

Smith's Report



No. 176

Challenging the Holocaust Taboo Since 1990

November 2010

International Conference on Anti-Semitism and Holocaust Denial

On 09 October Greg Allen emailed me a link to a news story about a conference to be held at Trinity College, University of Dublin, on 18-19 November. The event is called "International Conference on Anti-Semitism and Holocaust Denial." It's sponsored by the Task Force For International Cooperation On Holocaust Education, Remembrance and Research (HETI). HETI describes itself, accurately, as a conglomerate of representatives of government, and governmental and non-governmental organizations. Its purpose: to place political and social leaders' support behind the need for Holocaust education, remembrance, and research both nationally and internationally.

"This conference will address the core issues of antisemitism and Holocaust denial, but will also include some academic or research challenges on the themes of denial in general, the psychology of denial and also myth. The programme for the conference demonstrates the interdisciplinary nature of the conference: Antisemitism, Holocaust denial, History, Philosophy, Legal and Ethical Dimensions."

But especially Holocaust denial. These folk are truly interested in what we are doing. Below are the titles of some of the papers to be delivered at the two-day conference.



Ruairi Quinn

- Holocaust denial and inversion
- Antisemitism in Iran and Holocaust denial
- Different forms of denial, old and new forms of hatred of the Jews
- Holocaust denial and freedom of speech
- Stealing the Holocaust from the Jews?

--The Holocaust as a metaphor in public discourse

--Denial in different political and social areas on the web

--Holocaust scholarship in the wake of Holocaust denial

--Contemporary forms of denial

Greg suggests I write to HETI and volunteer my services there as a spokesman for "Denial," the matter to which the Conference will turn so much of its attention. What's the point in delivering papers on denial when no one is present who denies anything?

Okay. We went back and forth on it, Allen pushing the business as if he thought something might really come of it. In the end I wrote the following missive to Ruairi Quinn, Chairperson of the Irish arm of HETI. Quinn is a former Minister for Finance, Leader of the Labour Party, Chairman of the European Council of Finance Ministers (ECOFIN) and is currently Vice President and Treasurer of the [Party of European Socialists](#).

If I'm going to write to someone in Dublin, it would appear that Ruairi Quinn would be at least one of them.

Ruairi Quinn TD, Chairperson
Holocaust Educational Trust of Ireland,
Clifton House, Lower Fitzwilliam Street,
Dublin 2, Ireland.
Telephone: + 353-1-669 0593
Email: info@hetireland.org

14 October 2010

Dr. Quinn:

Greetings from California:

I would like to attend and participate in the International Conference on Anti-Semitism and Holocaust Denial, sponsored by HETI, to take place at Trinity College on November 18th and 19th. I am a Revisionist and Founder of Committee for Open Debate on the Holocaust (CODOH). We are particularly concerned with issues of intellectual freedom and free speech.

When I read the Conference Program and the proposed speakers on the topic of "Denial" it appears, if past comments are a reasonable guide, that much misinformation about Revisionists and revisionist arguments will be presented at the Conference. Some of those who will speak have actually condoned and/or supported the imprisonment of anyone who expresses doubt in public about particular aspects of the orthodox history of the Holocaust. Because what is termed "Denial" is a charge that can lead to up to twenty years in prison, and because writers like me are one of the subjects of this Conference, I believe it would be appropriate, and useful, that those who attend actually hear from a "Denier."

I was a speaker at the 2006 Iranian International Conference to Review the Global Vision of the Holocaust and could provide some insight relative to Pro-

fessor Litvak's paper on Antisemitism in Iran and Holocaust Denial. Perhaps I could deliver a short paper in a manner that does not distract from your main program, or participate in a discussion panel.

Although it is standard practice to defame Revisionists as "anti-Semites who claim the Holocaust is just Jewish propaganda," that is not what we at CODOH argue. Briefly, we believe that much of the history that we are taught today has been influenced by Soviet, British and American wartime propaganda which exaggerated and exploited real tragedies for propaganda purposes. This concerns not just Jews but Slavs, Roma, Jehovah's Witnesses and, in some versions, Gays. It can be argued that there is considerable research that supports this point of view. It is inconceivable to me that I, or anyone, should be threatened with prison for stating in public that I doubt what I doubt.

The one-sided presentation of anti-Revisionist Conferences like this one have lead to Draconian laws against "Denial" that go against fundamental ideals of the university in the West. I would like to speak in support of the necessity, in a free society, of a free exchange of ideas in an environment of good will from the perspective of a Holocaust "Denier."

Thank you for your consideration of this inquiry. I await your response.

Sincerely,

Bradley R. Smith, Founder

Committee for Open Debate on the Holocaust
PO Box 439016
San Ysidro, California
Telephone: 209 682 5327
Email: bsmith@prodigy.net.mx

I send this letter via email the night of the 13th. The morning of the 14th I receive a note from a student journalist at *The University Times*, Trinity College, Dublin. She writes:

"I have seen the post on your blog and was wondering if you had anything else to say on the subject

that you would like to be included in the article?

"Do these conferences ever actually invite a holocaust revisionist to their talks?

"Anything you have to say at all would be helpful.

Sincerely,

"Fiona Sheils."

She informs me that she has to submit a rough draft of her article to her editor on the 15th. I put together some 600 words and send it along.

I'm following the sound advice in the Nike commercial:

"Just do it."

BLOG NOTES

Bradley Smith

Ordinary Days: working to create a space in the university for real speech, real thought.

** **University of California at Los Angeles.** We have a text link for *Confessions of a Holocaust Revisionist* running in the *UCLA Daily Bruin*. It's a tiny affair, just as the text link was in *The Badger Herald* at U Wisconsin-Madison that caused such a furor. The trick here is that these ads have direct links to the full text of *Confessions*, a book so innocent in manner, in nature really, that we are betting it will ring a bell with students. And beyond that, it links to the full CODOH Website—where everything is.

The ad has run for three weeks now, just renewed it for another month. Time to congratulate *The Bruin* editorial staff.

** **University of California at San Diego.** We were to have a banner ad for *Confessions* in *The Guardian* at UCSD. At the last minute we are informed that the Administration “will not support” the appearance of the ad in *The Guardian*. That's the end of it.

We shoot a video addressing the issue with *The Guardian* where I review the situation briefly and ask if anyone at *The Guardian* or in the administration has read *Confessions*, or one chapter of it. We send the video to students at UCSD. We upload it onto YouTube. It's the first video we have done this semester.

** **Robert Faurisson** writes from France. “Dear Old Fighter, Please, say “Bravo!” for me to Thomas Kues, to Ed Edman, to your collaborator Hernandez and to the man going by the name of Bradley Smith whose courage, frankness, humor and intelligence I admire.

