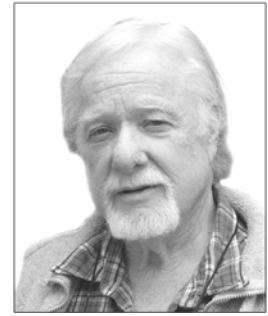


# SMITH'S REPORT

On the Holocaust Controversy

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Challenging the Holocaust Taboo Since 1990

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## THE MAN WHO SAW HIS OWN LIVER

### Introduction: Death and Taxes

Richard "Chip" Smith

*Nine Banded Books is a new publishing house that has chosen to make my manuscript, The Man Who Saw His Own Liver, its first publication, which is an honor I very much appreciate. Chip Smith is the head honcho there and has done everything right, beginning with the imaginative idea of transposing the format of my one-character play, The Man Who Stopped Paying, into that of a short novel, The Man Who Saw His Own Liver. Not one word has been changed. It has been formatted in a simple, unique, and imaginative way, and is followed by a coda that, again, is an imaginative choice that never would have occurred to me. The Man Who Saw His Own Liver is at the printer now and we expect to have it to hand the first week in February. Following is the elegant and rather brilliant introduction written by the publisher.*

Bradley Smith is one of those writers. Like Hunter Thompson or Hubert Selby; like Brautigan, Bukowski, or the Beats. You read him when you're young. You read him with a rush of discovery never to be forgotten. The prose is clean and relaxed and punctuated with a distinct, tumbling, rhythmic flair. It goes down easy. It makes you want to write. The world Smith made is suffused with a restless vitality that feels personal and true. Everything unfolds as pitch-perfect Zen comedy, where wanderlust and quiet desperation harmonize with the dimly consoling romance of existential resignation.

Reading Bradley Smith would be a rite of passage. Except that it isn't. Hipster clerks who trade in the semiotics of outlaw literature have never heard of Bradley Smith. Or, if they have, chances are their familiarity will be shaded by poisonous misapprehension. Bradley Smith writes about the inner life as revealed through

dreams and books. He writes from experience about war and bullfighting, and that time when he was asleep in a Mexico City jail and a cellmate took a shit on his foot. He writes, lyrically at times, about nature; about family and friendship and sin and shame, and the tragicomic folly of bureaucracy and organized religion. The prob-

lem came only when Bradley found his subject. There's that ruined passage from Job: "I was not in safety, neither had I rest, neither was I quiet; yet trouble came."

And so it did. Not that he wasn't asking for it. The broad strokes. A young man goes off to

**Continued on page 13**

## LETTERS

*I want to hear from you. I read everything you write. I regret that I am not able to respond individually to each correspondent. I may publish your letter here. I may edit it for length and/or content. Please make it very clear to me that I can, or cannot, use your name.*

**Michael Hoffman**

Tuesday, December 11, 2007

From a public letter distributed via <http://www.revisionisthistory.org/>

Charles D. Provan has died. I am at a loss for words. I only wish at this juncture to notify the Christian and revisionist communities, that Charles D. Provan of Monongahela, Pennsylvania has passed away from natural causes. He was approximately 52 years of age. He leaves behind his widow, Carol and nine children, some of them quite young. He was predeceased by his eldest son, Matthias.

The loss to this writer is incalculable. Chuck was one of my best and closest friends and one of the finest Christian men it has ever been my privilege to know. He had a great love for and obedience to God.

His knowledge of the Old and New Testaments was vast and he was one of the best and most learned modern critics of the Talmud, having published a great deal of material on that subject in the pages of Rev. Herman Otten's *Christian News* newspaper. More recently he has been writing columns for *Christian News* on Old Testament exegesis. He was the author of two books, *The Bible and Birth Control* and *The Church Is Israel Now*.

Chuck assisted me in my research, but to say that is an understatement, since he was a pillar upon whom I depended. He was a

tremendous influence on my views.

[...]

I ask you to do two things: take the time to be grateful for and appreciative of your closest friend and don't assume that he or she will be around forever, because God only gives us this day.

Second, please if you can, send a check or money order however large or small, to: Mrs. Carol Provan, 410 W. Main Street, Monongahela, PA 15063. And please pray for her and the surviving Provan children. I will tell you more about this fine man and nonpareil scholar in the future. For now suffice it to say that the loss to me is more than words can express, but I submit to God's will.

See articles he wrote at IHR.org and this one below:  
[http://www.ihr.org/jhr/v20/v20n1p20\\_Provan.html](http://www.ihr.org/jhr/v20/v20n1p20_Provan.html)

**Paul Grubach**

Chuck Provan, the revisionist who believed in the "gas chambers," has unfortunately passed away. I had no intention of writing anything else about his "Nazi gas chamber" theories until I noticed that influential sources are now claiming he disproved the Holocaust revisionist view of the "Diesel gas chambers." For example, in the online Wikipedia encyclopedia, we read: "Provan has demonstrated the scientific feasibility of mass murder by diesel gas vans against the thesis of Friedrich P. Berg."

This is blatantly false. First of all, Fritz Berg rebutted most (if not all) of Chuck's "Diesel gas chamber" claims. Second, despite the fact that Holocaust revisionism's opponents were well aware of his work, there was not one orthodox Holocaust journal that would publish his work, nor were there any orthodox Holocaust scholars, Die-

sel engine experts, scientists, or engineers who would publicly endorse his "Nazi gas chamber" theories. This should suggest to the reader that his "Nazi gas chamber" theories were largely worthless. If his research did indeed refute Holocaust revisionism, our opponents most likely would have used it.

Chuck Provan was a fine human being, family man, theologian, Bible scholar, and public speaker. He even made a contribution to revisionist historiography. I have no intention of denigrating his memory. Nevertheless, his theories concerning the "Diesel gas chambers" were largely foolish. I am in the process of writing an article about this for CODOH.

**Bradley Smith**

It was a dark fall night in the early '90s and I was traveling alone on a revisionist media speaking tour, driving a rented car, and was looking for Chuck Provan's car in the parking lot of a Burger King in Monongahela, Pennsylvania. When I spied what I thought was the car, I saw the heads of three kids looking out the back window to see what kind of fellow their dad was waiting for.

Chuck had invited me to stay at his home. I remember the warmth of the old kitchen, he and his wife Carol and a few kids seated round the table gossiping and laughing and talking about matters we thought important. He and Carol were deeply Christian, while I was already an empty vessel, as my wife has it. He was a Christian scholar while I was a simple writer. He ran a printing business that made a profit, while I was committed to a business that was not a business and had little hope of ever becoming one.

Chuck had an inclusive nature. He welcomed me to his deeply

Christian home and family when I was not a Christian. He welcomed our talk about revisionism, while he doubted much of what I believed. In the back of his ample printing shop he demonstrated to me how he made his video showing how many living bodies could be squeezed into one square meter of space. I found the demonstration unbelievable. He was not insulted. He printed a flyer for me to distribute at Penn State University where I was to speak, but where the talk was cancelled. He let me use his telephone for three days to set up other engagements. He wished me luck, and he meant it. All the time I was there—and I stayed with him twice—I did not

hear an angry or complaining word spoken in his house by either him or Carol or any of the kids. Charles had his finger on something.

At the IHR conference, I believe it was in 2000, maybe 2002, Chuck had put together a photocopied booklet addressing Krema II, allegedly proving that the holes that were supposed to have been in the roof of the Krema to pour the Zyklon crystals down were in fact there. This was a big issue in the '90s. The cover of his booklet contained a photograph supporting his thesis. I remember the photo being so poorly reproduced that it could not be read. I was surprised, especially he being a printer, that he would distribute something of such

poor quality. I was not encouraged to read a text supported by such an illustration, a fact that I now regret.

With regard to the diesel gas claims worked out by Fritz Berg and challenged by Chuck, my instincts tell me to go with Berg. Berg is the one who has done the work, he has been focused on the issue for two decades and longer, his work has been out there to be examined by industry professionals, and none have done anything significant to discount it. As of today, Berg's work on this matter has been unassailable. Tomorrow—well, tomorrow is always another question.

## A look back at 2007 on CODOHWeb

Rodrigo Mendoza

The year 2007 may be best remembered as a year of heightened persecution of revisionists. A year when the forces opposed to freedom of speech managed to lock up or keep behind bars both Ernst Zundel and Germar Rudolf. It was the year that David Irving was released from his Austrian prison. It was a year when Fred Toben and Georges Theil were embattled by the thought-police in Australia and France respectively. It was unsurprisingly a year with little publication of hard revisionist journals or books. Where the fundamentalists were unable to prove revisionist arguments wrong, they simply took to persecution, defamation, and incarceration. It is the true mark of a tyrant not to mention the true mark of a group of people who recognize that their argument is lost. It is readily clear that the monstrous Holocaust myth cannot stand the light of day nor even the freedom to speak, to publish, or to research. There can be no mistake that the myth is untrue and now only supported by fervent followers and draconian laws.

Although the anti-freedom forces were relatively successful in combating revisionists on the old fronts, the new front is an entirely different story. Like the Protestant Reformation, which was fired by Guttenberg's printing press, the Holocaust Reformation is fired by the Internet. Just as ideas began to move more rapidly than ever in the early 16<sup>th</sup> century, today revisionist

ideas fly around the world at cyber-speed.

CODOHWeb was particularly important in the service of evangelizing the "good news" of Holocaust revisionism. In 2007, we had over 5.1 million hits. Over 3.6 million files were accessed! Over 145 million kilobytes of information was accessed! On a good day

we could experience 16,000 hits per hour!

People are accessing CODOHWeb from all around the world. Not only in still-free USA, but in the restricted nations as well: Australia, Austria, Belgium, the Czech Republic, France, Germany, the Netherlands, Poland. And of course there is the rest of the world, where there are no laws

against revisionism, including all the Muslim nations, India, Japan, China, and throughout Latin America.

CODOHWeb continues to feature articles in German, Italian, Spanish, and other languages.

The CODOH Revisionist Library featured 86 new articles or links in 2007, while the Founder's Page featured new articles and photos of Bradley Smith, including his rousing speech delivered at the Tehran Holocaust Conference in December 2006.

The lively CODOH Revisionist Forum is now up to 24,000 posts on over 3,000 separate topics. In addition to the standard CODOH sites, we launched a mirror site at [www.codoh.info](http://www.codoh.info) as one more way to overcome the self-appointed censors of revisionist truth.

Bradley pulled off the smashing success at the Mexican film festival, Corto Creativo 07, and then we launched our MySpace page dedicated to our forthcoming film, *El Gran Tabu*, at: [www.myspace.com/elgrantabu](http://www.myspace.com/elgrantabu)

Now, if this wasn't trailblazing enough, we also launched: [www.smithsreport.com](http://www.smithsreport.com) and estab-

lished an electronic monthly letter to keep our ever-growing on-line readership aware of CODOH's activities.

There can be no doubt that 2007 was also the year of the video. CODOH had tremendous

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**Make no mistake—the revisionist battle is a battle for intellectual freedom.**

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success thanks to the video *One Third of the Holocaust*, which was banned on YouTube—now owned by Google, which has also banned advertisements for Bradley's book *Break His Bones*—but which is front-page business on CODOHWeb. In addition, however, videos of Bradley Smith, David Cole, David McCalden, Fritz Berg, and others took on-line revisionism to the next technological level.

Make no mistake—the revisionist battle is a battle for intellectual freedom. As our enemies were unable to win the historical debate, they attacked on the free speech front. When newspapers

and periodicals were closed to us, we took the debate to the campus. When major campus newspapers began to close us down, we took the campaign to the Internet discussion boards. When the boards were taken over by Zionist zealots, we shifted to the Web and our own-moderated forums. When they burned our books, we posted them on-line. When they closed certain countries to revisionism, we beamed revisionist truth into those nations through cyberspace.

Revisionism is an idea. Ideas can never be chained or imprisoned. With each new defensive strategy, a greater offensive strategy comes along. In the end, the censors will lose, for no matter how hard they try, the truth about the Holocaust will become understood. We will have many martyrs along the way, but in the long haul the truth will win out. I can't predict what surprises 2008 has in store for the Holocaust myth, revisionism, or revisionists, but I'm sure it'll be one hell of a ride, and CODOH will be there in the front line of the charge.

## **The “Final Solution to the Jewish Question”: Extermination or Ethnic Cleansing?**

### **Paul Grubach Reviews**

#### **The Jewish Enemy: Nazi Propaganda During World War II and the Holocaust**

by Jeffrey Herf, Belknap Press, Cambridge, Mass., 2006

**D**r. Jeffrey Herf, professor of history at the University of Maryland and a prominent student of German-Jewish issues, has written a very interesting book that examines anew the National Socialist “Final Solution of the Jewish Question” and attempts to answer one of the most important questions surrounding World War II: Why did Nazi Germany so vehemently oppose and persecute the Jews? *The Jewish Enemy* has received very favorable reviews. In *The Los Angeles Times*, Jonah Goldberg wrote that “it may be the most important

book on the Holocaust in a decade.” Another reviewer in the influential Jewish newspaper *The Forward* also dubbed it “incredibly important.” Jay W. Baird, author of *The Mythical World of Nazi Propaganda, 1939–1945*, called it “indispensable for both students of the Third Reich and general readers.”

There is no doubt that this book deserves a thorough response from the Holocaust revisionist camp. Here in the first of a projected series of articles, we will examine Professor Herf’s theory about the “Final Solution,” the alleged Nazi policy to exterminate the Jews of Europe. Future articles will examine other historical issues that are addressed in this well-written but deeply flawed work.

Herf attempts to uphold an orthodox view of the Final Solution. He believes the Nazis came to power with the intention of exterminating the Jews of Europe, and that they announced this objective to the whole world. By the summer and fall of 1941, the German leadership publicly declared the extermination of the Jews was official government policy.

As the leading historian for the orthodox version of the Jewish fate during the Third Reich, Raul Hilberg, asserts in his major work, *The Destruction of the European Jews*: “The success of the killing operations [of the Jews in the concentration camps] depended...on the maintenance of secrecy. Unlike any administrative task confronting the bureaucracy, secrecy was a continuous problem...The killers had to conceal their work from every outsider, they had to mislead and fool the victims, and they had to erase all traces of the operation.”

Hilberg, who studied the German documents for decades, adds this most amazing claim about the alleged mass murder operations. The Germans omitted “mention of ‘killing’ or ‘killing installations’ in even their secret correspondence in which such operations had to be

reported. The reader of these reports is immediately struck by their camouflaged vocabulary: ‘Final Solution to the Jewish Question,’ ‘solution possibilities’ ‘special treatment’ ‘evacuation’ ‘special installations’ ‘dragged through’ and many others.”

If the success of the Nazi killing operations, the “gas chambers,” depended upon the maintenance of secrecy, and the killers had to conceal their work from every outsider, mislead and fool the victims, and erase all traces of the operation, why would Nazi leaders turn around and publicly tell the German populace that they were exterminating the Jews? Why would the Nazis publicly announce their plans to exterminate the Jews of Europe, and, simultaneously, in their secret correspondence try to hide and camouflage something they publicly announced? In regard to this serious dilemma, Herf provides no answers.

The late Holocaust historian Gerald Reitlinger began his magnum opus with a statement that renders Herf’s theory ridiculous. “‘The Final Solution of the Jewish Problem,’” Reitlinger insists, “was a code-name for Hitler’s plans to exterminate the Jews of Europe. It was used by German officials after the summer of 1941 in order to avoid the necessity of admitting to each other that such plans existed, but previously the expression had been used quite loosely in varying contexts, the underlying suggestion always being emigration.”

So, according to Herf the leaders of the Third Reich publicly announced in 1941 that the exter-

mination of the Jews was now official policy. But then again, Reitlinger points out that German officials used code words after the summer of 1941 to avoid admitting to each other that such a mass murder policy even existed. Therefore, the Germans used the code word “The Final Solution” to avoid admitting to each other that the publicly admitted and announced mass extermination policy even existed!!!

Who were the Germans trying to hide this murderous policy from? After all, according to *The Jewish Enemy*’s thesis, Hitler and Goebbels had already announced it to the world!

Holocaust revisionism maintains that there was no extermination policy. Arthur Butz developed a revisionist definition: “The ‘final solution’ meant the expulsion of all Jews from the German sphere of influence in Europe.”

On March 20, 1942, Joseph Goebbels had a conversation with Hitler. Here is how the Propaganda Minister described the conversation in his diary: “The Fuhrer remains merciless. The Jews must be driven from Europe, if necessary by using the most brutal means.”

Here we have a straightforward and frank description the Final Solution, which is consistent with Butz’s definition. It was not a policy of extermination, but rather one of ethnic cleansing in which the Jews would be driven out of Europe, sometimes even by barbaric means.

As its spiritual father, Harry Elmer Barnes defined it, historical revisionism is the process of bringing history into accord with the

facts, creating the most accurate and truthful picture of the past as is humanly possible. Its purpose is not to create alibis for any past political regimes.

Ergo, Holocaust revisionism is not an apology for National Socialism. The Nazi Final Solution was a brutal and cruel plan of ethnic cleansing, during which a large number of Jews undoubtedly suffered and perished; it was not a plan to exterminate all the Jews within the German grasp. Just as revisionism is not an apology for German National Socialism, it is also not an apology for the British Churchill government, the American Roosevelt administration, the murderous Stalinist/Communist regime, or international Zionism and the state of Israel.

All of the war crimes and brutalities that were committed by the Germans were equaled and even excelled by the Allied powers. Indeed, even Professor Deborah Lipstadt, revisionism's most bitter academic opponent, admitted in her *Denying the Holocaust* that Stalinist Communism killed more people than Nazism ever did.

The orthodox view of the Final Solution does not underscore any

"moral dichotomy" between Nazi Germany and its enemies, as Herf claims. Quite the contrary. The *raison d'être* for his orthodox view is plain to see. It serves the political, social, and financial needs of various Jewish and non-Jewish power elites. To be specific, it covers up and obliterates Soviet Communist, American, Zionist, and British atrocities, and makes these victorious powers look "morally correct and good."

The traditional view of the Final Solution that Jeffrey Herf so ardently tries to promote accords the Jewish people a certain "moral authority," which plays a crucial role in their dealings with the non-Jewish world. What is most interesting is that it was admitted in the *Forward*, the very important Jewish newspaper that gave Professor Herf's book a favorable review, that the Holocaust doctrine is an ideological weapon used against the non-Jewish world. It was stated: "The world is aware how jealously the Jewish community guards the Holocaust, both as a memory and a weapon."

Even a believer in the traditional view of the Final Solution, Professor Norman Finkelstein, has

highlighted the obvious: "The Holocaust is not an arbitrary but rather an internally coherent construct. Its central dogmas sustain significant political and class interests. The Holocaust has proven to be an indispensable ideological weapon. Through its deployment, one of the world's most formidable military powers [Israel], with a horrendous human rights record, has cast itself as a 'victim' state, and the most successful ethnic group in the United States [the Jews] has likewise acquired victim status. Considerable dividends accrue from this specious victimhood—in particular, immunity to criticism, however justified."

Is this why Jeffrey Herf promotes a distorted view of the Final Solution?

All of the so-called "evidence" put forth by Professor Herf in *The Jewish Enemy* is consistent with Holocaust revisionism. In order to see how this so, the reader is encouraged to read the "full text with footnotes" of my review of *The Jewish Enemy* at <http://www.codoh.com/review/revenemy.html>

## DAVID IRVING MAY SUE DEBORAH LIPSTADT --- AGAIN!

David Irving is preparing to serve court papers on Deborah Lipstadt. Irving has emailed Lipstadt informing her he intended to institute unspecified court proceedings against her. This can only be done while she is within the jurisdiction of the High Court. When Irving found out that Prof. Lipstadt would be in the UK for a series of talks, he emailed her.

In the email dated November 30, Irving wrote: "Please inform me whether you will be available for service of court proceedings,

and make a suitable appointment for this purpose; please also confirm that you will take no steps to prevent court officers from approaching you, and cause no steps to be taken to prevent court officers from approaching you on this occasion."

He would not divulge why he was planning to bring his latest threatened action, but confirmed that they were not related to libel.

"For now," Irving told *The Jewish Chronicle*, "it goes back on the shelf, until she is back in the

jurisdiction of the British High Court and I can locate her."

There were rumours on Tuesday night that Irving would try to gatecrash Prof Lipstadt's talk at Finchley Synagogue. But he said he had not tried to go, as he knew he would not be allowed in. Although Irving said that Prof. Lipstadt had not responded to his email, when the JC spoke to her, she said her solicitors, Mishcon de Reya, had replied on her behalf.

A tantalizing story development. Who would have thought?

## ADOLF BERMAN AND THE ORIGIN OF

# THE TREBLINKA GAS CHAMBER FRAUD

*What follows here is an exchange on the CODOH FORUM under the direction of v. Hannover. It is the most daring, and maybe the most reckless, revisionist concept I have seen in some while. The idea that the Treblinka gassing story, a cornerstone of the Holocaust story itself, began with “one man” would appear to be risible. But if you are willing to look at how this first informal exchange of ideas progresses, you have to wonder why it is a thesis that our academic historians have never (am I wrong about this?) attempted to address. What I am publishing here is severely edited for space, from an original exchange on the Forum of some 9,000-plus words. I should point out that CCS, the originator of the theory, originally posted on the CODOH Forum as “Carto’s Cutlass Supreme (CSS),” a joke that he now regrets but is stuck with. You would recognize him under a different moniker.*

**CCS** Many of the Treblinka storytellers have Czeszochowa, Poland links. This place comes up all the time in the literature. Abraham Bomba is from there. Yankel Wiernik talks about people from there. I’ve seen it many more times also. Perhaps these storytellers grew up together? Or knew each other and then collaborated on the story? With the help of Adolf Berman at the Jewish Psychological and Psychotechnical Institutions (CENTOS).

Alexander Donat mentions that Wiernik was in touch with Berman before he wrote “A Year in Treblinka” (page 147 of *Death Camp Treblinka*, 1979). It may turn out that the origin of the holocaust dates back to Adolf Berman, not Adolf Hitler. Berman was closely associated with Rachel Auerbach, and with Dr. Isaac Schwarzbart in London, a huge source of the early holocaust stories in the West via the so-called “Polish Government in Exile.” That would be my guess on the origins of Treblinka and of the larger holocaust story.

**Ratatosk:** So, the larger holocaust story would originate with a couple Jews from a Polish village? Permit me to laugh. What we are dealing with is a hoax on the grandest scale. The hoax of the

twentieth century, as Butz put it. This hoax was sanctioned by the highest political circles.

**Hannover:** The “a couple of Jews” = “larger holocaust story” seems far-fetched, but CCS’s points about Treblinka make sense. They do show a coordination of sorts on various points. Take Auschwitz for example, look at key “eyewitness” statements that were contrived to fit the “4,000,000 murdered at Auschwitz” fraud, which even the cultists now say is ridiculous. Look at the absurd “geysers of blood mass graves,” claimed by more than one guy, which indicates coordination of the lies. The examples are endless.

**Ratatosk:** Yes, he has a point. There is obvious coordination among Treblinka witnesses. But, to say “That would be my guess on the origins of Treblinka and of the larger holocaust story” is ridiculous.

**Hannover:** Not so ridiculous as to realize that Treblinka was like the rest of the scam, coordinated lies. In that sense CCS is quite right. Of course, those lies have been shattered by guys like you and me, but nonetheless, coordination was attempted and the

“holocaust” industry is being hammered for it as we speak.

**CCS:** Yes, I think Dr. Adolf Avraham Berman was probably the originator of the whole holocaust story. He probably got it going, and then it took off. Hannover understood what I said: I think a Czeszochowa cohort might have been the source (with Berman’s help) of the Treblinka story.

Whether you read Arad, Hilberg, or Wyman, they all talk about the 1942 Polish Underground reports reaching Dr. Isaac Schwarzbart in London. Then going to Rabbi Stephen Wise in New York, and from there to the *New York Times*. August 1942 I believe. Yet, historians still refer to the Polish “underground” as if it’s still a secret. Berman was in that underground. And as the head of Jewish Psychological and Psychotechnical Institutions in Poland (CENTOS) he’s likely the originator of those reports. Here is what he said at the Eichmann trial: “...and in the peak period we had about 1,000 workers, teachers, tutors, doctors, psychologists, nurses and so on.”

It’s likely that he ran a holocaust propaganda campaign fronting it as an organization to help children. At the Eichmann trial he brags that CENTOS was a front for

underground activity, including military activity. The propaganda was designed to scare the Jews not to get on the emigration trains. That's why horrific train stories are mixed into death camp stories. Same with the "Jews to soap" story. They were harbingers of the "death camps" story.

In the Zundel trial Hilberg stated that he could never find the origins of the soap myth. Look no further than Adolf Berman. That's my guess. That he would make up a myth like that can be seen with what this Doctor of Psychology tried to pull at the Eichmann trial. He held up to the court a pair of children's shoes, which he claimed to [have found] in piles at Treblinka after the war. The problem is that the standard story is that they turned Treblinka into a farm after the war, and eliminated all traces of evidence. He gave an alternate version because he embellished on Rachel Auerbach's fake account. The one with the bomb craters at Treblinka! She was getting carried away, so he took the liberty to get carried away even further!

I think it's likely Berman is the originator of the holocaust story, and it took off from there with other groups. It's kind of obvious when you think of it: a huge underground organization in the Warsaw ghetto, an organization with a staff of 1,000 with the word "psychological" in the name. C'mon! There's a "convergence of evidence." He knew every major player. And his brother? His brother had the best relationship with Stalin of anyone in Poland. He was the head of the Stalinist communist faction in Poland, so that connection could very well have helped with the story coordination in the USSR.

Holocaust believers are right: There was a guy named Adolf who started the holocaust.

**Driansmith:** This thread is extremely interesting. I consider pinning down the origins of the Holocaust story one of the most important, but most neglected, aspects of revisionist research. After all, it is very difficult to convince people that the Holocaust is a hoax unless you can clearly identify the hoaxers and the precise circumstances in which the hoax was conceived and perpetrated.

My own research has produced very similar results to those given in this thread. We usually find ourselves dealing with very similar types of people—leftwing Polish Jews, mostly members of the Bund—and we also find that the stories tend to enter circulation at times when the Germans were closing down particular Polish ghettos. Clearly, the aim was to deter Jews from allowing themselves to be deported, perhaps because as slave laborers they would have only ended up helping to sustain the German war effort.

With Wiernik's account, we seem to pass a crucial stage in the fabrication of the Holocaust. Prior to this, we just have vague allegations about what the Germans are allegedly doing to Jews. With Wiernik, we seem to have—I think for the first time—a coherent narrative that could serve as a model for others to follow. Wiernik seems to have opened the floodgates. A torrent of Holocaust testimony begins to emerge—much of which soon reaches the Polish government-in-exile in London.

**Charles Krafft:** Dr. Adolf Berman's testimony at the Eichmann trial contradicts the official story that there was no trace of Treblinka at the war's end except a hastily erected farm house left to camouflage what had happened there. Here he presents a pair of children's shoes he claims he

found among piles of clothes and skulls scattered about the Treblinka camp site when he visited it:

**CCS:** Adolf Berman in the Eichmann Trial might be interpreted as a cameo appearance. Not unlike how Alfred Hitchcock would walk through a scene in his films as an extra. The psychological nature of his testimony on the witness stand mirrors the psychological nature of the larger holocaust story. Possibly because, as director of CENTOS, he's the originator for what became "the holocaust"? He likely started the Reinhard camps part and then others chimed in with the Auschwitz part, and the British Psych Warfare Executive got into it. Interesting that the PWE and CENTOS both have "psychological" in their titles.

Treblinka was the big death camp in the beginning of the holocaust story. Auschwitz came later. Wiernik's testimony was frankly too stupid, as was the general Treblinka story (buried 700,000 then changed their minds and dug them up? C'mon!) So Wiernik and Treblinka faded into the background, replaced by Elie Wiesel and Auschwitz.

A key document supports this. It is a House Hearing document designed to insure the "Punishment of War Criminals" which led the way to the Purim-like hanging of 10 men at Nuremberg. The name of the document is "Punishment of War Criminals. Hearings before the Committee on Foreign Affairs. House of Representatives Seventy Ninth Congress on House Joint Resolution 93."

The above gobbledygook was a pamphlet issued that had the minutes of meetings that occurred on March 22 and 26, 1945, as well as documents submitted for the two sessions. The date of this hearing is important. It is a month before



US forces entered Dachau, and 3 weeks before British forces came into Bergen Belsen. Here's why it's important: One version of the holocaust story is that the Allies finally knew about the holocaust when they came into these camps. That is the version most Americans believe.

This congressional document, however, shows that the holocaust story was already in place before that. But the holocaust version told in these hearings has Treblinka as the main death camp, with Yankel Wiernik and Samuel Rajzman as the main witnesses. Everyone in the hearings room was handed a copy of Yankel Wiernik's "Year in Treblinka." He was the main guy at that point. It's an important moment that betrays The Lie. A month later Dachau and Belsen were replacing Wiernik and Rajzman's stories, which would never have flown on a global level. Eventually Dachau and Belsen weren't strong enough either, and took a back seat to Auschwitz.

**Kiwichap:** No doubt the origin of the holocaust originated with Jews. However, they sold this propaganda lie to the politicians of the UK + Commonwealth, USA etc. This lie fitted well with their objectives. As Irving said, MI6 was involved and once the wheel was spinning—nobody could stop it [without getting] burned in the process. That was the cleverest thing these Jews did. Their lying propaganda is our "official" war-time story. To expose the holocaust will cost the heads and reputations of so many people, and I don't mean Jews. When the holocaust topples, so will the West's "moral high-ground" regarding WWII.

**Charles Krafft:** The 1/3 of the *Holocaust* episode about Dr. Berman's testimony at the Eichmann

trial may be in question because of a postwar gold hunt at Treblinka that purportedly left the ground cover disturbed. He may very well have found children's shoes scattered about as claimed. When exactly was Berman there? There's a good true story about ex-Treblinka commandant Globocnik's treasure hoard in here [...]: Nuremberg testimony about conditions of the camp in 1945 seems to contradict the claim in the video that Dr. Berman couldn't have found any children's shoes there.

On December 29, 1945, after the conclusion of his preliminary investigations, Lukaszkiwicz issued a protocol with 14 paragraphs, which was presented by the Soviets at the Nuremberg Trial as Document USSR-344. Paragraph 3 bears the title "Protocol of the tasks performed on the grounds of the death camp Treblinka," which forms the object of the judicial examination. From November 9 to 13, 1945, the examining magistrate of Siedlce, Z. Lukaszkiwicz, together with the State Attorney for the District Court of Siedlce, J. Maciejewski, performed the following tasks on the camp grounds:

**CCS:** Neither Raul Hilberg, Yitzhak Arad, or the US Holocaust Memorial Museum website mention Globocnik hiding a cache of gold. Rachel Auerbach is the originator of the "piles of shoes and skulls" story and she knew Berman, so that's likely why Berman said it. Auerbach's account is an obvious fraud and I think there are threads here on it. But even her account never mentions Globocnik's buried treasure. Her account is called "In the Fields of Treblinka." She says that they were digging because the Germans might have missed gold and diamonds that were on the persons of

the Jews. But that's a lie too, designed to make the Poles look bad and continue to push for Jews to immigrate to Israel. Poles being "hyenas in the form of man" is her quote, which Hilberg then uses. Suppose there was digging there. That still wouldn't explain "tens of thousands of shoes of little children" that Berman talks about, considering that Lukaszkiwicz's report didn't mention those shoes.

Lukaszkiwicz's findings are covered in Carlo Mattogno's book on Treblinka. Auerbach, I believe, went to Treblinka with Lukaszkiwicz, but then they wrote conflicting accounts, with Auerbach's an obvious fraud. The surveyor who accompanied Lukaszkiwicz on that trip was, I believe, a man named "Trautsolt," and he determined that the burial pits were round and in the middle of the camp, which no historians believes today. Faurisson's article on Treblinka mentions this surveyor, as does Mattogno's book. This whole thing is complicated because we're dealing with lies upon lies, and we haven't even got into the bomb craters; there's a thread on this too here at CODOH Forum. The key point is that there's no part of the story that Polish peasants dug up the ground and uncovered thousands of children's shoes. What would have been the point of digging up 700,000 bodies to cremate them and thus destroy the evidence, if you're then going to bury tens of thousands of children's shoes?

Globocnik ended up in Syria as a corresponding member of the CIA-controlled Gehlen Organization. Page 399 in Yitzhak Arad's book *Belzec, Sobibor, Treblinka* mentions he died on May 31, 1945. But nice to see that that Nazi-Mideast link is going strong in this article!{which article?} Like a good mystery novel for 12-year-

olds, the article is peppered with references to the CIA, STASI. And with all the detail, it's hilarious, as Hannover showed, when they finally take a photo of all the incredible treasure.

**Breker:** The fact that Berman and those around him were communists and Zionists is something that cannot be overlooked. The linked text [...] is nothing more than what the world has come to expect from this sort. The allegations contained are mere boilerplate claims that revisionist efforts have stripped bare. Treblinka has been unraveled in all ways. From the lack of physical evidence, lack of documents, to the quaky {?} nature of the "eyewitnesses."

Obvious by its absence, and what is the final deathblow against the cited bit of propaganda, is the fact that we see do not see mentioned the massacre of thousands of Polish officers by the communists at Katyn. Given the very emphasis on "Poles" and things "Polish," we should expect to see this crime mentioned straight away. But clearly those involved in writing this text wanted to obscure that fact, they wanted to sanitize and promote Zionism and communism at any costs. They were not interested in honesty.

**Laurentz Dahl:** This is from Adolf Berman's testimony at the Eichmann Trial:

Q. Before the Second World War, you were the director of the head office of the Jewish Psychological and Psychotechnical Institutions in Poland: "Centos"?

A. Yes.

Q. After the outbreak of the Second World War you were one of the directors of "Centos" in Warsaw?

A. Yes.

Q. Dr. Berman, you were subsequently one of the commanders of the ghetto revolt?

A. Of the Jewish underground.

Q. You saw the children who participated in the ghetto battle?

A. Yes.

Q. Did you witness these little heroes?

A. Yes. I wanted to say something about this. When the disaster came about, our line was one of general mobilization, mobilization in two directions; first of all in the direction of the Jewish anti-Nazi fighting underground. And we did everything possible in order to organize the youth, the workers, the intelligentsia, into an armed anti-Nazi underground. I took part in setting up the first organization of the armed Jewish underground in the Warsaw Ghetto, within the anti-Fascist bloc created at the initiative of the Polish Labour Party, the P.P.R., in the Warsaw Ghetto. Already at that time, youth and older children were also participating in this bloc.

Q. Perhaps we can come to the revolt. At the time of the revolt you were in the ghetto?

A. No. At the time of the revolt I was one of the representatives of the ghetto fighters on the Aryan side to the Polish underground.

#### **The infamous shoe testimony follows:**

Q. After the war you went to visit Treblinka—is that so?

A. That is right.

Q. Perhaps you are able to tell us in general terms what you saw there?

A. When I came there it was some weeks after I had been liberated by the Soviet army, this was in January 1945. I saw a scene which I shall never forget: a tremendous expanse, extending over many kilometers and on this area there were scattered skulls, bones,

in tens of thousands, and very, very many shoes, amongst them tens of thousands of shoes of little children.

Q. Did you pick up one such pair which you have retained to this day?

A. Yes, I have brought it here.

Q. You brought it here to show the Court?

A. Yes, I wanted to show it.

A. The pair of shoes of a child, you have retained to this day?

A. I brought it as something very precious, for I knew that over a million shoes like these were spread over all the extermination fields of Europe. These are the shoes.

[The witness shows the Court a pair of children's shoes.]

**Judge Halevi:** Dr. Berman, did you receive any assistance, did the Jews receive any assistance at the time of the Holocaust?

**Witness Berman:** Yes. I myself was in constant touch with the Polish underground and with relief institutions for children in the Aryan quarter, Polish institutions. And I can relate that also from the point of view of help for the ghetto fighters, and from the point of view of help for the rescue of Jews we received a certain measure of assistance. I cannot say that it was massive help, substantial, moreover the possibilities, then, for the Polish underground, for the Armia Ludowa, for the P.P.R.—these possibilities were not so great, but we obtained help. And I am proud of the fact that the first revolver we received from the Polish anti-fascists for the Jewish anti-fascist bloc, we received in my room, in the room of the director-general of "Centos," in the same way as I am proud of the fact that amongst the one thousand workers of "Centos" there were hundreds who were active in the underground. Subse-

quently the ghetto fighters obtained help, not just on a single occasion, first of all from the Polish progressive circles, first and foremost from the Armia Ludowa. In the efforts to save children, I also acted myself to a certain extent. We also had connections with the Polish institutions for aiding children, and with the progressive parties, and also with the Catholic groups.

*(The above aptly demonstrates the conflict between the underground Jews like Berman, who wanted to fight and have the Jews stay in the ghetto, and the Juden-raete and ghetto police, who were compliant with the Nazi policy of deportation. Herein also is the motive for spreading rumors of Treblinka "gas chambers" among the Jews in the Warsaw ghetto. — Laurentz Dahl)*

Q. Did you succeed in sending out news to any territory outside the Nazi occupation, to the free world?

A. Yes. It was in this way: When I crossed over to the Aryan quarter, this was on 6 September 1942, on the day of the beginning of the big "Round-up" the big Umschlag when I was also aware that this was the last minute, in the Aryan quarter at the time, thanks to my contacts and those other members of the Polish underground, we established a Jewish national underground committee in the Aryan quarter, and also a coordinating committee between the conspiratorial Jewish national underground committee in the Aryan quarter and the Jewish socialist organization, the Bund. We were in touch with all the Polish underground organizations. I was the representative attached to the Polish underground; we were in contact with the circles connected to the Armia Ludowa with the P.P.R.,

and also with the circles connected to the Armia Krajowa. We then decided to do everything possible to alert the Jewish and the non-Jewish world to what was happening in the ghetto and in the extermination camps and to the Jewish people in Poland generally. And we succeeded. We secured a particular way of transmitting our cables and our reports—fairly lengthy reports—on all our activities, our operations for assistance and the struggle of the ghetto fighters and all the ghettos, to London, to Washington and also to Moscow.

**Presiding Judge:** When did this begin?

**Witness Berman:** From 1943. And there was a closer tie from 1944 and until the end. We also received cables from abroad, from Jewish organizations.

**Judge Halevi:** What cables, and what did they say?

**Witness Berman:** About rescue operations and about various activities connected with the tragedy of the Jewish people in Europe. I would also like to add, that then, in those days, in the days of the Warsaw Ghetto, in the days of Treblinka, Auschwitz and Majdanek, we then decided, and I decided that one of my most important missions would be—a struggle against this plague which was called Nazism and Fascism, until its total liquidation.

*(Reading this, it is indeed hard not to consider the possibility that Berman was one of the central people who created, spread and coordinated gassing rumours concerning Treblinka and other alleged death camps. —L.D.)*

**Breker:** Can anyone explain how Jews in a Jewish ghetto could move about freely in the Aryan quarter, and even more, establish a

"Jewish national underground committee" in this Aryan quarter? One can only conclude that this man is uttering complete rubbish, with a communist bent, or, these ghettos were not as we've been told they were.

**CCS:** I like that phrase "intellectual center for the resistance." Like—I wonder what that could mean? Where to hatch a lie, perhaps? Berman tried the psychological angle of persecuted kids three times:

1) His "Give the Child Some Joy" program, which he talks about at the Eichmann trial.

2) Janusz Korczak taking the orphans to Treblinka, which I believe he also talks about at the Eichmann trial.

3) His exploiting a pair of children's shoes before the court.

**Laurentz Dahl:** There is an article entitled "The Tale of Warsaw and Treblinka," written by Elma Dangerfield and published in *Menorah Journal* issue 31, 1943. *Menorah* was published in New York, I believe. Unfortunately, the only way for me to get access to this journal is to travel 200 miles (for various reasons). Any poster with access to an American (research) library would probably find it easy to locate the issue in question. It would be interesting to see what version of the Treblinka legend Dangerfield offered her Jewish-American readers back in 1943. I have not been able to find any comment on it online.

Can anyone help?

You will find the full exchange on the CODOH Forum at: <http://forum.codoh.info/viewtopic.php?t=2869&start=0>

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*Because the heart of this exchange suggests an almost in-*

*credible thesis, I ran it past Gene Burkett, who wrote the lead on David Irving in **SRI144**, “Hoefle Hoopla: David Irving Promotes Revisionism—Again!”*

*Burkett’s understanding of these affairs is several leagues beyond my own, so I wanted to know what he thought of CCS’s spectacular speculations. This is his off-the-top-of-his-head response:*

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### Gene Burkett

“It’s only far-fetched in the sense that a single reference in pop culture is taken to make a one to one correspondence with an atrocity story. That’s highly doubtful.

“You are familiar of course with the fact that there are Cinderella stories in all cultures. Does this mean that they all go back to one Cinderella who actually lived one day (“euhemerism”)? Does this mean that all the Cinderella stories can be “mapped” from one location to the next (symbolic transfer)? Does this mean that there are various innate models of

stories in human minds that cause such things to be written (Jungian archetypes)? Or psychosexual modelings that all people share (Freudianism)? Or that certain inevitabilities about human nature throw up certain problems, certain models, and certain ways of describing things?

“The Holocaust Story—at least as it pertains to the mass extermination in extermination camps part—and it is *THAT* part that is untrue—is just based on the common culture in Europe, and to a lesser degree, America, as it stood in 1939 and prior. No *ONE* person concocted it from *ONE* source. It was a lot of people, fearful, disoriented, and hateful who just reached for the bag of tricks available, and since they were all similar human beings living in a similar time with similar concerns they reached for the same things. And, yes, the same things writers, and film makers were reaching for, for other purposes.”

*Burkett, a trained historian, is observing the cultural and political context of the time, without which the gassing story could not have gained the credence it did gain. The “environment” had to be ready. Nevertheless, I am intrigued by the “fact” that there had to be one moment in time, one morning, one afternoon, one dark night, when one man said it for the first time—“gassings at Treblinka.” Someone had to say it first, before anyone else said it. I understand that the cultural environment existed—had to exist—in which one man could say “gassings at Treblinka” and make it sound credible. Still, one day there was no talk of gassings at Treblinka, and the next day one man said gassings at Treblinka. It “fit” into the historical and cultural moment. Maybe it wasn’t Berman. Maybe he heard it from another man. But there had to have been one man who said it first. If no one had ever said gassings at Treblinka, we would never have heard of it, it would not have become a “myth.”*

*I have a feeling that I am going to be sorry I got into this.*

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## IN THE NEWS

**AT LAST! Haaretz reports that a German man has finally been jailed for five months for teaching his pet dog to perform a Nazi salute.**

Thank G-d! It should have been sentenced to five *years*. The dog is named Adolf, and was trained by his owner, Roland, to lift his paw sharply into the air when he heard the words “Heil Hitler.” The former car salesman—the German, not the dog—was caught after he ratted Adolf out to a German policeman. Some things never change.

Performing a Nazi salute is outlawed in Germany. Of course it

is. The unwillingness of the German State to teach German dogs to read German is species-ism at its most vulgar. Roland says he planned to have Adolf put to sleep to mark the anniversary of Hitler’s suicide in 1945. Of course he did. Gassing? Some things never change.

Adolf has now been placed in a government animal shelter where staff, fulfilling contemporary re-education rituals, is training Adolf to compliantly raise his paw, puppy-like, to shake hands, rather than perform the Nazi salute like a real dog. Roland, meanwhile, is fearful that he will not be allowed to retrieve Adolf once he (Roland) is out of the jug. We all should

pray for Roland to get Adolf back, and that Adolf will then bite Roland where Roland most deserves to be bitten.

**BERLIN—The head of the German National Democratic Party (NPD), Udo Voigt, in an interview with Iranian journalists that was to be rebroadcast on the political program Report Mainz, said that “Six million cannot be right. At most, 340,000 people could have died in Auschwitz... Jews always say: “Even if one Jew died that is a crime.” But of course it makes a difference whether one has to pay for six million people or for 340,000.”**

Well, it does make a difference, doesn't it? Not that the folk connected with the Holocaust Industry are at all interested in the financial benefits gained from exploiting the Six Million number.

Upon airing of his remarks there was an immediate debate by German politicians wanting to choke off funding for the NPD. That could prove difficult because the German constitution stipulates that all political parties are to be treated equally. German democracy, however, is not unlike "democracy" elsewhere. There are always some more deserving of it than others.

According to at least one poll, the majority of the population in Germany considers the NPD to be undemocratic and damaging to the image of the country. The government has in the past tried to ban the NPD, but failed after it emerged that some members of the party who had given evidence in legal proceedings were police informers.

Where's the problem? These police informers were working for democracy, and against the undemocratic machinations of the Holocaust revisionist NPD.

**Yoko Ono, the widow of John (The Beatle) Lennon, has donated a pair of her eyeglasses to a Liverpool eyeglass art exhibition to help raise awareness of the Holocaust. Raising awareness of the Holo-**

caust appears to have needed a particularly strenuous and unending effort—so many people have, for so many years, expended so much energy in raising it and keeping it raised. If all this Holocaust-awareness-raising could be formulated into a pill it could well drive Viagra off the market. I'll keep my eye peeled and let you know.

Metropolitan Liverpool is to be the focal point for the upcoming National Holocaust Memorial Day. Yoko has told the Liverpool press: "It is an honour to be part of such a symbolic piece of artwork which will help people to learn how important it is never to forget the horrors of the Holocaust."

Organizers have already collected 1,000 pairs of glasses to start off the collection. American Jerry Springer—a man who once told his booking agent that he would never have anyone like me on his show—has sacrificed a pair of his own eyeglasses to help raise awareness of the Holocaust. It might be more helpful if these folk would consider donating a thousand, or ten or twenty thousand, artificial arms and legs to the Liverpool Art Extravaganza. It would be more symbolic as art, more imaginative, and more

disgusting. The way modern art likes it. Once the festivities were over the "art" could be sent to the needy in Palestine, Iraq, and Afghanistan.

**In 2005, Jean-Marie Le Pen told a reporter for a weekly magazine that: "In France, at least, the German occupation was not particularly inhumane,** although there were some blunders, inevitable in a country of 550,000 sq km." The observation angered the government, anti-racism organizations, and Jewish groups. So Le Pen was prosecuted. He did not bother to attend the trial.

The prosecution asked that Le Pen be handed a five-month suspended sentence and fined 10,000 euros (\$14,530) for saying that the Nazi occupation of France was "not particularly inhumane." As an example of a hysterical, brutal, racist, and demagogic language, this one must stand alone.

The prosecution also requested that the head of *Rivarol* magazine, Marie-Luce Wacquez, be handed a two-month suspended prison sentence and be fined 5,000 euros, and that the journalist who conducted the interview be fined 3,500 euros.

This prosecution is one way in which awareness of the Holocaust is raised, and at the same time one way to demonstrate the peculiar bent of the personalities who are dedicated to raising awareness of the Holocaust.

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## **RICHARD "CHIP" SMITH continued from page one**

war, gets shot in the head, and one day in a hospital ward decides to become a writer. Returning home, this aspiring writer flails and fails and somehow ends up being prosecuted by the State of California for selling a book – Henry Miller's *Tropic of Cancer*. He

loses that one. Years go by. Times change. The writer works. The writer writes. Then comes this shattering, unconscionable epiphany, when the muse steers headlong into the "great question of belief." And the stakes are forever changed.

The man makes choices. Choices make the man. Or maybe things just unfold the way they do. No matter. Your friends and professors have it all figured out. Bradley Smith, they will assure you, is the worst sort of character. Bill Burroughs kills his wife and

the crime is casually bought and sold as countercultural mythology. Uxoricide is sexy, or at least forgiven. But Smith, you must recognize, is a special case—a man whose defining transgression exists beyond the pale of permissibly decadent writerly lore. He stands naked and guilty of something wholly unredeemable. He dances by the flame of the only evil still worth naming.

There's simply no way to gloss it. Bradley Smith, the very best people know and understand, is a Holocaust Denier. Or "revisionist." Or "skeptic." Whatever. Rumor has it that he even dips hummus with Ahmadinejad. Ask the next question and you've made your first mistake. This is where things get stuck. It's too bad, really. But also very nearly perfect. At one end of the bar sits this avuncular old raconteur, sipping Mexican beer. He wears his heart on his sleeve and laughs at death. Buy him a fish taco and he'll tell you the funniest war stories you ever heard. Or maybe, if the mood is right, he'll bore you with the one about how he came to doubt the gas chamber stories. On the opposite end, your eyes meet the collective, disapproving glare of Mom and Dad and everyone you've ever trusted, imploring you to simply turn away.

It's happy hour, and everyone is looking. You have a choice. Or maybe you don't. If it helps, *The Man Who Saw His Own Liver* is not a book about the Holocaust. At least not the one you have in mind. Of course, if you can't bring yourself to wade past the emanations and penumbras, you'll find what you're looking for. To be sure, the crisis of apostasy is prefigured,

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**Smith's surrogate narrator, A.K. Swift, is at once quixotic and apathetic. Thoreau and Mersault. A tax resister who can't be bothered to go public. A libertarian with blood on his hands. An absurd rebel, kicking against the pricks. A writer with no role. His is a helpless moral gesture telescoped through the distant lens of American transcendentalism.**

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obliquely, in delicious criminal traces. If that's your game, chug a lug. There are reasons for everything. And the book is always open.

Still, it's odd how easily we forget. In this instance, about the Bomb. The way we forget about death, perhaps. Decades pass and Cold War anxiety washes into gray newsreel nostalgia. Pakistan still has nukes, and so does Dick Cheney, yet the hundredth monkey calls in sick. Nothing has changed. You simply learn to drop the subject. Somehow, the other Holocaust is passé.

Removed from the once urgent nightmare panic of a billion childhoods, Bradley Smith's epistle owes its resonance to simpler verities. Beyond the din of political protest, beyond the cloying refrains of refashioned liberation theology, or regurgitated Chomsky loops, or Ron Paul bumper stickers, the bead hovers ever nearer the visceral quick, where the heart races and everything is music. Make no mistake, taxation is theft. But true freedom belies and defies every slogan.

While the grim specter of nuclear annihilation looms just off-stage, the grit and gristle of

Smith's monologue distills to the imprisoned logic of Sartrean humanism. A dire predicament dooms us to brotherhood. In the reckoning, there is grave responsibility. There is the longing for atonement. And in the marrow, "the wanting."

Smith's surrogate narrator, A.K. Swift, is at once quixotic and apathetic. Thoreau and Mersault. A tax resister who can't be bothered to go public. A libertarian with blood on his hands. An absurd rebel, kicking against the pricks. A writer with no role. His is a helpless moral gesture telescoped through the distant lens of American transcendentalism. He stands athwart the immovable rout of "bureaucrats, revolutionaries and priests," speaking softly in the one true voice; his call to reason unheard and unheeded, swallowed up in the churning clockwork of history.

And so it goes. A working-class dreamer is cast against implacable forces from without, and the story is as old as Sophocles. *Seul contre tous*. Impotent and beset by failure, his fate is sealed in eternal measures of comic futility. Camus insisted that where there is the greatest danger there is also the greatest hope. He was wrong, of course. There's no cheating the reaper, or the taxman. Yet when hope is dashed and failure foregone, one man can laugh, or he can cry. Or he can relent. The trick, as A.K. Swift—and Bradley Smith—might remind us, is in finding right relationship. But don't take it from Bradley. Just ask the Buddha. Or Anne Frank. They understood what the Nazis and bureaucrats will never confess.

