to the marketplace in Józefów."²⁴ Another policeman likewise noted "that tacitly the shooting of infants and small children was avoided by almost all the men involved. During the entire morning I was able to observe that when being taken away many women carried infants in their arms and led small children by the hand."²⁵ According to both witnesses, none of the officers intervened when infants were brought to the marketplace. Another policeman, however, recalled that after the clearing operation his unit (Third Platoon, Third Company) was reproached by Captain Hoffmann. "We had not proceeded energetically enough."²⁶

As the roundup neared completion, the men of First Company were withdrawn from the search and given a quick lesson in the gruesome task that awaited them. They were instructed by the battalion doctor and the company's first sergeant. One musically inclined policeman who frequently played the violin on social evenings along with the doctor, who played a "wonderful accordion," recalled:

I believe that at this point all officers of the battalion were present, especially our battalion physician, Dr. Schoenfelder.* He now had to explain to us precisely how we had to shoot in order to induce the immediate death of the victim. I remember exactly that for this demonstration he drew or outlined the contour of a human body, at least from the shoulders upward, and then indicated precisely the point on which the fixed bayonet was to be placed as an aiming guide.²⁷

After First Company had received instructions and departed for the woods, Trapp's adjutant, Hagen, presided over the selection of the "work Jews." The head of a nearby sawmill had already approached Trapp with a list of twenty-five Jews who worked for him, and Trapp had permitted their release.²⁸ Through an interpreter Hagen now called for craftsmen and able-bodied male workers. There was unrest as some 300 workers were separated from their families.²⁹ Before they had been marched out of Józefów on foot, the first shots from the woods were heard. "After the first salvos a grave unrest grew among these craftsmen, and some of the men threw themselves upon the ground weeping. . . . It had to have become clear to them at this point that the families they had left behind were being shot."³⁰

Lieutenant Buchmann and the Luxembourgers in First Company marched the workers a few kilometers to a country logging station on the rail line. Several train cars, including a passenger car, were waiting. The work Jews and their guards were then taken by train to Lublin, where Buchmann delivered them to a camp. According to Buchmann, he did not put them in the notorious concentration camp at Majdanek but in another camp instead. The Jews were not expected, he said, that the camp administration was glad to take them. Buchmann and his men returned to Biłgoraj the same day.³¹

Meanwhile, First Sergeant Kammer had taken the initial contingent of shooters in First Company to a forest several kilometers from Józefów. The trucks halted on a dirt road that

ran along the edge, at a point where a pathway led into the woods. The men climbed down from their trucks and waited.

When the first truckload of thirty-five to forty Jews arrived, an equal number of policemen came forward and, *face to face*, were paired off with their victims. Led by Kammer, the policemen and Jews marched down the forest path. They turned off into the woods at a point indicated by Captain Wohlauf, who bustled himself throughout the day selecting the execution sites. Kammer then ordered the Jews to lie down in a row. The policemen stepped up behind them, placed their bayonets on the backbone above the shoulder blades as earlier instructed, and on Kammer's orders fired in unison.

In the meantime more policemen of First Company had arrived at the edge of the forest to fill out a second firing squad. As the first firing squad marched out of the woods to the unloading point, the second group took their victims along the same path into the woods. Wohlauf chose a site a few yards farther on so that the next batch of victims would not see the corpses from the earlier execution. These Jews were again forced to lie face down in a row, and the shooting procedure was repeated.

Thereafter, the "pendulum traffic" of the two firing squads in and out of the woods continued throughout the day. Except for a midday break, the shooting proceeded without interruption until nightfall. At some point in the afternoon, someone "organized" a supply of alcohol for the shooters. By the end of a day of nearly continuous shooting, the men had completely lost track of how many Jews they had each killed. In the words of one policeman, it was in any case "a great number."³²