“Let's ‘take revisionist arguments to the student masses’ and

not to ‘the Professorial Class’ is a brilliant suggestion.

“Best wishes. RF”

Well, best wishes to you Robert, you Dear Old Fighter.

** **L.A. Rollins** sends me a few new entries for the next edition of his *Lucifer's Lexicon*. One reads:

Holocaust, the, n. The most atrocious atrocity of all time, and the most entertaining one as well. Everybody loves to see Jews killed, especially Jews. That's why they make so many Holocaust movies compared to movies about other atrocities.

** **University of California at Irvine.** When we submit our *Confessions* ad to *The New University* at UC-Irvine we are told that they will not accept any ad “that has any association with Bradley Smith.” I write 750 words in response and submit it to the editor of the opinion page.

Charles Hicks, Opinion Editor The New University UC Irvine

14 October 2010

For Publication

Last month I submitted an ad to the online edition of *The New University*. The text of the ad reads: “Confessions of a Holocaust Revisionist, by Bradley R. Smith.” The ad refers to the title of a small book written and published by myself.

On 23 September we received an email from Natasha Monnereau, the NU Advertising Manager, which reads in full: “We are unable

to accept requests having any association with Bradley Smith.” I thought maybe she had some other Bradley Smith in mind, because the Bradley Smith I know is a swell guy. But no, she meant me.

I asked Ms. Monnereau on what grounds *The New University* would accept no advertisements having “any association with Bradley Smith.” She replied by copying me a bit of commonplace newspaper boiler plate.

The New University reserves the right to refuse advertising containing obscene, racist, sexist, false/misleading claims or

other inappropriate content. No advertisements will be accepted that discriminate on the basis of race, creed, color, religion, familial status, sexual orientation, national origin, age, sex, or physical handicap, but not limited to these.

Well, okay. There may be a little something to the obscenity charge. I do write in the Preface to *Confessions*, which is autobiography, that I am “self-regarding from beginning to end. I have always wanted to hand myself over, the mind, the heart, the fly open to the breeze and the light.” A daring image, eh?

Can't compare it to your run of the mill rapper, but I see that there could be an issue there for the sensibilities of a fragile few.

Maybe *The New University* means to imply that I make false/misleading claims in *Confessions*. I do not believe that can be demonstrated. And anyhow, is that not one of the ideals of the university, to demonstrate when an argument or a claim about history is false? Is every student at UC-Irvine obligated to accept at face value everything their professors say about Holocaust, about Holocaust revisionism?

If the student does not, cannot, believe everything she is told about Jews and about Germans and World War II, does she risk being punished?

With regard to such issues as family status, sexual orientation, and sex: I am an only child, I always liked girls, and I lived 25 years in Hollywood so I've seen it all and have seldom been shocked and never offended.

National origin? Born in America, a U.S. citizen. Soon to be a Mexican citizen as well, so I'm not real fussy about it. Being American

does not necessarily mean that one understands, not even if one is a journalist I suppose, the full implications of the Bill of Rights, particularly the one about a Free Press. Living in Mexico, Mexican citizenship perhaps (perhaps) will be a shield if some foreign power thinks to get its hands on me for thought crimes.

Regarding ageism: I'm 80 years old, but I can't help that, and I do not believe that what I think and what I believe or do not believe should be suppressed because of ageist policies at *The New University*.

Race and religion, I admit, are issues for me. I am bereft of religion, an empty vessel as my wife has it, she being both Mexican and an evangelical Christian. I have to wrestle with this one, but does it mean that students at UC-Irvine should be kept in the dark about my book, my *Confessions*? Why? What is so dangerous about my book?

And then there is the line in *The New University* advertising boilerplate that reads: "*The New University does not allow specific types of products and services for advertising*

ing – please call for specific types." Let me guess:

The New University will not publish any ad, or perhaps any editorial content, that expresses doubt about any part of the orthodox Holocaust story. Does *The New University* stand four-square against the routine examination of this one historical question?

Why would that be? Because it can be argued that the orthodox Holocaust story is routinely exploited to morally justify the U.S. alliance with Israel? Routinely exploited to morally justify the brutality of the Israeli State against the Palestinian people? Routinely exploited to morally justify the invasion and conquest of Arab land in Palestine by European Jews following World War II?

I would argue that one of the roles of a newspaper in America is to encourage, not suppress, a free exchange of ideas. Does *The New University* have a different view of this? I'd be glad to talk to you about it.

[This Op Ed has not been published. We'll see.]

**

Trinity College. I receive an email from Lynn Jackson, who apparently has received my letter to Dr. Quinne.

She writes:

"Dear Mr. Smith, We have forwarded your email to the Organizing Committee of the conference and will get back to you in due course.

"Yours sincerely,

*"Lynn Jackson
Chief Executive*

When I don't hear from her in due course, I write asking if there is any news. She does not respond. Maybe there's no news.

Hernandez uploads my original letter to Ruairi Quinn, Chairperson of HETI (see page 1) on the Face Book page of *The University Times* at Trinity College, and on the Face Book page of the College itself.

Face Book pages are used primarily by students.

A wag writes that the suggestion that I go to Ireland to speak at the Trinity College Conference is a sound idea. It will only be necessary to decide if the Irish Government will prepare the warrant for my arrest in advance, or prepare it once I am on the ground there.

Continued on page 15

An Appeal to Students at Boston University

Bradley Smith

Carolyn Yeager conceived and directs the CODOH Website “Elie Wiesel Cons the World,” dedicated to exposing the false testimony of the world’s most famous Holocaust survivor. Among the documents already published on this Website are “The Many Faces of Elie Wiesel,” “the three-part paper “The Shadowy Origins of ‘Night’,” and “Is Elie Wiesel a Perjurer?”

She has now prepared a campaign to bring these issues to responsible parties at Boston University, where the good professor Wiesel teaches, and to local media. It begins with her letter to Robert A. Brown, President of BU.

Robert A. Brown
Office of the President
1 Silber Way, 8th Floor
Boston Ma 02215
September 23, 2010

Re: Prof. Elie Wiesel

Dear President Brown:

I recognize that Boston University has a long and admirable tradition of support for the humanities. One of your most prominent, most politically conspicuous faculty members is Elie Wiesel, who is associated in the public mind with a host of worthy, even noble causes, including being the recipient of the Nobel Peace Prize.

Particularly because of the honored position Professor Wiesel holds at BU, the questions that are

being raised about his Holocaust testimony bother me, and I think if you were aware of them they would bother you, too. First is the lack of evidence that he has an Auschwitz tattoo, though he repeatedly claims to have one. As recently as last March, at Dayton University in



Carolyn Yeager

Ohio, a student asked if he still has his concentration camp number, and he said, “I still have it on my arm.” However, his own 1996 [video](#), in which his bare forearms are exposed to the camera, reveals no tattoo on his left arm, where it should be.