## WHERE I WAS WHEN I WROTE

### *THE MAN WHO SAW HIS OWN LIVER*

It was 1982 and I was living in Hollywood, working in construction in Topanga Canyon and in the mountains above Malibu. For the most I was doing concrete and block. In the 1970s I had become involved with protesting the nuclear arms programs of the U.S. Government, and in 1979 I was introduced to Holocaust revisionism. In the 1970s it was one thing after another. Rather like it is now.

One afternoon I was off-loading concrete block from the bed of a pick-up truck with a couple Mexicans—illegals probably, I never asked—when in the middle of a “swing” with a block in each hand, something cracked in my back. The crack was so loud that one of the workers straightened up, looked around, and said: “*Que fue eso?*”—or “What was that?”

At first it didn’t hurt, but I stood aside from the work just in case. After about an hour it started to hurt. I thought it might get worse so I drove my laborers to their pick-up corner and then on to my mother’s little frame house in a canyon off Hollywood Boulevard a couple blocks behind Grauman’s Chinese Theater. Pretty soon I couldn’t walk, and then I couldn’t stand up. To make a long story short, I spent the next five months lying on my mother’s dining room floor.

Irene, my future wife, slept in a little sewing room a few feet from where I was laying. She was taking care of my mother, who had multiple sclerosis and was in a wheelchair. Marisol, her eight-year-old daughter, was there too. Years later Marisol was to tell me that that was the worst year of her life, having me lay around like that and having to go around or jump over me to get to the front door.

I don’t recall how it came to be, but I began working on a play that I would call *The Man Who Stopped Paying*. It would be a one-character monologue dealing with tax resistance and the nuclear arms race from a subjective and somewhat unique point of view. The way I worked was with blank file cards and a pen. Lying on the floor on my belly I would print the idea for one passage across the top of one card, print the ideas for other passages across the tops of other cards, then arrange the cards on the carpet before me in a projected narrative order. It was a simple matter to change the structure of the narrative by changing the order of the cards.

After about five months, when I could sit up in a chair, I had Irene put my typewriter on the dining room table and I finished the manuscript.

I began passing photocopies of the play script around. Never heard back. Turned out that Aldo Ray, the actor who starred in the screen adaptation of Erskine Caldwell’s *God’s Little Acre*, used the same post office I did on Highland Avenue off Franklin. I sent him a copy of the play. One afternoon a couple weeks later I bumped into him at the mailboxes and asked if he had found the time to read some of it.

He was rather a big fellow, and he looked down at me with a steady, unfriendly eye.

“I read it. I don’t do that kind of thing,” he said. He didn’t move. It was as if he wanted to get into something with me there in the little post office. I waited. After a moment he said:

“It’s not for me. I wouldn’t touch it.”

It was clear that while he wanted to say what he said, he wanted to say something else too.

“Okay,” I said. “Thank you.”

I had not gotten any positive responses to the play. I still couldn’t work so I kept sending it around. One night I went to a dramatic “reading” out in the Valley someplace and watched a big, burly guy read in a way that impressed me. I gave him a copy of the play and a week later he called me from Colorado where he was on vacation to tell me he liked it, that there were passages in the script that he wanted to speak. His name was Jon Ackelson.

Meanwhile, my friend Steve Leichter had read the play. Steve is a Jew, he had gone to Israel when he was a young guy and some Arab had shot him in the ass while he was driving a tractor. No hard feelings, but he decided to make his way back to America. There were a couple passages in the play that might offend some Jews, and in the event did, but Steve liked it and volunteered to be my producer. This was a real windfall for me because Steve was the kind of guy who knows how to do things.

It didn’t occur to me at the time, but Aldo Ray—he was a mainstream Hollywood guy—might have seen something in the script he read that could be seen as critical of Jewish tradition. Why would he risk it?

Ackelson and I began rehearsing the play in the garage in which the play is set. He and I were co-directors. We worked well together. We had one initial difficulty. There are passages in the text where the character is struggling with difficult material under difficult circumstances. Ackelson initially read in a way that emphasized the pain and I suppose the sorrow that he felt for the character. It took two or three readings to get it across to Ackelson that no line in the text could be delivered in a way that would suggest to the

audience that his character felt sorry for himself. No complaining, no self-pity. No line.

About that time Steve Leichter got a business offer he could not refuse and moved his family to Berkeley, where I think he still is. In the end Irene loaned me the money to stage the play myself in The Theater of Note, a small house in downtown Los Angeles. It was money she had earned cleaning other people's houses.

I announced the play in the *Los Angeles Times*, *Dramalogue*, *The Free Press*, and a couple other places. The first night there were maybe a dozen people in the audience. Then there was one review printed, then another, and another. Each was positive.

Robert Koehler, writing in Stage Beat for the *Los Angeles Times*, headed his piece:

***"The Difficulty of Battling  
The Bomb"***

*"Something occurred to me the other day. What could be a more effective way of protesting the arms race than refusing to pay one's tax bill that funds America's side of that race?"*

*"...How odd to see your errant notion, still fresh in the head, given life in a play, namely Bradley Smith's 'The Man Who Stopped Paying.'*

*"...[Smith's] man who isn't paying is big, burly, bearded and working-class pure. He isn't a collegiate, but he's well read (he compares the great "play" of today—nuclear arms protest—to the great plays of the past—"Lear," "Antigone," "The Oresteia"...*

*"...Bureaucrats are the enemy, for, while they maintain the welfare system, they also maintain the machines that will destroy that welfare...For the first time in a long time on stage an anarchist libertarian has sounded out.*

*"Perhaps it's right, then, that he's alone in his garage work space speaking to us. Even though he's married, and speaks of that love as tenderly as he does of nature, he's his own man in every sense. Jon Ackelson plays him with little abandon but a great deal of heart.*

*"...Smith could become a kind of playwright laureate of an American Greens party. But, then, he'd probably rather go it alone."*

Audiences grew slowly from the first performance, to thirty and forty, and on to the final performance. There had been a libertarian conference in town and for the final performance Mike Everling helped me fill the house that night with the perfect audience. It was a rousing performance by Ackelson and the audience alike, and I went out in a small blaze of glory.

Within the year I had given up working with the nuclear arms issue and had turned to working with revisionism. Tax resisters could meet openly in the Unitarian Church on Eighth Street, while the Institute for Historical Review was burned to the ground on the Fourth of July, 1984. Tax resistance was radical, but had the open attention of principled people. Revisionism was radical as well, but revisionists were judged to be evil and aligned with the Devil. The artist in me chose to challenge the Devil Himself rather than continue to harangue the bureaucrats.

Of course, it's always the bureaucrats. Republicans, National Socialists, Democrats, Communists. As a class, bureaucrats always choose to follow their leader and dedicate themselves to convincing the people that their leader has a program ... a path ... to righteousness, truth, and liberty when righteousness, truth, and liberty are themselves the path.

The Devil now...that's where the drama is. He hasn't let me down yet.

So here we are. January 2008. I expect a productive, tho possibly complicated, month. The February issue of this *Report* will be a little late, but for good reason. I expect to have a good story to tell you. Which will be the first chapter, if you will, of a book of good stories to follow. Good for us, that is, not for them.

Bradley

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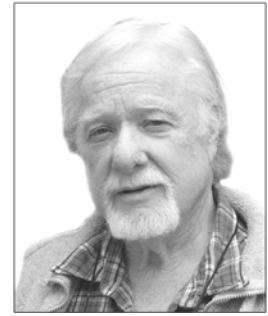
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# SMITH'S REPORT

On the Holocaust Controversy

No. 147 [www.Codoh.com](http://www.Codoh.com) February 2008



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Challenging the Holocaust Taboo Since 1990

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## Jürgen Graf: An Interview

By Richard Widmann

*In January, I was fortunate to be able to conduct the following interview with leading Swiss revisionist researcher, author, and scholar Jürgen Graf. Graf is the author of numerous articles and wrote the devastating analysis of Raul Hilberg's work, The Giant with Feet of Clay. He has also co-authored with Carlo Mattogno several of the most important analyses of various concentration camps, including: Treblinka: Extermination Camp or Transit Camp?, Concentration Camp Majdanek: A Historical and Technical Study, and Concentration Camp Stutthof and Its Function in National Socialist Jewish Policy. Jürgen Graf was born in Switzerland in 1951. He studied Scandinavian and Romance languages, and English, at the University of Basel, where he was awarded the degree of Magister. He taught German for four years at the Chinese Culture University in Taipei, Taiwan. He has researched and authored various revisionist works since 1991. In 1998, he was, on account of his*

*revisionist books and related writings on the Holocaust, sentenced to 15 months imprisonment without probation at Baden, Switzerland, on the ridiculous charge of "racial discrimination." Since 2002, Graf lived in exile. Most recently, he has been living in Russia with*



Jürgen Graf

*his wife Olga, a historian from Minsk. He earns his living as a translator from numerous languages into German.*

**Richard Widmann:** *What have you been working on recently?*

**Jürgen Graf:** Unfortunately circumstances do not allow me to carry out any research. Since 2002, I have only published about ten articles, most of which appeared in *Vierteljahreshefte für freie Geschichtsforschung*. As you know, there will be no more issues of this fine journal, but I can always write in *Sans Concessions*, a journal edited by French revisionist Vincent Reynouard, who recently published my attack on Guillaume Faye ("The New Jewish Question' or, the End of Guillaume Faye") and will also publish my article about the number of victims of the Majdanek concentration camp, which is at present being translated into English.

However, I have found the time to write a very large book for the Russian market. It was translated into Russian by historian Anatoliy Ivanov and will probably come out in April this year. The title is *The New World Order and the Holocaust*. Like Germar Rudolf's *Lectures on the Holocaust*, the book takes the form of a dialogue. A German lecturer, whom I

**Continued on page 5**

## LETTERS

*I want to hear from you. I read everything you write. I regret that I am not able to respond individually to each correspondent. I may publish your letter here. I may edit it for length and/or content. Please make it very clear to me that I can, or cannot, use your name.*

### ERNST ZÜNDEL

I can hardly believe it. Your Christmas letter was delivered to me late this afternoon, 27 December. It's the first mail from you for ages. How the time passes. It was not so long ago that Paloma visited us in San Diego—and now she is a full-fledged mother of a lovely, healthy child. Eden—what a cute kid. I had to laugh about the packaged dog food, and the washing his hands in the toilet. I am glad to see that your wife also is looking well and has not aged a bit. I do see a bit of gray on the top of her head.

Bradley, I had a friend—a grandmother whose grandson loved “Milk Bones” for decades, one of the popular dog food brands. In a panic she called the manufacturer, spoke to the lab's chief researcher about what Milk Bones contained. He assured her that it was made of the finest ingredients, and that his own grandchildren got Milk Bones as regular meals. Only the finest was good enough for his grandchildren.

As to washing his hands in the toilet, well, it's all a matter of perspective. Knowing the cleanliness of your wife, little Brad could be worse off, considering the poor in some areas of the world. I hope Paloma is careful—that pace she is keeping is dangerous for anyone. Two, three hours to get across the border? What a drag.

Today I spent an hour walking in the prison yard in the snow with

Germar [Rudolf]. He is well, and his usual self. He sings in the choir in church and works in the prison kitchen. He is fond of his American wife, and infatuated with his daughter.

The censorship imposed here has amounted to isolation. Small surprise for me! Obviously those who are still free are paralyzed and fearful that they may be “Zündelized.” Most are so muted in their criticisms that it amounts to more or less acquiescence to the outrageous actions undertaken by the enemies of freedom.

When I compare how Angela Davis, Nelson Mandela, or that cop-killer Abu Jamal have been handled, packaged, and promoted until they were worldwide celebrities, I don't know what to feel. Angela and her friends, armed guerrillas and worse, often draw tens of thousands of demonstrators in France and Germany, often filling whole sports stadiums. Compare that to the pitiful efforts, and the few brave souls who came out to hold up their placards, attracting oftentimes more police than there are demonstrators. I don't know what kind of mental and physical paralysis has overcome the voices and forces of freedom.

That's the danger of the Internet people who sit in the safety and security of their offices and dens, sip a glass of Cabernet, or a cool beer, then turn to their keyboard with gusto and con themselves into believing that they have just done something meaningful for Freedom. There will be a reality check, and I think our cases here are it.

I remember years ago publishing some thing about the American Founding Fathers. It was called “The Price They Paid.” It detailed the persecutions of some of the early supporters of the American Revolution. Many were incarcerated, died in prison, lost their busi-

nesses, or had their farms foreclosed or confiscated. Families were destroyed. Wives left their husbands, children died in misery. It was one horrendous price these men and women paid so that America could shake off its shackles, and remove the tyrant's occupation from American soil.

How many Americans know of these sacrifices made back then? They know of Franklin, Washington, Jefferson, but those men stood on the broken bones and broken lives of the others, those who really paid the price. If our own generation thinks they can sip their café lattes, hit a few keys on their keyboard, and think that will bring, or preserve, our cherished freedoms—Bradley, they will have a rude awakening. Freedom does not come that cheap.

I just spent my fifth Christmas in prison. Two more Christmases in prison will be my lot. My release date is supposed to be the 21<sup>st</sup> of March 2010. But I have seen too many rules twisted, and too many laws violated, in three countries over the last five years. I am leery of any promises, regardless of who makes them. “Promises are, like [predictions] —made to be broken,” said Lenin.

All the best to you and your family.

### MICHAEL HARDESTY

The December 2007 issue is superb. More valuable articles, plus I always enjoy your personal pieces. I very much appreciated the *One Third of a Holocaust* movie which I got from you and viewed two months ago. The voice box there sounds like John Malkovich! Probably not. I particularly appreciated the serious critiques of David Irving's (non)expertise in Holocaust revisionism. Enjoyed his two-volume histories *Hitler's*

*War and Churchill's War*, plus the Dresden book. Not so impressed with the rest, except for *Uprising*, which was worthwhile (Hungarian revolt of 1956). Please keep up the great work.

## NIGEL JACKSON

The article by Richard Widmann (who is he?) was excellent and that by A.S. Marques very interesting. What follows, however, is an important (in my view) response to certain items in Widmann and Marques.

There are two “false notes” in Richard Widmann’s excellent essay “The Holocaust” (*Smith’s Report*, Number 145). In the first place, “myth” should not be confused with “belief” nor with “conviction based on faith.” A myth is a profound story that conveys a truth about the “higher worlds” which cannot be spoken in ordinary, literal language. The word “myth” is probably derived from a root word meaning silent: a myth articulates that which normally we have to be silent about. Strictly speaking, the Holocaust story is a pseudomyth, since in fact it has no contact with or authority from the higher worlds—or Heaven.

More important, the “Christian conviction that they have the only way to heaven and the only proper relationship with the Lord Almighty” very definitely *is* a regrettable example of intolerance. Exclusivist Christianity must be rejected for two reasons: it is erroneous and it is out of date (thanks to the scholarship in comparative religion of the last two centuries). It is a fatally unsatisfactory basis from which to oppose the Holocaust cult. (Needless to say, this does not mean that I approve of attempts to suppress the celebration of Christmas, whether privately or publicly.)

Certain Jewish interests fear and resent Christian tradition. This is because the Gospels themselves show with astonishing clarity how such interests work behind the scenes for their own welfare to the detriment of others. That aspect of the Gospels is astonishingly contemporary, although many Christians won’t face the implications of it for our own times.

Turning to “Sobering Thoughts on ‘The Perfect Religion’” by A. S. Marques (also in Number 145), it must be flatly stated that the Holocaust cult is not, never has been, and never will be a religion. A religion, by definition, involves a coming down of Heaven into the world of Earth; and there is no such coming down in the Holocaust cult. The truth is that it is a cult of a political ideology (like communism). It is also riddled with deceit, fraud, and crime, which indicates that beyond doubt it will sooner or later collapse into ruin.

Marques is incorrect to speak of “the two primary world religions” as “Holocaustianity and Islam.” There are several such religions, including Judaism, Buddhism, Hinduism, Christianity, the “Old Religion” (of worship of the Goddess or Great Mother) and Taoism, as well as Islam. “Holocaustianity” is a figment of the writer’s imagination.

It is incorrect to say that Islam does not want free speech. It may well be true that many Muslims do not, just as in other contexts many Christians do not; but such folk are untrue to the wisdom of their own sacred traditions, turning ways to Heaven into imprisoning religious cults. “Faith in reason” is not “the only weapon we have” in countering the Holocaust cult. It is one useful tool. Reason (the logical faculty) is a middle-level human faculty, not the highest (which are

intuition, the “higher emotional center” of Gurdjieff perhaps, and direct knowledge).

Marques is scornful in his reference to Muhammad. The Qu’ran which came through him is one of the great sacred books of the world and has stood the test of time. Marques forgets that great intelligence was manifested in pre-literate cultures, with bards memorizing tens of thousands of lines of complex verse. Muhammad was highly intelligent in that sense, which does not mean that we are obliged to accept his interpretation of his extraordinary experiences or the view of the Qu’ran held by mainstream Islam.

Why is all this so important for Holocaust revisionists? Because our key weapon is truth; and our grasp of truth needs to be based in a wise understanding of the nature of God, Man, and sacred tradition. Both fanaticism and rationalism are fatal false alleys for us.

*Nigel Jackson is a 68-year-old poet, writer, and secondary schoolteacher in Melbourne, Australia.*

## PAUL NEMETH

I was reading the newspapers and I found that a Jewish woman discovered that her granddad left a lot of money in a British bank, so she immediately claimed it as her inheritance. This article started me thinking yet again about the Holocaust and how difficult it is to prove something that never happened, or at least not as the Jews are portraying it.

Then it hit me. Not one Jew has sued the International Red Cross for not reporting on the Holocaust as it was happening under their very noses. They are suing the French railways for having transported them out of France to

Auschwitz where all of them died except, of course, one in every family. They are or were suing the Swiss Banks for money taken from them including accrued interest, yet not one has sued the International Red Cross for having kept silent about the Holocaust. Please

correct me if I am wrong, but I have never heard of such a lawsuit.

I concluded that Jews did not sue the Red Cross because they knew that the one organization that could prove the Holocaust did not happen beyond a shadow of a doubt would be the I.R.C., so why

start a fight they could not win? Jews also know that as long as they leave the I.R.C. alone, that that organization will not make any independent declarations on its own, so the only smart thing to do is to let sleeping dogs lie.

## The Enemy of My Enemy

John Weir

Do you remember sitting with friends, when a child, debating the merits of various fictional characters or sports figures? Who would win in a fight between Batman and Spiderman? What would be the outcome if two boxers from different decades met in the ring when each was in his prime? What if two movie monsters fought it out?

The comic book industry has attempted to satisfy this craving for the meeting of alternate universes with special-edition graphic novels. Hollywood too has produced movies to answer these important questions with the likes of *Frankenstein Meets the Wolf Man* (1943), *Freddy vs. Jason* (2003), and there is even a series from the merging of the *Predator* and *Alien* science fiction horror fantasy movies. That idea first came out as a video game in 1993, to be followed in 2004 and 2007 with movies. There is a market for staging fanciful confrontations like these, and it seems people are supposed to cheer for the lesser of two evils. A cynic—like me—may view this as the training of children for voting as adults.

In the world of political scientists and historians such musings are called “counterfactuals.” How would the world be different if

Hitler had gotten the A-bomb first? Or Napoleon? I don’t know. Maybe my taxes wouldn’t be so high?

In this vein, British film director, Kevin MacDonald (not be confused with the American psychology professor by the same name) has a new film titled *Enemy of My Enemy*. In it he explores a rumor that former Nazi counterinsurgency expert Klaus Barbie masterminded the capture and execution of communist guerrilla icon “Che” Guevara in October 1967.

Ernesto “Che” Guevara was a handsome young Argentinean doctor turned communist revolutionary who joined Fidel Castro prior to his overthrow of Batista in Cuba in 1959. As “supreme prosecutor” for the Castro regime, Guevara oversaw the show trials and executions of hundreds of military and civilian leaders associated with the Batista dictatorship. With Castro’s grip on Cuba established, Guevara went on a mission to spread violent revolution, first in Congo-Kinshasa and then in Bolivia, where he arrived in late 1966.

Klaus “Butcher of Lyon” Barbie joined the German Nazi SD at the age of 22 in 1935. In November 1942, at the age of 30, he became the head of the Gestapo in occupied Lyon. In this position he

allegedly tortured and killed a prominent French Resistance figure, Jean Moulin.

Two years after the German defeat in 1945, Barbie became a counterintelligence agent for the U.S. Army. In 1951, Barbie relocated to Argentina, and later to Bolivia. After Guevara’s death, Barbie operated a company there that helped funnel arms to Israel—circumventing an international arms embargo on the Zionist state.

Since these two men were in the same country at the same time, the stage is set for another Nazi-communist grudge match. Journalist Kai Hermann says, “He [Barbie] always boasted—though I cannot prove it—that it was he who devised the strategy for murdering Che Guevara.” MacDonald gives this boast credence. “The Che claim came from several sources. I think it makes total sense when you understand what Barbie was doing and who[m] he was working for in the Bolivian military.”

He added, “I suspect Barbie’s involvement was more on a theoretical level and, if you think about it, it makes sense from the point of view of the Bolivian Government and the Americans. He had hands-on [!!!] expertise in exactly this field. He was strongly anticom-

munist. Neither the Americans nor the Bolivians had anything like this kind of experience.”

Really? I don't see how Gestapo experience in a city in Nazi-occupied France transfers to a rural guerrilla war in Latin America. Remember, in 1967, Lyndon Johnson had been fighting a communist guerrilla war in Viet Nam for several years. Before that, Americans had fought guerrillas in the Philippines for several years at the turn of the previous century. Under Truman, Americans tortured Germans to get them to confess and testify against each other. The Americans under Eisenhower replaced the Iranian government in a coup that installed the Shah Pahlavi to the throne in the 1950s. Hijinks ensued. Add to this the long history of U.S. involvement in Latin American affairs. Americans had no experience of this kind? You must be joking.

The fact of the matter is that 26-year-old Cuban-born anticommunist Félix Ismael Rodríguez Mendigutia headed up the hunt for Guevara in Bolivia. A trained CIA agent, Rodríguez apparently had no clever strategy for capturing Guevara, who was relatively isolated from local and Cuban support during his year in Bolivia. What happened was rather simple. An informant told the Bolivian Special Forces where the communist was and they went and got him. Rodríguez then relayed news of

the capture to his bosses at the CIA. Guevara was executed the following morning.

That Barbie was smuggling guns to Israel in the late 1960s through his business in Bolivia is a good indication he remained an American intelligence asset after he relocated to South America.

His usefulness seemingly at an end, Klaus Barbie was extradited to France in 1983, where he was convicted of war crimes. Barbie died in prison in 1991. Similarly, Rodríguez was implicated in the running of drugs to the U.S. from Central America to help the CIA fund the war against the Sandinistas in Nicaragua during the 1980s. However, that doesn't verify the ex-Gestapo officer's boast—if he ever made such a claim.

I have not viewed MacDonald's film, so I hesitate to draw any conclusions about it. Nevertheless it seems that there would be some motive in trying to link the death of a communist revolutionary poster boy to a reputed Nazi torturer. I can see several, and more than one may be involved. Since MacDonald's movie is admittedly based on his suspicions, the desire to simply relate historical facts is probably not the reason he made it.

Since nothing is more evil than a Nazi torturer in the mind of the public, “Che” Guevara's death becomes all the more tragic because

he died due to a strategy formulated by a War Criminal. The CIA's cynical use of Gestapo tactics from a Nazi asset makes it guilty of being as morally bankrupt as the Nazis. The idea that a Nazi was able to capture and kill a commie superstar inflates the notion of the Nazi threat.

What if “Che” Guevara was caught by a Nazi? Frankly, I have little sympathy for any involved. It is like putting a bunch of spiders together in a jar, or watching Hollywood monsters try to tear each other apart. No matter the outcome, it isn't going to be good.

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## **Jürgen Graf continued from page 1**

have christened Dr. Friedrich Bruckner, is holding a seminar at a Russian institute for the benefit of students who are specializing in German history. About 5 percent of the contents are taken from *Lectures on the Holocaust*; it goes

without saying that I duly acknowledge this.

**RW:** *Tell us something about your book Holocaust Revisionism. The arguments.*

**JG:** I wrote this booklet in 1996. If I had to write it today, I

would of course add a huge amount of new information, as revisionist research has greatly progressed since 1996. Nevertheless I think that the booklet still is a pretty good introduction to revisionism. Somebody told me the translation contains one or two

glaring errors. I have never seen the printed version.

**RW:** *What is the case the Swiss government has against you?*

**JG:** In 1998 I went on trial in Baden, Switzerland, for my first four revisionist books plus the brochure *About the decline of Swiss freedom*. Together with my editor, Gerhard Förster, who was so sick at the time of the trial that he had to be brought into the courtroom in a wheelchair, I had been accused of “racial discrimination” on the basis of the Swiss anti-racist law, which forbids such imprecise crimes as “denying or minimizing genocide or other crimes against humanity.”

This law had been introduced at the behest of Switzerland’s Jewish community. I was sentenced to fifteen months in prison without probation and a fine of about 40,000 Swiss francs; Förster got twelve months without probation plus a fine, but he died in September, nine weeks after the trial.

Of course, the judge did not make the slightest effort to discuss the arguments exposed in my books. After the Supreme Court had confirmed the verdict, I went into exile on August 15, 2000, my 49<sup>th</sup> birthday. Should I return now, I would most probably face a new accusation because of the books and articles which I wrote abroad and which are on the Internet, and the fine, which I am of course unable to pay, would be transformed into an additional prison term. Altogether I would presumably go to prison for two to three years, neither my wife Olga nor myself are willing to accept such a long separation voluntarily.

On my website [juergen-graf.nm.ru](http://juergen-graf.nm.ru) you can find a long article in the English language which I wrote in Teheran in late 2000 and

which contains additional information about my trial. The title of the article is *Holocaust Revisionism and Its Political Consequences*.

**RW:** *Is there any chance that the anti-revisionist laws will be abolished in at least some of the European countries that have adopted them?*

**JG:** The decision of Spain’s Supreme Court came as a great and pleasant surprise to me, but I am afraid it is an isolated case. In Spain, the Jews are by no means as powerful as in Germany, Austria, France, or Switzerland. Unlike the three first countries, Switzerland has the institution of the “popular initiative,” which means that any party, organization, or group can bring about a plebiscite on introducing a new law or abolishing an existing one if it gathers 50,000 signatures within one year.

In August 2007, the Swiss Democrats, a small right-wing party, launched such an initiative to seek the abolition of the anti-racist law, but on their own, they will not possibly be able to gather 100,000 signatures.

On the other hand, collecting them will be very easy if Christoph Blocher, the most popular politician of the country, who was recently kicked out of the government, supports the initiative. Although he has criticized the anti-racism law and demanded its abolition, I doubt that he will muster the necessary courage to back the initiative. Such a step would constitute a declaration of war against the Jews, and Blocher is the owner of a large company, which the Jews will spare no effort to ruin if he acts against them.

According to an opinion poll in the Zurich weekly *Die Weltwoche*, a slight majority of the population favors abolishing the

law. But in case of a vote, the possibility of fraud is very real.

**RW:** *What do you consider the most important revisionist discoveries of the last few years?*

**JG:** The archeological excavations on the site of the alleged “extermination camp” Belzec (Eastern Poland) and three documents which Mattogno and I found in Russian archives and which prove with absolute certainty that the morgues of the Birkenau crematoria could not possibly have been used as homicidal gas chambers, as the orthodox historians claim.

Ironically, the first of these two discoveries was made possible thanks to the abysmal stupidity of the exterminationists. In 2000, the Holocaust Memorial Museum and a similar Polish organization published a book about the excavations at Belzec (Andrzej Kola, *Belzec: The Nazi Camp for Jews in the Light of Archeological Sources. Excavations 1997–1999*, Warsaw/Washington 2000). Kola pretended to have found material evidence corroborating that Belzec had indeed been an extermination camp.

But as Carlo Mattogno brilliantly demonstrates in his book *Belzec in Propaganda, Testimonies, Archeological Research and History* (Theses & Dissertation Press, Chicago 2004), the results of the excavations conclusively show that only some thousands of people perished at Belzec, while the orthodox historians claim 600,000 victims.

The presence of human remains on the site of the camp can easily be explained by two factors: In 1941, Belzec had been a very inhumanely ruled labor camp before becoming a transit camp in March 1942, and between March and December 1942, 434,000 Jews were

deported to this camp before being transferred either to the occupied Eastern Territories or to labor camps in the Lublin district. (The figure of 434,000 results from a German document, the “Höfle telegram,” which is doubtless authentic but constitutes no evidence of mass murder, despite David Irving’s mendacious claims.) Unavoidably, a certain number of these 434,000 Jews must have died at Belzec.

Moreover, the excavations showed that the two “gas chambers” described by witnesses never existed. By ordering these excavations and foolishly publishing their results, the [U.S.] Holocaust Memorial Museum and its Polish friends have furnished irrefutable evidence that Belzec was *not* an extermination camp.

The three documents on the Birkenau crematoria were published and commented on in Carlo Mattogno’s article „Die Leichenkeller der Krematorien von Birkenau im Lichte der Dokumente“ (*Vierteljahreshefte für freie Geschichtsforschung* 3/2003). Their background is a very gloomy one: Birkenau was infested by rats which feasted on the corpses of deceased prisoners (in 1943, the daily mortality at Auschwitz and Birkenau was about 80, the main cause being typhus and other diseases).

On 20 July 1943, a German physician, SS-Hauptsturmführer Dr. Wirths, wrote a letter to the chief of the Zentralbauleitung (Central Construction Office) of Auschwitz, Karl Bischoff, urging him to set up “Leichenkammern” (“corpse chambers,” i.e. provisional morgues) in the camp in order to reduce the number of rats; being the carriers of bubonic plague, these beasts could provoke an outbreak of this dread disease,

which would have had “unimaginable consequences” (Wirths).

On 4 August, Bischoff replied that such “corpse chambers” were not necessary, as the dead bodies would from now on be taken to the crematoria twice a day. This means that the morgues of the crematoria, which allegedly served as gas chambers, could be used at any time for storing corpses prior to cremation and could not possibly be used as gas chambers.

In May 1944, the problem seems to have appeared again, for on the 22nd the new chief of the Central Construction Office, Jothann, answering a new letter on the subject, stated that he would order the corpses to be taken to the crematoria every morning. According to the orthodox historians, as many as 400,000 Hungarian Jews were gassed at Birkenau between mid-May and early July 1944. If this were true, the morgues would have been used as gas chambers all the time, so how could any corpses have been stored there!

It would really be interesting to hear what Robert Jan van Pelt, Deborah Lipstadt, or Michael Birenbaum would answer if confronted with these documents. We can easily understand why these people are mortally afraid of an open debate.

**RW:** Which revisionist researchers do you consider the most important ones?

**JG:** In alphabetical order: Arthur Butz, Robert Faurisson, Carlo Mattogno, Germar Rudolf and Wilhelm Stäglich. Due credit must also be given to the pioneer, the great Frenchman Paul Rassinier, even if his books contain many errors (which is normal for any pioneer).

**RW:** Are new revisionist books still necessary, or is it suffi-

cient to distribute the existing ones?

**JG:** Distributing the existing books—especially *Dissecting the Holocaust* and *Lectures on the Holocaust*—is very important indeed, but the task of revisionist researchers is far from finished. As recently as 2002, Germar Rudolf, Carlo Mattogno, and I planned to write a huge documentation about Auschwitz, *Auschwitz: The Real History*. But Germar is now in jail; Carlo (who would write the bulk of the work) and I have the material, but we lack the necessary resources and have no editor. Otherwise the book could be ready in about fifteen to eighteen months; if we had a qualified translator (who would of course have to be paid adequately), he or she could translate every chapter as soon as it was be available in German, and the two versions could come out together.

**RW:** Do you see any chances for a revisionist breakthrough?

**JG:** I only see two possible scenarios:

1) A huge economic crisis which will lead to the collapse of the Jewish-dominated “democratic” system of the West. If authentic nationalists come to power in either the USA or some major European countries, the hoax will of course be doomed.

2) A confrontation between the Jewish puppet regime in Washington and Russia which will induce Moscow to deal Washington a deadly blow by publishing documents proving that the “extermination camps” belong to the realm of propaganda. There can be no doubt whatsoever that the Russians have such documents.

**RW:** In the meantime, what can we American revisionists do?

## PAGES FROM A REVISIONIST JOURNAL

### How to Schedule an Event at a Mexican Cultural Institute

Bradley Smith

You will recall that last October we decided that we would not spend any more time getting new footage for our documentary, *The Great Taboo*, but use the footage we have with as much imagination as we could bring to bear on the matter and get the bloody film finished. Burt, my primary associate, told me we were on the same page. He asked me to drive up to Santa Barbara, where we would get together with our editor and have our first postproduction meeting.

I did. It went swimmingly. The moment before we were to say our goodbyes, Burt asked me if I could not arrange one more small event in Baja, the purpose of which would be to get (more) footage, very special footage that he wanted to use in “framing” the film, additional footage of Smith interacting with Mexican students. Our understanding is that we each have “final cut” rights, that the vision directing the film is his. The event he wanted me to set up was so modest that I had no problem agreeing to it. It would be nothing like the event we set up at *Corto Creativo 07* in June, which was such a success. So, we were to get a little more footage after all. No crises.

Okay.

Back in Baja I was a little stumped. After the June event, which was sponsored by El {not: La?} Universidad de las Californias (UDC), all the folk I know around here understood that it had caused the university a lot of problems. It's a small town, and word

gets around. I asked Paloma if she knew anyone I might talk to who could advise me. She gave me one name. Alfredo. She said he knows everyone, and that he's radical, and would probably be interested. A couple nights later Paloma introduced me to Alfredo. He turned out to be a very interesting, energetic guy in his thirties. I liked him. He would drop by our house the next day and we would talk. The next day, there he was. We sat at the dining room table drinking tea. I outlined the issues for him and the kind of modest event I wanted to set up. I needed a place to do it that looked serious and was not noisy. He was interested in the subject. He suggested a couple cafes, and gave me two contacts. One, Yusuf, who makes commercial videos, and the other his cousin, who is a professor at a private university in Tijuana. He assured me that both were very “liberal.” Which in Baja means “radical left.”

That night I called Yusuf and a couple days later he came by the house. He was a real livewire. He found the project to be very interesting. My first priority was to find a location for the event. He suggested that we talk to El Centro Municipal de Arte y Cultura (CEMAC). CEMAC is a city institution. It makes its space available for filmmakers, provides a projector and full screen, plus help in promoting events, all at no charge.

Two mornings later Yusuf and I met at the old park in central Rosa-

rito in front of the building that houses the small public library and CEMAC. We met with the coordinator, a lady named Marisol Marino, in a small office with two desks. I explained that I wanted to present a “*conferencia*” where I would give a brief talk, show a 32-minute cut from the documentary we are making, then open the floor to questions. I gave a full outline of the materials, and my point of view. Ms. Molina said that the program I was outlining resembled one at the film festival she had attended in June at *Corto Creativo 07*. She was in the audience when I gave my presentation at that festival! She had found it to be very interesting. We were in! Thanks to Yusuf.

I had not yet seen the space that would be available. The three of us walked down the hallway and into an auditorium that seated maybe 250 people with ceilings fifteen, twenty feet high. I hadn't expected such a large space. Ms. Molina said that CEMAC was restructuring its administration for the coming year—a new mayor had just been elected—and she would not be able to help much with getting me an audience. I could live with that. Now I had to choose a date for the event. I had to coordinate the date with Burt, who wanted to come down and shoot the event himself and travels between Santa Barbara and Las Vegas on business.

This was going to be more than we had planned for. But it would



be better: a revisionist event to be held in an auditorium run by a department of the local Mexican government. Molina informed us that the November calendar was closed, but there were still a few dates open in December. No. Too confusing a time for our event. We would choose a date in January. The January calendar was wide open. I would get back to her.

There were a number of issues to consider. The very modest event that we had talked about a couple weeks before in Santa Barbara was turning into something larger and more significant. In the end, we decided on 18 January, a Friday evening at 6pm. In early December when I returned to nail down the date with Marisol Molina, I found that she no longer worked at CEMAC, and had been replaced by a man in his thirties name Raul Paulino. I had to go through the whole story again. Molina had spoken pretty good English. Paulino spoke very little. I felt like I was having a hard time getting through to him. In the end he explained that I had to write out a request to CEMAC explaining what the project was and what date I wanted to use CEMAC facilities.

I returned the next day with an outline of the presentation and a request for to hold it on the 18<sup>th</sup>. There was something wrong. He showed me an application made by a third party and I saw he did not want a full page of info, but only a few lines. Okay. The next day I took in a brief, straightforward application to use CEMAC facilities on the 18<sup>th</sup>. This was very close, he said. But I had mentioned that I was going to shoot the event, and I had not said so on the application. I went back to the house, added that note to the application, and returned to CEMAC.

There I found Paulino in the library with an older lady. I gave

Paulino the fourth application, including the fact that we were going to shoot the event, and stepped back. Paulino showed the application to the lady, they talked for a few minutes, and then they turned to me all smiles. He introduced the lady as Esperanza Valdez, the director of CEMAC, and that she welcomed my presentation and that the date of 18 January was fine. Valdez was very friendly toward me, assuring me in Spanish that all was well and that we would do it.

I left the library walking on air. We were in. Now all there was left to do was to create an audience. We were in the Christmas season now. I would wait until the first week in January. Then I would move quickly. Develop a flyer in English that I would distribute to colleges and high schools in Rosarito. Develop email contact lists, including the press in Tijuana. I would solicit English-speaking audiences from expatriate and immigrant American circles in town. Now I was thinking that at least half the audience might end by being Americans. It would be the same show I presented at *Corto Creativo 07*. A slam dunk.

Christmas and the New Year celebrations were over. Now it was time to get the job done. The flyer was not much of a problem. I still needed help in getting to the local campuses. But I was okay. I worked on the lists. I could print the flyer in one day, and distribute it the next two days. No time problem. And then it occurred to me to place an ad in the *Baja Times*, the local English language paper. I hadn't planned to do that. the *Baja Times* prints 12,500 copies every two weeks. It's a pretty good newspaper. Its primary U.S./Mexican news is taken from the *Washington Post-Los Angeles Times* syndicate. That material is

backed up by writers in the local area and in Mexico City. I called the advertising desk and asked when the deadline was for the next issue. I was told that it was that day, Monday, 7<sup>th</sup> January at 3pm. Uh, oh.

I sat down to the computer and wrote a quarter-page ad announcing the event at CEMAC, formatted it, and took it into the *Baja Times* about 1:30pm. I asked that it be placed on page 3. It was late for page-3 placement, but after some back and forth, it was agreed. I would pay a little extra for special placement. That's normal. It would be \$212. That was fine. I was told that they would call me the next morning so I could go in and see the proof.

The next morning I got the call and went immediately downtown to their offices, which are on the second floor of the little arcade that leads in to the Rosarito Hotel. They had reformatted my quarter-page from a horizontal to a vertical ad. It was beautifully done. I congratulated them. I was informed that the paper would go to press that evening. It was set then. Nothing could change it. We were in. This was going very well. I decided it was time to go to CEMAC and inquire how I could best approach local campuses and organizations. Both Marisol Molina and Raul Paulino had volunteered to give me their advice, based on their experience with promoting events at CEMAC.

This time I discovered that while Raul Pauline was at his desk, there was a new lady at the second

desk. She was very friendly and outgoing, the opposite of Paulino

Her name was Socorro Sanchez. I showed her the proof the announcement that was to run on page three of the *Baja Times*, 12,000 copies of which would be on the street on the 14<sup>th</sup>. We spent a couple minutes laughing at some small talk over how often the

coordination of CEMAC was changing. “Yes,” she said in Spanish, “but they say the third time is a charm.”

We were both laughing when the phone rang on Paulino’s desk. There are two desks, but only one telephone. Paulino answered, then passed the phone to Sanchez. There was a brief conversation, three, maybe four minutes, and when Sanchez sat back down at her desk she began questioning me about my academic background. I explained that I am not an academic, but a simple writer, and that I address free-speech issues.

We went back and forth on this for maybe ten minutes when I asked in Spanish: “You seem to be hesitating about something. Is there a problem?”

“Yes,” she said. “CEMAC will not allow you to use its facilities to present your conference.”

“Why is that?”

“It is because CEMAC does not sponsor events with the subject matter of your film.”

“Did you just discover that on the telephone?”

“It was the director.”

The director is Esperanza Valdez, the same lady who had personally agreed that we could use the CEMAC facilities, specifically on 18 January.

“CEMAC addresses cultural issues from a Mexican perspective.”

“Is that it?” I asked.

“I am afraid it is.”

Okay. I didn’t want to complain to Socorro Sanchez. I had just met her. It was not her decision. For the moment, there was nothing for it.

I returned to the house in a funk. I called the desk at the *Baja Times*, told them what had gone down with CEMAC, and asked if I could cancel the ad. I was willing to pay a late penalty. I was told it was too late. The paper had officially closed on Monday, today was Wednesday, and it was just too late.

Now what? Inside my head thought was walking in circles. I had to tell Burt first off. I couldn’t find him. What were the possibilities? I could create an event out of the cancellation of the event. Twelve thousand copies of the *Baja Times* would be on the street three days before the cancelled event. The ad was on page three. Everyone would see it. I could be at CEMAC the evening of the 18<sup>th</sup> and hand out flyers announcing that the event had been censored.

Yusuf could be there to film the goings on. I could rent a backup room and inform those who arrive for a 6pm event at CEMAC they could attend the new event in the backup room at 7pm. Plus I could hand out other materials. At the same time, we could still do the original flyer made for CEMAC, change it to give the address of the backup room, and distribute it as I had planned to do the original. And invite the press to this, using a free-press angle to get them involved.

I drove over to the *Palacio Municipal*, and went to the offices of the *Desarrollo Social* (Human Services), of which CEMAC is one entity. I asked to speak to Esperanza Valdez. I was told she was at a meeting and would be back within the hour. I left my name and number and asked her secretary to ring me up. After a couple hours I called the secretary. She said not to worry, that she would make an appointment for me. I didn't hear from her. The next morning I called again and the secretary said she would make an appointment for me. I didn't hear from her. I called in the afternoon. No luck. I understood that I was not going to hear from Esperanza Valdez.

When Burt called I talked about the backup room concept. He was not impressed. He didn't think I would be able to pull it off. I could not guarantee that I could. He did not think it worth his while to use two, maybe three days to get here, do a nonevent, and get back to the work where he earns a living. He did have an idea. If I could find a local who would front for me, we could fix a date for a presentation dealing with Mexican culture, perhaps on the immigration debate, and promise some extras. The "extras" would be *The Great Taboo*. It would be entirely unexpected. It

would be too late for the censors. Because immigration is a subject of deep interest to Mexicans, we could get an audience. We would have to find a way to segue into *The Great Taboo*. A very imaginative idea. Daring. Very difficult to pull off. I said I would think about it.

I called Yusuf, and a couple days later we met in the Cappuccino coffee shop downtown. I explained everything that had gone down, then told him about Burt's concept. I wasn't even finished with the latter when Yusuf began laughing and said: "Let's do it." He didn't even have to think about it. He understood the drift of it right away. CEMAC had "messed" with us (Yusuf speaks English, as does Alfredo), and now we would "mess" with CEMAC. He would front for me.

Okay. I still wasn't enthusiastic about going back to CEMAC. But I relayed the information to Burt. Burt was high on it. I think with me, I don't really like to trick people. But if anyone deserves it, it is the folk at CEMAC. What else did I have? Only my contact with Alfredo's professor cousin. Maybe she would sponsor a room for me where she teaches. Unlikely. This is a small town. All the cultural elites know each other, or know someone who knows those you do not know.

My brain was still walking in circles. Yusuf would help me pull off the CEMAC caper. There was Alfredo's professor cousin. The brain was spinning, but in a rut, going over and over the same scenarios again and again. Then Paloma came home from work on the other side (she typically gets here about midnight), and she told me she that at work her dance teacher from the 9<sup>th</sup> grade had come in and had recognized her. They talked. The teacher now

teaches one class a week at CEMAC.

"What a coincidence," Paloma told her dance teacher. "My dad was going to show a film at CEMAC next Friday, but they cancelled it." Her teacher said he knew all about that. CEMAC cancelled the film because they had learned that it was "pro-Hitler." Not only that, but a couple months ago someone had tried to exhibit a pro-Hitler film at CEMAC, had been found out, and now they understood that I was behind that one too.

Not only had I tried two times to exhibit a "pro-Hitler" film at CEMAC, but a simple teacher who is not part of the CEMAC administration, who only taught there one time a week, already knew about what had gone down, and about a previous event that existed only in someone's imagination. If he knew the story, being outside the circle of folk who run CEMAC, and knew about the rumor of an earlier event, everyone in Rosarito who was anyone knew about it. I relaxed. I understood that the chances that Yusuf could pull off the event we had talked about were out of the question. I was finished with it. In fact, while I was a little bewildered, I was relieved. I called Burt and told him I was finished with CEMAC. He said okay. What was there for him to say?

And so it goes.

Two mornings later I was in the patio feeding the parakeets—we have about thirty of them in two big cages—when an idea appeared in the head completely out of the blue. No preliminaries. One moment the idea was not there, the next, there it was. The image of a local guy I have met occasionally in social situations over the last five or six years. Even in the moment, I could not believe that memory had called up his image.

How could memory have “thought” to go there? One moment I was giving the parakeets water, the next I see this guy’s image before me. There was no preliminary preparation. One moment nothing could have been farther from my mind, the next there it

was. I had never considered doing anything with him. Now, in the blink of memory’s eye, I saw us working together to make a presentation that would be unique in the history of revisionist performance.

This is not the story that last month I intended to tell you this month. I intended to tell you the story of our event at CEMAC. But the story I have told you here is the story that was. Now, next month....

## **GOLD IN THE FURNACE by Savitri Devi**

Savitri Devi Archive, Atlanta, 2006

0-9746264-4-9

Edited and with a preface by R. G. Fowler

Hardcover with dust jacket, illustrated, indexed, 293pp.

### **Reviewed by Joseph Bishop**

Modern Western civilization prides itself on its embrace of freedom and the free expression of ideas, but revisionists of course understand that it is not always so. The broad de facto censorship of books and other materials is accomplished through the usual behind the scenes pressures and a general atmosphere—albeit mostly inexplicit—of knowing which ideas to give or not give a hearing to. Publishers will refuse certain manuscripts, reviewers will ignore selected published works, publications won’t carry advertisements for them, and bookstores won’t stock them.

This is all somewhat covert and officially it does not involve censorship since nothing is banned, no books are seized and pulped, governmental directives are not issued, no police or other authorities are used in enforcement. At least not in the United States, where freedom is perhaps less circumscribed than elsewhere. These actions are sometimes carried through by the expected Jewish activist groups and organizations, but more especially through the vast array of “others” who consciously or unconsciously serve them. It is probably not even a “conspiracy”

anymore in the sense that there is now a more general tacit ability to intuit what to reject and how to do so. This restriction of ideas and facts thus occurs without directives being issued or cabals hatched.

Of course all such actions are often camouflaged in various dishonest ways in pursuit of the denial of any appearance of any intent to censor. Excuses like “too controversial” or “it may offend” or “not relevant today” are employed, as well as the more stale lines e.g. “limited space” or “no public interest” or “too unpopular.” Never mind that masses of junk and trash easily characterized as controversial, offensive, irrelevant, of rarified interest, and unpopular, are routinely published, distributed, and reviewed all the time and that bookstores and libraries are stocked with a veritable mountain of garbage which one can’t even pretend anymore to have any redeeming value. But we understand all that. Or should.

However, a deeper and broader de facto censorship has been established since the 1930s, earlier even than rational critiques of the Holocaust, and that is the repression of knowledge of the innate nature of National Socialism. Such knowl-

edge is undoubtedly viewed by the establishment as extremely threatening on a variety of fronts and thus to be inhibited at all costs. The authoress “Savitri Devi” is one such “threat” as her published works have focused on the idealism and ageless spiritual nature of this life-philosophy. A European native, she had spent most of her life in India and embraced Hindu-Aryanism along with its more esoteric or mystic aspects. She became a National Socialist in 1929 and engaged in espionage work on behalf of NS Germany’s ally Japan, in India during the Second World War. But her greatest contribution was in that after the war she wrote and published a number of works expounding this idealistic philosophy of the race-sacred, privately printed in small numbers, and which she mostly distributed only to her friends and comrades.

Savitri Devi’s core idea was that Adolf Hitler was an “Avatar” who existed and functioned “against time” in the sense that his work and actions were ranged against the inevitable cyclicity of history as posited by the Hindu-Aryan cosmological world-view. In this system, the world does not extend through time in a straight

linear fashion, but in cycles that repeat themselves through great ages. Our present age is thus known as the “Kali Yuga,” the “last age,” a time of madness, war, suffering, stupidity, great materialism, and in which virtually every race-destroying evil flourishes. In this age, all that is beautiful and true suffers destruction, while Jewish power and its anti-values reign supreme. This age is thought to ultimately end in chaos and darkness, but to be succeeded by a new and golden age, one of light, love, and perfection. How this is to be accomplished or precisely when, no one is vouchsafed to know.

Still, in the author’s view, National Socialism and the memory of Adolf Hitler is in some way to be central to the coming transformation, the new dawn. Savitri Devi only saw Germany in the early postwar period. She viewed the devastation and ruins everywhere but she also noted that the National Socialist ideal was nonetheless alive and well in a great number of people of all ages who survived the war, and not only in Germany, but throughout Europe. Heartbroken at the suffering and ruin, her spirit revived at seeing a sort of mental “resistance” on the part of many individuals in the face of the victor trials and executions, their draconian repressive laws, the starvation of the entire population, and the plundering and dismemberment of Germany’s lands and resources.

Devi viewed such human elements as the best human material of the time, a sort of “gold” which had been purified in the “furnace” of the war itself and its horrendous postwar sufferings, and even the need for National Socialism itself to be purified in this way.

Devi had managed to enter Germany with thousands of propaganda sheets extolling Hitler and his philosophy, to distribute and keep that spirit alive. At that time she believed the alleged war crimes of the Nazis to be all factual and that Hitler was still alive. Some individuals whom she met assisted her in their distribution but ultimately she was found out and arrested by the occupation authorities, and given a sentence of imprisonment despite not even being a German national. *Gold in the Furnace*,” is an account of her trial and imprisonment at Werl, in Westphalia. She was, in fact, one of the first—perhaps the first—postwar revisionists to be so imprisoned.

In confinement, she was given the worst labor tasks and often harassed by the authorities. But while there, she met a number of National Socialists and learned a great deal of the German experience during and after the war. She learned how many of the alleged Nazi crimes and atrocities were in fact mere Allied propaganda, and learned of the far more extensive persecution, torture, murder, dispossession, exile, and mass genocide of Germans and National Socialists of many nationalities by the victors, many of such crimes still mostly unknown to this day—even to most revisionists.