When Trapp first made his offer early in the morning, the real nature of the action had just been announced and time to think and react had been very short. Only a dozen men had instinctively seized the moment to step out, turn in their rifles, and thus excuse themselves from the subsequent killing. For many the reality of what they were about to do, and particularly that they themselves might be chosen for the firing squad, had

probably not sunk in. But when the men of First Company were summoned to the marketplace, instructed in giving a "neck shot," and sent to the woods to kill Jews, some of them tried to make up for the opportunity they had missed earlier. One policeman approached First Sergeant Kammer, whom he knew well. He confessed that the task was "repugnant" to him and asked for a different assignment. Kammer obliged, assigning him to guard duty on the edge of the forest, where he remained throughout the day.³³ Several other policemen who knew Kammer well were given guard duty along the truck route.³⁴ After shooting for some time, another group of policemen approached Kammer and said they could not continue. He released them from the firing squad and reassigned them to accompany the trucks.³⁵ Two policemen made the mistake of approaching Captain (and SS-Hauptsturmführer) Wohlauf instead of Kammer. They pleaded that they too were fathers with children and could not continue. Wohlauf curtly refused them, indicating that they could lie down alongside the victims. At the midday pause, however, Kammer relieved not only these two men but a number of other older men as well. They were sent back to the marketplace, accompanied by a noncommissioned officer,³⁶ and reported to Trapp. Trapp dismissed them from further duty and permitted them to return early to the barracks in Bitgorz.³⁶

Some policemen who did not request to be released from the firing squads sought other ways to evade. Noncommissioned officers armed with submachine guns had to be assigned to give so-called mercy shots "because both from excitement as well as intentionally [italics mine]" individual policemen "shot past" their victims.³⁷ Others had taken evasive action earlier. During the clearing operation some men of First Company hid in the Catholic priest's garden until they grew afraid that their absence would be noticed. Returning to the marketplace, they jumped aboard a truck that was going to pick up Jews from a nearby village, in order to have an excuse for their absence.³⁸ Others hung around the marketplace because they did not want to round up Jews during the search.³⁹ Still others spent as much

time as possible searching the houses so as not to be present at the marketplace, where they feared being assigned to a firing squad.⁴⁰ A driver assigned to take Jews to the forest made only one trip before he asked to be relieved. "Presumably his nerves were not strong enough to drive more Jews to the shooting site," commented the man who took over his truck and his duties of chauffeuring Jews to their death.⁴¹

After the men of First Company departed for the woods, Second Company was left to complete the roundup and load Jews onto the trucks. When the first salvo was heard from the woods, a terrible cry swept the marketplace as the collected Jews realized their fate.⁴² Thereafter, however, a quiet composure—indeed, in the words of German witnesses, an "unbelievable" and "astounding" composure—settled over the Jews.⁴³

If the victims were composed, the German officers grew increasingly agitated as it became clear that the pace of the executions was much too slow if they were to finish the job in one day. "Comments were repeatedly made, such as, 'It's not getting anywhere!' and 'It's not going fast enough!'"⁴⁴ Trapp reached a decision and gave new orders. Third Company was called in from its outposts around the village to take over close guard of the marketplace. The men of Lieutenant Gnade's Second Company were informed that they too must now go to the woods to join the shooters. Sergeant Steinmetz of Third Platoon once again gave his men the opportunity to report if they did not feel up to it. No one took up his offer.⁴⁵

Lieutenant Gnade divided his company into two groups assigned to different sections of the woods. He then visited Wohlauf's First Company to witness a demonstration of the executions.⁴⁶ Meanwhile, Lieutenant Scheer and Sergeant Hergert* took the First Platoon of Second Company, along with some men of Third Platoon, to a certain point in the woods. Scheer divided his men into four groups, assigned them each a shooting area, and sent them back to fetch the Jews they were to kill. Lieutenant Gnade arrived and heatedly argued with Scheer that the men were not being sent deep enough into the woods.⁴⁷

By the time each group had made two or three round trips to the collection point and carried out their executions, it was clear to Scheer that the process was too slow. He asked Hergert for advice. "I then made the proposal," Hergert recalled, "that it would suffice if the Jews were brought from the collection point to the place of execution by only two men of each group, while the other shooters of the execution commando would already have moved to the next shooting site. Furthermore, this shooting site was moved somewhat forward from execution to execution and thus always got closer to the collection point on the forest path. We then proceeded accordingly."⁴⁸ Hergert's suggestion speeded the killing process considerably.