This, along with archival [documents](#) primarily from Buchenwald that show a Lazar Wiesel born in 1913, not 1928, who was there with his brother Abram, put his entire account of his concentration camp experiences of 1944-45 into question. No documentation for Shlomo Wiesel/Vizel, Elie’s father, or of a Lazar/Eliezer Wiesel with Elie

Wiesel’s birth date of Sept. 30th, has been revealed.

Still other questions being raised concern his [authorship](#) of the original Yiddish version of *Night*. The brief description he gives of when, where and how he wrote *And the World Remained Silent* contains contradictions and improbabilities. In addition, there are major factual differences between key passages in *Night*, the English derivative of the original Yiddish language book, and Prof. Wiesel’s memoir *All Rivers Run to the Sea*. To mention just one—in the former, his foot is operated on before the evacuation to Buchenwald in January 1945, while in the latter it becomes his knee that is operated on! These are just a few of the red flags that are raised when studying Prof. Wiesel’s testimony with a critical eye.

I realize it is not my responsibility, but rather yours, to maintain the integrity of your faculty. However, I feel an obligation to bring this information to your attention because it is information that is gaining the attention of the world, and more importantly of your students, through various venues and investigations, and may reflect poorly on your great university.

Respectfully yours,

Carolyn Yeager
PO Box 439016
San Ysidro, CA 92143
Email: ewtattoo@codoh.com
Web: <http://www.eliewiesel.com/>

Yeager's letter was copied to a number of Deans, Chairs, Directors, and members of the Board of Trustees at Boston University. President Brown replied, which is unusual in such circumstances.

September 27, 2010

Dear Ms. Yeager:

Thank you for your e-mail message of September 23, in which you express concerns about the accuracy of Dr. Wiesel's testimony. I have no doubt that he is a survivor of the Holocaust and he has, throughout his adult life, been a most eloquent witness to its atrocities. He is a man of integrity and would not stoop to fabrication.

Sincerely,
Robert A. Brown

Upon receipt of this (non) answer from President Brown, and upon no response from any of his associates who were copied, or from media, Yeager turned her attention to the students of Boston U. to whom she wrote in part:

We Appeal to Students at Boston University

We have sent a message to student organizations, student publications and the local Boston media in a major effort to inform, encourage and assist students on campus to ask for answers to these questions. We believe there are individuals and organizations at BU who truly care about the ethical integrity of their university and its faculty, and who want to know the facts about all things, no matter how sensitive—not just accept what they are being taught by a timid, establishment faculty.

We suggest there is a simple request that Boston University students can make of Prof. Wiesel that their administrators are apparently unwilling to make. They can ask him to show his tattoo. He says he is a humble representative of the survivors of the concentration camps. Many Auschwitz survivors prove their presence in that camp by [pointing to the number](#) tattooed on their left forearm. Why not Elie Wiesel? Is he not one of them?

We're urging students at BU, and all our readers as well, to write or call the following persons asking for their cooperation in a search for honest answers. Thank you for your activism.

All the contact names of Administration, Faculty and Boston media that Yeager included with her letter are at her [Boston University Project](#) page.

Kevin Käther's August 2010 Trial

By Kevin Käther

Translated from the German by J M Damon

My "Holocaust" Inquisition Tribunal met again on 6th and 10th August 2010. It consisted of two professional and two lay judges, making it an expanded appeals court (such courts normally have one professional and two lay judges.) As expected, it devolved into another show trial. Sixty-five years after the end of World War II our so-called Federal Republic is still acting as an occupation gov-

ernment, applying SONDERGESATZE (special anti German laws) against Germans who want to be German.

Since my verdict was pronounced "in the name of the people," the people should know the names of those who are responsible for the verdict. The presiding judge was a Mr. Steitzer, who was assisted by a young female professional judge named Wolters. The

lay judges were a pedagogical consultant, Jaqueline Didszun, and a retiree, Rainer Buchholz.

As already reported in my National Journal article dated 4 July 2010, this trial was an appeal of the verdict of my original self-accusation trial, which took place in December 2009. [See http://globalfire.tv/nj/10en/persecution/kevins_new_holotrial]

In the original trial the RECHTSBEUGERN (law-twisters) sen-

tenced me to 20 months, probation for three years, for no other reason than that I attempted to defend myself through submission of evidentiary motions concerning the “Holocaust” complex. The appeal court reduced my sentence to 15 months.

However, it increased my probation to four years, since I am obviously an ÜBERZEUGUNGSTÄTER (culprit who acts out of conviction), which I freely admit. As the verdict states, my “social prognosis gives grave cause for concern.” Since I did not fall to my knees and abjure my convictions before this unholy “Holy Inquisition,” I am a true heretic!

In my trials I have now submitted some 240 evidentiary motions with a total of around 15,000 pages. As expected, the Court disallowed each and every motion under the pretense of the fraudulent “Manifest Obviousness of Holocaust.” I say “fraudulent” because it is obvious to everyone that the only truly obvious thing about “Holocaust” is the fact that it is not obvious.

For example, several months ago a nationwide campaign of independent historians and truth-seekers petitioned all the court presidents in Germany to explain what can be considered “obvious” about “Holocaust.” The result was that not a single court was able to give a binding legal response. They either cloaked themselves in silence or else referred the question to state prosecutors. We asked the same question of the prosecutors and again got nothing but silence.

The reason why the courts and prosecutors are unable to establish legal criteria for the “Manifest Obviousness of Holocaust” becomes clear when we consider the multiplicity of official numbers of victims for Auschwitz. They range from

66,000 to 8,000,000! (Cyrus Cox, *Die offiziellen Auschwitz-Opferzahlen* (Auschwitz Forensically Examined), Concept Veritas, 2010, p. 60). Even the works of the officially acknowledged “Holocaust” historians provide ample evidence of the lack of “obviousness”:



Kevin Käther

“Holocaust” Specialist Raul Hilberg, who is frequently quoted by official historians, was compelled to admit shortly before his death in August 2007 that a great deal of research remains to be done in “Holocaust” historiography. Hilberg, author of the three-volume *The Destruction of the European Jews*, admitted: “At most, we know around 20 percent of the story of Holocaust.” Jürgen Heynsel of the Jewish Historical Institute in Warsaw supports him in this, saying “The decisive event in writing the history of Holocaust still remains to be done.” (Neues Deutschland, 13 Oct. 2009, “Kein Schindler.”) This suggests to every thinking person that the courts’ application of “Manifest Obviousness” is based on a falsehood.