While imprisoned, she managed to secretly make notes and author this book. In this work, Devi discusses her life and occupations, her postwar travels, her friends, the National Socialists she met in and outside prison, her doings after her release from imprisonment. She also recounts a very interesting supernatural experience with a leading National Socialist. But the bulk of the book is her ex-

position of the philosophy of National Socialism within the Hindu-Aryan cosmic context, its ideals, its place in history—past, present, and future—and its important role in the modern world in this “Kali Yuga” or “last age.” She carefully links this spiritual worldview with that of the ancient Aryans and demonstrates an historical progression and surfacing of these ideals throughout history. Her secretly written book was inevitably found out and seized by the prison authorities but when she was ultimately released she was able to persuade them to return it and to take the manuscript out with her. In time, she returned to India and the book was eventually published in Calcutta in 1952.

This and her other works have remained very rare and almost unknown among National Socialists and revisionists for many decades until recently, when their volume by volume reissue was begun in commemoration of her 100<sup>th</sup> birthday in 2005 by the Savitri Devi archive. The archive itself can be reached on the Internet at [www.savitridevi.org](http://www.savitridevi.org). The publication of each volume of very high quality in both hardbound and soft cover editions has been beset with numerous problems and delays involving the usual de facto censorship discussed earlier above. All revisionists are urged to study her work and gain insight into her ideas, especially so as these are both very limited in number and will no doubt disappear as the censorial chains of the “traditional enemy” continue to tighten.

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## IN THE NEWS

**Sylvia Stoltz, the former attorney for Ernst Zündel, has been convicted for Holocaust denial in once democratic Germany.** Shockingly, Stolz, who was hired to defend Zündel, who has been imprisoned in Germany for Holocaust denial now finds herself sentenced to three and a half years in prison. In addition she has been banned by the court from practicing law for five years.

Stolz represented Zündel in his first trial in Germany, which collapsed after she was banned from the proceedings. Zündel was deported from the United States in



Sylvia Stolz

2003 for alleged immigration violations. Zündel was initially sent to Canada. The Canadian government arrested Zündel upon his arrival and held him until March 2005, when a judge ruled that this peaceful man posed a threat to national and international security. Following this ruling, Zündel found himself deported to Germany.

Zündel's second trial ended in February 2007 with his conviction for denying the Holocaust. He was sentenced to the maximum of five years in prison.

Germany, a country which frequently violates basic human rights, has made it virtually impossible to defend oneself against "Holocaust denial" charges. Defense of a Holocaust denier or even judging in one's favor could result

in persecution of the attorney or judge involved.

During Zündel's trial, Stolz called the Holocaust "the biggest lie in world history." Rather than demonstrating Zündel and Stolz to be wrong based on solid historical arguments, the judge has used the draconian German legal system to stifle free speech.

In his sentencing, the judge said that Stolz had used the trial to deny the Holocaust and to spread revisionist ideas. Truth is not a defense in Germany.

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**The annual report, "Holocaust Denial: A Global Survey - 2007," published by the Washington-based David S. Wyman Institute for Holocaust Studies, found that Holocaust-denial activity was up worldwide, following a drop in 2006 due to the imprisonment in Austria of leading denier David Irving.** Irving returned to the lecture circuit this year after his release, and other Holocaust deniers continued their activities in various countries, including holding a conference in Italy to defend Holocaust denial, the report said.

In the Middle East, the report said, some Arab and Muslim regimes continued to sponsor Holocaust denial, with the government of Iran organizing an internationally condemned conference of Holocaust deniers in Teheran. At the same time, the report cited several hopeful developments: The former prime minister of Indonesia, a prominent Muslim figure, has condemned Holocaust denial; the United Nations General Assembly and UNESCO have both passed resolutions opposing Holocaust denial; the European Union has urged all its member states to adopt legislation prohibiting Holocaust denial; and efforts by some

European governments, especially Germany and Austria, to prosecute Holocaust deniers have helped curb denial activity. Dr. Rafael Medoff, the director of the Wyman Institute, said Sunday there was much the West could do to combat Holocaust denial.

"When European governments prosecuted individual Holocaust-deniers, it led to a decrease in denial activity overall," he said. "But when there was leniency, such as releasing David Irving from prison early, it had the opposite effect. In addition, American and European aid to Arab or Muslim regimes that sponsor Holocaust-denial could be used as leverage to persuade them to change." Medoff coauthored the year-end report with Holocaust scholar Dr. Alex Grobman.

**NOTE:** This David S. Wyman story has been big on History News Network, repeated in several forms with many professors identifying themselves with it. I can't be in constant dialogue with these folk, there are not enough hours in the day. I have settled on submitting one simple question in the "Comments" section below each relevant story in which "gas chambers" are referenced in any significant way. This is the question.

"Re the German WMD, or 'gas chambers'—can you give me the name of one (one) individual out of the millions—or as we like to say now, hundreds of thousands—one individual who was killed in a German gas chamber as part of a program of genocide, and provide the proof for the murder of that one (one) individual?"

My question is posted in the "comments" following a number of HNN articles. No one on HNN, and no one from the David S. Wyman Institute for Holocaust

Studies, has attempted to answer the question. Silence—all the way down. Students and laymen who find that there is no attempt to answer this question by academics will gain a small insight into the relationship between academic historians and the taboo against revisionist arguments.

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**Robert Faurisson is to face trial on charges of attending an anti-Holocaust conference in Iran. Faurisson said he received a letter from the French judicial police (DCPJ), demanding he should present himself before the court on January 24, IRNA reported.**

On December 11, 2006, Iran hosted a two-day conference entitled “Review of the Holocaust: Global Vision” aimed at probing the West’s allegations that over six million European Jews were killed by Germany during World War II. In Tehran Faurisson repeated his theories about gas chambers and said that for the past 32 years he has been waiting for someone to show him one of those chambers.

The French Holocaust revisionist was convicted of “Holocaust denial” by a Paris court in July 2006 over remarks he made on Iranian television. Faurisson, then 77, was given a three-month suspended prison term and was also fined 7,500 euros.

Speaking on the Sahar 1 Iranian satellite channel in February 2005, Faurisson said there was never a single execution gas chamber under the Germans. “So all those millions of tourists who visit Auschwitz are seeing a lie, a falsification,” he said.

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**For the first time in history, the Canadian Human Rights Commission is being challenged by Marc Lemire in the Federal**

**Court of Canada for its spying operations, abuses of the law, deception, and agent provocateur agenda.**

Like some mobster in a U.S. trial who keeps invoking the Fifth Amendment, the CHRC is trying to keep the veil of secrecy wrapped tight around its spying operations on Canadian Internet dissidents. Its tool of choice is Section 37 of the Canada Evidence Act. This allows government representatives the ability to prevent disclosure (hide) and claim immunity over the disclosure of information that the CHRC alleges to be injurious to Canadian government security and operations of a federal agency. The evidence Marc Lemire is challenging before the Federal Court is explosive and will blow the whole agenda of the CHRC into the open.

In a 300-page record, prepared by lead counsel Barbara Kulaszka, the abuse of Section 37 by the Commission was laid out in amazingly clear detail. Those 300 pages decimate the Canadian Human Rights Commission’s claims and expose the spying operations of Canada’s Thought Control apparatus. This work is being forwarded by Barbara Kulaszka, Douglas Christie, Paul Fromm and Marc Lemire, all of whom worked with Ernst Zündel against Canadian censorship while Ernst was still in country.

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**A Vienna court has sentenced Wolfgang Fröhlich, a former city councilor, to four years in prison for Holocaust denial, adding another two-and-a-half years of a previous suspended sentence. It was the third time that Fröhlich, 56, was found guilty on similar charges, following letters he wrote to Austrian members of parliament and Pope Benedict XVI denouncing the Holocaust as a “Satanic lie,” the APA news agency said.**

Pleading “absolutely not guilty,” according to APA, Fröhlich had already served 23 months behind bars since 2003. He gasped in court as the additional 30 months were added. Fröhlich, who was expelled from the far-right populist FPO party in 1994—is to appeal, said his lawyer, Harald Schuster. Austria has one of the strictest sets of laws surrounding Holocaust denial and neo-Nazi activity.

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**Dahlia, played by Jewess Hedy Lamarr, is exchanging vows of eternal devotion with Samson in the Holocaust Memorial Museum, where Samson stands chained.** He has been imprisoned for reading “Holocaust Denial.” Shall Samson recant? “My heart flies out to thee,” intones Hedy in true Risé Stevens style. The descending chromatics of “*Mon coeur, s’ouvre à ta voix*” are heartrending. Samson is moved to tears. Armed with the Rudolf Report and Fritz Berg chemistry lessons on toxicity, he rises and strains against the chains, which can no longer restrain the truth. The iron crashes to the floor, burst by Samson’s mighty revisionist muscles. The walls of the Holocaust Temple tremble as the crematory ovens of truth begin to burn. Hedy/Dahlia screams “Salome!” as the support beams of six million lies snap and she runs for her life. Kapos are being crushed by the falling structure. The truth has escaped.

The only thing worse than *Samson and the Gas Chamber* would be *Die Tote Stadt*, the city of the living dead, moving from Bruges to Auschwitz. One can just imagine “Marietta lied” playing in the camp theater, bringing tears to Der Führer’s eyes. Why, the Korngold soap opera might even remind him

of dear Doctor Eduard Bloch, the Jew who treated Hitler's mother Klara for terminal cancer. There might even be a portrait of Hedy Lamarr, posterior exposed in true *Ecstasy* on top of the "gas chamber." Auschwitz, like Bruges, is still the city of the "living dead," in more senses than one.

Like Korngold's protagonist, we must now return to the world of the living.

*This unique opera review, unseen in the mainstream press, was submitted by "Voltaire."*

## OTHER STUFF

Peter K. Clarke and I have had a few exchanges on the History News Network site—a page created for historians by historians. On 24 December 2006 I wrote at the end of a longer exchange: "Mr. Clarke: You write: 'There is an extensive literature available arguing that Germans did not [use WMD].' Why reject it out of hand? Do you have a couple, three names for me of these folk who argue that Germans did not use WMD (gas-chambers and gas vans) to murder civilians during WWII?"

Clarke did not respond and I figured it was finished. Then on October 9, 2007—nine months later—Clarke felt he could not just let it go. ([post #103973](#)). He wrote, "The use of gas chambers and gas vans by the Nazis is well-documented and no serious historian argues otherwise [...]."

Clarke wrote several paragraphs in his response, including some jokes about wasting my time drinking margaritas on the Baja shore. Which informs me that he has been to my Website and read some of the stories there, stories oftentimes

that focus on the weaknesses of my character, which I find interesting.

Nine months—perhaps a normal gestation period for an academic interested in suppressing revisionist arguments.

I wrote several paragraphs in response, then caught myself. I am not going to do that anymore (it says here). I wrote that we have a fundamental issue between us: During WWII did the Germans, or did they not, use gas chambers to attempt to "exterminate" the Jews of Europe? If they did, I have a very simple question for all concerned. The question is this:

"Can you provide the name of one (one) individual out of the millions—or as we like to say nowadays, hundreds of thousands—who was intentionally killed in a German "gas chamber" as part of a program of genocide meant to exterminate the Jews of Europe? Can you provide the proof for that one (one only) individual gas-chamber murder?"

"Take a run at it. Ask the 'serious historians' you like to refer to help you.

"I'm waiting."

I'm not going to hold my breath. It might be another nine months.

**I have received a post card from Germar Rudolf (!), who received my Christmas letter along with Ernst.** This is the first time I have heard from him for over a year. He did not reply to my mail. I understood he was not receiving it, so I simply stopped writing, as I did with Ernst. There is something here that I don't understand, as our friend Paul Grubach has had a lively back and forth with Germar the best part of the last year. Anyhow, whatever was wrong, is now fixed. It felt

very odd to not be able to communicate with Germar.

### Smith's Report

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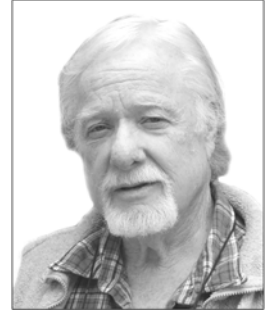
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# SMITH'S REPORT

## On the Holocaust Controversy

No. 148 [www.Codoh.com](http://www.Codoh.com) March 2008



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Challenging the Holocaust Taboo Since 1990

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## Deborah Lipstadt

### The Power of One Question Working

Bradley R. Smith

In my cover letter that accompanied **SR 147**, I outlined a direction for the Campus Project. Briefly, I had found that on History News Network, the Web page “for historians by historians,” I would regularly find myself in a back-and-forth with a few educated True Believers that would extend to 15,000 words and more. Typically, the folk debating me would gradually drop out one by one, until I made a final post that no one would respond to. It was not that they found the discussion to be without interest, but that my approach is so simple it is difficult to deal with, particularly if you are (over-, perhaps?) educated in American cultural clichés.

At the end of one such back and forth—and I have to say in all sincerity, with people who are more knowledgeable than I am about most everything, and arguably more intelligent (I am not being modest here, I am willing to observe that that’s how it is)—I decided to make a simple proposal about the Holocaust, the gas chambers, and the “unique mon-

strosity” of the Germans. As I reported last month, I posted one question.

“Can you provide the name of one individual out of the millions—or as we like to say nowadays, hundreds of thousands—who was intentionally killed in a German “gas chamber” as part of a program of genocide meant to exterminate the Jews of Europe? Can you provide the proof for that one (one only) individual gas-chamber murder?”

In the event, no academic dismissed the question, and none attempted to respond to it. Silence. That was the final post in that discussion. I followed the same process with three other discussions, though I began posting the question earlier. Each time that was, simply, the end of the discussion. Somewhere along the way there I realized that I could not recall anyone ever having asked this question before. Anywhere. If it had

been asked, it had gone the way of all other revisionist questioning of the Holocaust story.

It occurred to me that I had put my finger on something. An idea so simple, so provocative in its simplicity, that it was unique. I asked a couple or three revisionist associates who know more than I do if they knew of the question being asked before. I asked them if they themselves had a good answer for the question, if they had any answer whatever. None had heard the question being asked, and none had an answer to it. One of these scholars did, however, advise me to simplify the language. His language had a simplicity and logic to it that that could not be denied.

“Can you provide the name, with proof, of one person who was killed in a gas chamber at Auschwitz?”

I decided to set up a Google search for “Auschwitz,” and for “gas chambers”

**Continued on page 10**

# LETTERS

## JOHN "BIRDMAN" BRYANT

Michael Medved threw down the gauntlet in an open letter to Ron Paul where he stated: "Your Presidential campaign has drawn the enthusiastic support of an imposing collection of Neo-Nazis, White Supremacists, Holocaust Deniers, 9/11 'Truthers' and other paranoid and discredited conspiracists. Do you welcome—or repudiate—the support of such factions?"

Paul has apparently not responded to Medved or to others who have thrown him similar challenges, but there is in fact a very simple way to respond which ought to permanently silence Medved and his fellow Foreskinners:

"Dear Mr. Medved: As you know, my philosophy is one of individual freedom, and part of that philosophy has been expressed very well by Jewish philosopher Fritz Perls: 'I do my thing and you do your thing. I am not in this world to live up to your expectations, and you are not in this world to live up to mine. You are you and I am I, and if by chance we find each other, it's wonderful.'

"What I am getting at is this: If a man gives me a contribution because he wants to see me in office, then I am more than willing to accept his contribution without investigating his background, his desires, his actions or anything else about him, all of which are quite simply none of my business because I believe in the freedom of individuals to act however they will, as long as it is within the law and the spirit of the Constitution.

"In particular, I do not need to apologize or feel guilty about accepting donations from neo-Nazis, white supremacists, Holocaust

deniers, 911 Truthers, or anyone else, any more than any Democrat candidate needs to apologize or feel guilty about accepting donations from pedophiles, Bolsheviks, Israeli-Firsters or Jewish supremacists, and any more than any Republican candidate needs to apologize or feel guilty about accepting donations from warmongers, Muslim-haters, torturers, Skull & Bonesmen, or fans of the idiot in the White House.

"Now I assume that, as an intelligent man, you can see the logic of my argument; but should you not, then let's hear why you aren't going to repudiate all of the folk I named, such as warmongers (for Israel), torturers (for Israel), Israeli-Firsters (for Israel), Muslim-haters (for Israel), lobbyists (for Israel), and all the other wonderful folk who have made America the slave of a certain unnamed Mideast country. I'd say that should keep you stammering for awhile. Careful not to get spittle on your microphone.

## DUNCAN EDMISTER

Greetings: It can be said that it is my wish that you have some success debunking the Holocaust myth. The avenue that you fail to explore is doorknob Holocaust flyer distribution. At the least, this infuriates a sizeable minority of those who receive them and at best perhaps a few people give consideration to a very pertinent topic. The personality required of such an endeavor is a quietly aggressive man who is willing to go to jail for the right of Freedom of Speech and Expression: a National Socialist. You may mention this in your next newsletter as a real effective and in fact inexpensive method of activism. Indeed, if any of your readers live within three hundred miles or

so of St. Louis, then it is cost effective for them to buy the flyers from me in quantity of five thousand or more at a time. I continue this form of activism.

Please discontinue sending me your newsletters. I do not like to see anyone waste postage and printing costs whining about how they get nothing done. Also, as I am a German-American National Socialist, and you are married to a Mexican, there exists a rift that I, for one, no longer wish to bridge.

*[ If you are interested in Edmister's proposal, you can reach him at: ]*

Duncan Edmister, Chairman,  
German American Voice  
PO Box 220039  
Kirkwood MO 63122

## CHRISTINE B MILLER

Re your reminisces of Norman Mailer and your bullfighting in the December issue of SR: I don't have time for ramblings, and I don't like bullfighting. To torture a bull and then stab it to death to entertain an audience I find abhorrent. The Moslems during their pilgrimage have to sacrifice a sheep, cutting its throat either themselves or a stand-by butcher. A threshold is crossed. If I can cut the throat of a sheep and watch its thrashing before it dies it is not too difficult to cut the throat of a person. The Spanish civil war was known for its cruelty on both sides. I can't help but feel that this had to do with the Spaniards being immured to death and suffering by their exposure to, and love for, bull fighting. Under the Nazis animal rights were writ large. "*Quaele nie ein Tier zum Scherz, denn es fuehlt wie du den Schmerz.*" Or, "Never hurt an animal for the fun of it, because it feels pain like you feel pain." That's what we were taught

at school. The Nazis outlawed Kosher butchering and animal experimentation.

At the same time, I thought Patrick McNally's "A Shoah Busi-

ness Plan!" in the October issue was hilarious. I sent it to my friends in Canada. Well, the Canadian customs officials were not amused and confiscated the article

with other letters and *The National & Zeitung*.

## School Trips to Auschwitz

Nick Kollerstrom PhD

How is it "hate" to suggest there is evidence that millions of people were not murdered?

— Kurt Bechle, *United States*

I am shocked that in what I always thought to be "liberal" and "open-minded" Europe, anyone could be convicted for voicing an opinion regarding history.

— Dominique Amarante, *United States*

\* The word Holocaust has to mean a fiery sacrifice of some kind, as it does in the Bible. In the 20<sup>th</sup> century this term could well allude to the incineration of German cities by the UK and US, with up to one million intentional civilian deaths.

\* Is it a crime, to believe the data? The primary evidence for the number of Jews who died in German concentration camps lies in the archives of Bad Arolsen, in Northern Germany. That archive has detailed records over half a century with over 50 million pages of documents about people who were in German camps during the war, accumulated over six decades. Maintained by the International Tracing Service and administered by the International Committee of the Red Cross, it has been used to validate all claims of holocaust-survivors and in checking of lost ones. These archives are now becoming available.

\* No other source for this vital data exists. And yet, the totals that derive from these vast archives cannot be found in any English-language published volume! This is the most important thing. I know of only two books, one French and one German, that cite these totals.

Georges Theil in 'Heresy' cites the Arolsen total as 291,594 wartime deaths, and from this he derives a total of 'authenticated deaths in all the Hitlerite camps of detainees of Jewish origin' as under 200,000. (1) He is in jail, for publishing this volume.

\* Germar Rudolf's volume had cited a similar figure, *however* he in addition surmised that there may have been a comparable number of such deaths that were non-authenticated. Thereby he reached a total figure of *double* this: "A realistic estimate of the actual number of victims, therefore, may be twice as high as the total of victims registered by name in the records at Arolsen." (2) This volume has been banned and burnt throughout Germany and its brilliant Editor is in jail.

\* Thus, the published figures, for Jewish deaths in German labour-camps, that are *based on the data-source available* and not on mere conjecture, are twofold, and they differ by 100%. Only relatively recently have these definitive Arolsen totals become publicly available.

\* In the case of Auschwitz, one has an independent check of mortality, a consequence of the high-water table around this camp. Burial of corpses was impossible there as it polluted the water supply, and so all bodies had to be cremated. Records exist for the quantity of coke used in the cremation-ovens. These records are intact over a two-year period around 1942, from which the quantity of cremations can be computed. Figures concordant with the Arolsen totals are thereby obtained.

\* How many deaths were due to cyanide poisoning, in the German labour-camps? There exist two independent sources for this. The US Army consultant pathologist Dr Charles Larsen was sent over to Dachau and other German labour camps, at the end of WWII in 1945, to check out the piles of bodies, and ascertain what their causes of death may have been. They had been due, he reported, to famine and to outbreaks of typhus. He was put under quite a bit of pressure to state otherwise, that the deaths had been due to cyanide poisoning – but, he refused to do so. See his biography, *Crime Doctor*. (3)

\* More recently, the Archival manager of Arolsen has given an answer to this question, concerning the number deaths recorded as having been due to cyanide poisoning. He replied:(4): "unfortunately, we cannot reference a single document listing the death of a detainee due to gassing by Zyklon-B. As a rule, the Nazis gave other causes of death for inmates, who perished in the concentration camps.

With kind regards,  
U. Jost ‘  
Archival Manager”

One is puzzled that such news should be regarded as unfortunate.

\* Chemical evidence, concerning cyanide compounds remaining in the walls of Auschwitz, provides the best memory which the human race now has, concerning what happened there sixty years ago. Cyanide gas reacts and bonds very permanently with iron in brickwork. The German labour-camps had efficient cyanide gas-chambers, for delousing mattresses and clothes etc. Generally speaking, no-one promoting ‘the Holocaust’ ever suggests they were used for gassing humans – because they were rather too small, and also they had intricate apparatus, as would have been broken by asphyxiating humans. Instead, it has always been proposed that buildings designated in German design-plans as washrooms or morgues had that function. The problem is, that their walls have *no significant elevation* of cyanide above background levels; whereas the walls the ‘delousing chambers’ have enormously high cyanide levels: the difference is *three orders of magnitude*. This suggests – no, it proves - that the ‘Zyklon-B’ cyanide was used exactly where the German design-plans indicate that

it was to be used: in order to save lives not to take them. (5) Q.E.D.

\* The UK Government funds compulsory trips to Auschwitz (two sixth-formers from every school to go each year) and teaching of ‘the Holocaust’ is compulsory in secondary schools between the ages of 11 and 14. What a pity that they are not taken to see the gas-chambers, in these visits. Thirty million have trooped through a postwar-reconstructed washroom at Auschwitz - with its postwar-built big chimney beside it, that has *no connection at all* to the main building; but alas they are not taken to see the blue, blue walls of the Birkenau delousing-rooms, i.e. the gas-chambers. It does seem a shame to go all that way and not see the gas-chambers. The German gas-chambers have got blue walls, because of all the cyanide used there. The ferrocyanide formed is blue, chemically the same as in a tube of blue paint - whereas the alleged human gas chambers they will be taken around, have no trace of this blue in the walls, because cyanide wasn’t there used.

\* Before a visit to Auschwitz, schoolchildren might want to see the Spielberg film, ‘Schindler’s List,’ to see how fiction is fabricated. The hellish image of piles of burning bodies was needed, in order to appropriate the word, ‘Holocaust,’ with its fiery meaning. Kids need to appreciate why this never happened: firstly, human bodies don’t burn, they are not combustible. Second, no traces remain of ashes or bones from piles of burnt corpses, around the Auschwitz camps. Third, any ‘burning pits’ in that region would have been too damp for anything to burn, owing to the high water-table. (6)

\* Let us hope the schoolchildren visitors are properly taught about the elegant swimming-pool at Auschwitz, built by the inmates, who would sunbathe there on Saturday and Sunday afternoons while watching the water-polo matches; and shown the paintings from its art class, which still exist; and told about the camp library which had some forty-five thousand volumes for inmates to choose from, plus a range of periodicals; and the six camp orchestras at Auschwitz/Birkenau, its the theatrical performances, including a children’s opera, the weekly camp cinema, and even the special brothel established there. Let’s hope they are shown postcards written from Auschwitz, some of which still exist, where the postman would collect the mail twice-weekly. (7) Thus the past may not always be quite, as we were told.

1. Georges Theil, 'Heresy,' 2006, p.73. [www.codoh.com/viewpoints/Heresy1.pdf](http://www.codoh.com/viewpoints/Heresy1.pdf)
2. Germar Rudolf, *Dissecting the Holocaust*, <http://vho.org/GB/Books/dth/fndstats.html>, Section 7.
3. J.D.McCallum, *Crime Doctor*, Canada 1979. There is also a newspaper quote from him in 1980, ‘There never was a case of poison gas uncovered:’ [www.thetruthseeker.co.uk/article.asp?ID=55](http://www.thetruthseeker.co.uk/article.asp?ID=55)
4. U. Jost letter, 27<sup>th</sup> Nov. 2006: <http://forum.yourforum.org/viewtopic.php?t=4441>
5. CODOH, ‘Cyanide Chemistry at Auschwitz’ <http://forum.yourforum.org/viewtopic.php?t=4111>
6. Ch. by Udo Walendy in *Dissecting the Holocaust*, [www.vho.org/GB/Books/dth/](http://www.vho.org/GB/Books/dth/)
7. CODOH, ‘Auschwitz In Memoriam’ <http://forum.codoh.info/viewtopic.php?t=4332&highlight=>

# Eucharist and Holocaust

## The Use of Heresy as a Mode of Political Control

Nigel Jackson

**W**ho Murdered Chaucer? This is the name of a 2003 book by Terry Jones and four associated academics (Professor Terry Dolan, Professor Juliette Dor, Alan Fletcher and Robert F. Yeager) which I discovered by chance recently in my local library. Subtitled *A Medieval Mystery*, it was published by Methuen in a sumptuous hardcover edition with abundant colour illustrations of artwork from the period.

Geoffrey Chaucer was well-known to me as the writer of the marvellously witty and free-spirited *Canterbury Tales*, which I had studied in Year 12 in 1956 and 1957. From that time onwards, I never forgot his ironic and satiric presentation of the follies and hypocrisies of mankind, especially the misuse of sacred tradition by various pseudo-religious profiteers. It has been said that if, like Shakespeare, he had been lucky enough to write at the moment when modern English crystallized, his work would be also household knowledge throughout the English-speaking world.

Examining the blurb of Jones' book, I was amazed to learn that, although Chaucer was 'celebrated' in his own time 'as his country's finest living poet, rhetorician and scholar: the pre-eminent intellectual superstar of his time', we know nothing at all of his death. 'In 1400 his name simply disappears from the record.' The theme of Jones' book is that Chaucer and his writings may have become 'politically inconvenient in the seis-

mic social shift that occurred with the overthrow of the liberal Richard II by the reactionary, repressive regime of Henry IV.' Jones argues that, while there is no proof positive, it is highly likely that Chaucer was murdered on the command of the 'ruthlessly ambitious' Thomas Arundel, Archbishop of Canterbury, the power behind the throne of the usurper.

I was also vaguely aware from Shakespeare's play *Richard II* that this unfortunate monarch had been deposed and murdered by his successor, but had understood (wrongly, it now seems) that Richard had been manifestly incompetent and deserved to lose his throne. Just as Josephine Tey long ago alerted me through her book *The Prisoner of Time* to the possibility that Richard III may not have been the evil person described by Tudor propaganda and Shakespeare's play *Richard III*, so Jones has performed a similar revisionist feat, it seems, for Richard II. 'A hugely important book,' is how the noted biographer of the king, Nigel Saul, has described Jones' book.

As I read into *Who Murdered Chaucer?*, however, I noticed also a striking parallel between the ways in which Richard's chief enemies had used charges of heresy concerning the nature of the Christian Eucharist as a means to consolidate the usurper's rule, and the ways in which currently powerful persons and groups use charges, in effect, of heresy concerning the so-called Holocaust as

a weapon of political control. The old story sheds light on the new. This brief essay is intended to point up the parallel and its significance for us at the present time.

## II

Jones presents Archbishop Arundel as 'a man without sentiment or any shred of a genuine spiritual vocation' (page 360). He explains that he was the younger son of a great aristocratic family who entered the Church not from a genuine religious vocation but as a road to wealth, power and prestige. He would have viewed religious reform as a threat to his aspirations: 'From his first election to a bishopric at the age of twenty, Arundel must have watched in horror as a rising tide of opposition to ecclesiastical wealth and privilege threatened to deprive him of his birthright. He would have seen all around him danger signs that the Church was no longer the secure haven of wealth and easy living that [in his eyes] it ought to have been. There was a remote but real possibility that the Crown (Richard II) might actually seize the worldly possessions of the Church. End of career for T. Arundel Esq.' (148)

An extraordinary aspect of that career is the way in which Arundel regained his position, which had been stripped from him by the King and the Pope after he participated in an abortive revolt against Richard II in 1397: 'What is absolutely certain from the records is that, from the moment Henry's

rebels set foot in England, Arundel reassumed the mantle of power without even attempting to sanction his actions with royal authority. There is no record of his official reinstatement; he simply ignored the Act of Parliament by which he had been declared a traitor and stripped of office, reassumed his role as Archbishop, and nobody dared say a word against it.' (133) (I believe that monarchists in Australia have to be wary that such a *fiat* may be attempted by Australian republicans upon the death of Her Majesty Queen Elizabeth II.)

Jones explains that both Arundel and Henry needed to consolidate their power against a range of opponents. 'The fact is that Henry was *never* safely seated on the throne. Or that is certainly what Henry himself thought. His reign was beset with scares and alarms, attempts on his life and abortive uprisings. Henry occupied his throne, a suspicious, paranoid figure riddled with guilt and surrounded by potential revolt.' (139) 'His usurpation was not only bloody but heralded an escalation of violence in the public exhibition of death.' (144)

Another factor was the movement for reform of the Church which had gathered strength in England during the 14<sup>th</sup> Century and been tacitly, if not actively, supported by Richard II. This was linked to the campaign to allow the Bible to be read in the vernacular English by all persons, and not have the Holy Scriptures only published in Latin so as to be easily manipulated by self-serving priests. Jones refers to the Pope's 'irritation with the English prelates' failure to deal decisively with the would-be reformers' and explains that these worldly bishops knew that 'to attack the arguments against clerical corruption and ma-

terialism was both difficult and risky', for 'the arguments were well founded'. (148-149)

Thus, 'what Arundel and his fellow ecclesiasts needed was a topic on which the Church establishment could attack the religious radicals without dragging in the inconvenient questions of ecclesiastical opulence or priestly venality. Then, in 1379, John Wyclif played straight into their hands. He presented them with a gift: a book called *De Eucharistia* (Concerning the Eucharist).' (149)

### III

At the present time an extraordinary and bizarre situation exists in the world whereby a particular view of a phase of history (known as 'the Holocaust') is more and more being required as an article of faith, publicly professed, with unbelievers subjected to a variety of serious sanctions including imprisonment, deportation, loss of employment and income, public defamation by the mass media and affliction of a pariah status by intellectual and artistic elites.

It is instructive to see how something similar happened in England at the beginning of the 15<sup>th</sup> Century with 'the Eucharist'.

Jones explains that Wyclif's controversial book enabled Arundel and other ecclesiasts 'to change the ground rules by placing the sacrament of the Eucharist centre-stage as the litmus test of religious orthodoxy. Henceforth, the exact way in which you believed the wine and bread of the Eucharist became the body and blood of Christ was to determine whether you were a true believer or not..... By the time of Chaucer's disappearance, belief in the Eucharist was about to become a matter of life and death.' (149)

Paul Strohm, a scholar of the period, is quoted by Jones as follows: 'The question of the Eucharist had been deliberately installed as the litmus test of orthodoxy, precisely because its internal paradoxes and contradictions were so pronounced, and its own understanding among different camps of the orthodox so fissured, as to constitute a ground so uneven that no one meant to stumble could fail to stumble.' (154) Likewise the Holocaust is an extremely complicated subject on which it is difficult to be an authority unless you have mastered several disciplines including history, science and the German language; thus it is easily manipulated as a means of political control of modern dissidents of various kinds. Moreover, legislation against 'racial hatred' or 'vilification' is now associated with acceptance of the 'Holocaust story', so that, right now in Australia (as an example), a local intellectual, Frederick Toben, is being pursued by a Jewish opponent, Jeremy Jones, on the grounds that Toben's views have 'caused offence'. It appears that merely showing one has been 'offended' by something may take precedence over whether or not that something is true or false.

Semantic shiftiness is a *sine qua non* of this sort of political control. "'Heresy" was all about what those in power deemed it to be, and Arundel used it unashamedly as a political tool. He radically redefined heresy in order to isolate and identify his enemies. In doing so he cast his net over a wide range of beliefs and opinions..... No one could be quite sure who would, and who would not, be pulled in.' (164) This needs to be compared to the wide range of ways in which terms like 'anti-semitic', 'racist' and 'neo-nazi' are currently used to inhibit a whole

series of important discussions and prevent their adequate airing in public forums, the dogma of the Holocaust being the linchpin of the whole operation.

Jones notes: 'As early as 1395 he [Arundel] had called for the death penalty for heresy, but with little response from Richard. Under Henry IV, he was able to define heresy as he liked and at last had the freedom to exterminate with fire those whom he wished to exterminate.' (155) Thus, in January 1401 Arundel 'formally announced to Convocation that their number one objective was to be the "war on heresy".' (161) Shades of George Bush's 'war on terror'!

Jones details the transformation of life in England that followed: 'The fight against heresy was to dominate the following decade. It changed the nature of politics. It changed the atmosphere in which ordinary men and women lived.... Heresy and treason were skilfully elided so that to question the working of holy Church quickly became as unthinkable for the secular gentry as it was for the parish priest or the university student. The war on heresy... added a new dimension to a period already characterized by fear and intimidation.... The country slid into a regime of Orwellian thought-control and McCarthyite witch-hunting.' (161, 163)

Arundel, Jones explains, 'put heresy at the forefront of the religious agenda and established an iron rule in which anything other than his official line was not to be tolerated. (183) The Act *De Haeretico Comburendo* (1401) forbade anyone to 'preach, hold, teach or instruct anything openly or secretly, or make or write any book contrary to the Catholic faith nor make conventicles nor hold schools and also that none henceforth shall in any way favour such

and that all and singular having such books or writings of such wicked doctrines or opinions shall... deliver... such books or writings to the diocesan of the same place within forty days from the time of the proclamation of this ordinance and statute.' (183-184)

Arundel's later *Constitutions* (1409).... 'sought not only to control what people taught, read, and discussed, they also sought to control what people *thought*.' (184) The world of education was inevitably compromised: 'Every warden, head, or keeper of a college or principal of a hall or hostel,' the new Act demanded, 'shall inquire diligently every month at least in the college, hall or hostel over which he presides, whether any scholar or inhabitant of any such college, hall or hostel, has held, defended, or in any way proposed any conclusion, proposition, or opinion, sounding ill for the Catholic faith or good customs.' (184)

Suppression of revisionist writings in the present time is a well attested phenomenon. Perhaps the most striking example was the German Government's destruction of the printer's plates for Judge Wilhelm Staglich's *The Auschwitz Myth* in 1979; but more common has been the refusal of public libraries to accept revisionist books into their collections and the mysterious disappearance of such books that have been so admitted. As for education, there appears to be a growing campaign to have 'Holocaust Studies' made mandatory for schooling at both primary and secondary levels. Books promoting the official or received version of the Holocaust are frequently included in senior secondary prescribed book lists; books querying that version, never.

Jones tells us further that 'once Thomas Arundel had his grip on the reins of power, he set about

prohibiting biblical translation and unauthorized quotation, he forbade public criticism of the clergy and set limits on the discussion of theological ideas.' (226) 'His view was simple: ecclesiastical authority was... to be obeyed without question, and with deference.' In the modern world, particularly in the mass media, negative criticism of supporters of the official version of the Holocaust - Jewish and other persons or groups, and public tribunals and courts (and in these) - is increasingly being forbidden and even penalized; and public figures who are charged in various ways with abusing the Holocaust story or 'defaming the dead' are expected to show deference in public recantations - which they often make with remarkable celerity.

Such recantations were also a part of Arundel's suppression of intellectual freedom. Jones notes that 'there was one literary genre which flourished under both Courtenay (Archbishop of Canterbury 1381-1396) and Arundel: the recantation or confession.' (320) These did not have to be sincere or genuine, but they had to be public. Jones provides a considerable list of eminent intellectuals who made grovelling retractions, especially after 1401, when burning at the stake was threatened.

## IV

At the present time it is noticeable how terrified public figures are of any faintest taint that may be applied to them of fellowship with 'Holocaust deniers'. Jones writes: 'The 1401 statute *De Haeretico Comburendo* [stated] that heretics were to be "burnt before the people in a conspicuous place; *that such punishment may strike fear into the minds of others*." Terror was its acknowledged objective.' (167) And Arundel made immediate use of his power by the burning of the

‘unrepentant heretic’ William Sawtre at Smithfield.

‘This was the new order of the day,’ writes Jones. ‘Neutrality was not enough. Wit and humour and insight were no longer viable commodities..... Henry’s insecurity craved nothing less than the panegyric, the vilification of his predecessor, the justification of the unjustifiable, and the unabashed rewriting of history.’ (172) He also says: ‘Arundel’s war on heresy was to dominate not just the early years of Henry IV’s rule, but the whole of the 15<sup>th</sup> Century as well.’ (164)

Of course, in 2008 people are not literally being burned at the stake for professing disbelief in the official Holocaust story. The essential parallel that struck me was the use of a preposterous pseudo-intellectual concoction in each case

to silence opposition by means of terror. Perhaps in each case the manipulators themselves were/are aware of the preposterous nature of their propaganda, but saw/see even that as useful. It is especially humiliating for people to be made to bow beneath the yoke of manifest nonsense.

Belief in the doctrine of transubstantiation lingers on, even though, as Jones points out, it has no warrant in the teachings of the early Church and seems to have virtually sprung up in the 11<sup>th</sup> Century; but believers in it can no longer do much damage to those who disbelieve. The same is not true with the Holocaust. Disbelievers in the official story in many nations suffer dreadfully at the present time. Germar Rudolf, Ernst Zundel, Wolfgang Frohlich, Gerd Honsik and Sylvia Stolz are

in prison and the mass media conspire to ignore this or to treat it as a trivial matter. Jurgen Graf has had to take refuge in Iran to avoid prison in Switzerland. Vincent Reynouard is subject to ongoing persecution in France

Indeed, even as I prepared to write this short essay, I received news of the latest persecution of leading historical revisionist, 79-year-old Professor Robert Faurisson, by French authorities on 24<sup>th</sup> January, when he was subjected to a six-hour arrest and a search of his house, then told that he was now subject to three more penal actions.

Perhaps a new Chaucer is needed to parody and satirize this painful but also ridiculous situation.

Melbourne, 3<sup>rd</sup> February 2008

## Our Voices: The Human Face of Holocaust Revisionism

Richard A. Widmann

Throughout my childhood I found myself drawn to tales of warfare and combat. The Vietnam War was in full swing and while people were growing their hair long and protesting the war, I found myself singing along with Sgt. Barry Sadler’s hit, “The Ballad of the Green Berets.” Although I was only a child in the ’60’s I remember keeping track of the newspaper accounts of war dead, figuring that if we lost fewer men than the Vietnamese, we must be winning.

Even at that early age, it was evident that Vietnam wasn’t a strictly black and white situation. There was the Mai Lai massacre and other stories of atrocities being committed by our own troops. Clearly Vietnam wasn’t World War Two. I enjoyed television shows like “Rat Patrol” and

“Combat” which supplied a TV audience with military action week in and week out and where the lines of good and evil were clearly drawn. There were also various war movies that I recall watching with my Dad, movies like “The Battle of the Bulge” and “The Longest Day.”

Somewhere along the line I became interested in Pearl Harbor. It was here perhaps that my “revisionism” began although I wasn’t even familiar with that term at the time. Apparently, not unlike Vietnam, something was wrong with the events at Pearl Harbor. As a term paper for Eighth grade Social Studies I penned what would be my first pseudo-revisionist work, “Could the Disaster of the Attack on Pearl Harbor have been prevented?” My conclusion, of course, was that yes it could have

been. My teacher apparently agreed and gave me an A+ on the paper.

By High School I had become disillusioned with government, media and other entrenched institutions. Like many teenagers, it was a time of rebellion. I found myself questioning all orthodoxy from popular music to organized religion. I remember devouring Ayn Rand’s novels, *The Fountainhead* and *Atlas Shrugged*. Rand was surely the catalyst to a growing love of philosophy.

In college I found myself reading the classics of literature but also developing a profound taste for the German philosopher Friedrich Nietzsche. Although often slandered as Nazi predecessor, I saw Nietzsche as a hyper-individualist. For me Nietzsche took the thinking I first encoun-



tered in Ayn Rand to another level. Soon, I also came to love the music of Richard Wagner. Nietzsche had written of him in his *The Birth of Tragedy* and his *The Case of Wagner*. I recall also that friends who listened to hard rock and punk rock suggested I try Wagner probably because his music was bigger and louder than anything some contemporary group of musicians could churn out.

Although I can claim only very little German heritage, my ancestors came to the United States over 150 years ago; I began to develop a keen interest in things German. This ultimately led me to begin looking at the events of the Second World War—at the time, this meant nothing more than reading William Shirer. I was quite taken with *Rise and Fall of the Third Reich* and carried it with me everywhere I went until I worked my way through its 1500 pages.

My friends at the time were very freethinking types. We enjoyed cutting edge ideas, philosophy, music and art. A close friend introduced me to Loompanics, a bookseller of unusual books. It was here that I first saw *The Hoax of the Twentieth Century* advertised. Almost as a goof, I decided to order it. I expected it to be a neo-Nazi treatise with swastikas emblazoned on every page. I was quite surprised by Arthur Butz's photo, which was anything but what I had imagined. He didn't at all look like a neo-Nazi but rather just like all those liberal college professors I had studied under.

I was quite taken with the book and first came to the realization that I had believed in a tremendous falsehood for most of my life. At the time I kept my thoughts secret. I kept the book hidden as if it were something shameful. Uncertain of the veracity of Butz's thesis,

I set to work to verify it. I read everything I could get my hands on from the "exterminationist" side of the argument. I read Reitlinger, Hilberg, Dawidowicz and others. It became immediately apparent that Butz was right. These books were so poor in their documentation of the gas chamber claims, it was astounding. They would not make proper citations. They almost always contradicted each other. They would quote liberally from Kurt Gerstein and never identify their source. I knew the "confession" of Gerstein by this time and could identify these quotes on sight. It's fair to say that it was these works by traditional Holocaust historians that made my conversion complete, rather than any specific revisionist book or article.

It wasn't long before I ordered a catalog from the IHR and began purchasing revisionist titles as well. Early ones were Rassinier's *The Holocaust Story and the Lies of Ulysses*, Staeglich's *Auschwitz: A Judge Looks at the Evidence*, and Roques' *The Confessions of Kurt Gerstein*. It was probably Rassinier that had the most significant influence out of these authors. The story of his time in the Concentration camp system as an inmate added to his sincerity. Why was this real Holocaust survivor censored? Why had I never heard of him before? There was little doubt in my mind that I had been force-fed one version of the Holocaust story, one that fell dramatically short of the whole truth. Before long I had subscribed to the *Journal of Historical Review*. I have a somewhat obsessive personality. When I become interested in something not only do I stick with it, but I also want to know everything about it. I became obsessed with the subject of Holocaust revisionism and began to purchase every title I could locate

as well as many historical revisionist treatments of the Second and First World Wars.

My initial foray into revisionism was in 1987. I was in my mid-twenties. This was right before the exciting days of the *Leuchter Report* and the 1988 Zundel trial. Things were really taking off and I was reading and digesting everything I could get my hands on. My activities shifted around 1995 as I began to read about revisionism making headway on the Internet. It was really there that I began my writing. It was around this time that I discovered Bradley Smith. He had run a small campus advertisement in the college newspaper of the graduate school I was now attending. I clipped the ad and sent him a note. I remember receiving a nice letter back. My "working relationship" with Bradley began, however, when we were introduced by Greg Raven of the IHR. Greg was very active on the Internet and saw me as a potential help to Bradley who was in the process of developing his first Website.

By 1999 I had attended David Irving's First Real History Conference, which enabled me to meet many of the big names in revisionism. It was really a great event. This probably marked the peak of my enthusiasm for revisionism. I was doing important revisionist work and being recognized for it by key revisionists from around the globe. There really is a value in meeting other revisionists. Sitting down and having a meal and a drink and lively open free communication is far more fulfilling than typing the keys of a computer.

Through those years I met many key revisionists including, Bradley Smith, Germar Rudolf, Ted O'Keefe, Fritz Berg, Samuel Crowell, Arthur Butz, David Ir-

ving, Russ Granata, Fred Toben, Michael Hoffman, Joe Bellinger, Doug Collins, Andrew Gray, Serge Thion, and many others. My email communications included just about everyone who was anyone in the world of revisionism.

Following the events of September 11, 2001, I found that I was running out of steam. My closest confidants and I were of the opinion that revisionism had won the intellectual argument (we hadn't fully comprehended the tremendous losses we would suffer on the free speech battle front). European nation after nation passed draconian laws that would stifle free speech and research on the Holocaust. By early 2002, my activities had dropped off and I largely got back to non-revisionist-related activities. My revisionism was limited to reading email, newsletters and an occasional book title or journal article. For a period of time Bradley even was forced to close down CODOHWeb for not only had I lost heart for the work but my friend David Thomas who performed the lion's share of the technical work ran out of steam as well.

By late 2005 I was shocked out of my slumber when I heard of the arrest and deportation of Ernst Zundel. Zundel of course had previous run-ins with the law, but his ability to continue to send communications showed that there was still some freedom left. The cooperation of the United States with Canada and Germany to incarcerate this man seemed to be a blow against freedom for all thinking people—not just revisionists. In 2006, I was even more upset by the deportation of Germar Rudolf (whom I consider the most important revisionist scholar in the world today). Finally the arrest and incarceration of David Irving was the straw that broke the camel's back. I could not stand by idly while these good men went down. I reentered the struggle and contacted Bradley to see how I could help.

Working with a rag-tag group of supporters, I assisted the recently redeployed CODOHWeb to get back to and even surpass its size and importance in the late '90's. Serving as editor, I helped to locate lost items, investigate bad links, and generally update and spruce up the Website once

again. During the time I was away many old friends had passed away or moved, others had become too busy with life to continue the struggle. New voices had been added to our ranks as well. New works like "One Third of the Holocaust" which would have been unthinkable years earlier was now attracting thousands of viewers.

I believe strongly that we must be engaged in this struggle as long as good men are incarcerated and persecuted around the world and as long as falsehood prevails over truth. I have a profound sense that revisionism is right and I refuse to be forced to think otherwise. Call it idealism or pure stubbornness, but I am in this fight for the long run. I look forward to the release of our thought-criminals and a general amnesty for Holocaust revisionists throughout the Western world. I have no doubt that in a free society; the truth will emerge with regard to the Holocaust story.

Bradley has pointed out to me that falsehood may always prevail over truth. If that's the case, I guess I'll be at this for a long time to come.

## DEBORAH LIPSTADT

### THE POWER OF ONE QUESTION WORKING Continued from page one.

Each time one or the other appeared on the World Wide Web I would be sent an "alert" by Google, referencing a story that had appeared in any segment of the media or the Internet. My thought was to follow up the alerts, and in the comments section below each article, or in an email address to the writer, send my question about the name of one person, with proof, who was killed in a gas chamber at Auschwitz.

I quickly began receiving my alerts. More than I had expected.

Many of the alerts took me to Blogs run by individuals who were of no consequence to me. The Internet is an enormously vast array of Web sites and blogs and all kinds of other things. Most of the alerts took me to sites that within ten days I realized that I was getting involved in something that with regard to time, it was not cost effective. My first response was to get rid of the "Auschwitz" alert and leave the alert for "gas chambers." It was "gas chambers" that my question directly addressed.

The number of alerts I was now receiving were fewer than half of what I had been receiving before. It was a step in the right direction. But I was still receiving so many alerts on "gas chambers" alone that it was not practical for me to take the time to sort the wheat from the chaff.

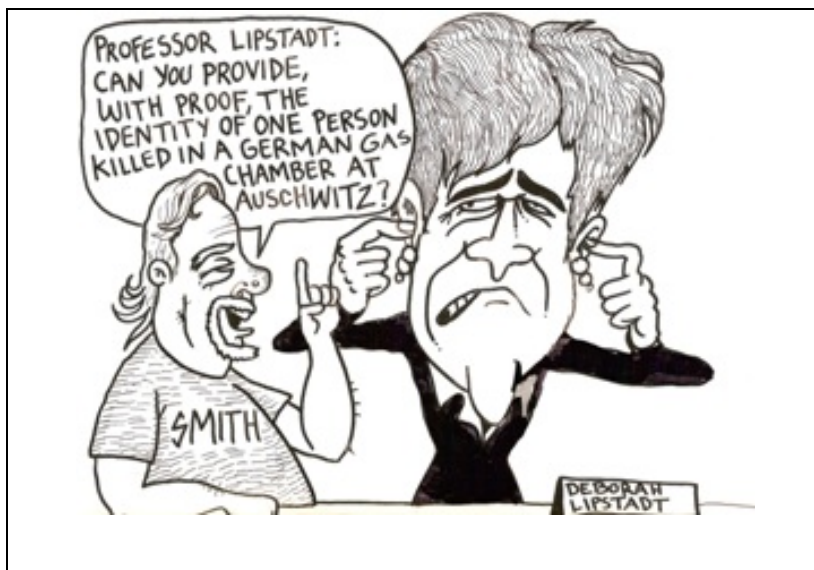
One Sunday morning while I was still in bed it occurred in my imagination to send my question directly to Professor Debbie Lipstadt of Emory University and -- and here is where thought and

imagination outdid themselves. While I would address the letter directly to Professor Lipstadt via email, I would “copy” it to the relevant academic departments at Emory – to her peers. I would include those in administration, the history faculty, Holocaust and Jewish studies, the journalism department, and to the campus and

off campus press. The same 18-word letter, followed with a note directed to those to whom I had “copied.”

From the beginning I had no illusion that Professor Lipstadt might respond to me or to the letter. But the idea of copying the letter to Professor Lipstadt’s colleagues did not have to be limited

to those at Emory. It could go to history and journalism departments on other campuses. Not only that, but the concept was cost-effective – by using email and the Internet there was no financial cost at all, though there would be the “cost” in time of putting together the relevant email lists. The budget



### Don't ask. There is no “other side” to the Holocaust Story

then for this version of the Campus Project is nil in comparison to the thousands, the tens of thousands of dollars I had to raise for the Campus Project when I was running essay-advertisements in student newspapers. I was only able to carry out the project in that form with the strong financial backing of one key supporter.

On 04 February I emailed my first letter to Professor Lipstadt and “copied” it to the Emory administration, the academics in the history and journalism departments, to the editorial staff of The Emory Wheel, and to the editorial staff of The Atlanta Journal-Constitution. This was the beginning of a campaign that could very well turn into a major story.