In contrast to First Company, the men of Second Company received no instruction on how to carry out the shooting. Initially bayonets were not fixed as an aiming guide, and as Hergert noted, there was a "considerable number of missed shots" that "led to the unnecessary wounding of the victims." One of the policemen in Hergert's unit likewise noted the difficulty the men had in aiming properly. "At first we shot freehand. When one aimed too high, the entire skull exploded. As a consequence, brains and bones flew everywhere. Thus, we were instructed to place the bayonet point on the neck."⁴⁹ According to Hergert, however, using fixed bayonets as an aiming guide was no solution. "Through the point-blank shot that was thus required, the bullet struck the head of the victim at such a trajectory that often the entire skull or at least the entire rear skullcap was torn off, and blood, bone splinters, and brains sprayed everywhere and besmirched the shooters."⁵⁰

Hergert was emphatic that no one in First Platoon was given the option of withdrawing beforehand. But once the executions began and men approached either him or Scheer because they could not shoot women and children, they were given other duties.⁵¹ This was confirmed by one of his men. "During the execution word spread that anyone who could not take it any longer could report." He went on to note, "I myself took part in some ten shootings, in which I had to shoot men and women. I

simply could not shoot at people anymore, which became apparent to my sergeant, Hergert, because at the end I repeatedly shot past. For this reason he relieved me. Other comrades were also relieved sooner or later, because they simply could no longer continue."⁵²

Lieutenant Drucker's Second Platoon and the bulk of Sergeant Steinmetz's Third Platoon were assigned to yet another part of the forest. Like Scheer's men, they were divided into small groups of five to eight each rather than large groups of thirty-five to forty as in Wohlauf's First Company. The men were told to place the end of their carbines on the cervical vertebrae at the base of the neck, but here too the shooting was done initially without fixed bayonets as a guide.⁵³ The results were horrifying. "The shooters were gruesomely besmirched with blood, brains, and bone splinters. It hung on their clothing."⁵⁴

When dividing his men into small groups of shooters, Drucker had kept about a third of them in reserve. Ultimately, everyone was to shoot, but the idea was to allow frequent relief and "cigarette breaks."⁵⁵ With the constant coming and going from the trucks, the wild terrain, and the frequent rotation, the men did not remain in fixed groups.⁵⁶ The confusion created the opportunity for work slowdown and evasion. Some men who hurried at their task shot far more Jews than others who delayed as much as they could.⁵⁷ After two rounds one policeman simply "slipped off" and stayed among the trucks on the edge of the forest.⁵⁸ Another managed to avoid taking his turn with the shooters altogether.

It was in no way the case that those who did not want to or could not carry out the shooting of human beings with their own hands could not keep themselves out of this task. No strict control was being carried out here. I therefore remained by the arriving trucks and kept myself busy at the arrival point. In any case I gave my activity such an appearance. It could not be avoided that one or another of my comrades noticed that I was not going to the executions to fire away at

the victims. They showered me with remarks such as "shit-head" and "weaking" to express their disgust. But I suffered no consequences for my actions. I must mention here that I was not the only one who kept himself out of participating in the executions.⁵⁹

By far the largest number of shooters at Józefów who were interrogated after the war came from the Third Platoon of Second Company. It is from them that we can perhaps get the best impression of the effect of the executions on the men and the dropout rate among them during the course of the action.

Hans Dettelmann,* a forty-year-old barber, was assigned by Drucker to a firing squad. "It was still not possible for me to shoot the first victim at the first execution, and I wandered off and asked . . . Lieutenant Drucker to be relieved." Dettelmann told his lieutenant that he had a "very weak nature," and Drucker let him go.⁶⁰

Walter Niehaus,* a former Reemtsma cigarette sales representative, was paired with an elderly woman for the first round. "After I had shot the elderly woman, I went to Toni [Anton] Bentheim* [his sergeant] and told him that I was not able to carry out further executions. I did not have to participate in the shooting anymore. . . . my nerves were totally finished from this one shooting."⁶¹