The great “Catch-22” that makes these trials a legalistic joke is the fact that the only way a person accused of “Denying Holocaust” can defend himself is by submitting evidentiary motions relating to “Holocaust.” This is precisely what I did, as Horst Mahler, Silvia Stolz, Ernst Zündel, Dirk Zimmermann and many others have done before me. All these show trials ended in a complete farce since the absurd doctrine of “Manifest Obviousness” takes away the accuser’s right to defend himself.

The legalities contrived to suppress dissident opinion in Germany expose the “Federal Republic” as a totalitarian system. Our government applies special laws against dissidents that withhold basic human rights from the unconventional thinker, deny the accused all defense against the indictment, and overwhelm him with still more charges if he resists being gagged. Paradoxically (but completely typical of our System), the Federal Constitutional Court has issued the following admonition concerning its colleagues who prosecute opinion criminals (2 BvR 2560/95):

A judge who imposes a long prison sentence for a sole crime of opinion is committing an intolerable act of WILLKÜR (arbitrariness) and RECHTSBEUGUNG (perverting the law.) Perverting the law is a great injustice and, when it leads to incarceration, a serious crime...

Mirror mirror on the wall, who’s the greatest criminal of all?

As Orwell explained in *Nineteen Eighty-Four*, the prevailing official schizophrenia can exist only among persons accustomed to “Double-think.” [Orwell described Double-

think as follows: *“The power of holding two contradictory beliefs in one’s mind simultaneously, and accepting both of them.... To tell deliberate lies while genuinely believing in them, to forget any fact that has become inconvenient, and then, when it becomes necessary again, to draw it back from oblivion for just so long as it is needed, to deny the existence of objective reality and all the while to take account of the reality which one denies — all this is indispensably necessary. Even in using the word doublethink it is necessary to exercise doublethink. For by using the word one admits that one is tampering with reality; by a fresh act of doublethink one erases this knowledge; and so on indefinitely, with the lie always one leap ahead of the truth.”]*

Because of my pleadings and objections concerning “Holocaust”, the courts have a legal obligation to consider my evidentiary motions. It is genuinely obvious that “Manifest Obviousness” can be valid only until new evidence comes to light that challenges the assumptions that were heretofore considered obvious. According to Raul

Hilberg, 80% of authentic “Holocaust” research remains to be done; will the German courts refuse to consider new knowledge forever under their doctrine of “Manifest Obviousness”?

Now let’s consider the main event—the actual course of my trial, which took very little time. I dispensed with reading my evidentiary motions, since I had already said everything I had to say about “Holocaust.” The evidence I presented is all part of the official record, and so the Establishment cannot claim that it has no knowledge of it. Except for my plea of

guilty in conducting my defense, my opening statement concerned the incompatibility of Section 130 of the Penal Code with our so-called Constitution, which guarantees freedom of opinion. In support of this I read an expert opinion on

Only Lies need the protection of the State, the Truth can stand alone.

Benjamin Franklin

He who does not know the truth is merely ignorant. He who knows the truth and calls it a lie is a criminal!

Bertholt Brecht

the significance of the court ruling of the First Senate of BUNDESFASSUNGSGERICHT (Constitutional Court) dated 4 Nov 2009 as it relates to Section 130 Paragraph 3 of the Penal Code (1BvR2150-08). In the legal basis for its decision, this expert opinion explains the threefold erroneousness of Section 130 of the Penal Code as follows:

1. It is a Special Law limiting and restricting opinion. As such it is proscribed by Article 5 Paragraph 1 of Basic Law because it relates to acts that occurred under National Socialism rather than punishment of the denial of genocide in general. (Grounds for Decision 48-, especially Tz61.)

2. The determination of “ÖFFENTLICHER FRIEDE” (“Public Peace”) as something that must be protected by law requires that “FRIEDLICHKEIT” (“peaceableness”) be assured in accordance with WECHSELWIRKUNGSLEHRE (interaction principle) of the

measure: it must be compatible with the Constitution. Thus the purpose is “protection against expressions that are identifiable through their content as threats in the legal domain, that is, acts that indicate a transition to aggression or violation of law. The preservation of public peace concerns the perception of expressions of opinions such as emotionally laden appeals that incite a readiness to act, reduce hesitation levels or directly intimidate third parties among the persons addressed.” (Item 78)

3. The stated offense in “a manner that might disturb the public peace” is too vague. In relation to the constitutional principle of definiteness (ARTIKEL 103 ABS. 2 GG), it has no significance other than that of a “corrective” in considering the deletion of cases that do not appear to be punishable” (Item 94). I then went on to quote prominent individuals who have spoken out publicly against the “muzzling paragraphs” of Section 130 and demanded its abolition. Among these are former Federal Constitutional Judges Wolfgang Hoffmann-Riem and Winfried Hassemer as well as prominent Jewish advocates of free speech Henryk M. Broder, Gilad Atzmon, Yehuda Elkana, Oliver Stone, Hajo G. Meyer und Geoffrey Alderman of the *Jewish Chronicle*. I join these enlightened activists in decrying the fact that accused persons in German courts are not allowed to defend themselves—a legal right that is indispensable in any nation of laws! My witch trial clearly illustrates this crisis, which Judge Steitzer acknowledges on page 12 of my verdict:

“In the opinion of the Court, the defendant’s numerous arguments

do not override the prescribed punishment for Incitement under Section 130 Paragraph 3 of the Penal Code. In our present legal system, defense is not allowed.”

This “confession” is acknowledgement of the Federal Republic’s violation of the internationally guaranteed human rights of defendants. It completely takes away their ability to defend themselves.

In any case, the law’s formulation is itself VERKLAUSULIERTER SCHWACHSINN (legalistic imbecility): what in the world is “OFFIZIELL BESTIMMTES VERTEILGUNGVERHALTEN” (officially ascertained defense conduct)? Who defines or decides it? My self-determined defense consisted of explanations, motions to submit evidence and motions to call expert witnesses for a specific historical event. I read and submitted motions that present historical events differently from the way they are depicted by the victors of the World Wars.

The statement of grounds for the verdict ignored the fact that before reading my evidentiary motions, I submitted a motion to exclude the public. I did this in order to avoid “inciting” anyone and to enable a defense against the charge of “Denying Holocaust” without incurring new criminal charges in view of Section 130 of the Penal Register. This motion too was disallowed, which compelled me to commit an additional “Incitement of the Masses” felony merely by submitting evidence!