In the event, I found that I had used a method of copying – the

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04 February 2008

*Prof. Deborah Lipstadt  
Professor of Modern Jewish  
History and Holocaust Studies  
Emory University  
Atlanta, Georgia*

*Dear Professor Lipstadt:*

*Can you provide, with proof, the identity of one person killed in a German gas chamber at Auschwitz?*

*Thank you.*

*Bradley R. Smith*

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“blind” carbon copy feature in my computer program that would prove to be unfair to those to whom I copied it. Here is the text of the message I sent to about one hundred fifty academics and student journalists at Emory U and U Georgia. Both the letter to Lipstadt and the note to her academic peers in Atlanta took up less than one page.

*“The above (my letter to Lipstadt) is the exact text of the 18-word question that I have put to Professor Lipstadt. We were told for four decades that four millions were killed at Auschwitz in gas chambers. Today we are told that about one million were killed there in gas chambers. I am asking for the identity, with proof, of*

one (one) person killed in a German gas chamber at Auschwitz.

*I am perfectly aware that in America there is a taboo against asking this question, or any question like it. I understand that in much of Europe, and in Israel, asking such a question can very well cause you to be prosecuted and imprisoned for "thought crimes." Whether you are an academic, a journalist, or an interested third party, I should think that you would agree that my question to Professor Lipstadt suggests an irony that for Americans is, or should be, too obvious to need explanation."*

*Bradley R. Smith"*

After three days I had received one response from an Emory professor, something of a wisecrack, which I answered in kind, something I probably will not do again, and then a second from a professor at U Georgia which turned into something interesting.

At this point I realized my error in copying him using a program whereby he was "blind" with respect to all the others I had copied and was unaware of the fact that I intended to reproduce his emails, and those of any others who might respond to the mailing, on the Internet when he most likely understood our back and forth to be a private communication. If I were to do that, and reveal his name and position at the university, it would be essentially a betrayal of trust. I couldn't do it. Live and learn.

I had explained what I was going to do to several of the folk who work with me, and their response was muted. They would wait and see. They did not expect much to come of it. I posted the letter to Lipstadt and the note to her peers on the CODOH Forum and asked

for a reaction. One response summed up the general reaction.

"Frankly I don't think your challenge will be particularly effective. If I was La Lipstadt I would do something like the following. I would describe how transports were selected on the ramp and those not selected for work were sent to the gas chamber. Point out that we have the names for a number of complete transports from France, Germany and the Low countries and that a large series of registration numbers for Auschwitz have survived (from about 50 000 to 190 000 IIRC). From these registration numbers it can be seen the majority of people on that transport did not enter the camp. Then pull out a number of SS confessions to homicidal gasings. [ ... ]

"All of the above is complete nonsense, of course, but in the eyes of 99.9% of readers it will have been "proven."

I was okay with how my folk were reacting. No one had much reason, in fact, to expect the concept to work. With regard to revisionist outreach, how many concepts do work?

About this time a marketing article came across my desk via the Internet titled "The Power of a Simple Question." A Simple Question? Was someone from the other world trying to communicate with me?

The article tells the story of a 15-year-old girl in Washington D.C. in 1963 who had heard about the Beatles phenomenon in Britain. She wrote her local Washington D. C. radio station and asked **one question** – why Americans could not hear music by the Beatles in America. Inspired by Marsha's question, D.C. disk jockey Carroll James managed to get a copy of "I Want to Hold Your Hand" from a

British flight attendant and introduced the song to his WWDC radio audience on December 17, 1963. Within minutes, requests for the record flooded the station. Within days, radio stations all across the United States were playing the song. Capitol Records was forced to release it on December 26, three weeks earlier than scheduled. When the band appeared on Ed Sullivan's TV show on February 9, 1964, 73 million people -- an unprecedented 40 percent of the U.S. population at the time -- watched.

"There's no doubt whatsoever that the Beatles would have conquered America anyway," Beatles historian Martin Lewis told *USA Today*. "But the speed and magnitude of that stratospheric kick-off could not have happened without Marsha Albert. If the record had been released on January 13th, as planned, kids wouldn't have heard it 20 times a day, as they did during the school break. It would never have sold 1 million copies in three weeks. There wouldn't have been 10,000 kids at JFK to greet the Beatles. Marsha didn't start Beatle mania. She jump-started it."

It may be too obvious for comment, but I have begun a work for the Campus Project that involves asking **one question**, what I will refer to from here on out as "**The Question**." The Question is posed to the mouthpiece of the Holocaust Industry on the American campus. But it will be copied to dozens, then hundreds, then thousands of academics, those who administer them, and to the campus and off-campus press. I do not expect that I will be able to "jump start" this project as that teen-ager allegedly jump-started the Beatles phenomenon in the U.S., but I believe we can take The Question, mailing by mailing, inexorably,

into the consciousness of the academic community and the media. One name, with proof. One out of a million! It will be slow at first, campus by campus, but it will build with each mailing until it will be impossible for our professor friend, and media, to ignore. At that point we will have reached what we call "critical mass." In any event, that's the idea.

I worked out email lists for Columbia University and U California at Irvine and when I mailed The Question I did not use the "blind" carbon copy, but the straight carbon copy feature. Every one who received The Question could see for herself the identity of all others who had received it. No one could pretend that she did not receive The Question, did not know it exists, did not know that it was being asked, in essence, of all who received it.

I was not receiving any significant response. But this was very early in the game, the very beginning, and I began wondering

how I would handle the response when it did begin to occur. I hadn't yet begun to think of that. Once these media events take off – and that's what I expect to make of this project -- it can get crazy, it can get away from you, and you lose control of the story. My response was that I had to create my own Blog identified with and focusing on Deborah Lipstadt and The Question. Guys like Widmann, Mendoza and others had been pushing me lightly for sometime to develop a Blog for the Founder's Page on CODOHWeb. I had hesitated. I had already tried blogging a couple times and after a few weeks, each time, I had dropped out. It was too much extra work, it overlapped with my journal and with Smith's Report, and it did not appear to be work that was drawing people to the page in any number.

But this time the situation was different. This time the Blog would not be about me. It would be focused on Professor Deborah Lipstadt, the mouth piece for the

Holocaust Industry on the American campus, and the academic response to The Question, which in my mind academics cannot allow to be widely circulated without responding to it. I would not have to write reams of new stuff, I would not have to be inventive – an artist. This would be a very focused Blog, it required an absolutely minimum budget, while dealing with such grand historical and moral issues as the truth about "gas chambers," the Holocaust, and the "unique monstrosity" of the Germans, all of it in the shadow, or the light if you will, of our best and most enthusiastic anti-revisionist gal, Debbie Lipstadt.

I was in. With Gustavo's help, the Blog is already Online -- [www.bradleysmithsblog.com](http://www.bradleysmithsblog.com). As of this writing very few people can get there. It does not yet come up through a Google search. In early March I suppose the search engines will be "crawling" it, and it will be available to one and all. And we'll be off and running.

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## IN THE NEWS

**Beginning in March, a comic book about the Holocaust will be tested in 15 Hungarian schools, in Poland, and in 15 high schools in Berlin and the state of North-Rhine-Westphalia and is meant to supplement existing history lessons.**

The Anna Frank House in Amsterdam and the Jewish Museum have been working on the comic book, entitled "In Search of the Truth," for a year and a half. The story is a family investigation by an elderly woman whose parents were killed at Auschwitz. She survived by hiding out on a farm, and has decided to return to find out what happened to her companions. She is accompanied by her curious

grandson Daniel who finds Bob, the Auschwitz survivor, via the Internet. Meanwhile, her friend Helena digs out a photo album, the only memory of the old woman's parents.

As Julia Sarbo, program manager of the Anna Frank House says, the publishers are awaiting feedback on the comic book and are negotiating its publication in Hungary. They want to provide it to libraries free, and to sell it in bookstores, in Hungary as well as in Germany and Poland. She added that they had chosen the comic book genre in the hope that it would make teenagers more interested in the topic. The results exceeded their expectations, as one

thousand Dutch students, otherwise not known for their interest in this era of history, rated it 8.5 on a scale of 1-10. Teachers also said they had never seen a classroom as silent as when the children were reading the book.

The plans for the unusual teaching tool, however, come amid concerns following studies showing that post-unification German children know appallingly little about the Holocaust and that there appears little interest in the increased coverage of the period. German youngsters seem to switch off when faced with the continuing con-

trovery over any public mention of the Nazis.

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**The French Government's Hypocrisy, Islam and Holocaust Revisionism, A Second Open Letter to France's Ambassador to the US by Paul Grubach.** A copy of this letter was published in full in the Iranian Press TV. As of this writing the letter defending Faurisson in the Iranian media got 4,181 hits. Grubach's first open letter got 3,051 hits.

[Excerpts] Grubach wrote French Ambassador Vimont: "As you are undoubtedly aware by now, Holocaust revisionist scholar Dr. Robert Faurisson will probably stand trial for comments he made at the Iran Holocaust Conference of December 2006. Allegedly, he violated France's Gayssot Act, a statute passed in 1990 that prohibits any public doubt about the alleged Jewish Holocaust.

"In September 2006, high school teacher Robert Redeker made a scathing attack upon the Prophet Mohammed and the Islamic religion in the center-right daily *Le Figaro*. Because of threats to his life, he was forced to go into hiding. The French government immediately came to his defense, offering him police protection and a public statement on his behalf. In reference to Redeker's case, former Prime Minister Dominique de Villepin called the threats to his life "unacceptable," and added: "We are in a democracy. Everyone has the right to express his views freely, while respecting others, of course." (See *The New York Times*, 30 September 2006, p. A 3)

"That this is an outrageous lie is demonstrated by the ongoing plight of Dr. Faurisson. If France was truly a democracy as former Prime Minister de Villepin claims, it would defend Dr. Faurisson's right to freedom of research on the

Holocaust. That is to say, there would be no "limits in advance" or "prewritten conclusions" about his Holocaust research. After all, France grants freedom of research for atheists and others who deny the existence of God or attack the Islamic and Christian religions."

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**For the first time ever the Canadian Human Rights Commission is being challenged by Marc Lemire in the Federal Court of Canada for its spying operations, abuses of the law, deception and agent provocateur agenda.**

Like some mobster in a U.S. trial who keeps invoking the Fifth Amendment, the CHRC is trying to keep the veil of secrecy wrapped tight around its spying operations on Canadian Internet dissidents. Its tool of choice is Section 37 of the Canada Evidence Act. This allows government representatives the ability to prevent disclosure (hide) and claim immunity over the disclosure of information that the CHRC alleges to be injurious to Canadian Government security and operations of a Federal agency. The evidence Marc Lemire is challenging before the Federal Court is explosive and will blow the whole agenda of the CHRC into the open.

In a 300 page record, prepared by lead counsel Barbara Kulaszka, the abuse of Section 37 by the Commission was laid out in amazingly clear detail. Those 300 pages decimate the Canadian Human Rights Commission's claims and expose the spying operations of Canada's Thought Control apparatus. This work is being forwarded by **Barbara Kulaszka, Douglas Christie, Paul Fromm and Marc Lemire**, all of whom worked with **Ernst Zundel** against Canadian censorship while Ernst was still in country.

**Georges Theil, author of the book *Heresy in 20th-Century France – A Case of Insubmission*, was sentenced to six months in prison on 08 January this year for attempting to revise the Holocaust story.** Thiel accepted his sentence but asked that he not be imprisoned but allowed to remain home and be monitored by "electronic tagging." This appeal has been denied. The following extracts of the ruling convey its substance:

"Whereas [...] Mr Theil has openly challenged the validity of his conviction, which he considers the corollary of a "law of convenience", and openly persists in analysing the charge of challenging the reality of crimes against humanity as an illegitimate infringement of his freedom of expression, opinion and intellectual inquiry; and whereas, in spite of his cultural capital and his scholastic and socio-professional background, Mr Theil appears, still today, not in the least ready to mend his ways;

"Whereas Mr Theil has, moreover, stated remaining (sic) keen on contemporary history, and going for that reason to Germany and Poland several times a year, and has produced a document drawn up by himself and entitled "*Guerre et paix en Dauphiné – Réplique à Robert O. Paxton*", a document concerning which his counsel has desired that it not be added to the case file without his having been able to acquaint himself with it before hand; and whereas he has, furthermore, indicated that he is working towards the publication of a work denouncing the "lies" of the second world war;

"Whereas the Chief Public Prosecutor has called for the rejection of the request for placement under electronic surveillance submitted by Mr Theil;



“Whereas Mr Theil appears clearly desirous not only of carrying on his research tending to substantiate his convictions but also especially of carrying on his work and of disseminating his interpretation of that historical period, **the** theme of the holocaust plainly featuring among his favourite subjects;

“Whereas it is fitting to recall that the deeds which brought on Mr Theil's conviction were committed in such circumstances as to constitute repeat offence, Mr Theil having been convicted for identical deeds by the court of appeal of Grenoble on January 16, 2000;

“Whereas the absence of feeling of guilt on the part of Mr Theil and the risks of a repeat of the acts for which he has been convicted do not permit of the granting of placement under electronic surveillance that he solicits;

“The Court hereby rejects the request of placement under electronic surveillance submitted by THEIL Georges; and Gives notice that the present ruling is not subject to appeal by either the Public Prosecutor or the person convicted [...].

Judge for the Implementation of Sentences

Guillaume Girard

*[Note from G. Theil: The prosecutor who participated at the hearing in chambers, and to whose requests Judge Girard acceded, is called Vincent AUGER, and is in fact a deputy chief prosecutor. His fuming hatred of revisionists is almost funny. In him we can see something of a little French Mein-erzhagen, and he makes one think back to the prosecutor-prelates of the "Holy Inquisition".*

*This very day, January 14, 2008, I have lodged an appeal against the ruling, acting on the definite advice of my lawyer, barrister Eric Delcroix.]*

Georges Theil  
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**The Holocaust memorial in Berlin is showing signs of serious wear and tear just three years after its completion, with cracks in more than half of its concrete blocks, according to a new study.**

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**The memorial covers 19,000 square meters, or 205,000 square feet.** Hindered by design and construction disagreements that attracted global media attention, the memorial was completed in May 2005 at a cost of 27 million euros (\$39.1 million). The most controversial issue surrounding its design was the role of “Degussa,” the company that supplied the anti-graffiti paint for the blocks. Construction was briefly halted in late 2003 after it emerged the firm's parent manufactured the poison gas used in Nazi death camps. (The name of one person, with proof, is all we ask.) Holocaust memorial director Uwe Neumaerker told Reuters on Monday the damage was due to sunlight.

Giuseppe Furioso writes: “It's entirely appropriate that such a hideous lie should be commemorated with such a hideous memorial. It is also kind of prophetic that just as the story is beginning to come apart, so are the concrete blocks that commemorate it. The gods are sending a signal to us revisionists: **Push on!** Keep hammering! Shine the light of day on everything!

## OTHER STUFF

\*\*\* I was copied part of a back and forth between Robert Faurisson and an American revisionist regarding French President Nicolas Sarkozy's announcement that every fifth-grader in France will have to learn the life story of one of the 11,000 French children killed by the Nazis in the Holocaust [so he says].

Deborah Lipstadt thinks it a bad idea. “I don't think Jewish kids aged 10 should be engaged in such a project. How much more so a French kid?” The American noted that Debbie apparently believes

that while there are French kids in France, there are Jewish kids there too. Who woulda known?

Lipstadt wrote: “All that this does is thrust Holocaust education, which must be handled professionally and not politically and certainly not in this haphazard fashion, into a debate not of its own making.

“What a mess and what an unnecessary one.”

Faurisson observed that it is not a mess at all. “At the end of the day it's a remarkable success for the Jews. Everybody talks more than ever about the “product”

called Shoa. In that sense, everyone buys it. You know that Sarkozy changed his own blabla. First he said every pupil in France should buy his kosher product. But it was not a success so he quickly changed his marketing.

“He said: If not every pupil, at least every classroom could buy it. It's the sales technique (in French: *les soldes*) practiced when you see your merchandise is not selling. Now most people think it a clever idea, an interesting affair, and they are buying the idea. So typical of the Jews and their Shoa-Business! They constantly change their his-

tory, their stories, but the merchandise itself remains the same. It's *not* a mess."

I had never thought of the Holocaust story as a "product." I understood that it is constantly being sold, but I had never conceived of it as being an exercise in marketing a "product." Leave it to Robert! A product!

\*\*\* It's been bitterly cold here at night. In the mid-40s. Those of you who live where the 40s are neither here nor there are already laughing. But we have no way to heat the house so a temperature in the low 40s, especially if there is a wind, is cold. It is for me. Yesterday was Valentine's Day. We had to go to the other side to do some banking and run some errands. We had Brad with us but I was thinking of a nice supper someplace other than Taco Loco.

There were rain storms, wind, and what was to me a bitter cold. By the time we got back to the house, without supper, I was cold through and through, my hands were icy, I was tired, and all I wanted to do was to get into bed and get warm. But Brad was wide awake. And then about midnight I would have to drive over to the Boulevard and pick up Paloma, who was coming home in a jitney from the frontier where she is working on the other side. Irene took Brad to bed with her and put him to sleep. I watched "The Shield" until Paloma called saying that she was arriving. I revved up the car, drove over to the Boulevard, picked her up, brought her back to the house, and I was done for the day.

Irene and Brad were both asleep in our bed. I woke Irene up so she could put Brad in the crib and I changed in to my pajamas. It was bitter cold in the bedroom.

When I got in bed I suggested to Irene that if we lay back against back, she would be doing me a great favor, that it would be the quickest way for me to get warm for the first time in hours.

And when I asked that question, in a flash of movement, memory went back almost sixty years to a rice paddy in North Korea. It was November 1950. It was night, it was bitter cold, and it was my first night in the field. We were probably ten miles behind the line, there was no particular danger, and we were all looking around for the best place to put our sleeping bags and get into them. The master sergeant, a man approaching 40 I should think, saw me standing there trying to decide, came over and told me the best thing would be for the two of us to choose a furrow and lie in it together, back to back, and that that would help us to stay warm. I was 20 years old. He had been through the campaign against the Japanese. I was uncertain that I could lie still for an entire night. Anyhow, I agreed, we did it, and it worked.

And that too was the first night that I heard the sounds of war. Lying there in a little valley, in a furrow in the rice paddy, I could hear the artillery to the North. I was going to say that every once in a while I could see flashes of light, but I don't think I did. No lights, only the sound of artillery welcoming me to the battlefield, and my awareness that a lifelong dream was about to come true.

So--I had asked my wife, who was already warm, if I could get under the covers with my cold back to her warm back, and memory had taken me back to another cold night 57 years earlier. Now my wife spoke to me in Spanish:

"Yes, you can," she said. "But I am tired. I do not want to be

bothered by "la mano larga." In English that translates to "the long hand."

\*\*\* It's been a great month for traffic on CODOHWeb -- close to **one-half million** hits in January alone. Mendoza is leading the charge here. It is work that never ends. Here's the count for January.

Total Hits 447,782  
Total Files 367,890  
Total Pages 174,651  
Total Visits 54,857  
Total Kbytes 26,960,488

A heartfelt thank you for the help you sent me in February, and my thank-you in advance for the help I will need in March.

Bradley

### ***Smith's Report***

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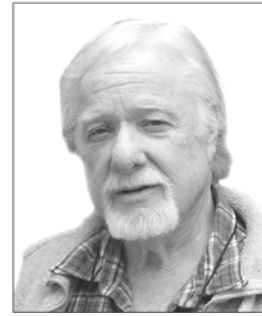
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# SMITH'S REPORT

## On the Holocaust Controversy

No. 149 [www.Codoh.com](http://www.Codoh.com) April 2008



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### Challenging the Holocaust Taboo Since 1990

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## THE LIPSTADT QUESTION

### Will They, or Won't They?

I have been emailing The Lipstadt Question – “Please provide the name of one person, with proof, who was killed in a gas chamber at Auschwitz” -- to academics and the press now for six weeks. While the concept for the project started from nowhere -- I wish I could recall the moment when the idea occurred to me but I cannot -- it has grown and deepened to an extent that I really did not foresee at the beginning. In fact, at this stage of the game I see no end to it at all. The politics of the question, why historians do not want to risk trying to answer it, why journalists do not want to risk asking it, gives us an endless number of open doors to go through. Initially this project was intended to make students aware of the implications of The Question, but is intended to make our educated elites aware of those implications—those who manage the taboo in the first place that protects the question from an open debate.

Here I will indulge myself by quoting one of my betters, Noam Chomsky. He wrote a remarkable article published in *Z Magazine* titled “We Own the World.” I will not discuss the article itself here, but only his final observation about how, with regard to intellectual freedom, there might be about as much of it in a “free” society as there is in a totalitarian one. Here Chomsky quotes George Orwell.

“In the introduction to *Animal Farm* he said, ‘England is a free society ... but unpopular ideas can be suppressed without the use of force ... one reason is the press is owned by wealthy men who have every reason not to want certain

ideas to be expressed. And the second reason -- and I think a more important one -- is a good education. If you have gone to the best schools and graduated from Oxford and Cambridge, and so on, you have instilled in you the understanding that there are certain things it would not do to say; actually, it would not do to think. That is the primary way to prevent unpopular ideas from being expressed.”

I believe this is a point upon which most of us would agree. This is what “taboo” is – having every reason to not want certain ideas to be expressed. With regard to the gas-chamber taboo, it is not maintained primarily by the State,

but by the wealthy who own our media, and by the educated elites who are agreed among themselves that there are certain things “it would not do” to say, or to think. That is exactly what we are up against regarding an open debate on the gas chamber question.

I have run The Lipstadt question past hundreds of academics at Emory U., U. Atlanta, Columbia U., St. Cloud State U., U. Wisconsin-Milwaukee, Massachusetts Institute of Technology, U. Colorado-Boulder, U. Kentucky, and the campus and off-campus newspapers in and around those campuses. The replies number less

**Continued on page 8**

## LETTERS

*I want to hear from you. I read everything you write. I regret that I am not able to respond individually to each correspondent. I may publish your letter here. I may edit it for length and/or content. Please make it very clear to me that I can, or cannot, use your name.*

### Greg Williams.

"Can you provide me the name, with proof, of one person who was killed in a gas chamber at Auschwitz?"

That is a very good question. The matter was ignored at the Nuremberg Trial. However, at the earlier Belsen Trials the British were worried about establishing jurisdiction. Why, after all, would a British Court have any rights to try a German for acts against a Hungarian while in Poland? So the Indictment included British citizens who allegedly were murdered at both Belsen and Auschwitz. However, during the trial no evidence was presented to prove any deaths of any persons. How the British got the names they used, or if they just made them up, is not clear.

All except Starotska were charged with having committed a war crime, in that they -- "at Bergen-Belsen, Germany, between 1st October 1942 and 30th April 1945 when members of the staff of Bergen-Belsen Concentration Camp responsible for the well-being of the persons interned there, in violation of the laws and usages of war were together concerned as parties to the ill-treatment of certain of such persons causing the deaths of Keith Meyer (a British national), Anna Kis, Sara Kohn (both Hungarian nationals), Hejmech Glinovjechy and Maria Konatkevicz (both Polish nationals), and Marcel Freson de Montigny (a French na-

tional), Maurice Van Eijnsbergen (a Dutch national), Jan Markowski and Georgej Ferenz (both Polish nationals), Maurice Van Mevle-naar (a Belgian national), Salvatore Verdura (an Italian national), and Therese Klee (a British national of Honduras), Allied nationals and other Allied nationals whose names are unknown and physical suffering to other persons interned there, Allied nationals and particularly Harold Osmund le Druillenec (a British national), Benec Zuchermann, a female internee named Korperova, a female internee named Hoffman, Luba Rormann, Ida Frydman (all Polish nationals) and Alexandra Siwidowa, a Russian national and other Allied nationals whose names are unknown.

Starotska, Kramer, Dr. Klein, Weingartner, Kraft, Hoessler, Borman, Volkenrath, Ehlert, Gura, Grese, Lothe, Lobauer and Schreier were charged with having committed a war crime in that they -- "... at Auschwitz, Poland, between 1st October 1942 and 30th April 1945 when members of the staff of Auschwitz Concentration Camp responsible for the well-being of persons interned there in violation of the law and usages of war were together concerned as parties to the ill-treatment of certain such persons causing the deaths of Rachella Silberstein (a Polish national), Allied nationals and other Allied nationals whose names are unknown and physical suffering to other persons interned there, Allied nationals, and particularly to Ewa Gryka and Hanka Rosenwayg (both Polish nationals) and other Allied nationals whose names are unknown."

See: <http://www.ess.uwe.ac.uk/WCC/belsen1.htm>

Note: the AP reports that Leon Greenman, the only Englishman sent to the Auschwitz concentra-

tion camp, has died. He was 97. Greenman was born in London in 1910 and was living in the Netherlands with his Dutch wife and young son when it was occupied by the Nazis, who sent the family to Auschwitz in 1943. He published a memoir, *An Englishman in Auschwitz*, and lectured well into old age. In 1988, he received the Order of the British Empire from Queen Elizabeth II for his work fighting prejudice.

### Germar Rudolf

*Excerpts from a letter written by Germar to Paul Grubach. Germar has been transferred from Mannheim to Rottenburg prison.*

I've been relocated on my own request. I wanted to serve my time here all along, but there was no chance of getting transferred earlier because there was no legitimate reason [ ... ] Well, that changed with an article in the local edition of a German tabloid in mid January, complaining about the fact that Ernst [Zundel] and I are together in the same prison, hence able to exchange our criminal thoughts. The head of Mannheim prison was quoted in the article as having said that they were already considering transferring one of us. So I requested my transfer.

My two German children live not too far away from here. My Ex refused to visit me in Mannheim and Heidelberg simply because of the distance. She has two small kids from her second husband and therefore no time to drive hours on end through the countryside to shuttle her two big kids to her dad. That's now a completely different matter, and I'll be seeing them in a fortnight. I am currently in a two man cell together with an imbecile of an IQ of perhaps 80, optimistically speaking. He watches TV

from breakfast to bedtime and drives me up the wall with that. I managed to get an hour nap time after lunch during which that evil brainwashing machine stays off. I try to read and learn my English words while the TV is running, but that's challenging, needless to say. Jogging is out of the question in the tiny courtyard we have here, but I can go to the gym four times a week, and they do have a training bike in there. Today I rode it 50 minutes uninterruptedly, and that felt goooooood! I also keep up my exercises in the cell, although my cell mate gapes at me once in a while, and that's not encouraging either. I'll remain in this cell, probably for three months, after which I'm supposed to get relocated into a different building, most likely a more modern one with single cells and some more

amenities as well as a more relaxed regimen--rumors have it. It depends on how I behave, but since it is somewhat unimaginable that I'd get in trouble here, it should be a fairly likely scenario. The food here is better than in Mannheim, not necessarily more, but better: the bread is edible, we get more salads, fruits, milk products than in Mannheim, and I can also buy yogurt and quark. These are big plusses! The officials in here seem to be more social, polite, accessible than most officials in Mannheim, but I've been here only a week, so that can be not more than a preliminary judgment."

#### **Germar's New Address**

---

**Germar Rudolf  
Schloss 1  
D-72108 Rottenburg  
Germany**

#### **Paul Grubach**

The recently published, academic biography of Willis Carto, *Willis Carto and the American Far Right*, by Professor George Michael University of Virginia's College at Wise, is a fine study of the man and the ideas he promotes.

All of us (with the exception of Richard)--Arthur Butz, Robert Faurisson, Frederick Toben, Bradley Smith, Mark Weber and Paul Grubach--are mentioned and/or briefly discussed in the book. We are all together!! There is a long and insightful discussion of the Carto-IHR conflict. Germar is mentioned throughout the book, also. I only wish our dedicated comrade Richard would have been mentioned for this fine work.

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## **A Report on the Latest Developments in Germany**

### **Horst Mahler**

Translated by James M. Damon

#### **January 2008**

**T**he weekend before Sylvia was jailed, we received a letter from Potsdam court that caused Sylvia to exclaim, "This is a bomb!," meaning that it was smashing good news. She was right -- in fact, her exclamation was actually an understatement. It is actually a "super bomb" that has already been "fused," and I have the other end of that fuse in my hand!

On 17 December last year, when the outcome of Sylvia's Mannheim trial was already obvious to everyone, I received notice of a ruling by the *Staatsschutz-*

*kammer of "Staschu"* (State Security Agency) of Potsdam District Court to the effect that they were dropping the six most serious charges against me, including 21 separate counts of denying "Holocaust." Now they are saying that the statutes of limitations have expired. The basis for this ruling is obviously in error technically, at least for some of the counts. This basis for the court ruling has also been "*zurechtgezimmert*" (tailored or bent) by ignoring certain changes in the regional press laws that had been rammed through by the Central Jewish Council. Through these changes, the relatively short statute of limitations

for the alleged publishing crime of denying "Holocaust," which had been six months, was increased to at least three years. This three-year limitation for the separate counts in the indictment has expired in just a few instances.

It is obvious that the court in Potsdam has deliberately allowed the statutes of limitation to expire. As early as October 2006, and using the same rationale, a different court of the same district had dropped an indictment against me for "disparagement of the state," for which Rigolf Hennig was imprisoned for nine months. I was not even aware of this at first. By Mannheim District Court stan-

dards, the counts in that indictment (21 separate counts each with a sentence of 5 years) would have been a life sentence for me in view of my age, since the maximum would have been 15 years.

All this is just the tip of the iceberg! The Federal judiciary's "quiet revolt" against "Holocaust" prosecutions is now in full swing.

Other judges in Stuttgart, Mühlhausen, Berlin, Bernau, Brandenburg, Potsdam and Lüneburg, who have been putting "Holocaust" trials of at least five other Revisionists "on ice," will now be carried along with the stream of events. From now on, Mannheim will be known as "Holonkenheim" ("home of scoundrels" -- a play of words on *Halunkenheim*.)

At least two dozen prosecutors and judges will soon be facing charges of "evading punishment while in office," and the Central Jewish Council with its attack dogs will be cracking the whip. These trials are going to split the judicial establishment. They are going to throw it into total turmoil. The correct defense will have to be that no evasion of punishment has taken place. No conviction is possible under Section 130 III, 90a, and 86a of Penal Code, therefore the defendants must be exonerated. With no convictions there can obviously be no evasion of punishment. I would never have dreamed that I would be the recipient of such highly unlikely favoritism by the judiciary of the Federal Republic. The law normally works to the disadvantage of German-minded Germans, rather than protecting their "guaranteed freedoms." However, the whole thing becomes quite plausible when you "add 2 and 2 together."

By her heroic conduct, Sylvia has succeeded in unmasking the disgusting fraud of "Holocaust"

justice. On the basis of the courts' verdicts and rulings, all of which we have in hand, she has exposed and demonstrated the short and simple formula for "Holocaust" prosecutions. It goes like this: "If Defendant A, who is charged with lying and must therefore be punished, presents evidence that he has told the truth, he is punished a second time, and this time his attorney is punished for defending him." The institution of "Holocaust" prosecution has destroyed itself by acting in such an obviously despotic manner. The "Holocaust" judges should never have allowed their "secret" to be so openly depicted! Sylvia has struck at the very heart of the foreign domination of Germany! Now that her accomplishment is clear for all to see, fewer and fewer prosecutors and judges will be willing to support those judicial atrocities of "Holocaust" prosecutions.

There are signs that entire groups of prosecutors are now hesitating to sign their names to "Holocaust" indictments, knowing that they will be faced with defendants who follow Sylvia's example. Sylvia [Stolz] has very effectively demonstrated how to scandalize these show trials, to convert the role of accused into that of accuser and to function as prosecutor in these courts of foreign inquisition. We have to consider the whole phenomenon in its larger context. The jurists, who have now been *exponiert* ("raised to a higher level") by Sylvia's defense, are legally required by their office to read my works. I can assume that even if the jurists are not convinced by my arguments, they are at least aware of them.

The clamor in the media over the debate between Michel Friedman and myself has brought sev-

eral things to light that heretofore had been submerged in silence. On page 82 of *Vanity Fair*'s Issue No. 45 for the year 2007, we read the following:

"With his anti Semitic theories, Mahler has inspired the extreme Right as no one else in Germany has done... Neo-Nazis listen to Mahler because he philosophically ennobles their nonsense..." However it does appear that "Neo-Nazis" are not the only ones who are now paying attention to me. Harald Martenstein made the following remarks on the Friedman-Mahler exchange in the "Opinion" page of *TAGESSPIEGEL* issue for 6 November 2007:

"In Germany / one does not confront rightwing radicalism. Instead, one runs away from it.... Behind this kind of thinking lies more than just antiquated theory about the media, according to which the only thing that exists is what is presented in the media and that one can overcome discord with silence... The uncontrollable Internet has demolished that theory, which was inspired by an irrational fear of the apparent omnipotence of the rightwing radical arguments. It is as though Nazi slogans could mesmerize the masses merely by being uttered... Many of us obviously have misgivings about ourselves, since any one who really confronts ideas must first allow them into his head."

*Vanity Fair* Chief Editor Ulf Poschardt wrote the following to *Süddeutsche Zeitung* in its online edition of 2 Dec 07:

"Horst Mahler is the chief ideologue of the extreme Right. His views, horrible and absurd as they may be, are secretly shared by a great many Germans."

In *Süddeutsche Online* for 2 Dec 07, Friedman himself augments this, writing that "Mahler talks about what a not insignificant

part of the population is thinking. Surveys show that, irrespective of age and class, 10% to 15% percent of the population admits racist prejudices. This is true even of people in three piece suits... The problem of rightwing extremism has not died out. It continues to be contemporary, present in a considerable portion of today's youth."

At another place Friedman writes, "Horst Mahler's articulate and pseudoscientific agitation is influencing a portion of our youth and leading them to commit violence against minorities."

Regarding the departure of the chief editor of *Vanity Fair*, Ulf Poschardt, the *Frankfurter Allgemeine Zeitung* writes on 11 Jan 08 that he showed recklessness, "...such as in the debate between Michael Friedman and the rightwing radical Horst Mahler... His intention of demystifying Mahler was a spectacular failure." In a perceptive observation, Henryk M. Broder writes in *Spiegel Online*, 4 Nov 07 "...but the important thing) is that he talks with Mahler, and does not land in hell, but rather under the wheels of a demagogue who is superior to him because he is more overbearing and intelligent... Finally Friedman loses his nerve... the winner with the most points is Horst Mahler."

"... As Michel Friedman points out, Horst Mahler himself is unimportant... If Horst Mahler were the only one involved, it would not be worth the effort of talking to him, but he represents the most virulent 'brown beast' on the rightwing scene. It is important to talk to him because behind Horst Mahler there are millions of 'light brown' (lesser intensity right-wingers)... They are not all skinheads... some of them are representative fellow citizens from the midst of our society.' Friedman said it occurred to him at the time Mahler greeted him

with 'Heil Hitler, Mr. Friedman!' that there are millions in Germany who believe that Hitler had his good side. Twenty percent of all Germans do not want to have a Jewish neighbor. In a nation of 80 million, that is 16 million Germans! The fact that Horst Mahler unfortunately represents a sizeable group of Germans makes him interesting... For me, Horst Mahler must be taken seriously because millions of Germans are standing behind him... A person who represents a political direction with millions of followers has become an actual social phenomenon."

The December 2007 edition of *Jüdische Zeitung* (Vienna) contains the following on page 3: "It was irresponsible and impermissible to offer Mahler such a platform," according to the General Secretary of the Jewish Central Committee in Germany, Stephan J. Kramer.

Vice President Wolfgang Thierse of the Federal German Parliament is grumbling that the Neo-Nazi spoutings of Mahler are 'completely irrelevant' and directs at Friedman 'the unsettling question of why he allowed himself to be used as a sounding board for rightwing extremist slogans.'"

The chairman of the *Unionsfraktion* Wolfgang Bosbach says, "I do not understand why Mr. Friedman so damages his own interests", while Petra Pau, Vice President of the Bundestag (Left), speaks of an "incomprehensible public relations action for a magazine." Other acknowledged opponents of National Socialism, such as the chairperson of *Bundestagsinnenausschusses*, Sebastian Edathy (SPD), as well as Representative Omid Nouripour of Green Party, also released criticisms, according to *TAGESSPIEGEL* of 6 Nov 2007 (page 4).

In the *Münchener Merkur*, Bavarian interior minister Jochem Herrmann of CSU also criticized Friedman's conduct, saying he should have "broken off the interview immediately after the Nazi salute." *DIE WELT Online*, 7 Nov 07 reported that the search words "Michel Friedman Horst Mahler" in the Yahoo search engine found 78,200 "hits," while Horst Mahler registered 343,000, Sylvia Stolz 161,000, and "Sylvia Stolz Horst Mahler" 20,300. "Strategic Silence" can no longer head off what is happening now, and the *Verlästerung* (slandering) of our ideas has been rendered ineffectual. Fear of the "omnipotence of rightwing radical argumentation" is spreading rapidly.

"Obviously Nazi slogans can enchant the masses, merely by being expressed." What an admission! Whoever said "Obviously a great many of us do not trust ourselves, since whoever wants to seriously grapple with an idea must first allow it into his head" -- wasn't that person referring to his own experiences and anxieties about being convinced by "rightwing radical" ideas? Have we come a long way, or not? Among the 16 million Germans that Friedman includes among my followers, there are surely several thousand prosecutors and judges. What effect is that going to have on our present government of foreign occupation?

So far I have had opportunity to speak to Sylvia in prison just twice, once for 20 minutes and once for 30 minutes. When I mentioned Friedman's figure of 16 million "right wingers" she remarked: "In his wildest dreams it's only 16 million!" She is in good spirits, and more determined than ever to continue the struggle for Germany's liberation. Whoever coined the poetic phrase *Zum Kampf auserkoren, zum Sterben bereit* ("Chosen for struggle, prepared for death") must have had her in mind. "Victory or death!" must be our battle cry.

# ***Experto Crede*, or How to Escape from a Homicidal Gas Chamber**

**Thomas Kues**

Most of us are familiar with the peculiar fate of Moshe Peer, the young boy who survived six gassings in a gas chamber in Belsen (as related in the Montreal newspaper *The Gazette*, August 5, 1993), or with Arnold Friedman, the man who survived a gas chamber in Flossen-burg (likewise unknown to historians) by means of breathing through the keyhole (cf. *Death Was Our Destiny*, Vantage Books 1972). There exists however another rare subspecies of gas chamber survivors: those few lucky ones who have escaped from a Hitlerite extermination chamber prior to or during a gassing. This article recounts briefly their amazing stories.

The first of the gas-chamber escape artists to bear witness to her experience was Sophia Litwinska. At the Belsen trial against Josef Kramer, who had also been commandant at Auschwitz, Ms. Litwinska testified:

“About half-past five in the evening trucks arrived and we were loaded into them, quite naked like animals, and were driven to the crematorium. (...) The whole truck was tipped over in the way they do it sometimes with potatoes or coal loads, and we were led into a room which gave me the impression of a shower-bath. There were towels hanging round, and sprays, and even mirrors. I cannot say how many were in the room altogether, because I was so terrified, nor do I know if the doors were closed. People were in tears; people were shout-

ing at each other; people were hitting each other. There were healthy people, strong people, weak people and sick people, and suddenly I saw fumes coming in through a very small window at the top. I had to cough very violently, tears were streaming from my eyes, and I had a sort of feeling in my throat as if I would be asphyxiated. (...) At that moment I heard my name called. I had not the strength to answer it, but I raised my arm. Then I felt someone take me and throw me out from that room. Hoessler put a blanket round me and took me on a motorcycle to the hospital, where I stayed six weeks.”

Regarding the curious fashion in which the victims were brought into the gas chamber, Litwinska stated in a previous affidavit that she and the others “slid down the chute through some doors into a large room.”

Witness Regina Bialek recounted a very similar incident in an affidavit prepared for the same trial:

“There were seven gas chambers at Auschwitz. This particular one was underground and the lorry was able to run down the slope and straight into the chamber. Here we were tipped unceremoniously on the floor. The room was about 12 yards square and small lights on the wall dimly illuminated it. When the room was full a hissing sound was heard coming from the centre point on the floor and gas came into the room. After what seemed about

ten minutes some of the victims began to bite their hands and foam at the mouth, and blood issued from their ears, eyes and mouth, and their faces went blue. I suffered from all these symptoms, together with a tight feeling at the throat. I was half conscious when my number was called out by Dr. Mengele and I was led from the chamber.”

The witness then attributes her astonishing survival to the fact that, as a political prisoner, she was of “more value alive than dead.” Certainly, this is why the guards were willing to risk of entering the death chamber while a mass gassing was actually in progress.

The astonishing similarity between Litwinska’s and Bialek’s testimonies must be what Pressac and others call “a convergence of evidence”!

Gas-chamber escapes did not only occur at Auschwitz. There are also two known reported cases from Majdanek. The first involves Mietek Grocher, a Polish Jew who after the war settled in Sweden, where he now spends most of his days in retirement witnessing to school children about watery soup with a rotten turnip thrown in and SS guards ripping Jewish babies apart. According to an interview in the Swedish local newspaper *Östgöta-Korrespondenten* on December 8, 2004, Grocher managed to sneak out of a gas chamber at Majdanek:

“When I was in there I understood what was awaiting me and

the others inside that space. Instinctively I started to move a little backwards, without really thinking that I would manage to escape. By chance I managed to do it. An officer started talking to another officer and moved away a few steps. During that moment I managed to sneak away and reunite with my parents in the camp."

According to another article on Grocher which appeared in the local *Katrineholms-Kuriren* on May 15, 1998, the guard discovered young Mietek sneaking out of the chamber and fired all six shots of his revolver at him, missing the escapee but hitting six other Majdanek martyrs. So much for German marksmanship!

Mr. Grocher tells the *Östgöta-Correspondenten* reporter regarding his feat: "I would say I'm the only one who managed to do that." But as we know, there are others who have experienced the same good luck!

The second case from Majdanek concerns a Ms. Mary Seidenwurm Wrzos. At the end of the war, this Polish Jew was saved and found herself in Sweden. There she left the following witness account for a book entitled *De dödsdömda vittnar* ["The doomed bear witness", ed. by Gunhild and Einar Tegen, Stockholm 1945]:

"We walked three kilometers from the labor camp in Lublin to the actual concentration camp [Majdanek], under guard by heavily armed SS men. We were taken to subterranean rooms that were very conveniently furnished. Each of us received a clothes hanger to put our things on. The shoes had to be properly tied together.

"We went into the "shower room" completely naked, carrying only a towel and a piece of soap. I immediately noticed that the doors

were made of unusually thick iron. Since I did not push myself forward, it happened that I was the last to step inside the gas chamber. I looked at the ceiling. Besides the usual shower heads I could see three large black holes. Now I knew where I was! The heavy iron door began to close, but slowly, very slowly. And about at the same time gas began to pour out of the three large black holes!

"With supernatural power I began to bang on the door, which had still not closed completely. "I am a German, I am a German camp police, I am a German transport guard". I yelled these words over and over and at the same time I beat on the door like crazy. It began to open, but very slowly. Blood was dripping from my forehead, from my arms, from my knees. I lay there, all my weight put against the door, panting for air, while it slowly opened before me (it seemed to take an eternity). My whole body was covered in cold sweat. I am going to suffocate. Then the door is opened. Men wearing gas masks pull me out through the narrow opening. I hear a couple shots fired at the women who try to get past me. Air. Air. At last air. Everything is spinning. Then I lose consciousness.

"When I woke up the female German-Jewish Kapo stood before me. She helped me up and put me in order. (Everything had taken less than half a minute.) When I looked at myself in the mirror the next day, I saw that I had a gray stripe of hair on the left side."

Unfortunately, besides failing to point out exactly where this underground gas chamber, unknown to Majdanek historians, was located, the witness fails

to tell us what the reaction of the SS was when they discovered that she wasn't a German guard. Apparently they neither shot her, nor put her in the queue to the next gassing!

Stories as those recounted above have little bearing on the gas chamber narrative in large, and they are rarely if ever quoted by "serious historians." It is however a significant and disturbing fact that people such as Mietek Grocher, David Faber or Misha Defonseca ("the wolf girl") continue to pander their bizarre yarns to school kids and the media, completely undisturbed and unquestioned by historians and journalists. Here we are not talking of the generic ambulating Auschwitz survivor, speaking to children of persecution and camp misery, no doubt having some basis in reality, and throwing in a few references to flaming chimneys or Mengele for good measure. Such persons might be given the benefit of doubt and be presumed to genuinely believe in the existence of the gas chambers based on hearsay and camp rumors. Grocher and his ilk however seem to be accomplished liars, even if the possibility remains that they have come to believe their own lies.

The silence of the historians, their unwillingness to expose obvious frauds, is of course easy to understand. If they denounced those patent liars openly, they would be at risk of waking up the critical faculties of the public, whose interest would eventually turn to the veracity of the testimony left by the key witnesses to the alleged homicidal gas chambers. At that point, our historians would have to face a large number of inconvenient questions.

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## **The Lipstadt Question. Continued from page 1**

than ten, only two of which were substantial, and those without attempting to answer The Lipstadt Question. It may take a good 90 or 120 days to make the small kind of breakthrough that will give me a working idea about how to proceed with the project. I have got an increasingly abundant number of ways to promote it. Normally I would talk about these matters here, or in the cover letter accompanying it, but again, in this instance, I will not do that. No point in revealing tactics and strategy to those who will be determined to undermine both. Better to just do it.

Here are a couple examples of the first releases I have sent out. Each responds to a story that has appeared in a student newspaper. This first is a personal letter to Professor Finkelstein.

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**23 February 2008**

**Professor Finkelstein:**

I wonder. Have you ever found the name of one person who has been shown, with proof, to have been killed in a gas chamber at Auschwitz? I'm in the process of running this question past Deborah Lipstadt and a few hundred historians. So far, no takers.

I know you are not interested in this matter -- David Irving has said he is not interested either -- but it does go to the issue you do deal with so effectively, the exploitation of the gas chamber story by the Holocaust Industry. No gas chambers suggests there was no "Holocaust" in the establishment sense of that term. No gas chambers does not deny the catastrophe the Jews suffered during the Hitlerian regime, but it does go to exactly what the Holocaust Industry

uses to exploit the "unique monstrosity" of the Germans for its own benefit. And so on. If you are so troubled by the Industry itself, why are you so disinterested in the story it uses as the foundation to support all it does?

I know: taking this one on is like asking for a bullet in the head -- but in fact it is no more difficult a charge than what you have already taken on, and lost so much over. For someone like me, unlike yourself, I have nothing to lose so it's full steam ahead. Anyhow, if I find one historian (I am not one) who can give me the name of one person, with proof, who was killed in a gas chamber at Auschwitz, it will change my life considerably.

Best,

Bradley Smith  
Founder, Committee for Open  
Debate on the Holocaust  
[www.codoh.com](http://www.codoh.com)

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*[Editor's note: Professor Finkelstein did not respond.]*

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**05 March 2008**

**Rabbi Joseph Edelheit**  
**Director, Religious and Jewish**  
**Studies**  
**St. Cloud State University**

Dear Rabbi Edelheit:

I have read the transcript of your interview with The St. Cloud Times, published on 02 March. <http://www.sctimes.com/apps/pbcs.dll/article?AID=/20080302/NEWS01/103020063/1009>

In the interview you come across to me as a decent and civilized man. The immediate purpose of the interview appears to be that the Times wanted your reaction to the fact that someone at St. Cloud U. had scratched a swastika into

the wall of the St. Cloud multicultural center, which most of us would agree is a vulgar act, at the very least.

You express real concern over the concept of the "other" in American culture. The "others" you mention include illegal immigrants, Somalis, Muslims, and Jews. You note: "I'm a Jew, and I'm constantly reminded that I'm the 'other.'" I agree that these feelings are usually present when you are not part of a majority. For myself, my wife is Mexican, my family is Mexican, and we live in Mexico. I have some familiarity with the feelings you express.

At the same time, you identify with the vast majority of those who forward the concept of the "unique monstrosity" of the Germans, while I am part of a minority that doubts it. With regard to this great moral issue, then, I am the "other." You suggest that the swastika, as symbol, represents those who intentionally killed 6 million Jews and 5.2 million non-Jews. It is universally understood that this "genocide" was accomplished by the Germans using weapons of mass destruction (gas chambers).

Rabbi Edelheit: have you read any of the primary revisionist arguments questioning the evidence alleging that Germans used these WMD to murder millions of innocents? That is, have you ever held a "conversation" with the "others"? I see no sign of it. You would appear to be perfectly at home among the vast majority, while the "others," a despised minority, risk prison, career, and most everything else to shine the light of day on the charges against the Germans. With your apparent "true belief" in the unique monstrosity of the "other" I believe you risk making of yourself an intellec-



tual and cultural “nativist,” the folk that in other parts of American society are of such concern to you.

With regard to German “gas chambers,” I recently asked Emory University Professor Deborah Lipstadt, author of *Denying the Holocaust* and other works, if she could provide the name of “one person, with proof, who was killed in a gas chamber at Auschwitz.” The Auschwitz gas chambers are at the heart of the Holocaust story, at the very heart of the “unique monstrosity” of the Germans. Ms. Lipstadt cannot respond to such a question because her principles do not permit it. That has caused me to pass “The Lipstadt Question” on to faculty in the history and journalism departments at Emory, U. Georgia, Columbia, U. Wisconsin at Milwaukee, U. Kentucky, and U. of Colorado at Boulder.

Our historians do not want to answer the question, and our journalists, on or off campus, do not want to ask it. Neither wants to risk being identified with the “other.” I agree when you say that we need “more texture, more ambiguity” in addressing controversial political and cultural issues. To that end I’m passing this letter on to folk in and around St. Cloud State in search of an environment where “texture” and “ambiguity” are prized over assumption and allegation. The starting point? “Can you provide the name of one person, with proof, who was killed in a gas chamber at Auschwitz?”

Bradley Smith -- [www.codoh.com](http://www.codoh.com)

Note: This letter to Rabbi Edelheit was copied to St. Cloud professors in history, journalism, Jewish studies, and German, and to working journalists in the campus and off-campus press in St. Cloud.

[Note: Professor Finkelstein spoke at U. Missouri on 03 March.]

**08 March 2008**

**Editor: The Maneater  
U. Missouri  
214 Brady Commons  
Columbia, MO 65211**

### **For Publication**

### **Norman Finkelstein and the Question He Will Not Answer**

Professor Norman Finkelstein is widely recognized as a controversial critic of the “Holocaust Industry,” Israeli policies and actions against the Palestinians, and the cynical exploitation of Jewish suffering for the profit of those who indulge themselves with it. There is no doubt that he is an honorable, courageous man who has been willing to risk his career and most everything else in order to say what he thinks. I believe that what he thinks is of the greatest importance. That’s one side of the story.

The other side, ironically, is that he appears to be fearful of challenging the story that is the cornerstone of all he talks about, the allegation that during WWII the Germans used weapons of mass destruction (“gas chambers”), particularly at Auschwitz, to murder maybe a million innocent, unarmed civilians. It is the Auschwitz gas-chamber tales that morally justify forwarding the idea of the “unique monstrosity” of the Germans. It is those tales that were exploited to morally justify the invasion and conquest of Arab land in Palestine by European Jews, and continues to be used to morally justify the U.S. alliance with Israel against the Palestinians.

As Richard Cohen has it in The Washington Post, “The greatest mistake Israel could make at the moment is to forget that Israel it-

self is a mistake.” <http://www.washingtonpost.com/wp-dyn/content/article/2006/07/17/AR2006071701701154.html>. If you agree, ask yourself how such a terrible mistake could have been made, and why the Americans participated in the mistake and how, after more than half a century, we remain committed to the mistake. It was, fundamentally, a moral issue. Yet how do we justify it morally? The answer in brief? The Auschwitz gas-chamber allegations.