For his first victim August Zorn* was given a very old man. Zorn recalled that his elderly victim

could not or would not keep up with his countrymen, because he repeatedly fell and then simply lay there. I regularly had to lift him up and drag him forward. Thus, I only reached the execution site when my comrades had already shot their Jews. At the sight of his countrymen who had been shot, my Jew threw himself on the ground and remained lying there. I then cocked my carbine and shot him through the back of the head. Because I was already very upset from the cruel treatment of the Jews during the clearing of the town and was completely

in turmoil, I shot too high. The entire back of the skull of my Jew was torn off and the brain exposed. Parts of the skull flew into Sergeant Steinmetz's face. This was grounds for me, after returning to the truck, to go to the first sergeant and ask for my release. I had become so sick that I simply couldn't anymore. I was then relieved by the first sergeant.⁶²

Georg Kageler,* a thirty-seven-year-old tailor, made it through the first round before encountering difficulty. "After I had carried out the first shooting and at the unloading point was allotted a mother with daughter as victims for the next shooting, I began a conversation with them and learned that they were Germans from Kassel, and I took the decision not to participate further in the executions. The entire business was now so repugnant to me that I returned to my platoon leader and told him that I was still sick and asked for my release." Kageler was sent to guard the marketplace.⁶³ Neither his pre-execution conversation with his victim nor his discovery that there were German Jews in Józefów was unique. Schimke, the man who had first stepped out, encountered a Jew from Hamburg in the marketplace, as did a second policeman.⁶⁴ Yet another policeman remembered that the first Jew he shot was a decorated World War I veteran from Bremen who begged in vain for mercy.⁶⁵

Franz Kastenbaum,* who during his official interrogation had denied remembering anything about the killing of Jews in Poland, suddenly appeared uninvited at the office of the Hamburg state prosecutor investigating Reserve Police Battalion 101. He told how he had been a member of a firing squad of seven or eight men that had taken its victims into the woods and shot them in the neck at point-blank range. This procedure had been repeated until the fourth victim.

The shooting of the men was so repugnant to me that I missed the fourth man. It was simply no longer possible for me to aim accurately. I suddenly felt nauseous and ran away from the

shooting site. I have expressed myself incorrectly just now. It was not that I could no longer aim accurately, rather that the fourth time I intentionally missed. I then ran into the woods, vomited, and sat down against a tree. To make sure that no one was nearby, I called loudly into the woods, because I wanted to be alone. Today I can say that my nerves were totally finished. I think that I remained alone in the woods for some two to three hours.

Kastenbaum then returned to the edge of the woods and rode an empty truck back to the marketplace. He suffered no consequences; his absence had gone unnoticed because the firing squads had been all mixed up and randomly assigned. He had come to make this statement, he explained to the investigating attorney, because he had had no peace since attempting to conceal the shooting action.⁶⁶

Most of those who found the shooting impossible to bear quit very early.⁶⁷ But not always. The men in one squad had already shot ten to twenty Jews each when they finally asked to be relieved. As one of them explained, "I especially asked to be relieved because the man next to me shot so impossibly. Apparently he always aimed his gun too high, producing terrible wounds in his victims. In many cases the entire backs of victims' heads were torn off, so that the brains sprayed all over. I simply couldn't watch it any longer."⁶⁸ At the unloading point, Sergeant Bentheim watched men emerge from the woods covered with blood and brains, morale shaken and nerves finished. Those who asked to be relieved he advised to "slink away" to the marketplace.⁶⁹ As a result, the number of policemen gathered on the marketplace grew constantly.⁷⁰

As with First Company, alcohol was made available to the policemen under Drucker and Steinmetz who stayed in the forest and continued shooting.⁷¹ As darkness approached at the end of a long summer day and the murderous task was still not finished, the shooting became even less organized and more hectic.⁷² The forest was so full of dead bodies that it was difficult to find places

to make the Jews lie down.⁷³ When darkness finally fell about 9:00 p.m.—some seventeen hours after Reserve Police Battalion 101 had first arrived on the outskirts of Józefów—and the last Jews had been killed, the men returned to the marketplace and prepared to depart for Biłgoraj.⁷⁴ No plans had been made for the burial of the bodies, and the dead Jews were simply left lying in the woods. Neither clothing nor valuables had been officially collected, though at least some of the policemen had enriched themselves with watches, jewelry, and money taken from the victims.⁷⁵ The pile of luggage the Jews had been forced to leave at the marketplace was simply burned.⁷⁶ Before the policemen climbed into their trucks and left Józefów, a ten-year-old girl appeared, bleeding from the head. She was brought to Trapp, who took her in his arms and said, "You shall remain alive."⁷⁷