In his pleading, my attorney again pointed out that the *corpus delicti* of “Holocaust Denial” cannot possibly be fulfilled since one must have been present at the scene of the crime in order to deny the issue. Then he went on to depict the

defense attorney’s difficulties in defending his client in “Holocaust” trials. Then he emphasized the danger of the Court’s disregarding its fiduciary or caretaking obligation and made a motion for my acquittal. There is not much to be said regarding Prosecutor Pritzel’s

I read and submitted motions that present historical events differently from the way they are depicted by the victors of the World Wars.

pleading, which consisted of a recitation of the same memorized “building blocks” of text that are repeated in all “Holocaust” trials. He admitted that there are widespread and growing expressions of dissatisfaction with Section 130. In his opinion these are irrelevant, since Section 130 is compatible with the “constitution” of the Federal Republic. So far, the legislative branch of government has done nothing to change it. Then it was my turn to speak and I addressed the pleading of the prosecutor.

I emphasized that the courts and state attorneys are all organs for the administration of justice. They have an obligation not only to enforce existing laws, but also to strive to change them when they conflict with universal norms of justice. Then I stressed the pressing need for remedial action on account of official violations of dissidents’ rights. These crass violations of basic human rights must no longer be tolerated! I concluded by demanding the abolition of “Holocaust” show trials such as mine, in which “the truth is no defense” and both the defendant and his counsel

are prosecuted for submitting exculpatory evidence.

On the next trial day, the Establishment’s complete irresponsibility and lack of interest in legislative reform were reflected in my new sentence of fifteen months’ incarceration probated over four years. I have already filed an appeal of this verdict. In case that appeal is not successful, there still remains the possibility of an appeal on “constitutional” grounds. It is also interesting that just a week after my conviction, I received a new summons for the 25th of October and 1st of November 2010 at 9:00 am in Room 621 of Berlin District Court. This time I will be retried on my self-accusation charge. As I explained earlier, the Superior Court vacated and overturned my conviction on account of inadequate publicity. In the coming trial Lea Rosh, Ernst Nolte and the “Professor of Anti-Semitism” Wolfgang Benz have been summoned as witnesses. It will be very helpful if there is a large turnout for this trial. It will be interesting!

In closing I would like to thank everyone who has supported me. I salute friend and foe alike and sincerely hope that those who are still blind and duped will finally wake up!

Kevin Käther, Berlin, 8th September 2010

The original text is posted at <http://tinyurl.com/2cd8bte>

James Damon can be reached at Jamesmdamon@yahoo.com

The translator is a “Germanophilic Germanist” who makes German articles about the German plight accessible to those who do not read German.

Elie Wiesel: The Silence of the Sham

by Jett Rucker

As Elie Wiesel himself informs us, he ended his self-imposed decade of silence concerning his experiences as a victim of the Holocaust after only nine years, with an incredible burst of words—862 pages typed in a mere two weeks. Whew! Talk about a painful buildup!

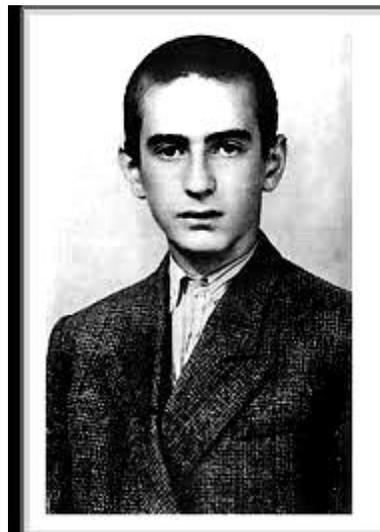
This prodigious feat, he says, produced a book in Yiddish whose title in English was *And the World Remained Silent*. Silence again, though that was all over for Elie Wiesel, whose many and moving words have since propelled him through a Nobel Prize all the way to speaking fees of more than \$25,000 a pop. Silence is well and truly over, and who wouldn't find his voice for rates like that?

In the 56 years since then—Argentine-journalist Wiesel found his (Holocaust) voice, he has published over forty books that he says were written in at least three languages: Yiddish, French, and English. He has written dozens of articles in God-knows-how-many languages and given similar numbers of speeches, though not all at the lofty rate just mentioned. Even though not all of the books concerned the Holocaust, it remains undeniable that “da Holocaust been bery, bery good” to Wiesel.

In his 1968 book, *Legends of Our Time* (<http://amzn.com/0805211756>), the future Peace Prize laureate published his recommendation that all Jews should hate all

Germans in the essay “Appointment with Hate”: “[Jews] should set apart a zone of hate—healthy, virile hate—for what the German personifies and for what persists in the Germans.”

Another notable tsunami of Wiesel words inundated the retreating littorals of truth in 1988, with the publication of three volumes of



Elie Wiesel

his maunderings titled *Against Silence*, edited by Irving Abramson (<http://amzn.com/0896041573>).

More noise about silence—a great deal of it, but this was after The Prize.

Since then, Wiesel has evinced a growing taste for silence. Not *his* silence, of course, but silence on the part of his critics and all those, indeed, who might express simple intellectual curiosity regarding the

facts of his stock-in-trade, the Holocaust. And not *voluntary* silence, such as he says he practiced following the Holocaust, but rather, the gag of criminalization of any speculation that anything he might have said or written might not constitute divine revelation of The Truth. Nor, indeed, a *term* of silence such as the ten years he almost held himself to after the end of his own personal Holocaust, but rather, an eternity of law-enforced silence, emplacing a perpetual, immutable diktat of certain historical events in certain places and times.

Wiesel's taste for the silence of others was on display again early this year in his reaction to the script of a play by Deb Margolin of Theater J, a Jewish theatrical company that planned to present *Imagining Madoff*, a play about disgraced (Jewish) financier Bernard Madoff. This play included a fictional meeting between Madoff and his (real-life) client Elie Wiesel that Wiesel wrote in a letter to the playwright was “obscene” and “defamatory”—of whom, the reports (<http://tinyurl.com/3xhgs9v>) do not specify. Wiesel threatened legal action if the play was staged, and it was rewritten for an “anonymous” Madoff client before it was staged.

I haven't seen or read either version, but I could imagine the defamatory part going something like this:

Madoff: *Elie, your work has been an inspiration to me. I've tak-*

en it to heart and used it in everything I do.

Wiesel: *Uh, Bernie . . . you wouldn't defraud a fraudster, would you?*

Madoff: *What are you worried about, Elie? You're a professional victim—you wrote the book, for chrissake.*

Wiesel: *Uh, no, Bernie. That's the problem.*

Finally, at a benefit for the Friends of the Simon Wiesenthal Center in Toronto on May 31, the ever-voluble Wiesel delivered himself of his *pièce de resistance*: the assertion that freedom of speech should everywhere and always be protected with regard to anything and everything anyone might wish to utter on any subject whatsoever . . . with only *one* tiny exception: Wiesel Denial—which, of course, Dr. Wiesel rendered as “Holocaust Denial.” His co-panelist, Salman Rushdie, object of a *fatwa* issued on his head for the authoring of *Satanic Verses*, took exception to Dr. Wiesel's strategic exception, and averred that there should be no

exceptions at all, not even for the distinguished author with whom he had the honor to share the dais.