On 04 February I asked Professor Deborah Lipstadt of Emory U. and author of *Denying the Holocaust: The Growing Assault on Truth and Memory*, if she could provide “the name of one person, with proof, who had been killed in a gas chamber at Auschwitz.” I did not expect her to respond. So I copied “The Lipstadt Question” to her peers in the history and journalism departments of Emory U., the U. of Georgia, and to the campus and off-campus press there. Following Lipstadt’s example, none tried to answer the question.

Professor Finkelstein, the great “taboo breaker,” is caught up in the same struggle, the same taboo, as the Deborah Lipstadts and the academic establishment in general. He cannot bring himself to address revisionist arguments which arguably demonstrate that the German gas-chamber allegation is the first great WMD fraud orchestrated by the U.S. Government and its allies, Iraq being a poor second. Finkelstein recently wrote a moving tribute to Raul Hilberg, the author of *The Destruction of the European Jews*, who he believes understood the gas-chamber question. To get the other side of the Hilberg gas-chamber beliefs, see Juergen Graf’s *The Giant with Feet of Clay* <http://www.vho.org/GB/Books/Giant/>. It would be good if Professor Finkelstein

would address this book, because it goes to the heart of the Hilberg / gas-chamber / Finkelstein conundrum.

Last year I wrote Professor Finkelstein himself to ask if his very independent mother, herself a survivor of the German camps, had told him that she had seen “gas chambers” with her own eyes. He did not respond. I have since written Professor Finkelstein asking if he could provide “the name of one person, with proof, who was killed in a gas chamber at Auschwitz.” He did not reply.

So we have a nice irony here. Finkelstein is an authority on the moral and political corruption of the Holocaust Industry, but can’t seem to get it together to investigate the story that morally justifies the existence of that Industry – the rumor that Germans used homicidal “gas chambers” to kill hundreds of thousands and maybe “millions” of innocent, unarmed civilians during WWII. The rumor that, as Richard Cohen has it, morally justified the “mistake” that is Israel, a mistake that has helped bring about more than half a century of tragedy and murder in and around Israel – largely paid for, and still being paid for, by the U.S. Congress.

I would ask Professor Finkelstein one more time: “One” person, with proof – one out of a “million”! Is that too much to ask? And I would suggest to those who teach and study journalism at U. Missouri School of Journalism: Ask the question.

Just ask it.

Bradley Smith  
Desk: 209 682 5327

**Note to Editor:** This letter was copied to academics at U. Missouri-Columbia in History, German, and particularly to faculty in the Missouri School of Journalism

and to off-campus press. It's about time, I should think, that those who teach at such institutions begin to suggest to their students that they ask The Lipstadt Question, or consider not reporting on any story whatever that pretends to deal with Auschwitz, gas chambers, or the Holocaust generally. It is not the responsibility of Journalism Schools to protect the taboo that protects, in turn, Professor Finkelstein's Holocaust Industry.

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*[Ken Meyercord followed up with this letter to Prof. Finkelstein.]*

**12 March 2008**

**To: Prof. Norman Finkelstein:**

I have been wondering for some time now about your views on so-called holocaust denial and so was delighted to find your essay “Islamophobia and Holocaust Denial” on your website. I was disappointed, however, to hear you sounding much like Deborah Lipstadt (or Alan Dershowitz!): “no rational person”, no “serious persons”, the “obvious truth”. Apparently, I am neither rational nor serious.

In hopes of convincing you that those who question the orthodox holocaust story are indeed rational and serious, let me cite one example. We all know about the gas chamber at the German concentration camp at Dachau. Eyewitnesses described how the gassing took place, as did a US Army documentary, a film which figured prominently in the Nuremberg Trials and helped condemn a number of Germans to death. The gas chamber shown to tourists is a room about 20 feet by 20 feet with a ceiling 7 ½ feet high. Shower heads connected to no pipes are embedded in the ceiling.

Problem is a US Congressional Delegation visited Dachau two days after its liberation and described the gas chamber as having a ceiling 10 feet high. Moreover, they said the shower fixtures were brass, not the sheet-metal shower-heads seen in the ceiling today. Seems like somebody built themselves a gas chamber, only it wasn't the Germans. The Dachau Museum admits that no one was ever gassed at Dachau (despite the eyewitness accounts!).

Unfortunately, they don't go on to explain that no one was gassed there because the gas chamber didn't even exist when the Germans were in control of the camp (By the by, did you know that German POWs and repatriates were confined in Dachau as late as 1964?).

I have done a fair amount of reading on the holocaust issue and find it a fascinating topic, with many erudite and persuasive people propounding the revisionist point of view (no extermination plan, no gas chambers, less than 6 million dead). The video “One Third of the Holocaust” (available on the Internet at [www.onethirdoftheholocaust.com](http://www.onethirdoftheholocaust.com)) , convinced me that the so-called Operation Reinhardt Death Camps were in fact transit camps. Essays on Auschwitz convinced me that there were no gas chambers at that camp.

You speak of a “vast amount of evidence”. Such as what? The gas chamber story is based almost exclusively on eyewitness accounts (It's instructive to consider that there have been more eyewitness accounts of alien abductions than of Nazi gassings). The lack of documentation for any extermination plan is explained away by holocaust believers with the assertion that the Nazis were so ashamed of themselves they just

whispered the plan amongst themselves. How believable is that? It's not easy wiping 6 million people off the face of the earth without leaving some paper trail.

As to the number killed, as with most atrocity stories the estimates vary widely, even amongst holocaust believers (For 40 years the Auschwitz Museum held that 4 million had been killed there, then revised the figure down to 1 ½ million, not exactly a "rounding off").

I think it would be prudent of you to reflect on the ramifications if the holocaust revisionists are right. Wouldn't be particularly good for the Jews, would it, especially as they are seen as the primary defenders of the myth, just as Jews are viewed in the popular mind as the primary defenders of Israel. Is it wise for Jews, or any caring person, to leave the truth in the hands of Aryan supremacists, Neo-Nazis, and anti-Semites? Wouldn't it be better to get this all out in the open now when anti-Semitism is a negligible factor in American society rather than in hard times (for instance, after our policy in the Middle East has gone south on us and it's not a question of \$5 a gallon gasoline but no gasoline at any price), which is after all when Jews have traditionally had to worry?

The only way to know whether the revisionists are right is to listen to what they have to say. To hear them in person is about as likely as hearing Norman Finkelstein speaking at the Harvard Law School, and for much the same reasons. Today, those of us who maintain that the holocaust myth isn't the brainchild of conniving, lying Jews but the offspring of wartime propaganda might prevail (see Samuel Crowell's excellent monographs on [www.codoh.com](http://www.codoh.com)); once

the Gentiles have gotten out their torches and pitchforks, no chance.

That's why I call for an open debate on the holocaust as soon as possible, preferably sponsored by B'nai B'rith.

### **Professor Finkelstein Responds to Ken Meyercord.**

To: Ken Meyercord:  
Not interested.  
Norman Finkelstein

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**Saturday, 08 March 2008**

### **Ask a Librarian at the United States Holocaust Memorial Museum**

It occurred to me yesterday to contact the U.S. Holocaust Memorial Museum and ask The Lipstadt Question. To go directly to the horse's mouth. That of the Museum -- not that of Professor Lipstadt.

On the USHMM Website I am given the opportunity to ASK A LIBRARIAN.

"Welcome to the Virtual Reference Desk, a service provided by the Library at the United States Holocaust Memorial Museum. This service is intended to help you find information concerning the Holocaust that is not available in your local library."

Okay! This could prove to be very helpful. I filled out the requisite form and put my question: "Please provide the name of one person, with proof, who was killed in a gas chamber at Auschwitz."

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So there we are. The Virtual Librarian cautions me to not expect an immediate answer, but suggests that I will hear from her by 22 March. That's reasonable. Meanwhile, I'll continue putting The Lipstadt Question to those

who teach history, journalism, German, and Jewish Studies on our university campuses.

At this point I decided to pause, look around, and catch my breath. The more I looked for stories to address with The Lipstadt Question, the more I found. There appears to be no end to it. The opportunities for using the original letters as drafts for op-ed pieces were there, both for the campus and off-campus press. There was the issue of radio, though I am not enthusiastic about it any longer. And then there were other opportunities, but I have decided against revealing them here, as I noted earlier on.

Even this morning, while I was working on this lead, I got two new ideas that could be very effective, one involving one of the most important campuses in America. I think I am at the beginning of a roll here. I have thought that before. Sometimes I was, sometimes I wasn't. None, however, was so simple conceptually as this one: "Please provide the name, with proof, of one person killed in a gas chamber at Auschwitz."

And then there is the question of "Will They, or Won't They?" Answer The Lipstadt Question, that is. I don't know. The work is to ensure that "they" will, and then we will have a whole new ballgame. But will they? The work is to see that "they" in fact will. Their work is to see that I fail. It's a contest, a game, but one with very high stakes. I'm well into the game. I'll play it as best I can, and we will see who "wins." If I win, it will be a win for everyone, including those who believe, who fear, that it would be a terrible loss.

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## DAVID IRVING RELATES THE STORY OF HIS APPEARANCE ON DUBLIN RADIO WITH DEBORAH LIPSTADT

*This is the entry for 09 March in Irving's "A Radical's Diary." Irving used to publish it as a sophisticated "newsletter," but now it appears only online—another sign of how the Internet is affecting media and revisionism. I think Irving and I are the only two in our disorganized camp who work autobiographically. Ernst Zuendel can be included here too, but he is not so interested in the form itself as we are.*

*My own work does not compare to what Irving does with his "Diary." Irving is more productive than I am – he once noted that one has to be "born" into keeping a journal – and he moves through and reports on a world that I have no access to, either intellectually or socially. Nevertheless, we share an interest in the personally revealing form of the journal.*

**09 March 2008**

From eleven a.m. a hilarious half-hour live radio interview with Karen Coleman, for her *Newstalk* programme in Dublin; after a while she brought in Deborah Lipstadt, who was delivering two lectures, she said, in Hong Kong. After the scholar traded routine insults with me, I got in some good right-hooks, about the packaged Holocaust and its marketing. (Coleman interjected that the "Holocaust" was only Jewish. I murmured that the citizens of Dresden might well be aggrieved to hear that, and that the *whole war* was a Holocaust regardless of nationality or religion.)

Did I think that National Socialism had been a good

thing, she asked toward the second half? I replied that it was a very interesting question but one whose answer deserved far more time than she was going to allow me in the remaining minutes. I said up to 1937, perhaps, but they became derailed in 1938 with the Night of Broken Glass. I had not answered her question, pressed Karen, and I laughed out loud and agreed.

Yes, we had Hitler's example to thank for motorways like the magnificent M1 freeway from Dublin to Belfast, and we must never forget that his National Socialism gave mothers their true value, or how they emphasized the importance of family life. In far away Hong Kong, Lipstadt went ballistic; she reminded the listeners that in 1935 the Nazis passed the Nuremberg Laws excluding the Jews from public life. (Her whole life centres around her race, not of course that she can be labeled a "racist".)

On the balance-arms of history, I suggested, we had to weigh the good things against the atrocities the Nazis committed. A citizen in Nagasaki, or Hiroshima, or Dresden might well feel the Allies had at times also acted atrociously.

A lot of folks around the world might even rate the Nuremberg Laws as a positive achievement, I might have added: the tormented residents of the Gaza Strip, for example, or those in the Palestinian "refugee camps" that still exist sixty years after they began their tragic existence; or the ordinary Russians who have been fleeced out of billions

more recently by the "oligarchs". The Jews themselves have created six million reasons for anti-Semitism in the last century.

The public view of Nazis was however universally grim, suggested Karen Coleman. A flash of mischievous genius occurred to me: "Am I mistaken in recalling," I teased her, "that your own wartime president, Éamon de Valera, went to the German legation and signed the book of condolences on the death of Adolf Hitler?" Those were bad times, agreed Karen. No, I replied, it shows how political correctness shifts our view of history.

Lipstadt was furious at having to debate with me, though Karen Coleman said in introducing her that Lipstadt had declared that there could be no question of a debate. The American scholar ranted on and on, using below-the-line phrases like rubbish, silly, and much more, and I let her. In fact I pre-emptively added *antisemite* and *racist* to her list of charges against me.

Lipstadt quoted John Lukács ("another Jew!" I interrupted her) whose book in England I had delayed for a year by threat of libel action, she said.

I pointed out that I had read this Hungarian-born writer's US edition, it contained complete lies about me, e.g. accusing me of having invented quotations, and having stolen documents from archives, and I had written a warning letter advising him to remove the lies before publishing within the UK jurisdiction which he, well advised, then did.

"I did him a favour," I suggested. Lipstadt snarled again that I should not be allowed to debate, and I should never be invited. She did the radio-interview equivalent of sweeping all the chess pieces off the board in a tantrum. Tee-hee. Somebody at *Newstalk* is going to get stick over this.

AFTERWARDS, an Irish listener emails:

"I was surprised to find they had Lipstadt on the show. Karen Coleman started out with the argument-by-intimidation method, 'You can't possibly believe ... etc.', which you countered perfectly by again being reasonable and factual. Your calm manner disarms your opponents very effec-

tively; it leaves them floundering. Ms Coleman calmed down and behaved reasonably fairly, I thought, after the initial few minutes. Again, you won hands down. Your listeners will have heard Lipstadt's claims over and over again, but most of them will never have heard you or the case that you make. Now they know that there is such a case, and that it is a powerful one.

"Lipstadt sounded very arrogant. No wonder she was never called to the stand in the court case. Her mouthy manner contrasted to her detriment with your reasonable tone. The Dachau point, and the fact that there are 'eye-witnesses' of Dachau's gas chambers [*where even the cowardly German Government makes plain there*

*never were any*] as an extermination camp, you made very effectively. Lipstadt's evasion of this issue was obvious. It seemed evident to me that Karen Coleman was surprised by the strength of your arguments and your command of the facts, and accordingly became less hostile as the programme progressed. I imagine that the same effect will have been had on most of her listeners.

"At the end of the programme, just before 1 pm, Ms Coleman said 'We have had a huge number of responses to some of the items on the programme. I am sorry that we haven't had time to give them'.

"Interesting."

## IN THE NEWS

**Looks like German kids are getting tired of the Holocaust, Holocaust, Holocaust (Holocaust?).** Dr. Benedikt Haller, the German Foreign Ministry official who serves as special representative for relations with Jewish organizations and issues relating to anti-Semitism, is quoted as saying, "German children tend to show Holocaust fatigue."

The remarks came just a day before the official opening in Berlin of the office of the Task Force on International Cooperation on Holocaust Education Remembrance and Research. The organization, which was conceived a decade ago and has thus far operated informally, will comprise 25 countries around the world, including EU states, the US, Argentina and Israel.

Haller suggested that in their zeal to teach the story of the Holo-

caust, some teachers have "overdone" it. He made his frank statements after noting the "tremendous amount" of Holocaust literature and research in Germany which, he said, he has long ago given up trying to keep up with.

He cited a German newspaper caricature published on the 60th anniversary of Hitler's rise to power that depicted a German in a bookstore, surrounded, literally saturated with books about the Holocaust. The official's remarks were later criticized by American educators as "inappropriate."

**Researchers at the former Nazi Sachsenhausen concentration camp have finished compiling a list of nearly 12,000 Germans who died there** during its use as an internment camp by the Soviets after World War II.

Soviet secret police used the camp just north of Berlin to imprison many Nazis as well as crit-

ics of the Soviet occupation of eastern Germany after the defeat of Adolf Hitler's regime. In all, an estimated 60,000 people were sent to "Special Camp No. 1" in 1945-50.

Over the past two years, researchers at Sachsenhausen have pored over reams of files provided by the Russian government. By cross-referencing names with death certificates, camp books and other administrative records, they put together a list of 11,890 people who died, a number in line with previous estimates. They said they determined the major cause of death was tuberculosis and other illnesses, with hunger contributing to the deaths.

"Famine was a factor in deaths all over Soviet territory," memorial director Guenter Morsch said. "This supports the hypothesis that the deaths were a result of famine. There was no order from Moscow to kill these prisoners."

**The Jewish Telegraphic Agency reports that Dr. Fredrick Toben, founder of the Adelaide Institute in Australia, has accused two Jewish federal justices in Australia of “propagating the Jewish Holocaust” to “protect an historical lie.”** He made his accusations against Justices Alan Goldberg and Stephen Rothman in a submission to the Federal Court in February.

The Sydney court is hearing a long-running case over Holocaust denial material Toben appears to continue to publish on the institute's Web site. Toben was ordered by the Federal Court in 2002 to purge the material from the site of his institute, which is widely considered to be anti-Semitic. He is facing possible contempt charges for suggesting that Goldberg and Rothman's participation in his case “gives rise for concern that any kind of justice can emerge from proceedings that directly impact on a contentious interpretation of an historical event.”

Jeremy Jones, a past president of the Executive Council of Australian Jewry, has continued to pursue Toben through the courts.

The case was adjourned until April. Toben, a native of Germany, was imprisoned in his homeland for seven months in 1999 for publishing revisionist material on his Web site.

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**A Barcelona court has sentenced Pedro Varela, the proprietor of the ‘Libreria de Barcelona’ bookshop, to seven months prison for the crime of ‘justifying the Holocaust’** but found him not guilty of inciting hatred and racial discrimination.

The Appeal court therefore partially allowed the appeal against the five year prison sentence handed down by the Barcelona Third Criminal Court in 1998. The judgment reflects what the Spanish constitutional court decreed: that it is not criminal to question/deny genocide. The court also dismissed the allegations against Varela that he had been motivated to incite racial, anti-Semitic, ideological or religious hatred.

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**Lithuania is investigating a former chairman of Yad Vashem on suspicion that he murdered civilians during the Holocaust.**

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**Yitzhak Arad, a noted historian and partisan fighter who served 21 years as the chairman of Israel's national Holocaust museum,** is suspected by Lithuanian prosecutors of being involved in the wartime killing of Lithuanian civilians. The issue came to light when Lithuanian authorities sought to question Arad, a request Israel has refused.

On Wednesday, the current chairman of Yad Vashem, Avner Shalev, delivered a written protest of the matter to visiting Lithuanian Foreign Minister Petras Vaitiekunas. Shalev urged the minister to bring the matter to a speedy resolution.

"It is clear that initiating criminal proceedings into Dr. Arad's involvement in Lithuanian partisan activity during World War II is tantamount to a call for an investigation into all partisan activity," Shalev wrote. "Any attempt to equate those actions with illegal activities, thereby defining them as criminal, is a dangerous perversion of the events that occurred in Lithuania during the war."

## **UPDATE ON HOFFMAN'S PROGRESS ON HIS FORTHCOMING BOOK, *JUDAISM DISCOVERED***

**I**t is gratifying that people are clamoring for my book, *Judaism Discovered*. In some cases the clamor is not completely gratifying however, since some donors are beginning to wonder if I will ever finish it. There is some growing annoyance and irritability along those lines.

Donations to the project have sunk to near zero, and because I have necessarily neglected production of our Revisionist History newsletter for several months in favor of work on the book, those

subscribers are annoyed, and income in general to our parent enterprise, Independent History and Research, is down markedly.

However, as any of my friends and family members can tell you, I am not infallible. Far from it. And while the book is mostly finished (I have read the entire manuscript over once; it needs some tinkering and a bit of additional material; then a final proof-read and the indexing), at this point it demands painstaking inspection of far in excess of one quarter million

words, for errors in spelling and more importantly, in grammar, syntax, context and placement.

I can be a hero to those who want the book in their hands as soon as possible, by performing this work in cursory fashion at high speed, or I can do the checking with great care, as it should be done. It's a case of earning human respect and disgrace in the eyes of God, or fulfilling the mandate I've been given. I apologize for seeming to be dramatic, but that's the magnitude in which I view this

project which has taken more than seven years to research and nearly a year to write.

In the past my forecasts for completion have all been wrong. (Last summer Jeff Rense asked to schedule an interview as soon as the book was finished; I made an appointment for September. I told you I was fallible!) I should hesitate to venture a guess now, but I will go out on a limb and say that, barring any additional harassment and obstacles--and there have been plenty thus far, unfortunately, since the evil one never rests-- I will finish by the end of this month or early April, and the books would be printed in May or early June and then an extra week must be allowed for them to arrive at our office by truck.

Trouble has befallen us of late: the starter on our car went out and we couldn't fix it immediately, which caused damage to the flex plate (fly wheel). We got the starter fixed but the flex plate repair entails pulling out the transmission. At present we're renting a car. Other "games" are being played as well, patently intended to obstruct the book or dissuade this writer from its completion.

Yet, God is with us. Yesterday I obtained powerful new material on the Sanhedrin's kangaroo trial of Jesus, which has supplemented our section on the "Talmud and Jesus."

Life IS struggle, and we happily soldier on, grateful for the privilege of accomplishing this imperative work by the grace of the Almighty, and through the continuing interest and kindness of truth seekers like you.

Sincerely,

Michael A. Hoffman II  
Independent History and Research,  
Box 849, Coeur d'Alene,  
Idaho 83816 USA

24 Hour Revisionist News Bureau:  
[HoffmanWire-subscribe@topica.com](mailto:HoffmanWire-subscribe@topica.com)

*When I read this send from Mike Hoffman I could not help but reflect on the fact that he is working on a book that he is behind schedule with. I'm working on a film that I am behind schedule with. He worries that some of his supporters may lose faith in him, as do I. We even share the car problem, except that mine is not a single part, but "el animal entero."*

*And so it goes.*

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## OTHER STUFF

**One late night I was channel surfing the television when I came across Glen Beck interviewing Harvard U. lawyer Alan Dershowitz.** This is a guy who it is easy to love to hate. Finkelstein has made mincemeat of him but Dershowitz goes about his business. It doesn't help that physically he appears to be a very unattractive guy.

This was the first time I had ever watched him "live." I found myself thinking that he has a good smile. That he was coming across as a decent, interesting fellow. I couldn't help it. I found myself kinda liking him.

Still, way back in the early 90s there was to be a debate at the U. of Texas about running one of my revisionist advertisements in the *Daily Texan*. I flew to Austin to participate in the debate. David Cole went along as cameraman. We stayed overnight in a motel and when we walked onto campus the next morning we found a front-page story in the *Daily Texan* by Alan Dershowitz labeling me as a "known anti-Black racist."

Because I had never written on that subject, and because I was not what he said I was, I have always

found it easy to dismiss Dershowitz and find him to be an annoying personality. So I was surprised to find that for a few minutes on the Glen Beck show, he appeared to be a human being. You never know.

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**The Southern Poverty Law Center is one of the headquarters for tracking "hate" on and off the Internet.** I had some reason to go to the site and there I found that CODOH is not listed among their collection of "hate" sites. It caused me to recall that I have discovered that to be a fact on a number of Web pages where "denial," racist, and anti-Semitic organizations are listed as "hate" organizations. CODOH appears to be disappearing from these lists one by one.

---

**The Armenian "genocide" is increasingly in the news. Even Deborah Lipstadt is encouraging it to be recognized as such.** I have not looked into the matter in any substantial way. Did the Turks try to "exterminate" the entire Armenian people? Don't know, so I will remain without an opinion on the matter.

When I was a child growing up in South Central Los Angeles there was an Armenian family living three doors up from us in a little frame house painted brown that was common for our neighborhood. The Boajins were a grandmother, her son Art and his wife Peggy, and their son and daughter, Martin and Cora. And there was Uncle Haig, if that spelling is right. I never learned the grandmother's name.

But she had an interesting story. She had escaped from the Turks riding in a stage coach. That's all I was ever to know about the role she played as a victim in the genocide of the Armenians. I

heard the tale a number of times. This was in the 1930s. The Turks had been a real problem for the Armenians where the grandmother had lived, but it was never suggested in any way that the Turks had wanted to kill every Armenian – to wipe them out. I heard the adults talking among themselves and to my own parents and others on the block, but extermination of the Armenian population of Turkey, was never raised. In fact the story was usually told with smiles, as if it were an amusing story.

The Boajins were among the best-liked families on our block. There were a number of reasons for this, particularly among the kids. The grandmother raised chickens in the back yard and would kill two or three every Saturday morning to cook. There was a tree stump there and if I was on time I would be allowed to lay the chicken on its side and use a hatchet to cut off its head. It was a little creepy, but interesting too to see how the headless carcass would flop around in the dirt, trying to right itself until it died. My mother thought it disgusting when I reported these events, I was ten, eleven years old maybe, but she didn't forbid me to take part.

In any event, the Armenian "genocide" was represented by the Boajins as the "escape" at night of Grandmother Boajin in a stage coach, and that was it.

---

**A number of fellows imprisoned for such things as armed robbery, rape, drug dealing, and the other assorted felonies** occasionally ask me to send them *Smith's Report*. Usually I put them on the list. I don't want to mention any names here but I have been notified that one prisoner has been refused access to *Smith's Report*

because, as the authorities have notified me, it is:

"... dangerously inflammatory in that it advocates or encourages riot, insurrection, disruption of the institution, violation of department or institutional rules, the isolation [sic] of which would present a serious threat to the security, order or rehabilitative objectives of the institution or the safety of any person."

Well, I see why it would be prohibited. Who wants that kind of stuff circulating among imprisoned felons? I suppose in Germany they have similar views toward this *Report* and that is why it was not delivered to Ernst or Germar.

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**The Lipstadt Question is going to take up most of my time for the foreseeable future.** Several gambits are in the works, and among the first is a direct contact with an academic recognized as one of the leading intellectuals in America. This was an idea given to me by a third party, one I initially rejected, but which I have come to see as a sound idea.

I've had to step back a bit and understand that there are more opportunities for the project than I can possibly handle in an organized way. Over the last 30 days there were events at Bernard College, Colorado State, Erskine College, New York University, U. Nevada at Las Vegas, Rhode Island U. at Kingston, West Texas A&M – and the list goes on – where I could have jumped in. I could not handle all those stories, but choose do fewer and do them well.

Last night I had a restless seven hours full of the kind of inconsequential dreamings that make you wonder why the brain would bother with expressing them at all.

Early this morning I woke from a dream where I was told to find out how many references there are in our media to the "gas chambers of Auschwitz." While awake these past weeks, it had not occurred to thought to wonder.

When I got up I googled "gas chambers at Auschwitz" and discovered that via Google alone there are 370,000 references to those contraptions. Three hundred seventy thousand! And yet we do not have the name of "one person, with proof" who was killed with such a weapon? I think we are on to something here.

What do you think?

Bradley

### ***Smith's Report***

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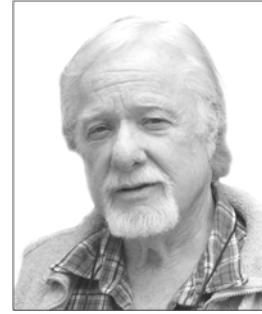
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# SMITH'S REPORT

## On the Holocaust Controversy

No. 150 [www.Codoh.com](http://www.Codoh.com) May 2008



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### Challenging the Holocaust Taboo Since 1990

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## A Conspiracy of Silence

Deborah Lipstadt, Noam Chomsky  
The Center for Holocaust and Genocide Studies  
The American Jewish University

“Do you find it reasonable, or unreasonable, to ask for the name of one person, with proof, who was killed in a gas chamber at Auschwitz?” There are only two ways for an academic to respond to either of these questions. Either she can answer one or the other of the questions, or she can participate in and maintain a “conspiracy of silence.” It is not a real conspiracy of course, because we all know what is going on and why, but the phrase has a nice has a nice ring to it.

In this issue of SR I will report on this new campus campaign with an article on Deborah Lipstadt at Emory U., the U. of Minnesota Sigi Ziering Institute which explores the “Ethical and Religious Implications of the Holocaust,” everybody’s hero Noam Chomsky, and the first of a series of opinion pieces addressed for publication in campus newspapers.

We’ll begin with every-body’s sweetheart, Emory University professor Deborah Lipstadt. Following is an article published on my Blog: “One Person With Proof.”

Thursday, March 20, 2008

### Professor Lipstadt and the Irony of *Surviving with Wolves*

Professor Lipstadt has unflinchingly denounced the Misha Defonseca book *Surviving with Wolves*, wherein the Belgian lady claims that “after the Nazis took her parents away, she—at age 7—wandered across Europe, crossed rivers, was befriended by wolves and managed to survive,” referencing reports that the lady made the whole thing up.

Lipstadt writes that Defonseca “is not even Jewish,” that “people like this are beneath contempt,” that she is “this phony survivor,” that “Holocaust survivors deserve far far better,” and that she (Lipstadt) is “filled with loathing at this person’s action.”

But here is the irony. Professor Lipstadt has assigned Defonseca’s *Surviving with Wolves* in her own Emory University class on Holocaust Memoirs. When she was confronted with the fact that the book is a fraud, she replied that while such revelations “might

complicate matters somewhat, [*Surviving with Wolves*] is still powerful.”

WAIT A MINUTE! I got my wires crossed here.

Lipstadt did not assign the lying Holocaust memoir *Surviving with Wolves* to her Emory University class on Holocaust Memoirs. The lying Holocaust memoir she assigned to students in her class was Benjamin Wilkomirski’s memoir *Fragments*. It was with reference to that lying memoir, *Fragments*, that Professor Lipstadt, when confronted with the fact that it was a fraud, said that while that fact “might complicate matters somewhat, [*Fragments*] is still powerful.”

The truth of the document then is secondary to the literary accomplishments of it’s lying author. Its author may be contemptible, phony, loathsome and not even Jewish, but if it is a good read and forwards the concept of the “unique monstrosity” of the Germans, Lipstadt may well assign it.

**Continued on page 7**

## LETTERS

*I want to hear from you. I read everything you write. I regret that I am not able to respond individually to each correspondent. I may publish your letter here. I may edit it for length and/or content. Please make it very clear to me that I can, or cannot, use your name.*

### John King

Keep up the good work. We are the real “Holocaust Survivors” because we went through “holocaust education” and emerged without a lobotomy. Take care. You are earning your reward in Heaven through your Good Works. Truth is the word of the Lord.

### Richard Barbarosa

I think somewhere you mentioned that you were a “hippie” [Editor: Nah.] But along came the magnificent obsession that changed you forever. I think the fact that you were arrested and tried for selling a book – in America – had something to do with your decision to fight for the Truth. Since then you have followed, and served, the Truth, and it has transformed you into something larger than you were before. The change has been so gradual that you may not have noticed it. Nevertheless, your supporters, your friends, and your enemies know you are an unusual man. I like you.

Your story about how you live in a cold house evokes my sympathy, because my house is cold. You wrote about lying back to back with your wife in order to get warm. I too am cold most of the time, the result of insufficient thyroid function: hypothyroidism, or poor blood circulation. That brings to mind the story of King David

when he became an old man (the story is in First Kings.) There it is stated quite simply: “He got no heat.” According to the record, a person was found to sleep with him in order to give him warmth.

With your simple question (The Lipstadt Question) you have the Holocausters by the balls (can I say that?). They cannot answer your question nor do they wish to do so. The correct answer is that no one, not even one person, was killed in a gas chamber during WWII.

### Christine Miller

Thank you for your letter and your book, *The Man Who Saw His Own Liver*. The style of the book is rather modern, and I think goes under the name of stream of consciousness (or is it sub consciousness?). I do not have a receptor for that type of writing. As a person, I am all up front. And as much as I admire that Goethe guy, there are some of his poems which just exceed my limited imagination and don’t fit in with my rather prosaic outlook on life. But I do very much like that sentence: “...means exist concretely in a way that ends do not.” However, I did not like you referring to Evil Nazi Doctors. Did you have to reinforce that stereotype?

I like your idea of “one name, with proof.” Weakness or no weakness, it does not matter since most Americans are encased in an armor of self-righteousness. All we can do is ban away at the armor plates. I would like to see more sarcasm. Unfortunately, I can’t bring it off.

*Ms. Miller included with this note a copy of a letter she wrote to Lattie F. Coor, President of the University of Vermont, making a number of critical observations on Raul Hilberg’s The Destruction of*

*the European Jews. Hilberg at that time was teaching at U. Vermont. Miller’s observations are very much on point and undermine Hilberg’s root theories about “extermination” and genocide, I would suppose based on information developed by the Institute of Historical Review. The interesting thing here is that her letter was written in 1987 – twenty years ago! Yet serious academics, such as Norman Finkelstein, have understood nothing of the revisionist criticism of Hilberg’s work.*

*Miller also included a copy of the letter she received in return.*

*“Dear Ms. Miller: I have read with considerable astonishment your letter of December 27 (1987). If the book by Professor Raul Hilberg cannot convince you of the historical fact of the Holocaust, I despair of convincing you of any fact taught by any member of this University’s faculty.”*

*Sincerely,  
Lattie F. Coor  
President”*

*And so it goes. It is today as it was then – but not quite. I will address this issue in a forthcoming issue of SR.*

### Name Withheld at Editor’s Discretion

Greetings to you and your family. Thanks for the Xmas letter with the photos. It’s always good to know about those you have admiration for. Your work is important to a lot of people. I don’t agree with some of your ??? [sic] ways. But you are doing the work I can only wish I could do by exposing materials and those who print it, teach it, and advocate it. I tip my hat to you for all that you do.

I’m also glad to learn that your daughter is back home. She’s a knock-out. I hope she is thinking hard about continuing to use. Meth

was my drug of choice too. It is part of why I am in prison for now. "Possession." But then I was caught with a weapon (shank or shive—a knife). I got five more years for it. All at 80%. But all in all, it's not going to get me down.

I've spent these six years learning a lot about race, history, and politics as well as "usury." I have also done a lot of reading in classic literature and philosophy.

I am hoping to hear good things about your family, and I

wish you all the best life has to offer. Thanks again for keeping my broke, White ass on your mailing list. It's almost over for me. Ten more months or so. The best to you and yours.

## What Remains to Be Researched?

Thomas Kues

As has already been stated by leading revisionist Germar Rudolf, there are still many "Holocaust" issues left unstudied, many revisionist works waiting to be written. We have come a long way, for sure, especially in the late 90's and early 00's with the publication of the eminent series Holocaust Handbooks, but the scholarly revisionist work is still far from finished. We should not rest on our laurels, but look forward and ask ourselves the question: what, in terms of research, needs to be done?

This article aims not to be an exhaustive survey, but rather a personally chosen list of issues which I believe are in need of clarification. It is my hope that this list will serve to inspire new revisionist research into some of the individual cases.

### Books awaiting publication and translation.

Let us first direct our attention at revisionist literature announced as planned or awaiting publication. According to the VHO website, we can look forward to a collaborative effort by Germar Rudolf and Jürgen Graf on gas chamber eyewitness testimonies, as well a critique of the Frankfurt Auschwitz Trial penned by Rudolf. Or rather should have been able to look forward to, since T&DP publisher Rudolf languishes in jail and his

company is left apparently defunct.

Since 2005, Carlo Mattogno has written three books deserving translation: a debunking of the arguments presented by the exterminationist camp's new knight in shining armor, R.J. van Pelt (*Auschwitz: La falsa "convergenza di prove" di Robert Jan van Pelt*, Effepi, Genova 2007), as well as a thorough critique of the methodology of the late Holocaust historian Raul Hilberg (*Raul Hilberg e i "centri di sterminio"*, Effepi, Genova 2007). There has further been published a volume on the Auschwitz healthcare system, not yet available in translation. There is also a 46-page article dealing with the recent book on the Birkenau "gas chambers" by self-styled *Sonderkommando* eyewitness Shlomo Venezia, a book which has already been translated into several European languages and is touted as a "unique document" by the mass media.

As was mentioned in an interview by Graf (published in issue #147 of *Smith's Report*), there is also an extensive history of Auschwitz waiting to be written if the opportunity presents itself. We are also looking forward to the definitive published version of Mattogno's study on the Auschwitz crematoria.

Next I will list a number of possible research issues, divided among the various "areas" of the alleged mass killing process.

### Auschwitz-Birkenau and Majdanek.

- Given that the revisionist hypothesis is true, Auschwitz would have served as a transit camp for the hundreds of thousands of Jews who were not registered at arrival. As Graf writes, those deportees were likely placed in quarantine before being sent away. Could it be somehow found out where exactly in Birkenau those people were held?

- The contents as well as documentary background of the supposedly buried diaries of Birkenau "Sonderkommando" members need closer scrutiny. The man who allegedly discovered some of the documents, as well as their main historian, was a Polish-Jewish historian named Ber Mark. Significantly, Pierre Guillaume writes in his *Law and History* (p. 114) that Mark was "accused of having manufactured false journals of children of the Warsaw ghetto." As source Guillaume gives a French journal of historiography, *Revue d'histoire de la Seconde guerre mondiale*, January 1962. This deserves to be looked into.

- Jürgen Graf has already provided us with an article on the latest victim figure revisions for

Majdanek. A critique of Tomasz Kranz' recent book *Extermination of Jews at the Majdanek Concentration Camp* (Majdanek State Museum 2007) would also be welcome.

### **The Reinhardt Camps and Chelmno.**

- A thorough critique study on the various eyewitness accounts of the Reinhardt camps, similar in structure to Jürgen Graf's *Auschwitz: Tätergeständnisse und Augenzeugen* would be desirable. As of yet, the only really thorough revisionist critiques are to be found in an old book by Carlo Mattogno which is only available in Italian (*Il rapporto Gerstein: Anatomia di un falso*, 1985).

- Mattogno, following the lead of Jean-Claude Pressac, identifies the ovens described by Belzec construction worker Stanislaw Kozak as *Heißluftentwesungsöfen*, hot air disinfestation ovens (cf. Mattogno, *Belzec...*, pp. 45-6). Can the ovens described by Kozak be matched against documented *Heißluftentwesungsöfen*? Product descriptions, patents and photographs may possibly be available in the archives of German companies (such as Kori) or in specialist journals of WWII Germany (such as *Der praktischer Desinfektor*). Kozak's original account in Polish should if possible also be dug up and examined.

- As hinted at by exterminationist Belzec specialist Michael Tregenza (cf. *ibid.*, p. 43), there may exist a number of photos taken within this camp at its time of operation by local Poles as well as by SS camp staff. We know of four photos depicting SS and Jewish inmates in front of the "sorting barracks". Andrzej Kola gives as source for these pictures the photo archive of the regional museum of Tomaszow Lubelski. Further pictures may possibly have been pre-

served by local residents as well as in local archives. Such photographs may potentially provide insight into what really transpired in the camp.

- There is a need for further studies on the three Treblinka air photos taken in 1941 and 1944, as well as for an expert critique on the online article "Reconstructing Treblinka" by exterminationist Charles A. Bay. A closer examination of the photos contained in the Kurt Franz album is also desirable. Is the scenery of the excavator photos reconcilable with the landscape shown on the air photos? Does the building in of the excavator photos identified by exterminationists as the first Treblinka gas chamber building really match the descriptions made by alleged eyewitnesses?

- More scrutiny needs to be devoted to the Euthanasia program ("T4") and the claims of gas chambers for the mentally ill. What do we really know about the "Brack method"? What was the subsequent fate of the T4 personnel (surely the majority) who did not go on to Aktion Reinhardt?

- A book similar to Rudolf and Mattogno's *Auschwitz Lies*, but focusing on antirevisionist arguments regarding the Reinhardt camps, would be welcomed.

- A thorough revisionist study on Chelmno remains to be written. Shmuel Krakowski's recent book *Das Todeslager Chelmno / Kulmhof* (Wallstein 2007) could serve as a departure point.

### **The Einsatzgruppen and Miscellaneous.**

- The alleged extermination of Jews in the Baltic States by means of firing squads needs to be looked into. Possible topics for case studies would include the alleged massacres at Fort VII and IX in Lithuania and the Estonian Ja-

gala camp, whose personnel was sentenced by a Soviet show tribunal in 1961.

- More case studies would be welcome when it comes to the Einsatzgruppen shootings.

- A survey of Polish and Soviet wartime publications written in Yiddish may provide new insights into how the gas chamber story was created and disseminated.

### **How revisionist research may be invigorated.**

Holocaust revisionism is struggling against many odds at the moment, not least of them the imprisonment and legal ostracizing of important revisionists. As an effect of the imprisonment of Germar Rudolf by the German inquisition, most of the publication of revisionist research in the West has stopped. However, there are some lights in the darkness. Most importantly, we have the Internet. Thanks to electronic newsletters like this one and revisionist websites such as CODOH and VHO/AAARGH, the publication of revisionist material may continue unabated, reaching new readers around the world. With the help of web forums and mailing lists revisionist researchers can communicate with each other, exchanging views as well as materials of study.

Writing a list of research to be done, such the one above, gives you a slightly bad feeling. More exactly, you feel like you should do it yourself instead of exhorting others to do it. Each one of us can of course only do what he is able to, but if we find our specialized fields of knowledge and pool them, a lot of significant work may be accomplished. Let us start today and find out what part, however small, each of us can contribute to revisionist research.

# Germans Now Denying the Holocaust Telepathically

Mike James

27 March 2008

BERLIN (IFPN) -- Germany's Central Council of Jews (ZJD) has demanded "immediate government action" in response to unsettling findings published in its quarterly social trends report, 'Virulent Anti-Semitism in Germany Today, Issue 1, 2008'.

The report highlights a worrying increase in anti-Semitic sentiment and, more sensationally, the dissemination of holocaust denial "by means of telepathy".

"It's very frightening and something I cannot ignore given my horrific ordeal in Auschwitz, which I miraculously survived by hiding in a chimney until the camp was liberated," says the ZJD's president, Charlotte Knobloch, who is currently suing Google for editorial control of YouTube.

"Our own success in determining what constitutes suitable viewing for Internet users in Germany has forced us to imagine alternative scenarios available to young people who don't trust what the government or their teachers are telling them."

"Never underestimate the power of the Jewish imagination," she adds.

In Germany, anyone who expresses anti-Semitic sentiments or who queries the holocaust by pointing to pre-war and post-war Jewish population statistics or anomalies in the historical record faces prison sentences of up to five years.

The law, however, is unclear on the issue of telepathically commu-

nicated anti-Semitism and holocaust denial.

## EXTREMISTS

"We know they're doing it," says Stephan Kramer, General Secretary of the ZJD. "They are evading punishment by spreading anti-Semitic propaganda and denying the holocaust without writing a word or moving their lips."

Although Kramer has dispatched an unspecified number of undercover Hassidic telepaths and kosher 'sensitives' briefed with the task of intercepting telepathic communications in streets, bars, clubs, restaurants, cafes, subways, shops, schools, workplaces and other venues where people may choose to express a personal opinion without being overheard by informers, he admits that telepathically communicated holocaust denial is hard to prove.

"But only empirically," he explains. "Proof is an obsession of those unable to conceive of the truth. In the wrong hands, proof, or a lack of proof, can be misused to establish certain facts incompatible with the truth. Not all facts are factual. What do you want? Another holocaust?"

The German government, anxious to reassure the Jewish community, has moved swiftly to calm fears by allocating six million euros in research grants to the ZJD's hospitality and personal leisure expenses budget.

"We are doing everything we can to eradicate the scourge of anti-Semitism in Germany and the European Union," a government

spokesman told IFPN. "The government takes very seriously reports that certain extremist elements in our society are engaged in telepathic holocaust denial and we are monitoring the situation closely."

## HUMILIATING

But official assurances came too late for Israeli tourists Shmuel Linsky and his wife, Diane.

"Just the other day I saw a very relaxed German couple with their children spending our reparations money on ice-cream and hot dogs," says Shmuel scornfully. "They were deliberately and maliciously acting in a way that suggested they were proud to be German, without any sense of shame or guilt. I suddenly felt very threatened by this kind of unspoken anti-Semitism and was overwhelmed by the urge to radio an Israeli F-16 fighter bomber."

Diane Linsky nods her head in pained agreement. They had decided on an impromptu vacation in Germany after watching Angela Merkel on television deliver an impassioned speech to Israel's parliament, the Knesset.

"Mrs. Merkel said that Germans would do everything they could to help Israel and protect the Jewish people from anti-Semitism," she says, her voice cracking. "But when we got here we found we had to pay for our own hotel accommodation and none of the restaurants will let us eat for free, even though we're Jews and have a long and unique history of suffering."

Shmuel too is overcome by emotion, hardly able to speak. "It's been humiliating. Even the waiters expect a tip, reminding me of my horrific ordeal in Auschwitz, which I miraculously survived by hiding in a chimney until the camp was liberated," the 36-year-old Mr. Linsky adds bitterly.

The Linskys say they had been made to feel "persecuted" and intend to file a claim for compensation. "In fact, we sued before we came out here," says Diane. "Our lawyer in Tel Aviv was offering special terms and a 30 percent discount."

## PARANOID

Critics however have blasted the report as "hysterical", "irresponsible" and "paranoid".

"Given the long history of hereditary mental illness among people of Jewish descent, I would be inclined to treat reports of telepathically communicated anti-Semitism and holocaust denial with extreme caution," one of them, a leading professor of evolutionary psychiatry, told IFPN anonymously.

"The Jews have a propensity for telling tall stories and a tendency to exaggerate things they hear, or think they hear. Before taking this much further, the German government would be well-advised to read the wealth of medical literature made available over the past 200 years by Jewish physicians themselves, much of which focuses on the very high percentage of dangerous psychotic illnesses and psychopathological disorders found among Ashkenazi Jews. A good starting point would be the Disability Studies Quarterly, Volume 27, No. 4, published in 2007."

"Even their top religious people admit they're nuts. Rabbis Eric Weiss and Nathaniel Ezray have

said that 'mental illness is a Jewish issue' and point to the findings of geneticists at John Hopkins University who have identified lamentably high incidences of schizophrenia and bipolar disorder among Ashkenazi Jews. Many suffer from an autosomal recessive trait that goes back thousands of years and which manifests as congenital lying, delusional behaviour and paranoia."

"Unfortunately, instead of being treated in high-security psychiatric hospitals, many of these mentally ill, psychopathic Jews seem to thrive in positions of leadership, spanning the worlds of international finance, the media, academia, law and politics, not only in Europe and Israel, of course, but also in North America and elsewhere."

"We need to ask ourselves why they've been expelled from 109 locations around the world since the middle of the third century, and why we're allowing them to repeat the cycle over and over again, harming not only themselves but everyone else."

"I know it's not a very politically correct thing to articulate," the professor concludes, "but when it comes to Jews and some of the ludicrous things they say, I'm afraid we're dealing with some very sick puppies."

Charlotte Knobloch strongly disagrees. Jews have never harmed anyone, she says.

"The fact that the Jewish people have been expelled from 109 locations around the world doesn't mean there's anything wrong with the Jewish people or that they are in any way disruptive or insane," she insists. "On the contrary, all of those countries, for no real identifiable reason, experienced periods of anti-Semitic mass insanity, which spontaneously disappeared the moment we were gone."

## SURVIVORS

Meanwhile, as news breaks that at least a hundred stone-throwing Palestinian children have been either killed or maimed by vigilant Israeli F-16 fighter pilots, the Linskys arrive back in Tel Aviv to an emotional family reception.

Shmuel's great uncle, Rabbi Dov Bronstein, hugs his relative and can hardly contain his tears: "Even though I was born and raised in New Jersey and never set foot in Europe, I will never forget my horrific ordeal in Auschwitz, which I miraculously survived by hiding in a chimney until the camp was liberated."

"It's so good to be home," says a visibly relieved Diane Linsky. "We flew Lufthansa and we just knew the German pilots and air hostesses were telepathically denying the holocaust and sharing anti-Semitic thoughts with some of the European passengers .... and they were saying, like, you know, 'Let's dump those lying Jews out over the Mediterranean'."

Lufthansa has promised to investigate the allegations.

*Michael James, an Englishman, is a former freelance journalist resident in Germany since 1992 with additional long-haul stays in East Africa, Poland and Switzerland.*

*[This satire was taken from the Jeff Rense Web page. Mark Weber has been interviewed by Rense several times. You can reach the Webpage of Jeff Rense at <http://www.rense.com/>]*

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## A Conspiracy of Silence Continued from page one

class on Holocaust Memoirs. On the university campus, with regard to the Holocaust story, Holocaust literature will beat out Holocaust history as often as not.

How can we fix this – get Holocaust literature and Holocaust history into right relationship with one another? I would urge professors serving out their time in history, journalism, German, and Jewish studies to find a few individuals among them, a mere handful, who are willing to address the problem of providing us with “the name of one person, with proof, who was killed in a gas chamber at Auschwitz.” That would be a start. I doubt very much that our Professor Deborah Lipstadt will be the one who will risk it. Why should she risk it? The truth? What’s truth got to do with it?

### Comments from Readers

**March 25, 2008**

**Chip said:** Thanks for linking to the Butz article, which I found fascinating. I have long perceived that the dialectic between revisionists and orthodox Holocaust scholars is complicated by conflicting epistemological assumptions, and Butz's analysis provides an intriguing way of understanding the resulting impasse. Had to read it twice.

*[The Internet link referred to here is to “Wilkomirski and What It Means” by Prof. Arthur Butz. It is part of an address delivered on May 27, 2000 at the 13th IHR Conference in Irvine, California. Reproduced from The Journal of Historical Review, 19/6, November/December 2000]*

**March 28 2008**

**Professor Michael Birenbaum, Director**

**The Sigi Ziering Institute:** Exploring the Ethical and Religious Implications of the Holocaust  
American Jewish University

Dear Professor Birenbaum:

In your recent article in *The Jewish Journal*, “Israel and Its Relationship to the Shoah,” you quote Israeli historian Yehuda Bauer: “The reason why survivors turned to Zionism is not hard to understand. The murder of the European Jews seemed to vindicate the Zionist argument that there was no future for Jews in Europe.” Further on you make the interesting observation that “the Holocaust invites questions not answers.”

Accepting the fact that the gas chambers of Auschwitz are at the very heart of the story of the “Shoah” and the “murder of the European Jews,” I invite you to answer this question: “Can you provide the name of one person, with proof, who was killed in a gas chamber at Auschwitz?”

On the home page of The Sigi Ziering Institute, of which you are Director, it is stated that it is necessary to “ask those questions that must be asked [in order to] honor the past and forge a more compassionate future.” Because “Shoah” and the phrase “the murder of the European Jews” are implicit charges of “unique monstrosity” against the Germans, and because we really do want to “honor the past and forge a more compassionate future,” do you believe it reasonable, or unreasonable, for me to ask this simple question:

“Can you provide the name of one person, with proof, who was killed in a gas chamber at Auschwitz?”

Thank you. Bradley R. Smith

Blog:

<http://bradleysmithsblog.blogspot.com/>

Web: [www.codoh.com](http://www.codoh.com)

Note: I will pass this communication on to other academics at the American Jewish University, including The Sigi Ziering Institute. I invite any faculty member to reply which, unless asked not to, I may publish.

*[Editor's note: this letter to Professor Berenbaum was copied to 61 academics at the Jewish University of America, including faculty at the Sigi Ziering Institute. None replied.]*

**March 30, 2008**

**I was wrong.** I spelled Professor Michael Berenbaum's name wrong. That may be why he has not responded to my request that he provide us with the name of "one person, with proof," who was killed in a gas chamber at Auschwitz. What else could it be?