When the men arrived at the barracks in Biłgoraj, they were depressed, angered, embittered, and shaken.⁷⁸ They ate little but drank heavily. Generous quantities of alcohol were provided, and many of the policemen got quite drunk. Major Trapp made the rounds, trying to console and reassure them, and again placing the responsibility on higher authorities.⁷⁹ But neither the drink nor Trapp's consolation could wash away the sense of shame and horror that pervaded the barracks. Trapp asked the men not to talk about it,⁸⁰ but they needed no encouragement in that direction. Those who had not been in the forest did not want to learn more.⁸¹ Those who had been there likewise had no desire to speak, either then or later. By silent consensus within Reserve Police Battalion 101, the Józefów massacre was simply not discussed. "The entire matter was a taboo."⁸² But repression during waking hours could not stop the nightmares. During the first night back from Józefów, one policeman awoke firing his gun into the ceiling of the barracks.⁸³

Several days after Józefów the battalion, it would seem, narrowly missed participation in yet another massacre. Units of First and Second Company, under Trapp and Wohlauf, entered Aleksandrów—a so-called street village composed of houses strung out along the road twelve kilometers west of Józefów. A

small number of Jews was rounded up, and both the policemen and the Jews feared that another massacre was imminent. After some hesitation, however, the action was broken off, and Trapp permitted the Jews to return to their houses. One policeman remembered vividly "how individual Jews fell on their knees before Trapp and tried to kiss his hands and feet. Trapp, however, did not permit this and turned away." The policemen returned to Biłgoraj with no explanation for the strange turn of events.⁸⁴ Then, on July 20, precisely one month after its departure from Hamburg and one week after the Józefów massacre, Reserve Police Battalion 101 left Biłgoraj for redeployment in the northern sector of the Lublin district.

8

Reflections on a Massacre

AT JÓZEFÓW A MERE DOZEN MEN OUT OF NEARLY 500 HAD responded instinctively to Major Trapp's offer to step forward and excuse themselves from the impending mass murder. Why was the number of men who from the beginning declared themselves unwilling to shoot so small? In part, it was a matter of the suddenness. There was no forewarning or time to think, as the men were totally "surprised" by the Józefów action.¹ Unless they were able to react to Trapp's offer on the spur of the moment, this first opportunity was lost.²

As important as the lack of time for reflection was the pressure for conformity—the basic identification of men in uniform with their comrades and the strong urge not to separate themselves from the group by stepping out. The battalion had only recently

been brought up to full strength, and many of the men did not yet know each other well; the bonds of military comradeship were not yet fully developed. Nonetheless, the act of stepping out that morning in Józefów meant leaving one's comrades and admitting that one was "too weak" or "cowardly." Who would have "dared," one policeman declared emphatically, to "lose face" before the assembled troops.³ "If the question is posed to me why I shot with the others in the first place," said another who subsequently asked to be excused after several rounds of killing, "I must answer that no one wants to be thought a coward." It was one thing to refuse at the beginning, he added, and quite another to try to shoot but not be able to continue.⁴ Another policeman—more aware of what truly required courage—said quite simply, "I was cowardly."⁵

Most of the interrogated policemen denied that they had any choice. Faced with the testimony of others, many did not contest that Trapp had made the offer but claimed that they had not heard that part of the speech or could not remember it. A few policemen made the attempt to confront the question of choice but failed to find the words. It was a different time and place, as if they had been on another political planet, and the political values and vocabulary of the 1960s were useless in explaining the situation in which they had found themselves in 1942. Quite atypical in describing his state of mind that morning of July 13 was a policeman who admitted to killing as many as twenty Jews before quitting. "I thought that I could master the situation and that without me the Jews were not going to escape their fate anyway. . . . Truthfully I must say that at the time we didn't reflect about it at all. Only years later did any of us become truly conscious of what had happened then. . . . Only later did it first occur to me that had not been right."⁶