Wiesel based his position not on whether “Holocaust denial” was true or false, nor did he trouble himself to incant the usual accusations of anti-Semitism and/or neo-Nazism against revisionists. Rather, he noted that such expressions would cause “pain, humiliation, and agonies,” a result far more serious in the event the “denial” is true than if it were patently false.

But the victims he mentioned give away the new, never-ending game: not victims of the Holocaust, but *children* of victims of the Holocaust (see the article at <http://tinyurl.com/28xg5pw>). These descendents (many of them already adults), aside from being more numerous than Holocaust victims ever were, are likely to live well past the end of 85-year-old Wiesel's career, on through his retirement, and even past the end of his life.

For Wiesel, “never again” will become “always and forever” if this gambit works and the humiliated, agonized children flock to his fraying banner! Presumably, Norman Finkelstein (who claims

two concentration-camp survivors among his parents: <http://www.normanfinkelstein.com/biography/>) will not be among those flocking heirs to the Holocaust, but Dov Hinkind (who claims only that his parents were Holocaust *survivors*, a lesser, broader category that still is entitled to collect reparations: <http://tinyurl.com/25jhjez>) certainly will be. One assumes Elisha Wiesel, now 38 and suckled, as it were, at the Holocaust's teat, will be among the faithful, perhaps even leaping into the breach left by his father's inevitable demise, to lead the second of an unending succession of generations of Holocaust victims into the guilt-ridden future.

Those of us unable to assert victimhood in the matter of last century's Holocaust who have procreated with another of our kind can savor the prospect of our great-great-grandchildren facing criminal prosecution for hurting the feelings of the great-great-grandchildren of those who were so able to assert it centuries before.

By that time, the victims should constitute a solid majority.

A Message from Vincent Reynouard Regarding Freedom of Expression.

The courageous petition launched in my behalf by Paul-Eric Blanrue [see issue 175 of *SR*] again brings up the matter of limits to freedom of expression. In the name of what, exactly, might such limits be imposed? To answer this crucial ques-

tion, let's ask ourselves: why, in general, is freedom ever limited? [1] The image of a fence with a sign on it reading “Forbidden: danger” seems to me the best of answers: the purpose of limiting freedom is to protect.

First of all comes the protection of the individual, the integrity of his body, his life, his reputation and, in some societies where religion is prominent, his soul. Hence all laws against calls to violence, incitement to murder, insults, defamation, invasion of privacy

and also, in certain societies, blasphemy and heresy.

Then, on a more general level, comes the protection of society as guarantor of the common good, therefore of civil peace and the lives of citizens. Thus justification is offered for laws against subversion, whether direct (calls to revolt...) or indirect (promotion of ideas adverse to the reigning ideology).

Naturally these restrictive laws, which reflect a people's culture, will be liable to vary according to time and place. Moreover, the problem of excess of power may arise. Still, such abuse as occurs never calls into question the principle itself. That is why I do not condemn, *per se*, the existence of laws limiting freedom, including that of expression. But it is essential to prevent excesses of power, and to speak out against them when they happen.

Are the so-called "anti-revisionist" laws unjust? That is the question here. Several arguments have been put forth in support of the answer "no".

I shall quickly dismiss the first of these, which consists in invoking the "suffering" of victims who should be protected from intolerable affronts. This argument might be of some worth if the revisionists denied the existence of anti-semitic persecution under Hitler and likened the concentration *lager* to holiday camps. But that is not at all so. Contrary to the message conveyed in the media, the revisionists are not "deniers"; if they denounce the lies of the official version, they try at the same time to discover and explain what really happened. And in this *truer* history, the victims' suffering remains tragically present.

A second argument offered to justify antirevisionist laws consists in asserting that the "revisionist enterprise (...) is anti-semitism, which is not an opinion but an offence". [2]

To begin, I shall reply that if the link between revisionism and anti-semitism were so plain to see, so obvious, then there would have



Vincent Reynouard

been no need, in France for example, for an antirevisionist law; the 1972 statute punishing racism (and thus anti-semitism) would have sufficed.

In reality, that link is so unobvious that it takes some clever reasoning to assert its existence. This reasoning, as I have heard it several times from the mouths of lawyers speaking against us in our court cases (I think especially of barristers Korman and Lorach), can be summed up as follows:

"For centuries, anti-Semites have conveyed the image of Jews who would lie and use dishonest schemes in order to steal money and, in so doing, become the most powerful people on Earth (cf. the *Protocols of the Learned Elders of Zion*). That is exactly the message of Holocaust deniers, because they say the Jews are lying with their Shoah stories, that they are mighty enough to impose this lie of theirs on the whole world and then take

advantage of it to steal money from Germany, Switzerland, Austria, etc. Conclusion: Holocaust denial is a modern form of traditional anti-semitism. With today's anti-semites, it's no longer: 'Death to the Jews!', but rather: 'The Jews didn't die!'; the end goal, however, is the same."

In this line of reasoning, one sentence is crucial: "They say the Jews are lying with their Shoah stories." Indeed. But what if, in effect, the Shoah is just a myth? What's to be said of those who have steadily avoided any debate for over 30 years in order to be able to go on telling their tales? Are they not witting liars? What's to be said of the laws passed nearly all over Europe to protect this historical lie, and this one alone? Are they not proof of the power of certain Jewish lobbies? And what of the billions paid to Israel by Germany in "reparations" for the (alleged) genocide? Doesn't it all add up to an enormous swindle?

It's there to see: the case made for the anti-revisionist laws by their Jewish advocates is based wholly on the reality of the (alleged) "Holocaust". If that reality becomes the subject of a lively debate, the case collapses like any house of cards. Therefore, before making it, they ought to allow free research and a free confrontation of points of view. An open and fair debate about the (alleged) "Holocaust" should be permitted.

However, it is precisely that *peremptory* argument which is used to forbid not just any debate, but also any public expression of revisionist arguments. Consequently, the situation is this: we are told that the "Holocaust" is historical truth and that to deny it amounts to anti-semitism. But anti-semitism is an

offence, therefore disputing the reality of the "Holocaust" must be prohibited.

Stripped of all those intermediate steps, the argument becomes: "the 'Holocaust' is a reality, there is no discussing that; therefore those who want to discuss it must be condemned." This is totally – frightfully – arbitrary.

A third argument in favour of antirevisionist laws consists in saying that questioning of the "Holocaust" aims at re-establishing National Socialism.