**March 31, 2008**

**Professor Eric Weitz, Chairman  
History Department  
University Minnesota**

**The Connection Between History  
and Moral Choice**

Dear Professor Weitz:

On 04 February 2008 I asked Emory University Professor Deborah Lipstadt if she could provide “the name of one person, with proof, who was killed in a gas

chamber at Auschwitz.” Professor Lipstadt did not reply. I have since put the question to several hundred academics but none has replied to the question.

On the Web page representing the [University of Minnesota] Center for Holocaust & Genocide Studies (CHGS) I read that “Nazi extermination camps located in occupied Poland at Auschwitz-Birkenau, Treblinka, Sobibor, Belzec, and Majdanek-Lublin begin mass murder of Jews in gas chambers in 1942.”

Is it possible that CHGS might provide us with “the name of one person, with proof, who was killed in a gas chamber at Auschwitz-Birkenau”—one name, with proof, out of the million or so allegedly murdered there?

In the CHGS mission statement I read: “By studying the historical development and lessons of the Holocaust and other examples of collective violence, students make the essential connection between history and the moral choices they confront in their own lives.”

While I agree with this sentiment, the issue is not merely to make a “connection” between history and moral choice, but to make a connection that is historically sound, and one that is “moral” in that the evidence used to charge the “other” with a “unique monstrosity” is judged using the same standards to which we hold ourselves.

Professor Weitz: do you think it reasonable, or do you think it unreasonable, to ask the Center for Holocaust & Genocide Studies to provide “the name of one person, with proof, who was killed in a gas chamber at Auschwitz”?

Thank you.

Bradley R Smith

NOTE: I will pass this on to academics in history, journalism, and others at U. Minnesota. I invite any faculty member to reply which, unless asked not to, I may publish on my Blog, “One Person With Proof.”

NOTE TO THOSE WHO TEACH JOURNALISM: Is this a question that you feel comfortable asking your colleagues in history? There’s a story there. You like stories. That’s one reason why you’re in journalism. If you want the story, sometimes you have to risk discovering what the real story is. Still, I know -- it’s not for everyone.

*[Editor’s note: This letter was copied in full to 104 professors at the Center for Holocaust and Genocide Studies, the Muslim Center, and the UM School of Journalism. None replied.]*

**18 March 2008**

**Professor Noam Chomsky  
Massachusetts Institute  
of Technology**

Dear Professor Chomsky:

On 04 February I wrote Professor Deborah Lipstadt of Emory U to ask if she could provide “the name of one person, with proof, who had been killed in a gas chamber at Auschwitz.”

I understand that it is against her principles to address such a question or any person who would ask it, so I copied the letter to academics in history and journalism at Emory, U. of Georgia, and the campus and off-campus press in that neck of the woods. No one attempted to answer the question. I have since sent it to academics at a number of other universities, and no one has attempted to respond to the question itself.

My name is Bradley Smith. I am not an academic, and I am not an independent “scholar.” I do have a web page that addresses the gas-chamber and related questions from an angle that emphasizes intellectual freedom vs. the taboo that protects these questions from a routine examination

[www.codoh.com](http://www.codoh.com). If you go to the Founder’s Page there you will find my unlikely personal background.

I would like to ask you a question that is not what I asked Professor Lipstadt, but one that is related to it. Do you believe it “reasonable” or “unreasonable” for me to ask historians and other academics the question I have asked Professor Lipstadt, and do you think it “reasonable” or “unreasonable” for me to think that if a million or so innocent civilians were murdered in gas chambers at Auschwitz, our historians should be able to provide “the name of one person, with proof,” who was actually killed in one of those contraptions? One out of a million?

The other night when I was first thinking of writing you it occurred to me to take another look at your article “We Own the World” that appeared originally in Z. When I first came across the title I felt I understood where you would go with it without having read it, and that I would agree with your thesis. I had a similar “epiphany” when I first saw the title to [Buchanan’s] “A Republic, Not an Empire.” In any event, I am very glad I returned to your article “We Own the World.” It ends by addressing exactly the issue that I have been struggling with for two decades now, unsuccessfully.

There you quote Orwell regarding the question of intellectual freedom where he suggests that there might be about as much of it in a “free” society as there is in a totalitarian one. You write: “In the



introduction to *Animal Farm* he said, 'England is a free society ... but unpopular ideas can be suppressed without the use of force ... one reason is the press is owned by wealthy men who have every reason not to want certain ideas to be expressed. And the second reason - and I think a more important one -- is a good education. If you have gone to the best schools and graduated from Oxford and Cambridge, and so on, you have instilled in you the understanding that there are certain things it would not do to say; actually, it would not do to think. That is the primary way to prevent unpopular ideas from being expressed.'

That is exactly my experience with the "taboo" that in my view protects the gas-chamber allegations from the routine examination that all other historical questions are open to. In America our wealthy media owners and those with good educations understand it would "not do" to question the Auschwitz gas-chamber allegations, or the "unique monstrosity" of the Germans and Adolf Hitler. Yet, as you note in WOTW, the Hitler/gas-chamber story is exploited endlessly to morally legitimate the belief that we do, in fact "own" the world and have the

"right" to do what we want with it. With our intellectual elites, it would appear to "not do," indeed to "not think" of the possibility that the German gas-chamber story might be the first great WMD fraud, encouraged by largely the same folk who invented the second WMD fraud - Iraq.

I have neither wealth nor a good education. That may be the reason I am willing to ask historians for the name of one person, with proof, who was killed in a gas chamber at Auschwitz. Why I am willing to encourage journalists, who write about it endlessly, to ask our historians for that one name, with proof. I think it would very well "do" to ask such a question, and to answer it.

My question again -- do you think it reasonable or unreasonable for me to ask academics for the name of "one person, with proof, who was killed in a gas chamber at Auschwitz"? Do you find it reasonable or unreasonable that I should expect journalists, and those who teach journalism, to see this as a legitimate question to ask, and to ask it?

This communication will remain private for ten days, until 02 [April], while I await your response. If you respond to my query, I will post this letter and

your response to it on my Blog "One Person With Proof" (you will find the link to it at [www.codoh.com](http://www.codoh.com)). If you choose to not respond, I will post this letter alone.

Thank you (in advance as they say) for your time.

Bradley R. Smith  
Desk: 209 682 5327

*[Editor's note: Rather than emailing this letter to one of my volunteer proof readers before I sent it to Professor Chomsky, I did the reverse. The next day my editor pointed out that Patrick Buchanan is the author of A Republic, Not an Empire, not Gingrich. Ever willing to confess my sins, I emailed Chomsky.]*

**19 March 2008:**

"OK. I have to admit it. It wasn't Gingrich. I can be careless. Anyhow, it was only an epiphany. I hope the question interests you."

Bradley Smith [www.codoh.com](http://www.codoh.com)

*[In the event, Professor Chomsky has not replied. Perhaps it really would not "do" for him to say what he thinks. I don't know.]*

## OFF THE TABLE: A Monthly Column

*[This first opinion piece was mailed to campus newspaper editors all across America. It's aim is to broaden awareness of The Lipstadt Question re Auschwitz. All contact info, including the Web address of my "One Person, With Proof" Blog was included with the mailing.]*

### AUSCHWITZ AND THE PALESTINIAN CATASTROPHE by Bradley R Smith

**05 April 2008**

On 04 February I wrote Emory University Professor Deborah Lipstadt, author of *History on Trial* and other books, asking if she could provide "the name of one person, with proof, who was killed

in a gas chamber at Auschwitz." One out of the "million" or so who were allegedly killed there. I copied the letter to her academic peers at Emory. Professor Lipstadt did not reply. None of her peers replied.

I have since asked this simple question of academic historians at such institutions as Columbia University, University of Georgia, Saint Cloud State, U. Wisconsin-Milwaukee, U. Colorado-Boulder, U. Kentucky, The Center for

Holocaust and Genocide Studies at U. Minnesota, the Jewish University of America, and the U.S. Holocaust Memorial Museum. No historian at any of these institutions has attempted to answer the question. You can read these letters at <http://bradleysmithsblog.blogspot.com/>.

When I send my question, “one person, with proof” to historians at a given campus, I copy the letter to professors in the Journalism department. I ask those teaching students how to become journalists if they believe it is “reasonable, or unreasonable” to ask historians for the name of “one person, with proof.” No professor in any journalism department has replied to the question. Why not?

The American professorial class passively followed the U.S. Government line with regard to the “unique monstrosity” of the Germans at Nuremberg and other war crimes trials. Our Government declared to the world that the Germans had used WMD (gas chambers) to kill millions of innocent, unarmed civilians and the professors, as a class, rather than do their work in accordance with the ideals of their university, gulped down the Government story whole hog.

The professorial class traditionally reacts to State power by surrendering to it. Consider how this class of folk, as a class, sucked up to the Hitlers, the Stalins, the Mao Tse-Tungs, even to pipsqueaks like Fidel Castro. At bottom, forgetting how much information they have memorized, professors are only human. We all know how difficult it is to consider standing up in public to question the core values – the taboos -- of the culture in which we live. With regard to the professors, they soon became committed to what they had surrendered to. Now it would shame them professionally and personally to begin to

question what they have professed for so long to be absolutely true.

It is widely acknowledged that the American Government misled (to use the most restrained of terms) the American public with regard to Iraqi WMD. Even the American professorial class, a paradigm of timidity, feels free to question the State line on the Iraqi WMD. Yet the possibility that the Government that invented the Iraqi WMD fraud may possibly have invented the story that Germans used “gas chambers” to kill a million or so civilians at Auschwitz alone – which would be our Government’s first great WMD fraud – that question is absolutely off the table.

Why would the American Government allege that the Germans used WMD to kill millions of innocent civilians during WWII if it were not true?

It is incontrovertible that the Americans did use WMD – great fleets of heavy bombers -- to intentionally burn alive hundreds of thousand of innocent, unarmed civilians in all the major cities in Germany and Japan, ending with the nuclear holocaust of the civilian populations of Nagasaki and Hiroshima. As it is with Americans, those who carried out these horrific deeds have come to be known as our “Finest Generation.” The alleged unique monstrosity of the Germans and their alleged WMD were exploited, then, to morally justify the use of WMD by the Americans – the use of which no one even tries to deny.

Next, the U.S. Government exploited the German WMD allegation to morally legitimate the invasion and conquest of Arab land in Palestine by European Jews. The allegation was, and is still, used to morally legitimate the U.S. alliance with Israel against the Arabs of Palestine, and to fund the Israeli

military, one which has hundreds of nuclear warheads at its disposal, all morally justified by “Auschwitz” and paid for by the U.S. Congress.

The allegation about the Auschwitz WMD is routinely exploited by the U.S./Israeli alliance as a root cause to morally justify the destruction of Arab culture in Palestine, the unending brutality and humiliation of those Arabs, the creation by force of Arab ghettos for Palestinians, the creeping but ceaseless “settlement” and occupation of Arab land in Palestine by Israelis, and the wonton killing of innocent, unarmed Arab civilians.

There is a red, bloody, historical thread that leads directly from the Auschwitz WMD fraud to the Palestinian catastrophe today. When Americans listened to the charge that Saddam Hussein was the new “Hitler,” that he had WMD that threatened Israel, we – as a people – were willing to accept this second U.S. Government WMD fraud to morally justify a second catastrophic attack on the Arabs in the Middle East. This time in Iraq where there are now millions of Arab refugees and hundreds of thousands of dead, damaged, and mangled Arab civilians.

I believe it reasonable, not unreasonable, that you ask your professor to give you the name of one person, with proof, who was killed in a gas chamber at Auschwitz. What do you think?

## Comments by Readers

**April 12, 2008**

**Jeffrey Levine said...** I think that the people you are asking feel that there is massive evidence to support the idea of a Jewish Holocaust, and that asking the simple question you have demonstrates the attitude of a denier. I would

like to know what you consider proof? Obviously there are thousands of pictures of killings and hangings, there are lists of Jews from cities that were transported to concentration camps. There is pictorial evidence of mass graves. There are even written testimonies from Germans that participated in the killings.

There is a million times more evidence for the Holocaust than there is for the existence of Jesus! Can you provide me with proof, he existed?

**Bradley R. Smith said...** Jeffrey: thanks for writing. I understand that most people believe to be true what you believe to be true about the Holocaust story. My question does not address the generality of "Holocaust" but specifically the WMD (gas-chamber) story used to exploit the unique monstrosity of the Germans for the benefit of those who exploit it -- endlessly.

Re what I would consider proof of the use of gas chambers to murder a million or so civilians at Auschwitz: I will leave that question to those who have studied the H. for the last sixty years. A Mi-

chael Berenbaum, for example, knows much more about this stuff than I do. As do any number of the thousands of academics who swarm across the American campus forwarding the unique monstrosity of the "other."

Re your question about Jesus: no, I cannot provide proof that he existed. The difference here is that while I am willing to admit that I cannot provide such proof, it is clear that our professorial class, as a class, is unwilling to forward a free exchange of ideas about "gas chambers" and the unique monstrosity of the Germans.

## Willis Carto and the American Far Right

By George Michael

University Press of Florida, 2008.  
ISBN 978-0-8130-3198-9

Reviewed by Fredrick Toben

### Preliminary remarks

When in August 1998 Adelaide Institute held its first international revisionist conference – and its only one to date – there was much celebration all round because almost anyone who was active on the world stage of revisionism, in particular Jewish Holocaust revisionism, participated in person by travelling to Adelaide, by live telephone call, or by sending a video presentation. There were two individuals, who initially stated they would participate but then pulled out literally at the last minute: David Irving by not answering the phone and Joel Hayward by claiming illness. Interestingly, subsequently both Hayward and Irving recanted their views on the existence of homicidal gassings during World War Two: Hayward in 2000 when he claimed, without ever offering details on what he based

his change of mind, i.e. that he “stuffed up” in his MA thesis where he claimed there was no evidence for the existence of homicidal gassings at Auschwitz; and Irving in 2006 when he was imprisoned in Vienna and following his defence counsel’s advice, recanted much of his evidence given at the Zündel 1988 Toronto trial in the hope of getting out of jail soon after, something the judges did not look favourably upon, likening Irving to a prostitute who has not seen the error of her ways. Irving’s Austrian imprisonment lasted from 11 November 2005 to 21 December 2006.

I personally regarded the Adelaide Institute Revisionist Symposium as a success story because, among other things, we managed to bring together the two major factions of Revisionists that emerged in 1993 when Willis

Carto faced a coup and lost control of his Institute for Historical Review–IHR. Andrew Gray represented Carto and *The Barnes Review* by travelling to Adelaide in person, and Mark Weber sent a video address on behalf of the IHR.

When the planned April 2004 Sacramento Revisionist Conference had its main venue cancelled, and the organiser had a few days earlier cancelled the alternate venue, Mark Weber and some others wished to claim the remnants of the conference as an IHR conference, instead of a neutral name, such as the Ernst Zündel Revisionist Conference, so that Carto and Weber loyalists could both attend. The Carto group refused to attend the IHR-bannered conference.

All that changed when in August 2006 *The Barnes Review* held its most successful conference ever because most former Weber/IHR

loyalists attended, thus in effect sealing the rift and confirming that Willis Carto's vision stood, again, intact.

Weber/IHR was not represented at the December 2006 International Teheran Holocaust Conference but Carto/*The Barnes Review* was represented by Michael Collins Piper who, as far as I am concerned, has taken on the daunting mantle of Andrew Gray.

Willis Carto thus stands supreme amongst Revisionists because he successfully fought off the enemy from within his own ranks thereby ensuring that his political vision remained whole, and that the battle for truth and justice has become that proverbial never-ending story. It is thus fitting that George Michael, assistant professor of political science, University of Virginia, has written a much-needed detailed biography of 82-year-old Willis Carto who more than anyone in the USA has continued the good fight with a formidable team of loyal professionals.

## Form

The hard-cover 342-page book has 19 chapters: Introduction – The Far Right before Carto – Early Years, *Right* – Uniting the Right – The Birth of Liberty Lobby – Francis Parker Yockey and *Imperium* – The Turbulent Decade – Youth for Wallace – *The Spotlight* – Opposition – The Institute for Historical Review – The Populist World View – The Populist Party – The Rise and Decline of the Christian Patriot/Militia Movement – Internecine Battles: The Struggle with the IHR – *The Barnes Review* – Death and Rebirth? The End of the *Spotlight* and the Emergence of *American Free Press* – Conclusion: Willis Carto and the Postwar American Far Right.

There are six pages of black and white photos detailing aspects

of Carto's life, 67 pages of detailed footnotes, over 356 references are listed in the bibliography, and there is a comprehensive index. I do not recall coming across any serious spelling errors and only mention that the name Elisabeth is written once with an 's' and the second mention of the same person with a 'z', the former being the German spelling of that name.

## Content

I recall that sometime during the early 1990s John Bennett of the Australian Civil Liberties Union, remarked to me that the Carto-IHR split was occasioned by Carto's overt political and racist attitude, something that the IHR opposed because it wished to retain a scholarly approach. Only this year, in 2008, it was Horst Mahler who reminded me that the weakness of the Revisionist position is its non-political stance, i.e. particularly Jewish Holocaust Revisionism will remain impotent if it does not embrace some political program.

From Iranian students I learned that in Iran all is religion and all is politics. This was a response I encountered when I discussed the four Kantian questions and their academic disciplines: What can I believe? – Religion; what can I know? – Theory of knowledge/science; what can I do? – Ethics/Moral Philosophy; what is man – Anthropology?

Willis Carto has always seen the larger picture of what is needed to effect change so as to promote societal development. From his early beginnings, especially after returning from World War Two service, Carto did not like the way America was heading and what the USA was doing overseas, in particular in the Middle East. Although first blaming Standard Oil's Rockefeller for the grief caused to the Middle East peoples,

he later rightly focused the criticism on Jewish activities against Palestinians. American foreign policy became skewed towards the Zionist goals, much to the distress of the American taxpayers who were funding US foreign policy in the Middle East.

When in 1979 Carto founded the IHR it was inevitable that the 'Holocaust' and Zionist machinations became the focal point of his world-view as expressed in the *Journal of Historical Review*.

Michael George treats in detail how in 1993 the IHR was stolen at gun-point from Carto's business empire, and how under Mark Weber it has in effect stopped functioning, though the Internet website still offers Revisionist material – but rather than offering pioneering material, most of what is on offer is what Carto built up over the years. George mentions Carto's impressive publishing record.

Also, George's detailed coverage of the various court cases show how welcome this split must have been for the arch-enemy, in particular the Jewish Defence League-JDL, and the Anti-Defamation League-ADL. It is therefore no comfort for those who to this day retain control of the IHR when in defence of their actions of 1993 they refer to various court cases and judgments that favoured the IHR. Jews and others opposed to Carto's world view could only stand back and watch with glee as once-trusted employees turned on their employer all because a once in a lifetime multi-million dollar bequest enabled them to dream of getting something for nothing.

And, again, George in much detail shows how Willis Carto bounces back from the stabs-in-the-back that he has had to endure throughout his life, something that unfortunately is characteristic of

much political life, comes with the territory, so to speak.

The question arises where does a man like Willis Carto derive the strength to withstand such challenges? The obvious answer is that his personal world view is sound and correct, otherwise it would not be possible to endure such stresses without becoming addicted to some substance, and Carto is not addicted to anything.

However, there is someone in his life that has stood by him for 48 years, something that speaks for itself – his wife, Elisabeth, and those who have met Elisabeth know that she fulfils what is summed up in the somewhat hackneyed phrase: behind every great man there is a woman. In this case it is a German woman who went through the horrors that was World War Two, and who by going to the USA escaped the re-education program that was imposed on the Germans as the victors' steam-

roller flattened them – and subdues them to this day with the Holocaust-Shoah guilt-trip lies.

And for more details on Willis Carto's most productive life please read the book because it fills in many gaps and dispels some ugly gossip with factual material not available anywhere else. Michael George has done an excellent job in giving us a detailed portrait of Willis Carto, a concerned man of vision – I salute both.

The book can be ordered directly from

The University of Florida Press at:  
<http://www.upf.com>

*[Editor's note] I have yet to read this book, but it sounds like it would be especially interesting reading for almost all of us. I would note only two things here. Where Toben writes "Michael George treats in detail how in 1993 the IHR was stolen at gun-point ..." I can say that the event*

*itself was considerably more complicated, and more comic, than that statement suggests.*

*The second point is that persons who are treated negatively in the book, and I will mention here only Ted O'Keefe and Mark Weber, inform me that they were not interviewed by Professor Michael George for their side of any particular issue, statement, or anecdote. Again, I have not yet read the book, and I am not suggesting that Willis Carto and the American Far Right will not be an interesting read for almost all of us. I am only suggesting that it appears that Professor Michael George did not walk the white line down the center of the road when he wrote his book. I will not insist that he was obligated to do so. I am only suggesting it would be a good idea while reading him to keep in mind where, apparently, his interests are.*

## Letter to Manuel Talens

Israel Shamir

<http://www.israelshamir.net/English/Eng34.htm>

Editor's Note: Israel Shamir is a Soviet-born Jew who immigrated to Israel, joined the Israeli Defense Force, and left the army to become a world-class writer and polemicist. He converted to Christianity and lives and writes in Israel.

In the December 2006 issue of SR I reported on a story from *El Mundo*, Madrid, regarding the outcome of the State prosecution of the publisher and bookstore owner Pedro Varela for "holocaust denial:"

*El Mundo* reported: "Freedom of expression cannot be denied even to the Nazis. The first sentence given in Spain for the crime of genocide apology will also be

the last. Moreover, the original law will be revoked."

Here Shamir writes:

*[Manuel Talens, a Spanish writer and a translator of some of Shamir's essays, broke his contact with Shamir and called for a boycott as Shamir's books were published by "Pedro Varela, a Spanish Nazi editor and a staunch defender of Hitler's heritage."]*

Following is Shamir's response.

Manuel, Your obsession with Hitler leads you astray. He is dead, don't you know it? Who could possibly care whether Senor

Varela is fascinated by his memory, or by a memory of Genghis Khan, or Napoleon? What is more important to you, a live Palestinian child or a dead German ruler? Gilad Atzmon, whom you rightly admire, called for unity; you bring strife.

I do not enjoy being in the same trench (as you put it) with a Christ-denier like you, but political activity is not Thai massage, and enjoyment is not the main point of it. For me, our struggle is not a social activity; it is a battle for life and death. In this battle, you became a liability because you block my message from reaching people.

Why is Hitler so important to you? How do you survive in Spain

among people who supported Franco, a staunch ally of Hitler? Why don't you object if an author of ours is being published by a Jewish publisher, say by the New York Times, which is on record as publishing texts favorable to Sharon?

I really could not care less about Hitler. I support a present Hitler (according to the Chief Rabbi of Israel), Ahmadinejad. I feel no qualms about yesterday's Hitlers, be it Saddam Hussein, Nasser (according to MacMillan) or Yasser Arafat (according to Begin). I was published in Russia by Stalinists, and you were told by President Bush that Stalin is worse

than Hitler. "Hitler" is a generic name for an enemy of Jews, like "Amalek". Your deadly fear of Hitler makes you a weak link for it (together with your denial of Christ) indicates your submission to the Jewish ordered universe.

I care little about Hitler and Nazis, but I have a profound distrust of anti-Nazis, of these guys who walk around with an Israeli flag and demand kaffiyes to be taken off. Indeed a man who is scared by the name of Hitler should stay out of the Palestine debate, for he will have to spend much of his and our time by repeating that he is not an antisemite. I admire my Spanish publisher

Senor Pedro Varela for his noble stand against NATO, against Judeo-American aggression in the Middle East, for his courage, for his readiness to deliver my message to the people of Spain despite police persecutions, for his love of Spanish history, Spanish people, and the Spanish church. Though my uncles fought for the Republic, though I did not hide my Communist sympathies, Varela did not run away like you do.

My reference to Christ is not in vain: He who befriended whores, fishermen and tax-collectors is my guiding light; His enemies, the Pharisees who were careful whose company they keep, are yours.

## IN THE NEWS

**On 09 April Robert Faurisson was being interviewed by Martin Peltier on the Paris radio station Radio Courtoisie.** It had been carefully agreed that they would stay away from Holocaust denial itself and discuss only the world wide persecution of revisionists. They would stay within the legal limits set down by the Fabius-Gayssot law. Radio Courtoisie ( [www.radiocourtoisie.net](http://www.radiocourtoisie.net) ) is considered a voice for right-wing French politics.

Prof Faurisson managed to detail his own persecution as well as that of the Swiss Amaudruz, Austrians Honsik & Fröhlich, Germans Zündel, Stolz, Rieger, the Australian Töben, the Greek Plevris, and the French Notin, Plantin, and Gollnisch. Then, 27 minutes into the program, which was scheduled for 90 minutes, the interview ended without any preliminaries and was replaced with the sound of classical music.

This appears to have been a clear cut case of self-censorship. The station management did not know what Peltier and Faurisson were going to discuss until it began to happen. And now Martin Peltier has been sacked. If you want a copy of the French transcript it can be requested at [alexandervL@gmx.net](mailto:alexandervL@gmx.net).

**New Revisionist History Challenges Widely Held Views. Initial reactions to Nicholson Baker's *Human Smoke*.**

**The Independent (Britain):**.. Outbreaks of revisionist history are currently questioning the deepest beliefs about the past of countless citizens in France, Britain and the US ... The maverick American author Nicholson Baker has just published *Human Smoke* ... It presents Franklin D Roosevelt and, above all, Winston Churchill as racist warmongers, aggressive conspirators, and blood-soaked war criminals. The book suggests that a negotiated peace with Nazi Germany would have prevented more misery than it caused, and comes close to

implying that reckless Allied force pushed Hitler towards genocide.

**The New York Times:** Churchill emerges here as a most fascinating figure - impetuous, childish, bloodthirsty, fearless, insomniac, bookish, bullying, determined, to name just some of his characteristics ... 'Human Smoke' [by Nicholson Baker] will not be admired by those who argue that methods used to win a war may seem, especially to novelists writing more than 60 years later, impossible to justify ... He has produced an eloquent and passionate assault on the idea that the deliberate targeting of civilians can ever be justified

**The Los Angeles Times:**.. Nicholson Baker's new book, *Human Smoke*, is a meticulously researched and well-constructed book demonstrating that World War II was one of the biggest, most carefully plotted lies in modern history ... Churchill is a dominant figure in 'Human Smoke,' depicted as a bloodthirsty warmonger who, in 1922, was still bemoaning the fact that World War I hadn't lasted a little longer ... People are

going to get really angry at Baker for criticizing their favorite war. But he hasn't fashioned his tale from gossip. It is documented, with copious notes and attributions.

---

**As Germany's military presence expands into combat zones in Kosovo and Afghanistan, the nation is rediscovering its military traditions and shattering generation-long taboos.**

German filmmakers recently shattered a two-generation-long taboo by releasing a movie that openly glorifies the iconic hero of the Second Reich—the Red Baron. Baron Manfred von Richthofen—the most successful German fighter pilot of his era—shot down 80 Allied planes and killed an unspecified number of Allied infantry.

As *The Telegraph* says of this film: *The Red Baron* portrays a brilliant and honorable military figure whose life and early death in combat Germans can celebrate without blush.

*The Jerusalem Post* notes that books by historian Jörg Friedrich, who compares the Allied actions to his nation's atrocities during the war, are best-sellers. Friedrich's book *The Fire: Germany Under Bombardment, 1940-1945* focuses on his viewpoint that the Allied bombings of Dresden, Hamburg, Cologne, Kassel and Würzburg were unnecessary massacres.

Retired Chief Commander of the German Armed Forces, Klaus Naumann, supports Friedrich's views: "What you have to deplore is that the British systematically put the extermination of the German civilian population at the center of their war strategy."

So we learn that German historians are becoming willing to

address the war crimes of those who intentionally massacred unarmed German civilians, that German filmmakers are becoming willing to make films that glorify authentic German military heroes, while at the same time those who still live their lives to promote the "unique monstrosity" of the Germans embrace their own new creation, *The Holocaust Survivor Cookbook*.

Yummy.

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## OTHER STUFF

**We made an error in reproducing the translation an article on Georges Theil in issue 148 of this Report. The translator writes to correct the record.**

"Gentlemen: I've received SR 148 and must write about two things therein regarding our friend and comrade Georges Theil. Smack in the middle of page 3, just after note reference 1, we read that he's in jail. Not true: they so far prefer to keep him guessing whether they'll really lock him up, although they have the "right" to do so. They've done this before with, notably, Jean Plantin: sentence confirmed but not carried out.

"Then, p. 15, there's this: "THE COURT HEREBY GIVES NOTICE that the present ruling is 'not' subject to appeal by either the Public Prosecutor or the person convicted [...] Again, not true. How dismaying for me, the translator, to see that "not" where it shouldn't be! I certainly didn't put it there (please refer to my sending of January 21). Whoever thought it belonged there and followed through really ought to have asked me first, don't you agree?

"Cheers, GN"

[Editor replies: Yes, I do agree. And I also confess that this should have been cleared up in SR 149, last month. Apologies.]

---

\*\*\* Robert Faurisson sent me a note via email in which he wrote: "Congratulations, old man, for that issue [#149] and, especially, for 'the Lipstadt question' and also for Thomas Kues' article. Best wishes. RF."

I was a little surprised to see that Robert had referred to me as "old man." It's always been "Dear Bradley." Robert is 79, a year older than me. When I responded I addressed the note with:

"Thanks, Kid."

But memory did not let it go and after a bit I understood what was going on. When I was in Teheran in December 2006 I was told Robert was there but that first day I could not find him. The next morning when I went down to breakfast, crossing a series of icy walks in a light snowfall, and walked into the modest room where we would gather to eat, I found Robert at table in his bathrobe with his brother Jean and maybe one or two others. Memory has lost track of the others.

Robert's hair was thin and white as the falling snow. He looked frail and was slumped down in his chair. A little wave of anxiety lapped at my heart. We were all glad to see each other. I had never before met Jean, who is bigger and younger (I was going to make a joke and say prettier too but I won't) than Robert. As it happened, Robert left the table first, and when I was alone with Jean, with some anxiety, I asked him how Robert was doing.

Jean looked at me questioningly. I saw that he understood I was concerned about something, and that he had guessed what it

was. He assured me that Robert was fine, that of course he was older, but he was just fine.

And as the days of the event wore on, that's the way it turned out to be. Robert was full of energy, ever on the move, absolutely clear headed, forceful in his interviews with others, and was self-confident and assertive when he spoke publicly during our get-together with President Ahmadinejad. He left Teheran before I left, but he took the time one day to ask me if I still liked to ski and I had to say I could not. A bad knee. And then the morning he did leave, grinning with a happy, gentle malevolence, he mentioned to me that he was looking forward to playing a little tennis when he got back to France.

I can't play tennis of course. Bad knee.

And so it goes.

---

\*\*\* Last night I went to a taco stand near the corner where our street runs into the Boulevard. The man standing in line in front of me was a bit shorter than I am and had shaved his head. It was a normal head, not long or flat but nicely rounded. I had an impulse to press my cheek against what I imagined to be its smooth warmth. Even in the moment I wondered, what the hell is that?

And then memory recalled the afternoon at the revisionist conference in Sacramento three years ago when I met a couple who are readers of this Report and who had their new baby with them. I don't recall now if it was a boy or a girl. The mother was holding the baby in her arms and when we greeted each other she sort of lifted the baby up so I could see it and without thinking I put the side of my face down on its warm head and caressed it with my cheek for a

moment. The mother said; "Oh, how sweet." Afterwards I realized how careless and unthinking my act had been. Neither of the parents could have expected that I would do that. I had not expected to do it. Last night at Zurdo's, standing in line behind the man with the shaved head; I was alert enough to suppress my impulse to lay the side of my face on his bare skull. Which I think was quite the right decision.

When I tell a story like this one I am aware that in the eyes of some it diminishes my public stature, if I can use that term. Nevertheless, if we are going to create a "human face" for revisionism, it is my sense of things that it will not hurt for one or more of us to confess to our ordinariness, our foolishness, in public. We don't have to pretend to be extraordinary folk to ask The Lipstadt Question, or to ask if we should or should not ask it. We only have to be willing.

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\*\*\* **Martin Peltier on the Paris radio station Radio Courtoisie with Robert Faurisson.** I had put this issue of SR to bed when I learned that there is a transcript available of the 29 minutes of Peltier's interview with Faurisson. With some 4,000 words, I cannot summarize it here, but this brief into to the language used by Peltier will give you a sense of how it was that day in the studio.

*"... today we won't be speaking about your ideas or your work, Professor Faurisson, because to speak of those has been forbidden to us by law. But the manner in which you have been treated by the media and government agencies is disgusting and shocking ... that a society which has made blasphemy a virtue and loudly proclaims its desire for unrestricted liberty represses "incorrect thought" with*

*extreme ferocity is intolerable from the points of view of reason and morality, both ... we cannot remain our whole lives prostrate before the diktat handed down by the powerful and the [inaudible] they impose ...."*

Not bad, eh? Meanwhile, the full transcript can be found at:

<http://www.thecivicplatform.com/2008/04/18/english-translation-of-prof-robert-faurissons-latest-radio-interview/>

I'll make it available to those of you who are not online.

Bradley

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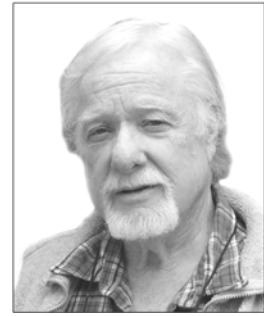
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# SMITH'S REPORT

## On the Holocaust Controversy

No. 151 [www.Codoh.com](http://www.Codoh.com) June 2008



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### Challenging the Holocaust Taboo Since 1990

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## WHO SHOULD WE ASK?

### Bertrand Russell Helps Define the Campus Project

I began 2008 Campus Project on 4 February with an 18-word letter to Emory University professor Deborah Lipstadt: “Can you provide, with proof, the identity of one person killed in a German gas chamber at Auschwitz?” That was it. I copied the letter, with additional text, to her colleagues at Emory U. and the U. of Georgia, and to the Atlanta regional press. In the beginning I focused on the departments of history and journalism. Over the ensuing weeks I included faculty in German, Jewish studies, political science, and communications generally. Hundreds of academics at top American universities have received the question, in each case contained in a text that addressed a specific story on their campus.

One day in April, while working with faculty lists at Barnard College in New York City, it occurred to me to begin to include the department of philosophy in each of my sends. Why not? The issue of making charges against others without being able to demonstrate that the charges are true raises philosophical questions. Questions of ethics. The question of how we should live. What sorts of things actually exist (gas chambers?). What is knowledge—for example, what does the “knowledge” of gas chambers really consist of? What is the logic of assuming something is true when you cannot demonstrate that it is true? And then the question of whether this kind of logic is “wise.”

In the midst of these reflections I came across a quote from Bertrand Russell in his *Philosophy of Logical Atomism*, which I have not read. It appears that he writes, “The point of philosophy is to start with something so simple as to seem not worth stating, and to end with something so paradoxical that no one will believe it.” At that moment I understood that I am asking trained historians and other academics a question that is so simple that no one appears to think it worth asking, a question that implies an answer that is so paradoxical in our present cultural context that no one is willing to contemplate believing it. You can probably not imagine the happiness I felt to discover that I was, on my own, approaching the Holo-

caust question and the American academic class from the philosophical perspective of a Bertrand Russell!

At the same time, I’m a man who knows his limits. That is, I have a limited knowledge of my limits. One example of this is that I am a man who likes to keep things simple. That means, not too much information (at this moment, inside the brain, there was a little flash where I saw an image of Robert Faurisson looking at the ground and shaking his head with some despair, but smiling a little too). Now memory recalls that in my introduction to *Confessions of a Holocaust Revisionist*—and this was twenty years ago—I wrote “My lack of faith in

**Continued on page 7**

# LETTERS

## Ted O'Keefe

Fred Toben's review of George Michael's *Willis Carto and the American Far Right* in the May 2008 issue of *Smith's Report* is, unfortunately, generally an accurate reflection of the book's curiously uncritical evaluation of Carto.

Biographer Michael, to judge by his reference section, talked only to Carto and one or two of his subordinates, and has for the most part uncritically accepted their version of his subject's life and works. Thus he has largely avoided consideration of Carto's activities as a wheeler-dealer, and underplayed his notorious affinity for foolish conspiracy theories, including the ancient Romans' alleged invention of Hebrew, the Rockefellers' secret purchase of the entire Japanese economy after World War II, and many, many more (Michael seeks to dignify these notions as Carto's "intellectual eclecticism"). Unsurprisingly, a portrait of Carto emerges that his revisionist admirers, as well as his many revisionist detractors, will find difficult to recognize.

Even so, close readers of *Willis Carto* will grasp how Carto's Byzantine efforts to exercise tight control over his various organizations (and their finances), while avoiding all legal and personal liability, resulted in Wily Willis, like Wile E. Coyote, stepping into thin air once too often. His loss of control of IHR came after the staff quite properly approached the IHR's governing board with complaints about Carto's business decisions and legal mistakes, as well as questions about the disappearance of as-

sets of the IHR's controlling corporation, the Legion for the Survival of Freedom, worth probably in excess of \$20 million today.

Toben follows Michael in misstating the facts of the real "coup," when Carto tricked IHR's staff out of the office, and then, with the help of two goons (one of them black, and thus probably not a *Barnes Review* subscriber), hired in San Diego, entered IHR's office and sought to hold several of the staff against their will. Carto and his thugs had armed themselves with clubs, tree branches, and other weapons, and I shall long remember warding off an attempt by America's (the planet's?) "supreme" revisionist to brain me with a billy club.

Fifteen years after those events, Carto has never satisfactorily accounted for the missing millions. Just a fraction of that money could enable revisionists to carry out the necessary research tasks that Thomas Kues has catalogued, in the same issue of SR as Toben's review, as well as to aid beleaguered revisionists in Europe and elsewhere.

The undeniable failings of the IHR under Mark Weber relieve neither Carto, nor his biographer, nor his followers of their responsibilities to historical truth. That the questions of whether Carto has squandered the entire Farrel legacy, or salted it away for his own use; of whether he is intellectually capable of recognizing and organizing real revisionist research; or whether he merely desires to devote all of his remaining efforts to pander to the readership of *The Barnes Review* and *Son of Spotlight*, re-

main not only unanswered, but unasked, by his partisans is evidence of their shameful neglect of truth, historical and otherwise.

---

## Arthur Butz

It is easy to pass by Jeffrey Levine's comment (SR #150, p. 10) without realizing that he has given the whole game away. In reaction to your "one person, with proof" question he writes "... the people you are asking feel that asking the simple question you have demonstrates the attitude of a denier."

Of course he is right. Our position is founded on simple questions whose very posing is tantamount to denial, since the answers are obvious or at least easily available. That is why the question in itself "demonstrates the attitude of a denier," and not the attitude of an orthodox historian. This is somehow understood, albeit in a foggy and unfocused way, by the orthodox historians you have been bugging, who like to consider other sorts of questions.

---

## Ernst Ringer

"One name with proof."  
You've hit the nail on the head. You have created a condensed formula! Some time ago Faurisson said: "Draw me a picture of a gas chamber. . . ."

---

## Jack Roesner

At the close of WWII I was stationed in Wiesbaden, Germany for nearly three years. I was with the U.S.A.F. serving as a Medical Technician at the 495th Medical Group Station Hospital. Wiesbaden was a small town, known mostly for its exclusive baths and health spas. My job in the hospital brought me into contact with

nearly all the American civilian personnel in town, and all of the German personnel working in the hospital.

We had a Jewish nurse in our dispensary from Brooklyn, N.Y. She took a liking to me and invited me to a Passover Service. I am Catholic from the cradle and knew nothing about Judaism. At the time I knew nothing about the Jewish Holocaust.

When Helen and I arrived where the event was taking place and I opened the door to a large banquet hall, the quests inside immediately began pointing at me and whacking their heads. There had to be at least six hundred old folk sitting there drinking, laughing, and having a great time. But why were they pointing at me and whacking their heads?

Helen chided me softly: "Put your hat back on, Jack"

I did, and the crowd immediately burst into applause, clapping their hands and laughing raucously. Then we joined

the crowd and enjoyed the rest of the afternoon with all the old folk, singing and drinking beer and laughing our insides out.

Many years later, after retirement JACK: WHEN DID YOU RETIRE??. I began hearing stories about the Jewish Holocaust. Every time I picked up a newspaper there would be a story about the poor victims of the Holocaust. Six Million Jews gassed and cremated!

"Wow," I would think. "I was there right after the war. There was still a curfew and no fraternization. So how come at the time I never heard of the Holocaust?"

I would recall the afternoon with Helen as we celebrated Passover with hundreds of old Jews in that big hall in Wiesbaden. One day I asked my wife:

"If the Nazis murdered six million Jews like the media and everyone says they did, how did they miss all those old folks in Wiesbaden when they were

rounding up the Jews and putting them in gulags?

My wife looked at me and thought for a moment. Then she said:

"Maybe it was Saturday night when the Nazis went through Wiesbaden and those Jews were taking a bath?"

---

### David Ririe

I note that your passion for the work, at least from outward appearances, seems to be growing with age as well as your innovative thinking about how to approach the subject and stir thinking and possible debate on the mother of all questions facing our collective historical identity. I often reflect on the revisionist movement as condensation under a concrete foundation, slowly working its way into the cracks and crevices, eroding away the foundation, until the cracks become visible and the work of time and concentrated effort finally brings about a most hopeful change.

## WHO'S NEXT?

### Professor at University College London Fired for Publishing on CODOHWeb

The opening remarks below are taken from an objective article published in *The Jewish Chronicle* by Daniella Peled, dated 25 March 2008

"[A] University College London professor has had his researcher's fellowship withdrawn after he published an article claiming that the gas chambers of Auschwitz never existed. Nicholas Kollerstrom,

an academic specializing in astronomy, posted the article, 'The Auschwitz "Gas Chamber" Illusion' on the website of the revisionist **Committee for Open Debate on the Holocaust**. He claimed that only one million Jews died in the war and that 'the only intentional mass extermination program in the concentration camps of WW2 was targeted at Germans.'

"Dr Kollerstrom, 61, an honorary research fellow at University College London until Tuesday, stood by the claims this week, but expressed surprise that they had caused offence. And he insisted the university 'had not actually told me what's so terrible about the article.' He complained that he had been accused of 'thought-crime' after spending months researching it.

“And he added: ‘If a smaller number were gassed, then surely the Jewish community should be pleased that it wasn’t so ghastly.’

“Dr Kollerstrom, of St John’s Wood, North West London, said he prefers to call himself a revisionist rather than a denier. Revisionists, he said, ‘want to look at European history without quite so much hate and bitterness.’

“A UCL spokesman said: ‘The views expressed by Dr Kollerstrom are diametrically opposed to the aims, objectives and ethos of UCL, such that we wish to have absolutely no association with them or with their originator.

“‘We, therefore, have no choice but to terminate Dr Kollerstrom’s research fellowship with immediate effect.’

“A source at the university also said that there had been concern at opinions Dr Kollerstrom had expressed regarding conspiracy theories over the July 7 2005 London bombings and the terror attacks of September 11, 2001. His areas of research include Newtonian theory and the 19th-century British discovery of Neptune. He is also the author of a yearly guide to Gardening and Planting by the Moon, which contains chapters on ‘Using the Star Zodiac’ and ‘The Moon and Crop Yield.’

“In another, he wrote: ‘The verdicts of Nuremberg were made final and binding for the post-war FRG [Federal Republic of Germany]. Germany has since paid a hundred billion *Deutschmarks* to Israel by way of Holocaust-compensation — clearly, that needs to be refunded. Germany should take the advice of Iranian leader

Ahmadinajad and stop paying it, because that funding provides undue motivation for holocaust “memories.” Germany is helping to maintain the holocaust legend, by thus aiding the state of Israel.”

=====

*In a post on the CODOH Forum Professor Kollerstrom gave us some of the background to what went down at University College London.*

### **Dr. Nicholas Kollerstrom**

On Tuesday 22 April, the UCL notice board announces that my Fellowship has been terminated (1). I’ve been an honorary post doctoral fellow in the Science and Technology Studies Department for about 11 years, after I took my PhD there. The decision was made on Monday 21 April by my head of department, Steve Miller.

On Monday, not knowing this, I go round to a member of the UCL personnel department who deals with complaints against members of staff to discuss the stories he’d heard. She said she had not then heard of any such complaints but would let me know. Later that day she received the complaint sent against me by “Johnny void.” I heard about the decision on Wednesday.

Rachel North (a London Blogger of some local note, and a front for the Holocaust Industry generally) knew two days earlier, and posted the news of my position being terminated on her blog, Monday 21 April. I asked my head of department how she could have known about the decision when it was

not announced until Tuesday and he just said, “I’ve no idea.”

Uh-huh. I think Rachel knew before anyone else did, and I also believe that she initiated the whole thing, for the following reason. At the top of this thread you can see that she linked my name with the phrase “holocaust denier” and directly underneath put a link to the **David Icke** site. Now, for a college science department that is a totally lethal combination — as she well knew. When my head of department wrote to me on Tuesday informing me that I’d been rubbed out, he merely cited that David Icke link. He didn’t have to explain any more.

So, what’s all the fuss about, chaps? Well, glad you asked. A year or so ago I posted a couple of articles—carefully researched, from months poring over books in the British Library, every reference checked —on the CODOH site (Committee for Open Debate on the Holocaust). They were both about WW2, and, yes, maybe they were both a bit anti-establishment. One called for a re-evaluation of “the Holocaust” based on chemical evidence. (2) Well for God’s sake, you reply, what did you expect?

I there argued that the levels of cyanide enduring in the walls ruled out the option that the main “gas chamber” at Auschwitz, which 30 million have trooped through, could ever have been used for mass gassing. I suggested that it really was what it appeared to be in the design plans, viz., a washroom. Now, does that make me a pro-Hitler white supremacist neo-Nazi, as loads of websites—following Rachel’s example—now pro-

claim? I don't speak German, don't go to Germany, nor have I ever had the remotest interest in Nazi philosophy. I would however be into arranging a special holiday tour to Auschwitz for conspiracy-theorists, and this tour would actually visit the gas chambers!

No, you say, now you've gone too far! The gas chambers at Auschwitz, where the cyanide gas was actually used, still exist, and have charming blue walls, on account of their being fairly saturated with the iron-cyanide, inside and out, on account of what happened there sixty years ago. Tours don't visit them. They are smaller, I mean big enough to fit mattresses in, which is the sort of thing they were used for, as we'd nowadays use DDT. And they still have some of the intricate apparatus in, showing

how the delousing procedure would have worked. Different people have sampled the walls, and demonstrated that they have three orders of magnitude more cyanide in them than the alleged human gas chambers.

My statement in that essay cannot be summarized by saying "no Jews were gassed"—which is part of the character-assassination program against me now going round the web—for example there could have been loads of carbon-monoxide gassings in lorries or wherever you want them to have happened—traditionally one-third of 'the Holocaust. But I am saying that you cannot have mass extermination by cyanide in the traditionally-designated "gas chambers" of Auschwitz. There is just not the residual cyanide in the walls to permit that.

Clearly, I have committed thoughtcrime, and the Holy Sanhedrin is out to get me. Did I cast doubt upon their Sacred Dogma? Note how I am morally damned on the UCL website, as having been expelled for an unstated reason:

Quote: "UCL has been made aware of views expressed by Dr Nicholas Kollerstrom. [His] views are diametrically opposed to the aims, objectives and ethos of UCL, such that we wish to have absolutely no association with them or with their originator."

Have I done something terrible? They will not tell me what. Calmly I reply, that scientific enquiry must continue and not be impeded by prejudice and dogma.

## A Brief List of the Conveniently Deceased

Thomas Kues

**B**elow I have compiled a list of former NS bureaucrats and camp personnel who died after the war in a fashion which could be described as "convenient" to the upholders and propagators of the officially sanctioned Holocaust narrative. They are all individuals who must have had insight into the truth regarding the "Final Solution" and the alleged gas chambers. A number of them are also known to have denied the existence of such killing facilities. Most of the listed people committed suicide, many of them under mysterious circumstances.

The author of this article does not suggest that all of them were assassinated. Some of them may indeed have ended their own lives, for some reason or other. In any case, their deaths no doubt came conveniently for certain people. It is my hope that this list will spur new research into some of the individual cases.

- **Heinrich Himmler** (b. 1900) was the head of the SS and thus the highest responsible for the "final solution to the Jewish problem," alleged by orthodox historians to have meant the physical extermination of European Jewry. After wandering the Flensburg (Hol-

stein) area carrying false papers, Himmler was arrested by British troops on May 22, 1945. According to the official narrative, Himmler committed suicide late on May 23 by biting into a cyanide capsule which he had somehow managed to keep hidden inside his mouth for a whole day, despite eating a sandwich and being searched by his captors in the meantime.

- **Richard Baer** (b. 1911) was commandant of Auschwitz I from May 11, 1944 and of Auschwitz II (Birkenau) from the end of 1944 until the evacuation of the camp in January 1945. After the war he lived near Hamburg

under the assumed name Carl Neumann, working as a forester. He was arrested on December 21, 1960, and soon became the main defendant at the Frankfurt Auschwitz trial, then in preparation. Baer, however, never testified before the court, since he died in his prison cell in June 1963. The cause of death is variously given by historians as “natural causes” or “circulatory ailments,” but the autopsy did not rule out “ingestion of an odorless, non-corrosive poison” (cf. W. Stäglich, *Auschwitz: A Judge Looks at the Evidence*, pp. 233–5). According to a brief article in the French right-wing newspaper *Rivarol* Baer had denied any knowledge of homicidal gas chambers during his pre-trial interrogations.

- **Josef Kramer** (b. 1906) was the commandant of Birkenau from May to December 1944. In a lengthy statement made by Kramer to his British captors on May 22, 1945, Kramer explicitly denied the existence of gas chambers at Birkenau. Kramer was sentenced to death at a trial concerning his time as commandant of the Bergen-Belsen camp. He was hanged on December 13, 1945.

- **Friedrich Hartjenstein** (b. 1905) was, together with Kramer, in charge of Birkenau from the end of November 1943 to the beginning of May 1944. He was sentenced to death twice: first by a British tribunal on June 5, 1946, the second time by a French tribunal on July 2, 1954. None of the sentences were related to his activity at Birkenau. He allegedly died of a heart attack in his Paris prison cell on October 20, 1954.

- **Odilo Globocnik** (b. 1904) was the SS and Police Leader of the Lublin District of the General Government and responsible for the construction of the alleged “pure extermination camps” Belzec, Sobibor, and Treblinka. According to most accounts, Globocnik allegedly poisoned himself with a cyanide capsule just after being captured by British troops in Austria on May 31, 1945. Other sources claim he was killed by partisans or Jewish “avengers” in May or June 1945.

- **Hermann Höfle** (b. 1911) was Globocnik’s deputy and responsible for deportations of Jews to the Aktion Reinhardt camps. After the war he was interned by British forces but soon released. He allegedly committed suicide by hanging himself in a prison cell in Vienna on August 20, 1962, just before his trial was to begin.

- **Irmfried Eberl** (b. 1910) was the first commandant of Treblinka and a former euthanasia doctor. After the war Eberl practiced undisturbed as a physician in the Swabian town of Blaubeuren. He was arrested on January 8, 1948 by the American occupying forces. He allegedly committed suicide by hanging in his custody cell on February 16, 1948.