In addition to the easy rationalization that not taking part in the shooting was not going to alter the fate of the Jews in any case, the policemen developed other justifications for their behavior. Perhaps the most astonishing rationalization of all was that of a thirty-five-year-old metalworker from Bremerhaven:

I made the effort, and it was possible for me, to shoot only children. It so happened that the mothers led the children by the hand. My neighbor then shot the mother and I shot the child that belonged to her, because I reasoned with myself that after all without its mother the child could not live any longer. It was supposed to be, so to speak, soothing to my conscience to release children unable to live without their mothers.⁷

The full weight of this statement, and the significance of the word choice of the former policeman, cannot be fully appreciated unless one knows that the German word for "release" (*erlösen*) also means to "redeem" or "save" when used in a religious sense. The one who "releases" is the *Erlöser*—the Savior or Redeemer!

In terms of motivation and consciousness, the most glaring omission in the interrogations is any discussion of anti-Semitism. For the most part the interrogators did not pursue this issue. Nor were the men, for understandable reasons as potential defendants, eager to volunteer any illuminating comments. With few exceptions the whole question of anti-Semitism is marked by silence. What is clear is that the men's concern for their standing in the eyes of their comrades was not matched by any sense of human ties with their victims. The Jews stood outside their circle of human obligation and responsibility. Such a polarization between "us" and "them," between one's comrades and the enemy, is of course standard in war.

It would seem that even if the men of Reserve Police Battalion 101 had not consciously adopted the anti-Semitic doctrines of the regime, they had at least accepted the assimilation of the Jews into the image of the enemy. Major Trapp appealed to this generalized notion of the Jews as part of the enemy in his early-morning speech. The men should remember, when shooting Jewish women and children, that the enemy was killing German women and children by bombing Germany.

If only a dozen policemen stepped out at the beginning to extricate themselves from the impending mass murder, a much

larger number either sought to evade the shooting by less conspicuous methods or asked to be released from the firing squads once the shooting had begun. How many policemen belonged to these categories cannot be ascertained with any certainty, but an estimate in the range of 10 to 20 percent of those actually assigned to the firing squads does not seem unreasonable. Sergeant Hergert, for instance, admitted excusing as many as five from his squad of forty or fifty men. In the Drucker-Steinmetz group, from which the greatest number of shooters was interrogated, we can identify six policemen who quit within four rounds and an entire squad of five to eight who were released considerably later. While the number of those who evaded or dropped out was thus not insignificant, it must not obscure the corollary that at least 80 percent of those called upon to shoot continued to do so until 1,500 Jews from Józefów had been killed.

Even twenty or twenty-five years later those who did quit shooting along the way overwhelmingly cited sheer physical revulsion against what they were doing as the prime motive but did not express any ethical or political principles behind this revulsion. Given the educational level of these reserve policemen, one should not expect a sophisticated articulation of abstract principles. The absence of such does not mean that their revulsion did not have its origins in the humane instincts that Nazism radically opposed and sought to overcome. But the men themselves did not seem to be conscious of the contradiction between their feelings and the essence of the regime they served. Being too weak to continue shooting, of course, posed problems for the "productivity" and morale of the battalion, but it did not challenge basic police discipline or the authority of the regime in general. Indeed, Heinrich Himmler himself sanctioned the toleration of this kind of weakness in his notorious Posen speech of October 4, 1943, to the SS leadership. While exalting obedience as one of the key virtues of all SS men, he explicitly noted an exception, namely, "one whose nerves are

finished, one who is weak. Then one can say: Good, go take your pension."⁸

Politically and ethically motivated opposition, explicitly identified by the policemen as such, was relatively rare. One man said he decisively rejected the Jewish measures of the Nazis because he was an active Communist Party member and thus rejected National Socialism in its entirety.⁹ Another said he opposed the shooting of Jews because he had been a Social Democrat for many years.¹⁰ A third said he was known to the Nazis as "politically unreliable" and a "grumbler" but gave no further political identity.¹¹ Several others grounded their attitude on opposition to the regime's anti-Semitism in particular. "This attitude I already had earlier in Hamburg," said one landscape gardener, "because due to the Jewish measures already carried out in Hamburg I had lost the greater part of my business customers."¹² Another policeman merely identified himself as "a great friend of the Jews" without explaining further.¹³