Doubtless. But if, indeed, the Shoah is only a slander, then the people who are accused of it and, more generally, the regime so accused must be rehabilitated on this point. It's only right.

I shall be told in reply that the revisionist undertaking seeks, ultimately, an overall rehabilitation of National Socialism, so as to pave the way again for that ideology.

Must I infer from this that, once rid of the number 1 charge against it, Hitlerism would exert an irresistible appeal on the masses, so positive an ideology would it then be?

"Good God, no!" will come the retort. With or without the Shoah, Nazism remains a hateful ideology by its imperialism, its contempt for others and its absolute denial of individual freedom.

Then what are you afraid of? Since that ideology is such a horror, why are you afraid that people might let it be restored? And then, especially as, with or without the Shoah, National Socialism remains indefensible, why this law making it an offence to question the existence of crimes against humanity?

It's plain to see: far from justifying the existence of the Gayssot

Act, this third argument turns against those who let it loose. For in the end it shows that for the anti-revisionists, it's a question of defending – *protecting* – not a historical truth but rather a political "truth" that serves as their weapon

The conclusion of all this? It's that nothing, absolutely nothing, justifies the so-called antirevisionist laws. They are only abuses of power perpetrated by individuals afraid of certain geopolitical and political discussions. Individuals hoping to maintain, for as long as possible, a status quo that's to their own liking.

in an ideological struggle. The alleged "Holocaust" ensures that it will never be possible to hold a serene and fair debate allowing people objectively to compare the relative appropriateness of liberal ideals and Fascist ideals. With history locked shut, political discussion is locked shut. A glaring example of abuse of power!

This leaves a fourth argument, Zionist in essence. "In denying the Holocaust", we are told, "you want to undermine the legitimacy of Israel, and thus make a new 'Holocaust' possible."

First, let me emphasise that these geopolitical considerations have no right intervening in a controversy that, by its nature, stands exclusively within the area of History. The Germans either did or did not exterminate the Jews between 1941 and 1945. It's one or the

other, and the correct answer cannot depend on current events in the Middle East. In this debate, it's the historian who must answer, not the geopolitical specialist and still less the Zionist.

I'll add, however, that the truth about the alleged "Holocaust" will necessarily have repercussions in the Middle East. Since the year 1945 (indeed, since 1942) the Zionists have been using the Allies' war lies to support their projects. It's no accident that Israel emerged less than two years after the end of the great Nuremberg trial, which made the myth official. With no Shoah, Israel wouldn't have seen the light of day. That being the case, with the collapse of the myth the Jewish State will, necessarily, collapse.

Will there consequently be a new "Holocaust"? I don't think so, although there will certainly, inevitably be instances where things get out of hand in Palestine. But what would you expect? One cannot, with impunity, maintain a situation of injustice for more than 60 years running... Some day or other there will be a price to pay. Personally, I think the Jews will gain much in evacuating Israel peacefully rather than staying on doggedly till the day – the inevitable day – their expulsion comes about.

Even though it may seem cynical, I'll state here that, all things considered, the victory of revisionism would be a lesser evil for the Zionists.

The conclusion of all this? It's that nothing, absolutely nothing, justifies the so-called antirevisionist laws. They are only abuses of power perpetrated by individuals afraid of certain geopolitical and political discussions. Individuals hoping to maintain, for as long as

possible, a status quo that's to their own liking.

For the moment, the peoples of the Western world condone, wittingly or not, this myth. They accept it because they see or feel, vaguely, that the New World Order, guarantor of their hedonistic impulses, finds in the "Holocaust" a weapon enabling it to prevent thoroughly any bothersome discussion and thus, any traumatic calling into question.

No matter that it's a slander proffered against millions of people (from Hitler to Pope Pius XII, along with bodies like the Red Cross); no matter that this slander is also the source of the ongoing tragedy of an entire people: the Palestinian people. "I've got Internet, my laptop, my flat screen TV, etc., that's where I place my ideals in life. As for the rest, I just hope that, with time, everything will turn out all right and everyone else can enjoy my standard of living..."

This near-universal indifference must not, however, weigh down on us. For our duty is to stand up to the lies, the injustice and the slander. We must therefore act without concern for success or failure. We must ceaselessly repeat: the alleged homicidal "gas chambers" in the wartime German camps did not exist, the "Holocaust" is a myth, the "six million" a delirious estimate and the antirevisionist laws an abuse of power unworthy of an enlightened society.

People find fault with me for being a "desperado", for asserting my

traditional Catholicism and my National Socialism. Most of them have never read me. They know neither what my Catholicism is nor what my National Socialism is. Let them start by reading me. Afterwards we can discuss things in a concrete way.

The forces we're fighting against are very powerful. But as they're grounded in lies, their feet are made of clay. Take the example of repression: thanks to a tailor-made law the mighty can hunt us down, put us on trial, convict us, steal our money, tear us from our families and throw us between four grim walls. At the moment, with the people an accomplice by their approval or fearful silence, this mode of action may well appear frighteningly efficient.

But the day when, subsequent to external events, minds change and taboos falter, the treatment we've received thus far will bear powerful witness for us and against them. People will look back at today and say: "What?! They had only their pens; they demanded a fair debate to pit the two arguments against each other and you, you who had millions, you with your radio and television networks, newspapers and cinema, you hunted them down, convicted them, ruined them, threw them in prison, tore them from their families?! – They were anti-semites, Fascists, Nazis, you say? Oh dear! But an argument's worth doesn't depend on the person who makes it: its value, if any, is intrinsic. – They threatened

public safety, did they? Oh dear! Amidst the din from your televisions and the rest, their voices weren't a cry or even a whisper, but a mere murmur. But for you, that murmur was too much. You must really have feared the power of their message to react that way. However, only the truth has any power. That's enough for me to conclude who, in this matter, was telling the truth."

That is why, today, we have to suffer. Contrary to what some think, our suffering is not in vain; it's like seeds that we sow. Tomorrow, the harvest will be plentiful.

Vincent Reynouard
Prison of Forest, Belgium,
August 18, 2010

[1] I speak here of freedom in the modern sense of the word, that is, individual freedom grounded in the Rights of Man, according to which there is no such thing as human nature, the individual constructing himself each day in line with his own will, a will which, in order to find expression, must be guaranteed essential freedoms.

[2] Argument developed once again recently by the barrister of the "Association of sons and daughters of Jews deported from France", Mr Didier Bouthors, before the Cour de Cassation, France's highest court (see the French Catholic daily *La Croix*, May 10, 2010).

This is the ad running in *The Daily Aztec* at San Diego State University. Nothing to it? We'll see.