- **Franz Paul Stangl** (b. 1908) served as commandant of Sobibor from March to September 1942, and as commandant of Treblinka from September 1942 to August 1943. After the war he was briefly interned but released and fled to Syria. In 1951 he and his family migrated to Brazil, where Stangl, living under his own name, worked at a Volkswagen factory. He was arrested in 1967 and extradited to West

Germany, where he was sentenced to life in prison in 1970. While awaiting appeal he met and talked to Jewish journalist Gitta Sereny, who later published alleged transcripts of the conversations in her book *Into That Darkness* (1974). On June 28, 1971, the day after their last conversation, Stangl suddenly died, allegedly from a heart attack.

- **Gustav Franz Wagner** (b. 1911) was reportedly deputy commandant at Sobibor. After the war Wagner migrated to Syria and later, in the early 1950s, to Brazil, where he lived under his own name, working as a farmhand. After Simon Wiesenthal initiated a hunt for a man falsely identified as him, the real Wagner voluntarily handed himself over to the Brazil special police in São Paulo, on May 30, 1978. According to an article in the newspaper *Folha de São Paulo*, June 2, 1978, Wagner had stated to the Police: “I never saw any gas chamber at Sobibor” (*Eu nunca vi nenhuma camara de gas em Sobibor*). On June 22, 1979, the Rio Supreme Court dismissed all claims for Wagner’s extradition. On October 30, 1980, Wagner allegedly committed suicide by stabbing himself to death in the bathroom of his rural home. The circumstances of the suicide have been deemed suspicious even by some exterminationist writers. Brazil citizen and former Sobibor inmate Stanislaw Szma-jzner, who “confronted” Wagner at the time of his arrest, has let out that he “believes” that Wagner was in fact killed by Jewish “avengers” (*Die Zeit*, October 11, 1991). The author is currently researching the

Wagner case together with local Brazilian revisionists.

- **Kurt Bolender** (b. 1912) was another SS posted at Sobibor. When arrested in 1961, he initially denied killings at the camp. He is alleged to have committed suicide by hanging on October 21, 1966, just before his sentence was pronounced. According to the American magazine *Time*, Bolender left behind a suicide note stating that he was innocent.

- **Kurt Gerstein** (b. 1905) was an engineer and SS hygiene technician who in Allied captivity after the war claimed to have visited Belzec and to there have witnessed a gassing of Jews. He wrote a number of “reports” concerning the alleged visit, which were later presented as “undisputable proof” of homicidal gas chambers. On July 25, 1945, soon after the French started interrogating him, Gerstein was found hanged in his cell. Gerstein’s

widow was not informed about her husband’s death until June 1948 (cf. Henri Roques, *The “Confessions of Kurt Gerstein”*).

- **Alexander Laak**, former commandant of the Jägala camp in Estonia, where a large number of Jews were supposedly massacred, is alleged to have committed suicide by hanging in his garage in Winnipeg, Canada. A number of Laak’s subordinates had at the time been given harsh sentences at a Soviet show trial. According to an article in *Der Tagespiegel*, September 8, 1960, Laak had declared the Soviet allegations against him to be “99% lies and Communist propaganda.” In Michael Elkin’s book *Forged in Fury* (1971) it is claimed that a Jewish “avenger” named Arnie Berg travelled to Winnipeg to kill Laak, and that Laak hanged himself under Berg’s supervi-

sion in order to not have his wife shot by Berg.

- **Herbert Cukurs** was a Latvian who allegedly participated in a massacre of 30,000 Jews in Riga. After the war Cukurs lived in São Paulo, where he was later “recognized” by two Jews and became a target of extreme harassment by the local Jewish community. In 1965 Cukurs was tricked into going to Uruguay, where he was brutally murdered with gun shots and hammer blows from unknown perpetrators. His dismembered remains were then sent back to his family in a box. According to the newspaper *Folha de São Paulo*, Cukurs had insisted to his family that he was innocent of the allegations.

Note: The above list should by no means be considered complete.

## BERTRAND RUSSELL continued from page one

information would wring the heart of the most advanced computer.” Twenty years ago, and here I am, keeping company with the Bertrand Russells in the highest altitudes of the intellectual life.

Back on the ground here—within days, while composing a letter to Dr. Paul Shapiro, director of the Center for Advanced Holocaust Studies at the United States Holocaust Memorial Museum, thought suggested that I should include the religious departments along with those in philosophy and the other faculties when I addressed my “one person, with

proof” question to this or that professor.

It was odd that thought would come up with this idea while composing my brief letter to Dr. Shapiro, as there is no religious faculty, or any other faculty, at the USHMM. I would suppose it is overrun by Jewish Patriots, but you do not have to be religious to be a Jewish Patriot, as we can observe in U.S. media and corporate worlds, or in the U.S. Congress for that matter. You don’t even have to be Jewish.

But why the department of religious studies? It is normative to see ethics within a religious context as well as a philosophical one. If questions

regarding ethics are normative and can be concerned directly with action, such as making charges against others that cannot be demonstrated to be true, or address issues of Good and Evil—they call this “metaethics”—the problem of forwarding{??} the “unique” monstrosity (“Evil”) of the Germans while not being able to demonstrate the charge to be true is certainly a question our professors of religion should address.

So from here on out, they’re in. Academics trained in philosophy and religion. The same question that goes to faculties in history, journalism, poli sci and all the rest of them.

Keeping it simple, asking the same question of all, holding the door open for everyone, anyone, to answer. Simplicity and paradox. That's me.

I reported here last month that I had addressed my "one person, with proof" question to Professor Michael Berenbaum, director of the Sigi Ziering Institute at the American Jewish University in Los Angeles, and copied it to his colleagues there. There was no significant response. I addressed the question, which addresses "The Connection between History and Moral Choice," to Profes-

sor Eric Weitz, chairman of the history department at U. Minnesota. Neither Professor Weitz or his colleagues saw the relevance of moral choice in charging Germans with killing a million or so folk at Auschwitz when they cannot demonstrate that one person was killed there.

I wrote Professor Noam Chomsky of MIT, adding a second question to the first: "Professor Chomsky, do you believe it is reasonable, or unreasonable, to ask such a question as my 'one name, with proof' question." Professor

Chomsky appears to have thought it wise to not commit himself. Reflecting on who we should ask about this important question, I decided to go to the top of the Holocaust food chain in America. I wrote Dr. Paul Shapiro, director, Center of Advanced (advanced!) Holocaust Studies at the USHMM, and copied those whom he directs at the Center. I also copied the Shapiro letter to the relevant faculties at Georgetown U., U. Maryland, Johns Hopkins U., Barnard College, Howard U., and others in the NYC-WDC region.

**29 April 2008**

**Dr. Paul Shapiro, Director  
Center for Advanced Holocaust Studies  
United States Holocaust Memorial Museum**

Dear Dr. Shapiro:

On 12 March I wrote to the USHMM Virtual Reference Desk to ask for the name of "one person, with proof, who was killed in a gas chamber at Auschwitz." You can read the brief inquiry here:

<http://bradleysmithsblog.blogspot.com/> (dated 08 March). It's been six weeks now but I have not heard from the lady who runs the USHMM's Virtual Reference Desk so I am turning to you, director for the Center of Advanced Holocaust Studies at the USHMM.

Do you provide me with the name of one person, with proof, who was killed in a gas chamber at Auschwitz? I have asked hundreds of academics at such institutions as the Center for Holocaust and Genocide Studies at U. Minnesota, the Sigi Ziering Institute at the Jewish University of America, at Columbia, U. Georgia, Emory U., Saint Cloud State, U. Wisconsin-Milwaukee, U. Colorado-Boulder, U. Kentucky and so on, but those folk appear to be lost.

I don't feel that being "lost" on this question is a possibility for the folk who work with you at the USHMM. In the Museum's own Holocaust Encyclopedia I read that "up to 6,000 Jews were

gassed each day at Auschwitz-Birkenau in Poland. Over a million Jews [...] were killed there by November 1944." My plea, as it were, is that you provide me the name of one person, with proof—one out of a million—who was killed in a gas chamber at Auschwitz.

Michael Berenbaum, Director of the Sigi Ziering Institute at the Jewish University of America, writes: "... the Holocaust invites questions not answers." I find it to be the other way around. I am invited everywhere to read answers about German gas chambers, yet no academic is willing to respond to my simple question about German gas chambers.

You are a major figure at an institution that's funded with tens of millions of dollars yearly, which has 21,000 "separate historical collections" of documentary materials, and houses some (did I read this right?) 42,000,000 pages of documents! It does not appear to me that I am being unreasonable when I ask the USHMM Virtual Reference Desk, and now the director of the Museum's Center for Advanced Holocaust Studies, to provide me with the name of one person, with proof, who was murdered in a gas chamber at Auschwitz. One out of a million? If you believe I am being unreasonable, I am entirely willing to have you tell me why.

If you would just do it, I could put an end to the matter now. You answer the question, or have someone at the Museum answer it, and I quit ask-



ing it. One name, with proof. In the interest of full disclosure, I should note that I will copy this letter to other parties I believe might find it interesting.

Thank you for your time.  
Bradley R. Smith  
Desk: 209 682 5327

## BARNARD COLLEGE

I have yet to hear from Dr. Shapiro or one of his colleagues at the USHMM. One Barnard College professor to whom I copied the Shapiro letter did write me a nice note. I include it here to give you the flavor of how top academics at our top universities and a simple, paradoxical revisionist are able to communicate with one another.

Dear Mr. Smith: I write to you with some alarm and urgency. Someone who is clearly, from the content of the communication below [my letter addressed to Dr. Paul Shapiro], clinically insane, has sent me and many other individuals at Barnard and Columbia an e-mail, signing it with your name and organizational affiliation. Once you read this nonsense I'm sure you'll be as appalled as I was, but I do believe there is a way for you to proceed against this crank.

You can utilize the resources of various anti-spamming and anti-nuisance organizations to track this person down and obtain his assurance that he will avoid sending further idiotic e-mails to strangers using your name and affiliation. That should mitigate the damage this moron has caused you. Don't you just hate it when someone uses these new technologies to borrow another person's identity, and then bother people with unsolicited communications?

Wishing you best of luck in tracking down this idiot, I am,  
Sincerely yours,

Richard M. Pious  
Adolph and Effie  
Ochs Professor  
Barnard College

Dear Professor Pious (I responded): Thank you for writing. I confess to an immediate attraction to a man with a sense of the comic, even when it is a little too obvious. Nevertheless, this is a serious business, and the question remains. If we are to continue to exploit for our own benefit the charge of "unique" monstrosity against the Germans, and if we are going to hook our charge on the Auschwitz gas-chamber story, we really should have the name of one person, with proof, who was murdered there in a gas chamber. One out of a million?

I want to assure you that I sympathize with your predicament at Barnard and in the academic world generally. It is always difficult, and even dangerous, to challenge a taboo. It's difficult and dangerous for those who live in a cargo cult, and as Orwell pointed out, it is particularly difficult and dangerous in a "free" society for those who are well educated.

The name of one person, with proof, and we can have done with this little escapade.

My best wishes.

Bradley R. Smith

## HOWARD UNIVERSITY

Professor Carolyn M. Byerly is with the faculty in communications and journalism at Howard University in Washington, D.C. She wrote (in part):

"Mr. Smith: Your question probably isn't being answered by the Holocaust Museum desk because it appears to be asked in rejection of the holocaust rather than in a sincere effort to learn something. Your reasons for such provocation are not clear to me. Neither do I know why you have copied your query to Dr. Shapiro to many on our Howard University faculty."

I replied (in part) that it would be "provocative" to find a Jeremiah Wright at Howard—or any other campus. As the Reverend Jeremiah Wright has it, the U.S. administration nuked Hiroshima and Americans "didn't blink an eye." I actually remember that day. I didn't blink an eye myself. I was only fifteen years old, but my mother and father did not blink an eye either. None of us blinked an eye. We felt morally justified in the mass murder of innocent, unarmed Japanese civilians. We believed that the Germans were monsters, the Japs were "monkeys" (I personally remember the language and the drawings). That is the language we use against the "other" to morally justify what we do to them.

Professor Byerly replied (in part) that “as a child who lived in occupied Germany for a number of years, I visited the Dachau camp when it was still mostly intact. As an eye-witness to that facility, I have always understood the Nazi atrocities as a deep scar on all of our humanity ... The Germans under Hitler were meticulous record keepers, and there are voluminous records of who was killed at which camps, what kind of property was confiscated, and so forth. It's all available, and it's very chilling. The Holocaust Museums around the world (several of which I have visited) contain records of various kinds to answer your questions.”

I replied (in part): “You note that you visited the Dachau camp when it was still mostly intact, and as an ‘eye-witness’ to that facility you have always understood the Nazi atrocities as a deep scar on all of our humanity. What atrocities? You do not say what you saw there.

“It appears from these brief comments that you are not aware that the ‘atrocities’ once claimed to have been routine at Dachau are now known to be largely false, and the killings-in-gas-chambers charge is now known to be a simple fraud. Not a complicated fraud, but a simple one. There is no proof that one person was killed in a gas chamber at Dachau, despite the claims of the U.S. military and others.” I referenced a chapter in my *Confessions*

where I treated with this matter in some detail.

“I believe it is only fair—and we can be ‘fair’ to Germans, can we not?—to ask that one American academic name one person, with proof, who was killed in a gas chamber at Auschwitz—or Dachau if you will.”

Professor Byerly did not want to go on with it.

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The first week in May I learned that Emory U. professor Deborah Lipstadt has been on a European tour of sites associated with the Holocaust story and is now flying back to Atlanta. On the plane she reflects on the fact that Simon Wiesenthal, the namesake of the world renowned Simon Wiesenthal Center in Los Angeles, was a liar.

Lipstadt writes:

“Throughout the trip I kept pushing the participants—sometimes relentlessly—to stay true to the historical facts ... history is not something to be played with. While we may all have different interpretations of history, certain facts are immutable and we cannot play with them to serve other purposes. ... I gave them the example of how the late Simon Wiesenthal invented, without any basis in fact, the notion that the Holocaust constitutes the murder of 6 million Jews and 5 million non-Jews.”

That is, Simon Wiesenthal was a liar. I did a piece for the Blog about how when Lipstadt

goggles “11 million” + Holocaust she finds 479,000 references to this Germanophobic lie being exploited by Mr. Wiesenthal and, perforce, the Simon Wiesenthal Center itself.

“Wiesenthal may have meant well,” Lipstadt writes, “but he created a historical monster that now is rooted in what people think is fact.” Professor Lipstadt does not explain how Simon could have “meant well” by creating a “monstrous” lie about Germans. When Lipstadt accuses revisionists of “lying” about the Holocaust, an accusation she is addicted to, does she sometimes suggest that the revisionists “mean well?”

Meanwhile, Simon Wiesenthal’s Germanophobic hate-lie about the “11 million” is just the tip of the iceberg. Professor Lipstadt does not address the fact that Simon was a *serial liar*, like so many other Holocaust survivors. Simon has a well-documented but largely suppressed, record of deceit, mendacity and prevarication, as noted here. The link here goes to an article in *The Journal of Historical Review* titled “Wiesenthal Re-Confirms: ‘No Extermination Camps on German Soil.’”

At the end of April I began hearing about a Holocaust conference to be held in Sachsenhausen, north of Berlin, treating the “denial” of gas chambers and the “extermination” of Jews and others.

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## EXTERMINATION IN GAS CHAMBERS IN NATIONAL SOCIALIST CONCENTRATION AND EXTERMINATION CAMPS:

### Historical Significance - Technical Development - Revisionist Denial

“[One] central topic of the conference is the analysis of revisionist propaganda, which is increasingly turning its attention to the gas chambers in the concentration camps of the ‘Deutsches Reich’ and annexed Austria. For instance, the existence of the gas chamber in Sachsenhausen Concentration Camp has been cast into doubt in various forms. [ ... ] The conference aims to cast light on the intentions and structures of revisionist campaigns in an international comparison and to develop counter-strategies.”

I had some interest in working the Conference, but there was almost no information on its Web page, and what little there was was in German. And then something interesting happened. A German in Ukraine got hold of me, urged me

to work with the conference, and told me how to get a list of foreign correspondents who were based in Germany. In the end, he took care of that for me. And then we began working up a list of academic historians in Germany, and their col-

leagues. I had never done anything like this before outside America. Very interesting. In the end I sent a press release to some 370 foreign correspondents working in Germany. The core of the text follows.

*[This letter was sent to the national and foreign press in Germany on 9 May 2008.]*

### Controversial Holocaust Conference To be held in Sachsenhausen

More than one million innocent, unarmed civilians were murdered in gas chambers at Auschwitz—or were they? On 15 through 18 May a Holocaust conference is to be held in Sachsenhausen, north of Berlin. There is a real story here. A story that can only come to light by conscientious reporting by professional journalists.

These “counter strategies” are directed against revisionist scholars such as Carlo Mattogno, Jürgen Graf, Arthur Butz, and Robert Faurisson. However, these revisionists will not be allowed to participate in the conference to defend their views. In fact, these men risk arrest, trial, and imprisonment if they so much as enter Germany. Revisionist scholar Germar Rudolf is in a German prison today in Rottenburg, near Stuttgart, for questioning received academic opinion on gas chambers and other elements of the Holocaust story.

Doesn’t this sound like a “strategy” that means to reinforce the suppression of legitimate questions, legitimate debate, about what happened during World War II?

Meanwhile, we have written to hundreds of academics at American universities asking them for the name of one person, with proof, who was killed in a gas chamber at Auschwitz. None has been able to

provide such a name. Most recently we have written Dr. Paul Shapiro, director of the Center for Advanced Holocaust Studies at the United States Holocaust Memorial Museum, asking that he provide us with the name of one person, with proof, who was killed in a gas chamber at Auschwitz. Dr. Shapiro appears unable to respond.

The purpose of this conference appears to be two-fold. First, to question the motivation (“intentions”) of those scholars who question the prevailing academic history of the Holocaust. And secondly, to develop “strategies” to further the suppression of revisionist arguments by strengthening an academic climate in which open debate and a free exchange of ideas regarding the Holocaust story will continue to be a crime against the State.

There is a real story here—a story that is being suppressed, censored, and driven underground throughout Western culture. You don’t have to be a scholar to ask questions about the Holocaust. You don’t have to be able to argue what is true and what is false about these gas chamber assertions.

As a journalist, do you agree with Germany’s foremost historian, Professor Hans-Ulrich Wehler, that imprisoning non-conformist historians is consistent with intellectual freedom and a free press?

As a journalist, would you find it reasonable, or unreasonable, to ask historians at this conference for the name of one person, with proof, who was killed in a gas chamber at Auschwitz—or at Sachsenhausen?

Bradley R. Smith

Desk: 001 (209) 682-5327

Committee for Open Debate on the Holocaust

<http://www.codoh.com/>

Blog: <http://bradleysmithsblog.blogspot.com/>

**On 13 May we sent essentially the same press release to those who we understood were going to speak at the conference, and to their colleagues, including historian Richard Evans at Cambridge University,** author of *Telling Lies about Hitler: History, the Holocaust and the David Irving Trial* (London, 2002) The primary change to the text is with the two final questions.

“As a historian, do you agree with Professor Hans-Ulrich Wehler, that imprisoning non-conformist historians is consistent with intellectual freedom?”

“As a specialist in the field of Holocaust studies, are you able to provide the name of one person, with proof, who was killed in a gas chamber at Auschwitz—or at Sachsenhausen?”

My best wishes,

Bradley R. Smith

Desk: 001 (209) 682-5327

## IN THE NEWS

**Lady Michele Renouf informed me via email that on 04 May Alan Dershowitz, the Harvard lawyer and professional Jewish patriot, had given a talk at the U. of Baltimore Law School,** in Baltimore on the subject of Holocaust denial, and 34 minutes of it is on YouTube. During his remarks he made reference to Ernst Zundel; Bradley Smith; David Irving ... and Robert Faurisson.

I was busy working on the Sachsenhausen Conference mailing lists etc. and didn't have time to watch it for ten days or so. But there he is, with all the charm, good humor, and self-confidence of your most successful Germanophobic Jewish Patriot, arguing that in the camps the Germans murdered the children first in order to erase the Jewish gene pool. I will have something for Professor Dershowitz as soon as I finish this newsletter. Meanwhile, I suppose it is only natural for me to wonder why Professor Dershowitz would mention my name for the first time in years. Might it have something to do with the The Lipstadt Question?

I suppose all readers of this Report understand that the full report is now uploaded onto the Internet

each month. At the same time, the full texts of my letters to academics and journalists are posted on my Blog. Because a good number of you do not go Online, or do not much like to read there, I will make the full texts of these materials available in printed form. Next month.

**Greg Alan informs me that there is an important development coming to light about the alleged attempt of the Germans to “exterminate” the Gypsies of Europe. This is important because, until now, this has always been at the heart of the extermination story—the Jews, but not the Jews alone. Here are some initial references to the developing Gypsy story.**

At the Nuremberg trials it was claimed that the National Socialists intended to exterminate Jews, Gypsies, Slavs, and other groups which the Nationals Socialists allegedly felt were “undesirable.” Most of the attention has been focused on the Jewish part of the Myth, but the tales of extermination of Roma and Slavs are inextricably intertwined with the tales of the extermination of Jews.

“With respect to war crimes and crimes against humanity, the tribunal [Nuremberg] found overwhelming evidence of a systematic rule of violence, brutality, and ter-

rorism by the German government in the territories occupied by its forces. Millions of persons were destroyed in concentration camps, many of which were equipped with gas chambers for the extermination of Jews, Roma (Gypsies), and members of other ethnic or religious groups.” *Hitler's Legacy: Nuremberg Trials.* [http://www.-third-world-traveler.com/ International War Crimes/Hitlers-Legacy-Nuremberg.html](http://www.-third-world-traveler.com/International_War_Crimes/Hitlers-Legacy-Nuremberg.html)

“The Nazi government had a policy of deliberately targeting Jews, people of Jewish ancestry, and the Roma (also known as Gypsies) for extermination as a people.” [http://en.wikibooks.org/wiki/Transwiki:Holocaust denial](http://en.wikibooks.org/wiki/Transwiki:Holocaust_denial)

The most important book was published in 2000, *The Nazi Persecution of the Gypsies*, by Guenter Lewy (New York and Oxford: Oxford University Press. xii + 306 pp.). Lewy's book established many important revisionist facts. Example: Pontus Hiort's “Review of Guenter Lewy, *The Nazi Persecution of the Gypsies*,” H-German, Hnet Reviews, June, 2001. <http://www.-h-net.msu.edu/-reviews/-showrev.cgi?path=326-04996604903>.

Lewy does believe that some Gypsies were murdered in gas chambers, while asserting that “no documentation exists that the Na-

zis possessed a blueprint for Gypsy extermination,” the author still stresses that his arguments should not be viewed as an attempt to downplay the “criminality and utter depravity of the Nazi’s actions” (p.149).

Even so, Lewy is under attack from Believers. One article entitled, “Downplaying the Porrajmos: The Trend to Minimize the Romani Holocaust,” was written by Ian Hancock. Professor Hancock is a Romani rights activist and the only Gypsy representative on the Board of the U.S. Holocaust Museum. For what it is worth, Hancock alleges that Lewy is arguing:

1) That there was no racially motivated general plan for a Final Solution of the Gypsy Question;

2) That the Nazis made a distinction between sedentary and migratory Romanis in the East and between mixed and unmixed Romanis in Germany, and spared some from death because of this;

3) That as a consequence the estimated number of half a million Romanis murdered is a gross exaggeration, and that “perhaps the majority” of them in Germany actually survived, and weren’t even transported to the East; and

4) Because there was no intent to kill all Romanis, and because policies against them were not motivated by Nazi race theory, their treatment cannot be compared with that of the Jews and therefore they do not qualify for inclusion in the Holocaust—in sum because their treatment did not constitute a genocide and it was not motivated by a policy based on Nazi race theory.

Altogether, these observations look to blow a real hole through the mid-section of the orthodox Holocaust story. Who would have thought it? The Gypsies?

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**It’s bad enough that David Irving lost a libel trial to Deborah Lipstadt and her publisher, Penguin Books.** He lost most everything there, including his Mayfair flat, which has been described as a 1-million pound establishment. Now he has lost a suit against an elderly lady who runs a B&B where he had stayed as he did research in the National Archives at nearby Kew. The lady charged that Irving was intemperate and rude. In truth, he has been known to behave that way. Irving sued for 2,000 pounds charging that he was unfairly forced to leave his quarters, but lost, and was ordered to pay the landlady 60 pounds to cover her court costs. Déjà vu all over again.

But the tag line, as it were, to this story is the real story. We are reminded that David Irving, aside from his other remarkable accomplishments, is the best literary writer—by far—among revisionists and is working on his autobiography provisionally titled *As I Lay There Drowning*. I don’t know about you, but I expect it to be a fascinating, beautifully written account of a unique life.

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**Jean-Marie Le Pen, France’s National Front leader, has repeated his statement that gas chambers used by the Nazis were “merely a detail” of World War II.** He said he did not “feel an obligation” to believe the standard story about Auschwitz. “I observe that in Auschwitz there was the IG Farben factory where 80,000 people worked. These workers as far as I know weren’t gassed nor burned to death.”

When asked about the reality of the deportation and the exterminations he says: “This is not the problem, I didn’t dispute it but I

said it was a detail.” He asked the reporter if saying that it was a “detail” should have caused him to be fined 150 million francs. It does appear to be a rather excessive.

Earlier this year, Le Pen appeared in court again charged with saying that the Nazi occupation of France in WWII was “not especially inhumane. ... If the Germans had carried out mass executions across the country as the received wisdom would have it, then there wouldn’t have been any need for concentration camps for political deportees.” He was handed a three-month suspended jail sentence.

Le Pen’s fortunes have recently slumped, and his party faces millions of euros in debts after losing state subsidies thanks to its poor showing in last year’s parliamentary elections. He was forced last month to put his party’s historic headquarters on the market to face up to the financial crisis.

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**Sergei Mironov, the speaker of the upper house of Russia’s parliament, proposed on Wednesday that Russia and Israel join forces to fight against Holocaust denial theories and attempts to glorify Nazism.** Federation Council Speaker Mironov is representing Russia at celebrations in Jerusalem to mark the 60th anniversary of the founding of the State of Israel. The Israeli capital is also hosting a three-day international forum to mark the event.

“I believe it would be useful for Russian and Israeli envoys to the UN to promote jointly at regional and international parliamentary and political forums efforts to fight manifestations of extremism and attempts to rewrite history and glorify Nazism,” Mironov said. He also proposed establishing in Jerusalem an international center for

cooperation among representatives of different faiths.

The forum in Jerusalem featured over a dozen heads of state and government, including U.S. President George Bush, Ukrainian President Viktor Yushchenko and Georgian leader Mikheil Saakashvili, as well as a number of Nobel Prize winners, including ex-U.S. Secretary of State Henry Kissinger. Former British PM Tony Blair and Mikhail Gorbachev are also attending.

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**Australia is preparing to take Iran's president to the International Court of Justice for "incitement to genocide" and Holocaust denial.**

Kevin Rudd made a pre-election pledge in October that a Labor government would use the 1948 genocide convention to take legal action against Mahmoud Ahmadinejad for threatening to "wipe Israel off the map."

"The Iranian president's repeated extraordinary statements, which are anti-Semitic and expressing a determination to eliminate the modern state of Israel from the map, are appalling by any standards of current international relations," Rudd told Sky TV on Wednesday. "They are an incitement of international violence."

Also on Wednesday, *The Australian* newspaper quoted Attorney General Robert McClelland as saying: "The Government considers the comments made by Iranian President Ahmadinejad, calling for the destruction of Israel and questioning the existence of the Holocaust, to be repugnant and offensive. The Government is currently taking advice on this matter."

"The alternative to not using these international legal mechanisms is considering wholesale invasion of countries, which itself

involves, obviously, expense but more relevantly, of course, the potential for significant loss of life," McClelland said.

**Germar Rudolf**

*[This letter, written by Germar to Paul Grubach, got to me two days before I had to close this issue. I could not resist publishing it here. It is a very simple look at everyday life in a contemporary German prison. No drama, no theater – other than the dramatic theatricality of the acceptance of what must be accepted.]*

**May 10, 2008**

**Dear Paul. Thanks for your letter of April 25.**

**Since April 10<sup>th</sup> I've been working in a department which assembles fluorescent lamps. It is mind numbing work, but without it I could not buy much supplementary food and could not call my wife in the U.S., so it has to be.** At work an older inmate asked me if he could move into my cell, because he was annoyed by his current cellmate watching TV all day long. After he agreed that he wouldn't smoke in my cell, that there would be no TV at all, and that he doesn't snore, he moved in the next day.

During the first night it turned out that he does snore all night long, and pretty loudly. It also turned out that he has his radio on all day long, 24/7, which means: it's running even all night long, although with very low volume. Fortunately, I have some ear-plugs, so I can deal with it somehow, but it is annoying. He will have finished his term in a few days, so I'll be by myself again starting Wednesday next week, only to be confronted with some other weirdo sooner or later.

Prison would be quite bearable, if it weren't for the other prisoners who turn this entire predicament into a constant torture. I had been chatting on and off with one fairly decent inmate from Switzerland, who was appalled by the clientele residing here, but he has been transferred to a different part of the prison for open detention, so that opportunity to talk reasonably is gone for good. Now I'm back in the desert.

Complaining about the restrictions imposed on all of us regarding the use of our private money to recharge our phone account—we can use only some of 30 Euros of it per month—an inmate offered me a cell phone, although they are illegal in here. He even demonstrated it to me and let me find out how much a call to the U.S. costs. While discussing transferring the account to somebody out in the free world who can recharge it for me, we realized that we need a new card for the phone, which is when I was told that this can be organized within two days. The business made me increasingly nervous, so eventually I backed down. A few weeks later we had a massive cell search in this building, during which some 9 cell phones were found. It took only a few days for new cell phones to become available.

That tells you something about how well the officials have control over what's going on here. I won't even get into drugs, but needless to say, several inmates keep soliciting me, some even bragging about the broad range of drugs they offer. I think there is no place in the world where illegal activities are higher than they are here. At least when it comes to drugs. Oh well, I stay out of it.

The irony of it all is that prison is supposed to prepare us for a life without crime, when in fact the

only thing you really learn here is how to become a professional criminal, if you weren't one when arriving.

Security in this place is a bad joke. There was some of this going on in Stuttgart and in Mannheim as well, but not to such an extent. The problem I am facing is that my mail is being censored because I am not allowed to receive any revisionist, right-wing, anti-Jewish or similar stuff. But looking at some of the printed matter I have received over the past 8 weeks or so, I must say that this censorship isn't working either, because as soon as incoming mail is in the English language, nobody seems to bother anymore. So I've been receiving material from Frederick Toben, from some U.S. radical Muslim group, and from some die-hard Confederates in Alabama, all having tough material on Jews, including Revisionism.

I brought this to the attention of the official in charge of security, but so far to no avail. What did happen, though, is that a letter I wrote to a German supporter of mine, describing these ridiculous security gaps, got confiscated because, so the prison claimed, I made grossly untrue statements about the prison. So it seems to me that security issues here are solved not by addressing the issues but by sweeping them under the carpet. But then again, I'm not sure exactly why my letter has been confiscated, because they won't tell me. I only know that it is said to contain some untrue statement.

As to my physical shape, it seems that my right foot has caved in. Fact is that I always had flat feet and that I never ran or jogged much in my life, to my feet's advantage. It changed in here because there aren't any bicycles or swimming pools in prison, so I had to start running, I thought. It turns

out that this was probably not a good idea. The little camber which has been in my right foot is reduced considerably, if compared with my left foot, and it hurts almost constantly. The physician said that I shouldn't jog anymore for the rest of my life and should not stand or walk much for the next six months or so to let the foot recover somewhat. I should focus on cardiovascular activities like cycling, rowing, and swimming.

Well, it's as if I had known this all my life, because that's what I've been doing since I turned 18. Alas, no such things to be had here, so I guess I have to sit it out and wait for freedom to return. The few training bikes they have I cannot use right now, because they are reserved a) for inmates waiting for work, b) for inmates who have signed up for special sports groups. I've signed up for them as well, but the waiting list is 2 inches high, the official in charge said, so maybe next year...

My cell workout has been suspended as well, because my right breast muscle started acting up again a few weeks ago after overdoing pushups—it's the old injury from volleyball from August last year. Plus my left shoulder hurts as well as my right wrist, the latter from completely unknown and obscure reasons, the shoulder, however, I blame on a combination of my own stupidity and the bad influence of working out with friends. I overstretched my ligaments in the left shoulder in late spring 2004. I always had a weak left shoulder, so I stayed away from doing extreme triceps exercises like dips, but some pals convinced me to do them anyway, which, led to my upper arm bone conking out of the socket. Ever since, all I can do is stabilize the joint and be careful.

Alas, I overdid it somewhere, although I don't know where, when and how. But at 43 I'm no longer 20 and need to take it slowly. I must say, though, that I suspended my exercise on a very high level, so high that I had decided not to increase the load anymore, because I started to worry about any detrimental effect it could have if I went to more extremes. So it's probably a good thing to take a break and enjoy the summer sun for a month or two. I keep doing my sit-ups, though, because my back and ab muscles don't ever seem to let me down, plus they are the most important anyway right after the heart, particularly for a guy of 6 ft. 5. Many, if not most inmates have a backache of some sort at some time, because nobody has proper beds, chairs, tables, etc, but at least in this regard I've had no real problems so far.

In Mannheim earlier this year I had such a phase, so the doc sent me to a physiotherapist. She had some 6 inmates there all complaining about backaches, but when she had us do some exercises, she said to me that I am supple like a snake man and overly exercised. That was the trouble. I stopped doing any exercises for a few weeks, and that put a stop to my mild backache. So if I'm doing anything wrong, it's that I'm doing too much. Seems to be my nature. Not just when it comes to sports. Over-achieving everywhere...

That's all from here. You can convey this letter to the net community if you wish.

Germar Rudolf,  
Schloss 1, D-72108  
Rottenburg, Germany.

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## OTHER STUFF

**Thomas Kues asks if a  
German revisionist was murdered in 1984?**

It is well known that French revisionist historian and politician Francois Duprat was murdered with a car bomb in 1974. The anonymous Jewish terrorists who boasted about killing Duprat and severely injuring his wife were never apprehended. In his foreword to J'rgen Graf's book *Holocaust or Hoax? The Arguments*, Mario Consoli mentions this cowardly assassination, as well as the murder of "revisionist Prof. Hermann Grive" in Cologne in 1984. This brief mention caught my interest since I had never before encountered the name of Hermann Grive.

For quite some time I have tried to find more information regarding this incident (Consoli does not provide a specific date) but as of yet my attempts have proved futile. Trying to search for the name (including variants) online gives either no relevant hits or any links to Consoli's foreword. Neither have attempts at finding Grive's name in an old academical who-is-who's rewarded me with any results.

Who was Prof. Grive? What was the extent of his revisionist activity? Was his killer or killers ever apprehended? I would be very grateful if any reader of *Smith's Report* with insight into this case would share his or her knowledge with us.

---

As noted early on in this issue of *SR*, I wrote Emory professor Deborah Lipstadt to ask her for the name of "one person, with proof" on 4 February. An eighteen-word letter. That was the beginning. Four months ago. I had no idea in February how far I might be able to take this project, this simple

question. I didn't understand the full range of possibilities. I didn't fully understand the simple profundity of the question.

Now, after addressing The Lipstadt Question to hundreds of academics, journalists, and Holocaust "experts," and seeing the handful of weak, uninformed responses I have received, I understand that we are onto an outreach project here, the possibilities of which are unmatched by any that we have ever carried out before. Space does not allow me to go into detail here, and while there is no use in telling our friends on the other side what I am going to do before I do it, I can say that I will continue to forward my outreach to academics and journalists, and will begin to add students and media into the mix.

The simplicity of the project, in association with simple profundity of its core question -- and wonder of wonders -- its cost effectiveness, is opening the door to a revisionist challenge of Holocaust orthodoxy in a way that has never been possible for us before.

Because of the cost effectiveness of this project, the fact that it utilizes email and the Internet in a way that revisionists have never before utilized it, the possibilities for outreach are enormous. While the concept is powerfully simple, and while I can manage the evolution of the concept, I will need help in developing and maintaining the relevant (huge) email lists. This side of the work is not at all complicated, but it is very involved and time consuming. And I have to pay for it.

Please stay with me here. This project has a tremendous outreach potential, far beyond anything any of us have ever done to date. It is truly cost-effective, but it is not free. I have people to pay, and I

have a family to take care of. Please stay with me.

Bradley

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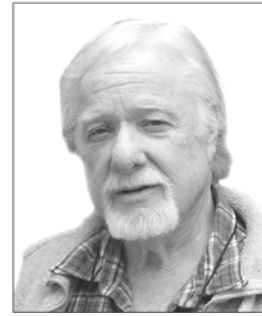
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# SMITH'S REPORT

## On the Holocaust Controversy

No. 152    [www.Codoh.com](http://www.Codoh.com)    July 2008



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### Challenging the Holocaust Taboo Since 1990

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## ONE NAME WITH PROOF

### The Campus Project

#### PROFESSOR ALAN DERSHOWITZ

Lady Michelle Renouf alerted me to the fact that Harvard professor Alan Dershowitz had twice mentioned Ernst Zundel and me during a talk he gave on “Holocaust denial” at the University of Baltimore School of Law on 04 May. She gave me a link where I could view 34 minutes of the talk on the Internet via YouTube. I was busy with other stuff and didn’t look at it for a week or so. It’s a straightforward talk by a gifted and occasionally charming fellow committed to the concept of the “unique monstrosity” of the Germans. The talk compromises him intellectually and spiritually in interesting ways.

Dershowitz divides Holocaust “deniers” into two broad categories, those who deny the gas chambers, and those who do not. Early on in the talk Dershowitz names Zundel and Smith as examples of those who deny the gas chambers. They are very foolish fellows, because only fools would

question the gas chambers, and no one takes them seriously. Thus they play no role in the “conversation” about the Holocaust on campus or anywhere else.

Those who do not deny the gas chambers but at the same time “minimize” the Holocaust, particularly by questioning the value of eyewitness testimony, are the most difficult to deal with because these folk in the main are academics and are, in fact, part of the conversation about the Holocaust. These “minimizers” who dismiss much or all of the survivor eyewitness testimony, must be taken seriously because they are in academia and include the likes of Norman Finkelstein, Noam Chomsky, Raul Hilberg and various Israeli academics, among others. Dershowitz does not refer to the fact that all eyewitness survivor testimony about gas chambers has been shown to either be false, or testimony that cannot be proven to be true. No exception.

Dershowitz’s talk featured two of the monstrous crimes committed by the Germans. Germans rounded up all the Rhodes Jews, simple farmers and a community beloved by those among whom they had lived for close to 2,000 years, shipped them by boat and train to Auschwitz where they were all killed. “All of them.” And then Dershowitz talked about how it was the children who were killed first at Auschwitz. Always, the children came first. The purpose was to destroy the genetic future of the Jewish people. Get rid of the genes, you have gotten rid of the Jews.

As O’Keefe pointed out to me, the obvious did not occur to this Harvard professor. If the Germans had wanted to destroy the Jewish gene stock they would have killed the “breeders” first – those who were actually capable of transmitting their genes to their lady

**Continued on page 3**

# LETTERS

## Robert Faurisson

*Smith's Report* of June is remarkable. I shall go back to it next week when I'll be home. Meanwhile, I wish to answer Thomas Kues' question about Hermann Greive on page 16 of SR.

The professor was Hermann Greive (not Grive) [this was an error made by Smith]. He was assassinated on January 25, 1984 by a Jewess in Cologne. He was not a revisionist. The Jewess said she could not stand the fact that a German would teach Jewish theology. In March 1984 I wrote an article on Céline in which I mentioned that story to show how he was right about the Jews. If ever you are interested, you may ask GN to translate for you p. 486 of my book *Écrits révisionnistes* (1974-1998) from "En Allemagne, une étudiante juive..." to "...responsabilité historique [etc]."

[In the event, I did ask for a translation of Faurisson's article, and I was sent these excerpts.]

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**On the murder of Professor Hermann Greive** (from Prof. Robert Faurisson's article "Précisions sur Céline devant le mensonge du siècle" in *Le Bulletin célinien*, Brussels, March 1984, p. 5-7; reprinted in R. Faurisson, *Écrits révisionnistes* 1974-1998, p. 483-486)

"In Germany just recently, a female Jewish student murdered Professor Hermann Greive. It happened in Cologne on January 25, 1984. Not a word in the French press, apart from one exception worth mentioning for its manner, tone and context: the article in *Le Figaro* by Jean-Paul Picaper, the paper's special Israel correspon-

dent, under the headline "*Kohl-Shamir: le courant passe*" (Kohl-Shamir: the two get on well; January 26, p. 4). It will be noted that Professor Greive, far from being a revisionist, had committed the sole offence of being German and teaching Judaic theology. After the subheading "*Rassurer*" (to reassure) could be read these lines, in which I emphasise some words:

*However, a pall was cast over the occasion [of Kohl's visit] by the tragedy at the University of Cologne's Martin Buber Institute, where a female Jewish student, firing gunshots at professors of non-Jewish origin, killed one of the great German specialists of Judaism, Professor Hermann Greive: it was he who discovered the three unpublished letters of Theodore Herzl that Mr Kohl today offered to the memorial dedicated to the Zionist movement's founder. The perpetrator of the crime would appear to have been fanaticised by a stay with an orthodox Jewish community in Jerusalem. This misfortune seems unlikely to disturb the trust that the Chancellor has sought to convey to his [Israeli] hosts. On the contrary: he has reassured them, explaining that the Germans have no intention whatsoever of shirking their historical responsibility [etc.].*

---

## Ken Alsworth

You asked for some feedback on Widmann's poison gas article: [see below—ed.] I thought it was good. The basic concept is this: If the Germans wanted to exterminate the Jews with poison gas,

why didn't they use the advanced chemical weapons they had?

Of course, the counter-argument is, the Germans weren't wedded to the idea of poison gas, just killing Jews, and poison gas turned out to be more "efficient." But of course, the poison gases the Germans are alleged to have used were hopelessly *inefficient*. This raises the question as to why the Holocaust narrative is so based on poison gas.

In *The Gas Chamber of Sherlock Holmes* Crowell explored this in more detail in some of the later chapters. But basically the idea is the same: the notion of poison gas was "in the air" so to speak for many years prior to the Nazi period. It was "in the air" when Jews were being deloused as far back as the 1880's. It was particularly "in the air" because the German chemical industry led the world, and, for reasons of protecting patents, was highly secretive.

Example: the chlorine used in World War One was a byproduct of the Haber-Bosch process for nitrogen fixation, i.e., using high pressure to make ammonia, something which won those two guys a Nobel prize because it helped feed the world (as fertilizer), and, incidentally, for weapons as well. As I recall, the Germans successfully defended their patent on the Haber-Bosch process after World War One, thus tending to increase suspicions about the miracle working of the German chemical industry.

There were already suspicions about German chemical weapons for the next war in 1921, when "The Riddle of the Rhine" was written. You can do a search on the Sherlock PDF for more on the above.

So, why the fixation on "poison gas"? Simple. The Germans were

supposed to be efficient, diabolically clever, and fixated on killing Jews. Not just killing Jews, but killing ALL the Jews. So what kind of method would lend itself to that, in the popular mind? Poison gas. Cremation ovens. The "German method" of packing people 500 to 10 square meters, or what-

ever. I mean, if you want to maintain that the Germans killed "all the Jews" (representative number: six million), then you have to have an efficient method that reflects German cleverness yet at the same time allows every single Jewish death to be (a) a murder, and (b) totally unambiguous (as opposed

to, say, partisan or retaliatory killings). So you end up with the assembly line of death concept.

Of course the Holocaust gas-sing story -- which is *really* what revisionism is about -- is [expletive deleted]. I wonder how long before someone in the establishment calls a spade a spade.

## **ONE NAME WITH PROOF Continued from page 1**

friends in a historically normative manner, rather than saving these folk as "workers."

I emailed Professor Dershowitz and copied my letter to him to

180 of his colleagues at the Harvard Law School and to other academics on that renowned campus. In the first draft I thought to include the Rhodes Jews story as

well as the killing-the-children-first accusation, but decided to focus on one of his bloody fantasies rather than both.

Alan M. Dershowitz  
Felix Frankfurter Professor of Law  
Harvard University

19 June 2008

Dear Professor Dershowitz:

I watched you speak (thanks to YouTube) on 04 May at the symposium titled "Defending Truth: Legal and Moral Imperatives of Holocaust Denial." I understand that the event was organized by the U. of Baltimore School of Law and the U.S. Holocaust Memorial Museum's Center for Advanced Holocaust Studies.

I agree with you that questions about the Holocaust should be open to the "marketplace of ideas." Since February I have been asking academics to provide me with the name of "one person, with proof, who was killed in a gas chamber at Auschwitz." The first professor to whom I addressed the question was Deborah Lipstadt of Emory U., the lady whose virtues you speak of with such enthusiasm during your talk. In the event, Professor Lipstadt did not respond.

Since then I have asked hundreds of academics that one question. The question does not claim

that the gas chambers did not exist, and does not make a claim that the "Holocaust" did not happen. It is a very simple, direct question. To date, not one academic has provided me with such a name, and none has attempted to do so.

For example, I have written the Director of one of the agencies that sponsored the symposium where you spoke, Dr. Paul Shapiro, director of the U.S. Holocaust Memorial Museum's Center for Advanced Holocaust Studies. Could he provide me with the name of "one person, with proof ...?" He has maintained the same discreet silence in response to this simple inquiry that most all others have used to -- how shall I put it -- to perhaps evade the question.

In your talk at the U. Baltimore symposium you suggest that Holocaust minimizers like Hilberg, Chomsky, and Finkelstein are more difficult to deal with because, unlike straight out "deniers," their writings are not based on "the existence or non-existence of gas chambers." You ask, "Why are gas

chambers so important?" And you respond to your question by saying: "If there were gas chambers, everything else from the [Holocaust] narrative follows." The implication is, if there were no gas chambers, everything else in the Holocaust narrative would "falter." I think you are right about this.

In your talk you speak movingly, and I believe sincerely, about the "importance" of the mass murder of Jewish children in the genocide of the Jews. You argue that "the children had to be killed first" because they were "the genetic future of the Jewish people." And: "They were the genes. That was the genocide."

Professor Dershowitz: can you provide the name, with proof, of one Jewish child who was killed in a gas chamber at Auschwitz?

Professor Dershowitz: do you believe it is morally right for academics to forward the charge against Germans of having murdered a million or so civilians in gas chambers at Auschwitz, and at the same time act out the role of

“bystanders” by refusing to commit themselves to providing the name of one person – one child or one adult, with proof – who was murdered in one of those rooms?

Thank you for your time.

Bradley R. Smith

NOTE: I will copy this letter to some of your colleagues at Har-

vard Law School and to other parties who I believe might be interested.

Now I see that Dershowitz has mentioned me a second time. Why would this be? The discipline of the Lipstadts and Dershowitzs is to not mention Smith or CODOH in any context whatever, as it only gives us publicity. The latest Dershowitz comments appeared on AISH.COM Web site, a large, sophisticated page on the World Wide Web run by apparently observant Jews—I say “apparently” because there is a lot about this site that is not entirely clear to me. Including simple things like who runs it. There is no normal Home page. I do find that it is set physically in New Jersey, which means very little to me.

In an undated interview, with no author listed, Professor Dershowitz is interviewed on the issue of Holocaust denial. Dershowitz and the AISH.Com people speak of me as still representing the Institute for Historical Review, whereas that formal relationship came to an end about 1992. Here is part of the text of the AISH.Com interview:

“Mr. Dershowitz, too, has been active on college campuses, where he sees Holocaust denial and minimization increasing. ‘When a denier speaks on a college or university campus,’ he said last December in a pod cast for the U.S. Holocaust Memorial Museum, ‘I see that as an opportunity to educate students instead of trying to ban the speaker.’

“The Institute for Historical Review, which places ads in college newspapers seeking to refute the Holocaust, presents a different

challenge. When the IHR's chief spokesman, Bradley Smith, invited him to debate the issue, Mr. Dershowitz responded that he would do so -- but only as part of a series that would include the questions of whether slavery existed in the United States or Elvis Presley were still alive or the Earth is flat.

“‘That is the company of crackpot ‘ideas’ into which Holocaust denial comfortably fits. [Mr. Smith] knows he cannot win, but he would like to be able to say that Alan Dershowitz regards the issue as worthy of debate.’”

This interview is odd in more way that one.

I have not been a spokesman for IHR for some 15 years.

IHR did not fund my ads in campus newspapers. CODOH funded them with the help of one primary contributor.

I don’t recall asking Dershowitz to “debate.” I believe I would remember it.

I do recall writing Dershowitz in 1993/94 that I was going to sue him for writing an article published on the front page of The Daily Texan in which he accused me of being an “anti-Black racist.” I wrote him to state that, aside from the fact that I am not one, I had never written a word about Blacks as a people from any perspective whatever. I received no response from Dershowitz, and when I looked into the matter of suing I discovered that it would take about \$220,000 to get the suit off the ground. Still being a relatively rational person, I dropped

the idea. It would have been fun, but \$220,000? I don’t think so.

Now I have in fact invited Dershowitz to what could become a debate. I have written him directly. I have asked him to provide us with the name of one Jewish child, with proof, who was killed in a gas chamber at Auschwitz. He doesn’t have to do anything complicated such as prove that the earth is not flat, or that slavery really did exist in America, or demonstrate that the foolish rumor about Elvis Presley being dead is actually true.

No, no, no. All I am asking for is the name of one Jewish child, with proof, who was killed in a gas chamber at Auschwitz. Easy!

And then there is another question. Dershowitz brings up my name during a talk to law students at U. Baltimore. Within a couple weeks a Jewish religious Web site publishes an interview with Dershowitz where he addresses the problem, as he sees it, of my Campus Project. He mentions the early Campus Project, but does not mention the new Campus Project where hundreds of academics have been asked to provide the name of one person, with proof .... Dershowitz has gone fifteen years without mentioning my name. Now I find that he is thinking about me. I don’t believe he wants to be thinking about me.

Just one name, Professor Dershowitz, with proof, and we’ll be done with it.

## HISTORY NEWS NETWORK

The last week in May I was browsing through History News Network (HNN), the Web site established “by historians for historians,” when I found that my posts were being deleted. The first place I discovered that I was being “disappeared” was in a back and forth I participated in addressed an article posted on HNN and written by a Rabbi Benjamin Blech. Rabbi Benjamin Blech is Associate Professor of the Talmud at Yeshiva University and the author of *Eye-witness to Jewish History* (Wiley, 2007). “The Miracle of Jewish History” is taken from that publication. It is an over-the-top, unusually gushing article about the wonder of Jewish “history” over the last 3,000 years or so. I reported on this in issue 143 of Smith’s Report. Last October.

The editors at HNN had never before deleted a word I had written. I had never been warned that what I was writing was too radical for HNN. Not a hint. But there it was. An 18,000 word exchange with some sophisticated academics absolutely gutted.

The founder and editor of History News Network is Professor Rick Shenkman. According to his bio on HNN he was educated at Vassar and Harvard, and is a Fellow of the Society of American Historians. He is an associate professor of history at George Mason University. He gives lectures at colleges around the country on such matters as American myths and presidential politics. In 1997 he was the host, writer and producer of a prime time series for The Learning Channel inspired by his books on myths. Only recently he has published a book he calls *Just How Stupid Are We?: Facing*

*the Truth About the American Voter*.