The two men who explained their refusal to take part in the greatest detail both emphasized the fact that they were freer to act as they did because they had no careerist ambitions. One policeman accepted the possible disadvantages of his course of action "because I was not a career policeman and also did not want to become one, but rather an independent skilled craftsman, and I had my business back home. . . . thus it was of no consequence that my police career would not prosper."¹⁴

Lieutenant Buchmann had cited an ethical stance for his refusal; as a reserve officer and Hamburg businessman, he could not shoot defenseless women and children. But he too stressed the importance of economic independence when explaining why his situation was not analogous to that of his fellow officers. "I was somewhat older then and moreover a reserve officer, so it was not particularly important to me to be promoted or otherwise to advance, because I had my prosperous business back home. The company chiefs . . . on the other hand were young men and career policemen who wanted to become something." But

Buchmann also admitted to what the Nazis would undoubtedly have condemned as a "cosmopolitan" and pro-Jewish outlook. "Through my business experience, especially because it extended abroad, I had gained a better overview of things. Moreover, through my earlier business activities I already knew many Jews."¹⁵

The resentment and bitterness in the battalion over what they had been asked to do in Józefów was shared by virtually everyone, even those who had shot the entire day. The exclamation of one policeman to First Sergeant Kammer of First Company that "I'd go crazy if I had to do that again" expressed the sentiments of many.¹⁶ But only a few went beyond complaining to extricate themselves from such a possibility. Several of the older men with very large families took advantage of a regulation that required them to sign a release agreeing to duty in a combat area. One who had not yet signed refused to do so; another rescinded his signature. Both were eventually transferred back to Germany.¹⁷ The most dramatic response was again that of Lieutenant Buchmann, who asked Trapp to have him transferred back to Hamburg and declared that short of a direct personal order from Trapp, he would not take part in Jewish actions. In the end he wrote to Hamburg, explicitly requesting a recall because he was not "suited" to certain tasks "alien to the police" that were being carried out by his unit in Poland.¹⁸ Buchmann had to wait until November, but his efforts to be transferred were ultimately successful.

The problem that faced Trapp and his superiors in Lublin, therefore, was not the ethically and politically grounded opposition of a few but the broad demoralization shared both by those who shot to the end and those who had not been able to continue. It was above all a reaction to the sheer horror of the killing process itself. If Reserve Police Battalion 101 was to continue to provide vital manpower for the implementation of the Final Solution in the Lublin district, the psychological burden on the men had to be taken into account and alleviated.

In subsequent actions two vital changes were introduced and

henceforth—with some notable exceptions—adhered to. First, most of the future operations of Reserve Police Battalion 101 involved ghetto clearing and deportation, not outright massacre on the spot. The policemen were thus relieved of the immediate horror of the killing process, which (for deportees from the northern Lublin district) was carried out in the extermination camp at Treblinka. Second, while deportation was a horrifying procedure characterized by the terrible coercive violence needed to drive people onto the death trains as well as the systematic killing of those who could not be marched to the trains, these actions were generally undertaken jointly by units of Reserve Police Battalion 101 and the Trawniki, SS-trained auxiliaries from Soviet territories, recruited from the POW camps and usually assigned the very worst parts of the ghetto clearing and deportation.

Concern over the psychological demoralization resulting from Józefów is indeed the most likely explanation of that mysterious incident in Aleksandrów several days later. Probably Trapp had assurance that Trawniki men would carry out the shooting this time, and when they did not show up, he released the Jews his men had rounded up. In short, the psychological alleviation necessary to integrate Reserve Police Battalion 101 into the killing process was to be achieved through a twofold division of labor. The bulk of the killing was to be removed to the extermination camp, and the worst of the on-the-spot "dirty work" was to be assigned to the Trawniki. This change would prove sufficient to allow the men of Reserve Police Battalion 101 to become accustomed to their participation in the Final Solution. When the time came to kill again, the policemen did not "go crazy." Instead they became increasingly efficient and calloused executioners.