CONFESSIONS OF A HOLOCAUST REVISIONIST

By Bradley R. Smith

**** Boston University.** We sent an update to BU student organization about the issues with Elie Wiesel that had been sent first to President Brown and some in his administration. Then we sent that material to faculty at BU. Next thing we knew was that we were “suspended” from Topica. We had used the email addresses of those faculty who are listed on the BU website itself. We were accused of spamming.

This in turn affected all the lists we use via the Topica program. We could not upload any university lists we had developed. The back and forth went on for close to ten days. In the end, after I assured the guy who was policing me that I understand the policies of Topica, we were reinstated. Meanwhile, I had to pay for an additional mailing service, \$350 out of my budget, plus the loss of time in the middle of the project.

We had done nothing at BU that that we have not done on many university campuses over years, but this time we hit a firewall named Elie Wiesel. It's not really Elie, but those who administer and teach at BU who is unwilling to face the shame of what they have done here, and not done, with regard to this man and this man's story.

I should say it is difficult for me to doubt the general drift of Wiesel's mega story. How could he have successfully carried off such a massive combination of frauds for so many decades, all of it in the public eye? Impossible? Yet it is impossible for me to not take se-

riously the questions being posed by Yeager. She's not going to be proven wrong about everything. Once it is pointed out where she is wrong about this detail, wrong about that, the critic is going to be left with what's left over—that is, most everything. The challenge is there before Wiesel and the Ruling Class at Boston U.

Where's the tattoo Elie?

**** Auschwitz restoration.** The Auschwitz Museum is looking for 120million pounds to shore up the camp and maintain it. So far, the museum has raised 81million pounds. Germany has pledged 60million, the USA 15million and Austria 6million.

Just to run the museum on a daily basis costs some 5million pounds a year. Eight full-time conservationists work to preserve the Museum's 460 artificial limbs, 80,000 pairs of shoes, 40kg of discarded spectacles, 260 prayer garments and 3,800 suitcases.

On the CODOH Forum James Barrington asks if it would be better to just “put the money into Gaza.” It's bigger, more desperate, it has weekly murders by a variety of weapons from helicopters to tanks, and best of all it has a million or more real live starving internees. For those who are faint of heart there are plenty of arm chairs on the surrounding hills in which the shows can be watched. From there you can see the effects of defenceless humans trying to save themselves from the latest USA weapons of war. “It also has a great wall and thousands of destroyed build-

ings: homes, schools, hospitals, farms. And a history going back over 60 years.”

**** San Diego State University.** The ad rep for *The Daily Aztec* informs us that they will run a banner ad for *Confessions of a Holocaust Revisionist* for 30 days at a cost of \$300. We can run it all semester for \$400. We'll do the \$400. Can't beat it. But there's a problem. I have \$152 in the CODOH account. I have to make a decision.

I decide to not say yes, not say no, but dither around with the matter until I have some money. I would have to make a couple three telephone calls, which I detest doing. Those I do call are always willing to listen, but it's really difficult for me to call. And then there was the update and fundraiser I had just sent out. Maybe it would help.

The fundraiser was in three parts. I recounted the impressive accomplishments, considering my budget, last semester with Harvard, with CNN, with scaring the ADL/Hillel combine into publishing a “Manual” on how to stop Holocaust revisionist ads from appearing in student newspapers, a project in which they were kind enough to mention me personally. Then there was The Badger Herald at U Wisconsin-Madison which drew in faculty, the president of the University, State wide press, and finally the director of the US Holocaust Memorial Museum.

That much was fine, But then there was the first news about a new body of volunteers (not one guy), the restructuring of CO-

DOHWeb on the Internet, the development of CODOH on the ground into an umbrella organization to make it even more effective than it is now.

And then I asked for your help. Between a couple telephone calls and your donations via Paypal and USPS, I received some \$4,000 over the next three weeks. A real help. By this time I already had some debt to pay, new expenses and so on. But I was okay.

We got in touch with *The Daily Aztec*, paid the \$400 to run the Confessions ad till the end of the semester, and there it was, a banner ad rotating on the top of every page in *The Aztec*. You can see it in all its simplicity and two-word provocation on the bottom of page 13.

**** Danger, Danger.** I'm going to be in danger here of telling you more about my private life than you could possibly want to know. But I feel obligated to keep you up on the matter if I am going to continue to ask for your support. It is only natural that you would not want to pitch your money down a well.

Anyhow . . .

Night sweats. I remember them from early in 2008. I had no idea then that night sweats can be an early warning of cancer. In my case they were. That was in early 2008. Early this month the night sweats returned. It was like in 2008, but worse. It wasn't just once a night, or twice, and it wasn't just at night. The sweats occurred two and three times an hour, each time followed by a chill that sometimes shook the body, and it went on night and day without let.

After eight days, the 24-hour sweating and freezing are too much. It's difficult to work, to keep

the brain focused. Whoever heard of having sweating fits two or three times an hour night and day? Finally I pack it in, drive north across the border to the VA hospital in La Jolla and check into emergency. Is sweating an emergency?

A young Chinese doctor interviews me, checks the vitals, and then disappears. A nurse comes in to tell me I'll be at Hospital overnight. They start on the blood work then. Interesting how much they take. The next day more blood work, more exams, more sweats. Two, three, sometimes four in an hour, night and day. Exhausting. Distracting. The second morning the doctors do their rounds, I'm told there are no infections and that hypogonadism is suspected.

Hypo what? I tell a nurse it sounds like I'm being insulted. She laughs. It's a hormonal or endocrinal issue. The doctor has prescribed testosterone patches. Cancer has not been ruled out yet, so next week I'll return for a bone marrow biopsy. At noon I'm discharged, walk out to the Jeep, and drive south to Baja.

A week later I drive back north to the VA where the bone marrow biopsy is performed on the left hip. There is one phase during this procedure where the pain is wonderfully difficult to describe, but it's all over in an hour.

Ten days later and the results of the biopsy show no cancer present. The testosterone patches have stopped the sweats, if it's not merely coincidence. Anyhow, they're over. I was concerned about the patches, that I might become a nuisance for my wife again, but so far, so good.

It's got to end sometime, this life of mine, but today it looks like

I'm good to go for another couple three years.

So it's been a good month, this last one. Interesting, but good.

**** "Taboo at UC San Diego?"**

We have uploaded this video onto the Face Book page for students at University of San Diego, and *The Daily Bruin* page at UCLA.

**** The University World.** A huge structure entrenched behind fortifications built of taboo, vast sums of money, law, custom and ignorance. I will probe that world relentlessly.

Bradley

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**Bradley R. Smith
Post Office Box 439016
San Ysidro, CA 92143**

Desk: 209 682 5327

Email:

bradley1930@yahoo.com