I emailed Professor Rick Shenkman to ask what the problem was. He replied that my posts were deleted because they were in violation of HNN’s “civility rules.” I figured it was because of the discussion of Rabbi Blech’s *Miracle of Jewish History*. It was the last serious discussion I had taken part in. I could even see how my remarks could be judged to lack “civility.”

Rabbi Blech writes: “It is the Jewish Bible that introduced the commandment to remember: Remember the Lord who took you out of Egypt, the house of bondage [ ... ] Remember ...” And he wrote about how the event is “celebrated” each year in observant Jewish households.

On HNN I asked why our Rabbi Blechs would want to “celebrate” for 3,000 years an Exodus story in which God killed the first-born of all the ladies of Egypt to benefit the children of the Hebrew ladies. I asked how he could “morally justify” such mass murder. I volunteered the view that for me, it was a pretty tacky story. Now, thinking of Shenkman’s remark about “civility,” I could imagine how this might offend the “civility” rules of HNN. But that was six months ago and there hadn’t been a hint of a problem. In SR143 I wrote:

“At the beginning of this discussion I asked a very simple question: ‘How do we, how can we, morally justify killing the first-born of every lady throughout the land of Egypt in order to benefit the children of the Hebrew ladies?’ After a discussion of some 18,000 words not one of those participating would take a position

--- yes, or no. Not one would say that the slaughter of the Egyptian children by the Jewish God could be morally justified, and not one would say that it could not be morally justified.

“And this is where it finally caught my attention. If you are a Jew and you do not believe the Exodus story is ‘history,’ and you say so, you undermine the authority of the Bible, which in turn undermines the moral justification for the Jewish conquest of Palestine. If you are a Jew and you *are* religious, and you *do* believe that the Torah is the ‘Word of God’ and that the slaughter of the Egyptian children for the greater good of the Hebrew children was morally justified, you are holding God to a lower standard of morality than the one to which we ordinary folk attempt to hold ourselves to. You therefore undermine the authority of the Torah, of the Old Testament, thereby undermining the moral justification for the Jewish conquest of Palestine.

“What is at stake here is to not undermine the moral justification for the conquest of Palestine by European Jews following WWII. That’s the long and short of it. David Lieberman, E. Simon, Elliott Aaron Green, and the Rabbi Benjamin Blechs are simply Jewish cultural patriots. Whatever works for Jews, works for them. Believing doesn’t matter. Not believing does not matter. The slaughter of Egyptian children does not matter. History, myth, God, the Devil, nothing matters so long as it is (forgive me) good for Jews.”

I wrote Professor Shenkman and asked him again why I was

banned. "Is it because of the Egyptian mothers?"

Shenkman wrote that my posts had "indicated" that I question "the existence" of the Holocaust and added: "Sorry, but that's beyond the pale."

I wrote Professor Shenkman that "Without any knowledge of how HNN defines that event, or better that vast accumulation of events symbolized by the word Holocaust, I cannot be aware of what questions HNN permits to be asked about its own definition of the Holocaust, or what questions HNN prohibits being asked about its definition of the Holocaust. Without such a definition, how can I follow the HNN rules on such an exchange? I am left in the dark.

[ ... ]

"On the other hand, if HNN has published its own definition of the Holocaust (let's agree that we both understand 'which' Holocaust we are talking about here) I need to see it so that I can promise, if I believe the HNN definition of the event/s is reasonable (not perfect, only reasonable), that I can, in good faith, neither question it or express doubt about it."

Shenkman wrote: "I am told that you expressed doubts about Auschwitz. That's enough for me."

I asked Professor Shenkman:

[ ... ] "Is there not one detail in the orthodox history of Auschwitz that can be questioned? Not one detail about which one can express a reasonable doubt, if it can be demonstrated to be reasonable? What are you saying here? For close to half a century the professorial class, as a class, forwarded the charge that some four millions were killed at Auschwitz. In the early 90s the professors came around to the idea that [only] about one million were killed at Auschwitz. If HNN were active at that

period, in the early 1990s, would it have banned all those professors who were 'denying' the four-million claim? Is that the standard of historical debate among academics that HNN is forwarding?"

Professor Shenkman replied: "I am sorry but I am not spending any more time answering your emails."

So I am left with my question. What doubts? Shenkman doesn't care. He's a professor.

What did I actually write? It doesn't matter. Professor Shenkman is a historian.

Do I doubt something about Auschwitz that might be difficult to believe? Professor Shenkman doesn't care. He's a true believer. That's enough for him.

Vassar, Harvard, the Society of American Historians – so much chopped liver. Belief is the issue here. True Belief.

The Professor Shenkmans are the academic answer to the reverend Hagees. Hitler, Jews, the Holocaust. True Belief--all the way down.

At first I thought I was "disappeared" from HNN for questioning the moral judgment of the Jewish God in the Torah. But I was told I was banned for "questioning" the Holocaust. When I tried to find out what the prohibitions on HNN are for discussing the Holocaust, I was told that I had expressed "doubts" about Auschwitz. I could not recall what I had written, some of it going back close to three years. And anyhow, why had it come up now? I had published thousands of words on HNN without the hint of a problem. And then the obvious.

Academics in universities all over America are being asked to provide the "name of one person, with proof, who was killed in a gas chamber at Auschwitz." This does suggest that I have "doubts" about

the Auschwitz story. The Professor Shenkmans see this as too problematic for the academics who post on History News Network, which is there to forward certain viewpoints and to suppress others. My point of view is that that is expressly what is "beyond the pale."

Why is HNN important for the Campus Project – One Name With Proof – and for revisionism generally? History News Network is the only website on the Internet wholly devoted to the task of putting events in the news into historical perspective every day. The site is updated daily in response to breaking news. HNN is funded by George Mason University. The magazine features articles by historians on both the left and the right. More than 12,000 readers subscribe to its weekly newsletter. The site attracts [more than] 300,000 unique visitors every month.

"Unique" in Internet talk refers to one individual person. This means that more than 300,000 individual persons have the opportunity to view Smith asking revisionist questions about matters relating to WWII and the Holocaust and the media representation of the Holocaust story. You can imagine how many complaints Professor Shenkman was getting behind the curtain, under the table, and from outer space by those who front for the Holocaust Industry. It must have been a real bother for him to suddenly reach a breaking point and take me down. Maybe it has something to do with the fact that he has just published a new book and would like not to be associated in any way with any revisionist. What's the ideal of a free press got to do with anything when you have a book to sell?

In short, then, Professor Shenkman and his "editors" have

prohibited me from posting on HNN because I am the one person on the continent who is asking academics and those who manage the Holocaust lobby one pertinent

question about Auschwitz: “Can you provide the name of one person, with proof, who was killed in a gas chamber at Auschwitz?” The question is seeping into the aca-

demic world, and through the Internet now.

We’ll stay with it. That’s what we need to do. Stay with it.

## German Poison Gas (1936 – 1944)

By Richard A. Widmann

When the public thinks about the topic of German or Nazi poison gas development and usage throughout the years leading up to and including the Second World War, images of vast extermination programs and the gas chambers of Auschwitz and other concentration camps immediately leap to mind. The Holocaust story however suggests that the Nazis utilized methods, equipment and gas that were put to use in a way and for a purpose other than for which they were designed. It is suggested that, in a rather primitive way, the various concentration camp personnel developed different methods to put into effect what it is argued was a coordinated extermination program for Jews.

The traditional Holocaust story suggests the importance of adapting equipment and methods to put into effect a centrally organized program for mass murder. It will be argued that had the Nazi leadership designed a program for the mass extermination of Jews, the weapons of such mass destruction were already developed and could have easily been used. Nazi chemical warfare development was the most sophisticated in the world. The poison gas developed during the years leading up to the Second World War make the traditional Holocaust story absurd. There is no reason whatsoever that

the Nazis would have needed to adapt Soviet tanks or divert the use of Zyklon B from delousing programs designed to keep inmates alive to programs of extermination. The weapons required for an extermination program not only existed but were manufactured in quantities that would have supported such a program had one been ordered.

To understand German poison gas capabilities during World War II, it is important to consider briefly the use of poison gases during World War I. During the First World War both sides used large quantities of poison gas. Over 1.3 million tons of chemical were used throughout the war in agents ranging from simple tear gas to mustard gas. At the time that the war began, Germany had the leading chemical industry of any of the combatants; in fact, they were the leaders in the entire world. The major chemical factories were situated in the Ruhr and were known as the Interessen Gemeinschaft Farben or I.G. Farben.

The introduction of chemical warfare was actively lobbied by I.G. Farben and by its head, Carl Duisberg. Duisberg not only urged that the German high command use poison gas at a special conference in 1914, he personally studied the toxicity of the various war gases. Duisberg also supported Fritz Haber, Germany's leading

scientist at the time and head of its premier scientific laboratory, the Kaiser Wilhelm Institute for Physical Chemistry in Berlin. In his studies of the effects of poison gas, Haber noted that exposure to a low concentration of a poisonous gas for a long time often had the same effect (death) as exposure to a high concentration for a short time. He formulated a mathematical relationship between the gas concentration and necessary exposure time. This relationship became known as Haber’s rule.

During World War I, the Germans and the Allies both used several types of poison gas rather effectively. These ranged from chlorine gas early in the war to phosgene gas which was introduced by I.G. Farben. Phosgene was about 18 times as powerful as chlorine gas. Concentrations as low as 1/50,000 were deadly. Throughout this period, the Germans would develop and initiate the use of several new gases only to have them copied by the Allies. In July 1917, I.G. Farben created a new gas initially called “Yellow Cross” by German artillerymen. Yellow Cross was more lethal than anything that had come before. This gas, dichlorethyl sulfide, came to be known as “mustard gas.”

Troops that were attacked by mustard gas initially reported only mild irritation to the eyes. It ap-

peared to do little or nothing and many troops did not bother to put on their gas masks when they encountered the gas. Within a day, however, they would be in terrible pain. Troops developed moist red patches on their skin that grew into large yellow blisters up to a foot long. Those hit with mustard gas would die a slow agonizing death. In a ten-day period the Germans used over a million shells containing 2,500 tons of mustard gas against Allied positions. As a side note, the British too would use mustard gas in the final days of the war. In one attack on October 14, 1918, Adolf Hitler would be temporarily blinded by a British attack against the 16<sup>th</sup> Bavarian Reserve Infantry Regiment.

In the years following the First World War, the major combatants announced their opposition to the use of chemical warfare. In Geneva in 1925 representatives of the major powers signed a legal constraint against the use of chemical warfare. Still, during the “inter-war” years, various European powers did in fact use poison gas. Among them were the British (against the Soviets in 1919), the Italians (against the Ethiopians in 1935), and the Japanese (against the Chinese in 1937).

Throughout these years I.G. Farben continued to expand its scientific base. From the laboratories of Bayer, one part of the I.G. Farben cartel, a scientist, Gerhardt Schrader, made a major breakthrough. On December 23, 1936, he prepared a new chemical as part of a study of potential pesticides. During the test, Schrader used his new compound on lice in a concentration of 1 / 200,000. All of the lice died within a few seconds.

By January of 1937, Schrader discovered that his new agent had unpleasant side effects on humans.

The compound that Schrader developed was Tabun, the world’s first nerve gas. Tabun represented an exponential leap in toxicity level of poison gases. Even in very small amounts, the inhalation or absorption through the skin of Tabun affected the central nervous system and resulted in almost immediate convulsions and death. Tabun was so lethal that it quickly became clear that it could not be used as an insecticide. Schrader, however, contacted the war ministry and tests were carried out for the Wehrmacht.

By 1938, Schrader was moved to a new location to develop new compounds for the Wehrmacht. He discovered yet another compound, isopropyl methylphosphonofluoridate, which he named Sarin. In the initial tests of Sarin gas on animals, it was discovered that Sarin was ten times as lethal as Tabun. At the close of the war, German chemists were actively engaged in the development of Soman gas. Soman, another organic chemical related to Tabun, was estimated to be 200 times more deadly than Tabun.

Despite the toxicity and huge stores of these lethal nerve gases, the Holocaust story developed around the use of two gases, carbon monoxide and Zyklon B. Zyklon B was developed during the 1920s when scientists working at Fritz Haber’s institute developed this cyanide gas formulation to be used as an insecticide, especially as a fumigant for grain stores. I.G. Farben, interestingly, would sell the production rights of Zyklon B right before the war to two private firms, Tesch and Stabenow, of Hamburg, and DEGESCH, of Dessau.

As the story goes, four out of six of the principal “killing centers” used carbon monoxide gas,

which allegedly was generated through the use of rather disparate equipment. In Chelmno, according to Arno Mayer, prisoners were “herded into the vans in which they were asphyxiated with carbon monoxide fumes.” He goes on to note, “There was nothing particularly modern or industrial about either the installations or the operations at Chelmno-Rzuchow.”

The second alleged killing center was Belzec. There we are told that after using bottled carbon monoxide, the operatives switched to using exhaust fumes from trucks. In Sobibor, we are told that the gas was generated through an engine. If we are to believe Kurt Gerstein, Zyklon B was delivered there for sinister purposes as well. At times we have also read of a submarine engine at Sobibor used to generate CO to kill Jewish inmates. In Treblinka we read of carbon monoxide pumped into a chamber from the diesel exhaust of a captured Soviet tank. Even the orthodox Holocaust story contains an episode in which Auschwitz Commandant Hoess visits Treblinka and concludes that the killing method there is inefficient.

The final two “extermination centers,” Majdanek and Auschwitz, are said to have used Zyklon B as the agent of extermination. The killing process described at Auschwitz requires that someone climbs a ladder above the “gas chamber,” opens the can of Zyklon B with a special can opener, and shakes out the solidified pellets of hydrogen cyanide into a special shaft in the supporting column of the chamber where the pellets would over time turn into a gaseous state. The absurdity of the Zyklon B story is that even orthodox Holocaust historians like Jean-Claude Pressac and Robert Jan van Pelt have admitted that typhus epi-



demics experienced at the camps required that everything be deloused and that “tons of Zyklon B were needed to save [Auschwitz].” So, the story goes, on one hand, the Nazis were using Zyklon B to delouse the camps and thereby prevent the spread of typhus, while on the other hand they were using the same agent to kill the very inmates whose lives they were attempting to save.

The Holocaust gassing story suggests a lack of coordination by the Nazi government. There is a simultaneous adoption of varied methods, which would have yielded varied results to carry out what is typically described as a centralized industrial “genocide.” In fact, the official Holocaust story itself suggests that the program was anything but centrally organ-

ized and the methods were evolved in a rather chaotic manner in the field.

Based on the development of sophisticated poison gases including Tabun and Sarin, and their manufacture in huge quantities, the official Holocaust story appears absurd. Holocaust historians have yet to answer the question why the Nazis would not have used Tabun or Sarin had they wanted to carry out an extermination of the Jews. Furthermore, even in the final days of the war, when the Nazi leadership sought out new-sophisticated weaponry, they did not use their stockpiles of poison gas on either front. This stands in stark contrast to the popular image of Nazi methods and thinking.

There is little doubt that the Soviets discovered significant

quantities of Zyklon B when they arrived at Auschwitz and Majdanek that were there to combat typhus rather than to kill the inmate population. Similarly the tales of submarine engines and captured Soviet tanks pouring out diesel exhaust for mass murder appear to be nothing more than the result of wartime propaganda. Had the Nazi leadership wanted to exterminate the Jews of Europe, they had far more sophisticated and lethal means to carry out such a plan. The official Holocaust gassing story requires a suspension of reason and a belief in the absurd.

*[This is an abstract of a longer article with citations which is currently being worked on.]*

## Sobibor Strangeness – A Small Compendium

Thomas Kues

Of the three so-called Aktion Reinhardt “extermination camps,” Sobibor near Wlodawa is the one least researched by revisionists. So far there has not been published any book-length revisionist study on this camp. As for exterminationist scholarship, the most in-depth study is provided by Jules Schelvis’ Sobibor: A History of a Nazi Death Camp (revised edition 2007). Since about a year ago, I have been looking into the historiography of the camp as well as the accounts left by former inmates. Below I will list some of the most interesting contradictions that I have encountered within the orthodox Sobibor narrative.

- It is alleged that, in similarity with Belzec and Treblinka,

Sobibor initially contained a smaller gas chamber building, which was later replaced with a second, larger building. Franz Stangl, who oversaw the last phase of the camp’s construction and served as commandant from March to September 1942, described the first installation as a “brick building” (Sereny, Into That Darkness, p. 109). Erich Fuchs, who supposedly installed the gassing engine and also participated in the first trial gassings, testified in 1963 that the chambers were housed in “a concrete structure.” Erich Bauer was supposedly nicknamed “The Gasmeister of Sobibor.” In 1950 he was sentenced to death (later commuted to life imprisonment) by a West German court for oper-

ating the Sobibor gas chambers. According to a “confession” penned by Bauer while in prison, the first gas chambers were not made of brick or concrete but of wood (Schelvis, p. 101). It is significant that neither Schelvis nor Arad, while respectively quoting both witnesses, mention this glaring contradiction. Schelvis only remark on Fuchs’ testimony: “Because he had put into place so many installations over the course of time, he did not remember that the first gas chambers at Sobibor had been constructed of wood” (p. 114). How is that Stangl and Bauer, two men who both should have been familiar with this building, produced such divergent testimony?

- The claimed number of gas chambers as well as their sizes and capacities differ notably between the various witnesses, as well as among exterminationist historians. Arad (Belzec, Sobibor, Treblinka, p. 31) writes that the first building contained three chambers, each 4 x 4 meters, with a capacity of 200 victims per chamber. For the same building Miriam Novitch (Sobibor: Martyrdom and Revolt, p. 26) claim a total capacity of 150 people. Schelvis on the other hand merely notes that the figures stated by the witnesses vary between 40 and 80 victims per chamber. As for the second building, Arad asserts that it housed six chambers each measuring 4 x 4 meters with a total simultaneous capacity of 1,300 people (p. 123). Novitch in turn writes that there were five chambers, each 4 x 12 meters, with a total capacity of 400 victims (p. 26). Schelvis (p. 115) simply refers to the 1966 verdict of the Hagen trial, which found it “a reasonable assumption that each of the six gas chambers could hold 80 people” i.e. 480 victims in total. In 1950, former SS-Scharführer Franz Hödl gave a testimony guaranteed to please all: “...about 6 to 8 gas chambers had been erected. The gas chamber had either 4 or 6 chambers on either side of the central corridor, three on the left, three on the right” (Schelvis, p. 104).

- It is alleged that about one third of the victims were buried before cremated. Outdoor cremations were supposedly begun in either the late summer – early autumn (Arad, p. 171) or winter (Schelvis, p. 110) of 1942. Arad writes that the bodies were buried in an unspecified number of mass graves “50 to 60 meters long, 10 to 15 meters wide, and 5 to 7 meters deep” (p. 33). Novitch likewise do

not state the number of pits, and give their measures as 30 meters long, 15 meters wide, and 4 to 5 meters deep (p. 24). Schelvis (p. 110-2) claims with confidence (using statements of Kurt Bolender as reference) that there were always only two burial pits (and in addition to this a cremation pit over which a grid of railway gauge was laid out). The dimensions of the second pit are left unclear.

As for the first one, Schelvis writes that it was 60 meters long, 20 meters wide and about 6 to 7 meters deep. According to Polish archaeologist Andrzej Kola, who supposedly carried out drillings at the former camp site in 2001, there were seven grave pits with an average depth of 5 meters. The largest pit allegedly had a surface of 64 by 23 meters (210 x 75 ft.), while the second largest measured 18 x 23 meters (60 x 75 ft.). It was re-reported by the press (The Scotsman, November 26, 2001) that the drillings revealed the upper layers of the graves to contain cremated remains, while the lower layers contained non-cremated remains in a state of decay. Are we to believe that the SS staff, given a whole year to work, did not manage to disinter all the buried corpses? Why would the lower layers of bodies have been left untouched, if there was an order from Himmler to exhume and incinerate all bodies (cf. Arad, p. 170)?

- Another press item (Associated Press, November 23, 2001) states that Kola’s team found the traces of a long barrack “about 70 yards from the mass graves.” In one of its corners, the archaeologists had uncovered 1,700 bullets. According to Kola, the barrack “might have served as a gas chamber,” adding that further study was necessary. But why would executions by bullet have been carried

out inside a gas chamber building? In the Scotsman article published three days later the barrack containing the bullets is described as “a hospital barrack.”

- Jules Schelvis notes that the railway passing through Sobibor “ran through marshland” (p. 28) and Arad writes that “the whole area was swampy” (p. 30). A look at a 1933 map of the area reveals several small lakes or ponds close to the future camp, as well as a number of marshy areas, including a smaller spot inside the future camp perimeter. Franz Suchomel, who oversaw the liquidation of Sobibor, testified in 1962 that the barracks in Sobibor were constructed on top of “meter-high piles” to avoid the danger of flooding.

In an interview in the early 70’s he further stated that no killings were done in Sobibor “after the snow thawed because it was all under water,” adding that “it was very damp at the best of times, but then it became a lake” (Sereny, p. 115). In Arad we learn that inmates attempted to escape through a tunnel (p. 311). The tunnel, which was planned by a professional miner, “could not go deeper” than 155 centimeters below the earth’s surface, because “there was a danger it might strike water.” Since a look at topographical maps of the area shows that Lager 3, where the gas chambers and mass graves were allegedly located, was situated lower than the other parts of the camp, it does not make sense to suppose the ground water to have been at a lower level there, allowing for the 5-meter-deep grave pits alleged by Kola. Regardless, it is a mystery why the SS construction staff, who reportedly visited the future camp site already in late 1941 (Schelvis, p. 27), would have chosen an area

dominated by marshland for an extermination camp where tens if not hundreds of thousands of bodies were to be buried.

- There has as yet been published no documentation or scientific report – in Polish, English or any other language – on the aforementioned 2001 Sobibor excavation, despite seven years having passed. According to a personal communication from Mr. Yoram Haimi of the “Sobibor Archaeological Project” ([www.undersobibor.org](http://www.undersobibor.org)), Kola “has a problem with the Polish government.” Interestingly, Schelvis makes no mention of the excavation in the revised, post-2001 editions of his book.

- The former Ukrainian guards interrogated by Soviet officials tend to exaggerate the camp’s area considerably, despite one of their main duties at the camp being to patrol its perimeter. Mikhail Razgonayev in a 1948 questioning gave its measure as “2-3 square kilometers.” Ignat Danilchenko stated in 1979 that the size of the area was “approximately four square kilometers.” The actual area of the camp was less than half a square kilometer (cf. the so-called Rutherford map from 2002).

- According to Fuchs’ account of the first gassing, the victims undressed near the gas chamber and were gassed naked. Stangl on the other hand testified that he was “certain that the bodies were not naked, but were buried with their clothes still on” (Schelvis, p. 101).

- It is alleged that none of the inmates of “Lager 3” survived the camp’s existence, and that all contact between the inmates of Lager 3 and those of the other parts of the camp was strictly prohibited. Still a number of Sobibor survivors claim to have had contact with Lager 3 through smuggled letters (or to have been aware of such contact). For example we learn in Arad’s book (p. 79) that the camp cook Hershl Zukerman was the first inmate to become aware of the existence of the gas chambers through the reply to a letter which he had hidden inside a thick crumb pie (in the account published by Novitch the dish has become a dumpling). Moshe Bahir describes letters about magical bloodstains and gas chamber floor boards with embedded fragments of hands, cheeks and ears (!). Stanislaw Szmajzner claims to have received letters from Lager 3 detailing how the killing agent had

been switched from engine exhaust to Zyklon B. None of the aforementioned communication is discussed by Schelvis. Jacob Biskubicz testified that he himself had seen a gas chamber with a collapsible floor. This also goes unmentioned by Schelvis. On the other hand he mentions that survivor Chaim Trager “claimed to have seen all the goings-on in Lager 3 while building a chimney on a rooftop in that part of the camp” – yet he neither provides a quote from Trager’s sensational account nor a reference to it. Novitch presents a short account by the same witness, but it does not mention any such observation. Where is the testimony that Schelvis is referring to?

The above are only some of the problems and paradoxes to be found in the orthodox historiography of the Sobibor “death camp” – a historiography almost exclusively based on witness testimony. It is, at least to me, evident that there is need for a thorough, scientific investigation into the camp’s history. It is also evident that such research will not be carried out by the mainstream historians, but rather by skeptics and revisionists

**IN THE NEWS. PROSECUTORS in Germany want 88-year-old John Demjanjuk to stand trial for his alleged wartime role herding prisoners into gas chambers in Poland.** Demjanjuk is said to have beaten, whipped and sliced off the breasts of naked victims as they ran to their deaths at the Treblinka camp, near Warsaw. The Ukrainian was sentenced to death by an Israeli court in 1988 but freed after his conviction was overturned five years later.

Now Demjanjuk - second on a list of most-wanted Nazi war criminals - could face another trial in Germany. Kurt Schrimm, Germany's chief Nazi prosecutor, said: "We believe he could be convicted by German criminal law." The Ludwigsburg-based Central Office for the Investigation of Nazi Crimes, which Schrimm heads, is in the process of applying to Germany's federal court of justice to have Demjanjuk extradited from the US.

Schrimm said prosecutors could make use of an exception in German law. Normally the justice system can only prosecute someone if the criminal is German or the crime was committed in country. In this case, Schrimm said, "a large number of the victims came from Germany and Demjanjuk was acting on German orders".

# Geo-Strategic Effects of Revisionism: The Iranian Lesson

Robert Faurisson

June 5, 2008

The energy crisis is causing worry. However, Iran, which possesses huge reserves of oil and gas, wishes to exploit them better, with our help, and sell us the products, a procedure that would lead to a marked softening of worldwide petrol, diesel, fuel oil and gas prices. A good many nations have an eye on this great potential wealth and would be apt to respond favorably to Tehran's business proposals. But the United States has decreed the boycott of Iran and, up to now, the world's policeman has generally been obeyed. President Mahmoud Ahmadinejad can make all the proposals he likes: he still finds himself considered a criminal. His request for a collaboration that would let him fully re-equip the country's drilling, production and processing operations is refused. He goes so far as to suggest that countries using the single European currency pay in euros and no longer in dollars, but to no avail. People turn their back to him. Some threaten him. Even the Pope refuses to receive him. In many countries, his embassies and diplomatic staff are deprived of contact with the local authorities and foreign delegations; they have ended up with pariah status. One may well ask oneself where such radical behaviour towards the Iranians ever originated and why the international community acts so obviously against its own economic interests.

Three grounds are usually brought up to explain this policy of boycott and open hostility: 1) the Iranian president is perhaps trying to arm his country with nuclear weapons; 2) it seems he wants to exterminate the Jews in Israel; 3) he holds the extermination of the European Jews during the Second World War to be a myth. The first two grounds do not make much sense; only the third is serious and, for that reason, instructive.

In reply to the first ground, it's fitting to observe that if Ahmadi-nejad's accusers possessed the slightest evidence that Iran was trying to acquire nuclear weapons, such evidence would long since have been brandished before the world; however, up to now, they have supplied no real evidence and, in any case, if Iran had a nuclear bomb at her disposal, she could not launch it towards a geographic zone populated by as many Palestinians as Jews; her bomb would kill or maim both populations without distinction.

The second ground rests on the absurd manipulation of a text. Ahmadinejad has had and continues to have ascribed to him an incendiary statement according to which the Jewish State is to be "wiped off the map", words taken to mean the extermination of the Jews in Israel. Actually, he'd merely repeated in 2005 Ayatollah Khomeini's 1979 declaration that "the regime [in Persian, "rezhime"] occupying Al Qods [Jeru-

salem]" would one day "vanish from the page of time". Ahmadinejad took care to spell out his phrase by specifying that, if all the inhabitants of the land of Palestine – Moslems, Jews and Christians – had the right one day to vote freely and opt for a regime of their choice, the Zionist regime would disappear from Palestine just as, for example, the Communist regime disappeared from Russia. The Western media, as a whole, have reported neither the exact wording nor the explanation.

The third ground is the true one: if the Iranian president causes so much fear, it's owing to his revisionism. He has wielded the sole weapon that can deeply worry the Jewish State and its ally, the United States. He possesses what I've called the poor man's atomic weapon. In the findings of historical revisionism he effectively holds a "device of mass destruction" that would kill no one but could neutralize Israel's number one political weapon: the Great Lie of the alleged Nazi gas chambers and the alleged genocide of Europe's Jews. Raised in the religion of "the Holocaust," the peoples of North America and Europe generally believe in this Great Lie and see Ahmadinejad as a heretic; thus they dare not defend any policy of rapprochement with Iran, or call for a lifting of the boycott, although therein lies the only chance of seeing their energy costs decrease. Doubtless some of these peoples' leaders desire an under-

standing with Iran, but they back away at the prospect of being criticized as accomplices of the new Satan, of the “denier,” the “negationist” who “kills the Jews once again by denying their death.”

The news of the international “Holocaust” conference in Tehran (December 11th - 12th 2006) rang out like a warning shot. By no means reserved to revisionists, that conference was open to all. Confrontation of opposing views was allowed, and it took place. The rout of the antirevisionists was dramatic. And President Ahmadi-njad, already fully apprised of revisionist argumentation, was thus able to restate that “the Holocaust” was a myth. Bush, Blair, Chirac, who know nothing of revisionism, responded by making a terrible fuss. As for the Israelis, they are aware of the Jewish authors’ utter inability to answer revisionist arguments on the scientific level; they now uphold their Great Lie only with Elie Wiesel-style fake testimony or cinematic guff in the manner of Claude Lanzmann, when they don’t resort to novels, drama or even sham museum exhibitions like those at Yad Vashem in Jerusalem or the Holocaust Memorial Museum in Washington; they have therefore seized the occasion to draw up a bill in the Knesset that would let the State of Israel demand that any revisionist, wherever in the world he might be, be delivered to its own courts! When there’s no proof to show, the cudgel is used.

The Zionists and their friends are getting more and more alarmed at the diffusion of revisionism over the Internet. They make many attempts, cynical or veiled, to strengthen Internet censorship but, up to today at any rate, they have not yet achieved their aims. Throughout the Western world,

repression of revisionism is worsening, but it’s all a waste of effort so far. The holocaustic propaganda and Shoah Business grow ever more deafening, but henceforth they tend to annoy or tire people.

Revisionism has long been an intellectual adventure, experienced by a certain number of academics, researchers and various other persons ready to sacrifice their lives or their tranquility for the defense of historical truth, and of justice. Today, revisionism is becoming, on the international plane, a noticeable bone of contention; it is asserted by some and violently denounced by others, and is present even in certain political or economic altercations. It is destined to play no small role in the endless crisis in the Middle East as well as in the current energy crisis. For the powerful, it will constitute a threat and, for others, a way out. In any case, the times when revisionism could be treated with contempt or quite simply ignored are decidedly past.

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## IN THE NEWS

**Vincent Reynouard (a father of seven children) makes the following statement as he is found guilty of “Disputing Crimes Against Humanity”**

**June 20, 2008**

On June 19, 2008, section 61 of the Brussels criminal court found Siegfried Verbeke and me guilty of “disputing crimes against humanity,” sentencing us to a year’s imprisonment and ordering us to pay 25,000 euros in fines, damages and various costs... Moreover, it ordered the immediate arrest of Siegfried Verbeke and perhaps of myself as well (a friend of ours who attended the hearing says no, but

the press reports state the opposite and we haven’t been able to get an answer from the Clerk’s Office).

Unsurprisingly, the court had rejected all our arguments, notably the one invoking article 150 of the Belgian Constitution to request a trial in the Court of Assizes, thus before a jury.

It’s plain to see that in the last three years anti-revisionist oppression has greatly worsened. The times when revisionist activists received suspended sentences are over: today, apart from the huge fines, actual imprisonment is always decided. I think especially of Sylvia Stolz, Ernst Zündel and Germar Rudolf, heroic people now languishing in German jails.

I think also of Georges Theil in France, of Gaston-Armand Amaudruz, René-Louis Berclaz and Jürgen Graf for Switzerland.

Historical revisionism belongs to no one. Its findings are the fruit of traditional methods of inquiry where scientific expertise assists in the appraisal of testimonies and in documentary research. They will be obvious to any honest individual, whether on the political left or right, believer or atheist...

But it goes without saying that its implications extend well beyond the historical scope of its outset. The stakes involved, gigantic ones, are political and even theological. If some refuse to see this – because of blindness, cowardice or mistaken strategy – our adversaries, at their end, have understood quite well. They know that a sudden bursting through of the historical truth about the period 1914-1946 would call into question the world order founded at Nuremberg in 1945-1946.

This is why, in the face of people whom they constantly present as a small sect of cranks denying the obvious, they have special laws

passed in Europe and resolutions adopted at the UN. The flagrant discrepancy between their contemptuous talk, on the one hand, and their actions, on the other hand, gives them the lie. To paraphrase the French wartime orator Philippe Henriot, I'll say:

"When a man can think of no other way but imprisonment to rid himself of a verbal opponent, it's because he has no arguments. When a man is reduced to making up stupid lies, it's because the truth is against him."

The way ahead, therefore, is all laid out for us: we must continue to repeat the truth, the whole truth, including the truth about what's at stake in this struggle. Far from being merely a sterile quarrel between devotees of the past cut off from present-day realities, the fight for historical truth is, on the contrary, the continuation, on the intellectual level, of the war whose armed phase ended in 1945 with the defeat of the Axis forces. And it's clear that this conflict, having begun not on September 3, 1939 but on January 30, 1933, is the modern form of the eternal struggle between Light and Darkness. In the 20<sup>th</sup> century, National Socialist Germany embodied – doubtless imperfectly but successfully all the same – the very last attempt to return to a well-ordered society, that is, a society respecting the natural order.

This is the reason why, even after the 3<sup>rd</sup> Reich was completely crushed militarily, the war continued, and has continued up to today. Our opponents in this never-ending fight have a weapon of mass destruction: the alleged "Holocaust." Since 1945, this lie has prevented any dispassionate debate on National Socialism and, more generally, on societies that respect natural order. "We know where that

led! ..." is how people constantly respond to those who, against the "Rights of Man" and their natural offspring: the unleashing of all selfish inclinations, dare speak of order, the Common Good, wholesomeness, moral standards, safeguarding the genetic heritage, the birth rate, rights of kinship ...

Against all the cowards with their claims of prudence, concern with efficiency, realism and whatever else; against all the pretentious twits whose lives are nothing but a series of intervals between assorted betrayals, we should repeat Christ's own teaching: "let your Yes be Yes, and your No be No, for all else comes of evil." No, the German homicidal gas chambers never existed. Yes, "the Holocaust" is a myth. For my part, I add: yes, Hitler embodied the hope of Europe in the face of the ruinous ideals of 1789; yes, we must take up the best of what National Socialism comprised in order finally to surpass it and forge a doctrine that will be able to save our Old Continent.

Some will condemn my actions for the fact that I have seven children. They are wrong: if I act as I do, it's first of all for my children, to ensure a better future for them. However, our civilization will not be saved by any sparing of efforts in the most vital struggles, which are (as is only logical) also the most dangerous, for when engaged they threaten the very worst for the opponent, and so provoke his most violent reactions. But, as Chesnelong\* said: "When evil is the most daring, good must be the most courageous."

\*Pierre Charles Chesnelong (April 4, 1820-1894), was a French politician, devoted to forwarding the ideals of the Roman Catholic Church.

*[Ed: While I do not agree with every sentiment expressed in this communication, I do agree with most of them, and I admire the man who wrote it. I am reminded of William Blake writing: "When I tell the truth, it is not for the sake of convincing those who do not know it, but for the sake of defending those who do." Vincent Reynouard, with his courage and willing sacrifice, bolsters the courage of all of us.]*

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**Ernst Zundel discusses his legal situation in Mannheim prison. Ingrid Rimland distributed this letter via email, which was written by Ernst in May, and translated and typed out by Karin Manion. He updates us on his legal situation,**

[ ... ] But now for the actual legal situation on the ground here. I still am battling for my mail from 2005, 2006, 2007. There are approximately 1500 Pcs. of mail in boxes that have not been released to me. I negotiated a release-deal-method with officials - instead after releasing some postcards and short letters - suddenly 185 letters were seized, that were 2 to 3 years old. The reason for the seizure? People wrote me ltrs. and cards that contained compliments, calling for me to hang in there etc.! - that it was felt was opposed to the aim of my conviction. Remember, I am still subject to spot censorship!

I was also ruled ineligible for transfer to the pensioner's prison in Singen, but was ordered to serve my whole time - that means till March 1, 2010 here in Mannheim. The reasons? They were amazingly frank about it. The Singen Facility would allow me to live in a much more relaxed and open atmosphere, with frequent trips

into town to shop, etc. Media people would seek me out, and that would result in articles and that in turn would bring unrest into the institution, made up of mostly elderly people all of whom would have suffered under the old regime, thus for the good of the other inmates I would have to be kept here, even though by age 62 I was to be entitled to serve my time in an \*Altenknast\*.

Thus it was decided by the prison administration's resident jurist - that I would get no relaxation of conditions - but would have to serve my time in full, *ohne Freigang*, which is when one gets to go into town in the presence of uniformed prison officials. But instead I would serve my time locked up in prison.

I have taken a new woman Lawyer, she is a Specialist in Prison Rights - and has now submitted these decisions to the local Strafvollstreckungskammer. That means we will have to appeal that \*3 rulings package\* mentioned above to the Oberlandesgericht Karlsruhe. All that of course takes time. Time is in effect what is the aim of all this chicanery - for every day - I am forced to spend in the \*non-relaxed\* atmospheres I am entitled to by age and tradition means what in America is known as cruel and unusual punishment. Should the OLG Karlsruhe decide against me - then I could appeal it to the Bundesgerichtshof and the Bundesverfassungsgericht.

All these legal moves take their time because the Courts are busy, dockets are full, thus add this to the legal fees and especially the court costs, which are steep here - and are and have been regularly assessed against me. For instance a 1 1/2 pge. decision, naturally against me, at E 1200.00 just for this one sheet of paper and had to

be paid \*sofort\* My court costs for Mannheimer Verfahren were assessed at E 59,829.00 to this must be added the payments for legal fees for my own \*Wahl-Anwalte\* (chosen Solicitors) like Rieger, Dr. Schaller, Silvia Stolz, R.A. Bock and Gisa Pahl in Hamburg, and now this new Mannheim Specialist lawyer. These costs too had to be paid at once, since I can not - I am paying off these horrendous costs in installments.

Dr. Schaller challenged the \*non-counting\* of my two years and one month in Canada's Guantanamo North- (Toronto West and Thorold), with the local Staatsschutz-Anwaltschaft-Strafvollstreckungskammer. They ruled that the two years would not be counted as the lower Court Landgericht had decided last year already. We challenged that with the appeal court (Oberlandesgericht-Karlsruhe) they too ruled against me, the two years would not be counted. Now I have to decide if I can raise the money to go on to the Bundesgerichtshof and then the Bundesverfassungsgericht - and of course for the legal fees for my lawyers. And, finally, one of the most important legal moves - was to submit \*eine Beschwerde\* (complaint) an appeal for review and redress with the European Court of Human Rights in Strasbourg.

That was one hell of a document to prepare, and I had to wrestle and argue with my own lawyers, to expand the document to the events of my kidnapping and expulsion first from the US, then explain the reasons for the arrest and proceedings in Canada before Blais - and how all this came about. Luckily we gained access to very important documents during the Mannheim and the American proceedings that showed E-

Mails and lots of faxes on official letterheads by the highest authorities in America, Germany and Canada, documenting and detailing at least some aspects of this \*Operation Atlantik\* as the Germans called the \*Kesseltreiben\* - the hunt for my capture in documents going way back to the 1990s. Dr. Schaller's document finally condensed all this down to 63 pages - and for the first time explained more or less coherently given the constraints and format of these Strasbourg proceedings. The title of the documents is: Ernst Zundel gegen BRD, the date it was submitted was May 8, 2008. All that work, legal research, preparation etc has to be paid by me. This is an update for you! Could you send copies to Gunter Wild, Barbara, Doug Christie, the Lindsays and Willis Carto as well as Ingrid & Marc please? Maybe you should type it first.

Ernst Zundel,  
JVA Mannheim,  
Herzogenriedstr. 111  
68169 Mannheim

*[Ed: I have since learned that on 27 June lawyers Schaller and Alexandra Ritterhaus, specialist in prisoners' rights, pled for Zündel's release after June 30, when he will have served the 2/3 of his sentence that is customary to qualify a prisoner for release. The plea was rejected. I have also been informed that on June 2 Ingrid presented a US court with documents proving government malfeasance in the deportation of Ernst, and that on May 8 Ernst brought his case to the European court of human rights in Strasbourg.]*

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**Georges Theil's sentence of actual detention in prison, passed by the Lyon court of appeal, is confirmed by judges in Grenoble, his town of residence.**

**Friday June 27, 2008**

In its four-point decision, the Grenoble court:

- dismissed the fact that my wife might, for health reasons, have any imperative need of my presence by her side;

- observed that I am retired; that my literary activities may be pursued in detention;

- noted especially "that Georges Theil, who does not consider himself a delinquent, has at no time criticized his behaviour or considered calling himself into question; that he has persisted in his attitude although having already been convicted a first time; that allowing him the benefit of an adjustment of sentence could only encourage him in his convictions";

- ruled that he could enjoy the special regime (art. D.490, D.493 and D. 494) to the fullest extent possible.

"On these grounds: the Court, having heard the appeal, confirms the decision taken (actual imprisonment).

"[Signed]: Mme Marie-Françoise ROBIN, Presiding; Mme Astrid RAULY and Mme Catherine BRUN, associates present at the proceedings and at the consultation."

\*\*\*\*\*

[Theil writes]: My first observations: my lack of repentance and the fact of questioning "without qualms" the official presentation of second world war history have thus earned me a prison term. Put-

ting me "under house arrest with electronic surveillance would, on the contrary, be likely to encourage me in my convictions" (sic)!

Indeed, it's especially this third point that's "worth the detour." It seems drawn from a heresy trial, where the unlucky accused, found guilty of having "offended the Scriptures," does not consider himself a delinquent; he persists in his attitude although having already been convicted a first time; allowing him the benefit of an adjustment of sentence could only encourage him in his convictions.

Some friends, certainly well-meaning, advise me to request political asylum (outside the Schengen zone, of course) of a friendly country (or one that's at least neutral concerning the substance of my conviction). I'll do no such thing. It seems to me more positive for our cause that I accept incarceration. And then, the remembrance organizations, along with the cowards and others who slavishly follow them, so need this miserable bit of extra fun, to be got from having those who don't accept the historical slander and the gigantic swindle that's resulted from it suffer and bleed!

And, what do the historians of "Liberté pour l'histoire," who just recently held a seminar on the subject, think of all this? Have they anything to say?

G. Theil,  
6 rue Gallice  
F-38100 Grenoble, France  
[gmtheva@yahoo.fr](mailto:gmtheva@yahoo.fr)

## **A Final Word. Or Two.**

Robert Faurisson informs us that he has received, for the first time in his life, a fund raising letter postmarked June 24 from Radio Courtoisie, the station that cut him off after 34 minutes of what was to be a two-hour interview (See SR 151). The station boasts of its "pluralism of expression" and describes itself as an "oasis of moral health in a desert of disinformation and intellectual poisoning".

In spite of this kind of hypocrisy, and worse, Robert is going to stay with it. I'm going to stay with it. We're all going to stay with it. Right? Until next month then.

Bradley

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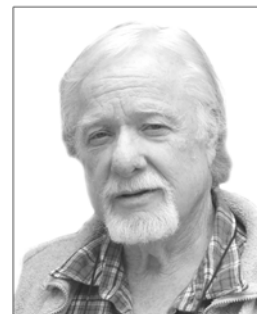
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# SMITH'S REPORT

## On the Holocaust Controversy

No. 153 [www.Codoh.com](http://www.Codoh.com) September 2008



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### Challenging the Holocaust Taboo Since 1990

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## The 20<sup>th</sup> Anniversary of the Leuchter Report

### An Interview with Fred A. Leuchter

By Richard A. Widmann

Arguably the most important of all Revisionist studies, *The Leuchter Report: An Engineering Report on the Alleged Execution Gas Chambers at Auschwitz, Birkenau and Majdanek, Poland* celebrates the twentieth anniversary of its publication this year. Although most revisionists are familiar with the background of this trailblazing work, a brief review is called for.

In 1988 Ernst Zündel found himself on trial for violating a "false news" law in Canada. Zündel's "crime" was having published a work which questioned the orthodox version of the Holocaust story, *Did Six Million Really Die?* by Richard Harwood. Following the recommendation of Professor Robert Faurisson, the Zündel defense team sought out a gas chamber expert who could evaluate the alleged gas chambers in Poland and report on their efficacy for execution purposes.

Bill Armontrout, the Warden of the Missouri State Penitentiary named Fred Leuchter as the only consultant in the United States in

the design, operation, and maintenance of gas chambers. From 1979 to 1988, Leuchter had worked with most of the states in the United



Fred Leuchter

States that carried out capital punishment. He specialized in the design and manufacture of execution equipment including electrocution systems, lethal injection equipment, gallows, and gas chamber hardware. Leuchter was a perfect choice, he was the only expert on execution gas chambers in the United States,

and he believed in the Nazi genocide of the Jews.

Leuchter was asked by the Defense team to go to Poland and undertake a physical inspection and forensic analysis of the alleged execution gas chambers. On February 25, 1988 Leuchter set out to Poland to examine the alleged gas chambers at Auschwitz, Birkenau, and Majdanek. Leuchter examined the buildings described in the literature to be execution gas chambers. He also conducted a forensic examination in which physical samples of brick and mortar were removed and returned to the United States for chemical analysis.

The results of Leuchter's findings were submitted to the Court in Canada. Leuchter wrote in his report, "the author finds no evidence that any of the facilities normally alleged to be execution gas chambers were ever used as such and finds, further, that because of the design and fabrication of these facilities, they could not have been

**Continued on page 3**

# LETTERS

## Carlos Porter

Richard Widmann has asked me if the *Leuchter Report* influenced me personally. I would like to say that to me there is nothing like the *Leuchter Report* and never has been, before or since. One of the things it taught me was how little I really know about things, and to be careful about opinions where I don't have any real expertise.

I translated the *Rudolf Report*, both versions, and liked translating it. I like technical translation work, but I've never been able to read it, just read it, like a book. Impossible. I questioned a few of the things he said, and he showed me I was wrong, right away. So I don't go around talking about the "Moon Hoax" and things like that, I don't have the background for it. I also like the *Lüftl Report*, which I also translated. The Leuchter and Luftl reports are the two most readable scientific works I know of.

I hope Leuchter continues to get the credit he deserves, which is of course enormous. I wish him well, wherever he is.

Best wishes.

## Christopher Vick

When it comes to our research and efforts to take the truth to the world about the "Holocaust," I note that some revisionists will say "I do not deny the Holocaust." I think this is a major mistake. Of course we do! Revisionist work has uprooted the "Holocaust" legend from the ground of fact, and in truth it is dead. The issue now is to win the war of perception in the mind of the public.

In the public eye the "Holocaust" *is* the 6,000,000, Nazis, Hitler, Auschwitz, Anne Frank, gas

chambers, ovens, and the SS. Ask anyone off the street what they truly know about the "Holocaust."

I guarantee you will hear that list of words recited, with maybe a few more names and places, but that's it!

My position is this: none of us as revisionists accept the orthodox story about anything on this list as being true, so why do some of say, "I do not deny the Holocaust," then try to proceed with our arguments? It is clear that the reason some revisionists say this is to cater to opposing groups with the hope of avoiding the common accusations that revisionists are anti-Semites, neo-Nazis, haters - the usual. When we say we do not deny the "Holocaust" we are contradicting everything we stand for. It leaves the public confused on what we question, what we believe, and what we stand for. So we are written off and the public stays with "The Legend."

We do not have to deny, and should not deny, Jewish suffering during World War II. But we should deny that it included homicidal gas chambers and the intentional mass murder of millions of Jews as a German State policy. That is, *we should deny the "Holocaust."*

The key is to not question or downplay Jewish suffering, but refuse to accept the "Holocaust" slogan. "Holocaust" itself *is* the great slogan and *has* the power. So long as the slogan stays alive it will continue to spread like the sickness it is. This is not a personal criticism of individuals who do not deny the "Holocaust," but a plea that we stick to our own guns and implement a change of strategy. This new strategy will not lose ground for us. We have already lost the ground we have lost. Now is the time to begin to win back the ground in public. We must deny the "Holocaust" slo-

gan. Everywhere, every time it is used.

*[Editor's note: I have long argued for what Vick argues against. For some reason, I am coming around to his point of view, which has long been held by many if not most revisionists.]*

## Greg Alan

"Can you provide me the name, with proof, of one person who was killed in a gas chamber at Auschwitz" is a very good question. The matter was ignored at the Nuremberg Trial. However, at the earlier Belsen Trials the British were worried about establishing jurisdiction. Why, after all, would a British Court have any rights to try a German for acts against a Hungarian while in Poland? So the Indictment included British citizens who allegedly were murdered at both Belsen and Auschwitz.

However, during the trial no evidence was presented on any of the deaths or persons. How the British got the names they used or if they just made them up is not clear. All except Starotska were charged with having committed a war crime, in that they:

"... at Bergen-Belsen, Germany, between 1st October 1942 and 30th April 1945 when members of the staff of Bergen-Belsen Concentration Camp responsible for the well-being of the persons interned there, in violation of the laws and usages of war were together concerned as parties to the ill-treatment of certain of such persons causing the deaths of Keith Meyer (a British national), Anna Kis, Sara Kohn (both Hungarian nationals), Hejmech Glinovjechy and Maria Konatkevicz (both Polish nationals), and Marcel Freson de Montigny (a French national), Maurice Van

Eijnsbergen (a Dutch national), Jan Markowski and Georgej Ferenz (both Polish nationals), Maurice Van Mevlenaar (a Belgian national), Salvatore Verdura (an Italian national), and Therese Klee (a British national of Honduras), Allied nationals and other Allied nationals whose names are unknown and physical suffering to other persons interned there, Allied nationals and particularly Harold Osmund le Druillenec (a British national), Benec Zuchermann, a female internee named Korperova, a female internee named Hoffman, Luba Rormann, Ida Frydman (all Polish

nationals) and Alexandra Siwidowa, a Russian national and other Allied nationals whose names are unknown.”

Starotska, Kramer, Dr. Klein, Weingartner, Kraft, Hoessler, Bor-man, Volkenrath, Ehlert, Gura, Grese, Lothe, Lobauer and Schreirer were charged with having committed a war crime in that they:

“ at Auschwitz, Poland, between 1st October 1942 and 30th April 1945 when members of the staff of Auschwitz Concentration Camp responsible for the well-being

of persons interned there in violation of the law and usages of war were together concerned as parties to the ill-treatment of certain such persons causing the deaths of Rachella Silberstein (a Polish national), Allied nationals and other Allied nationals whose names are unknown and physical suffering to other persons interned there, Allied nationals, and particularly to Ewa Gryka and Hanka Rosenwayg (both Polish nationals) and other Allied nationals whose names are unknown.”

### **An Interview with Fred A. Leuchter continued from page 1**

utilized for execution gas chambers."

The presiding judge, Ron Thomas, decided that Leuchter was qualified as an expert in the design, construction, maintenance, and operation of gas chambers. Leuchter was allowed to give his opinion on the operation and suitability of the various facilities to function as execution gas chambers. The *Report* itself, however, was not allowed into evidence. Although the *Report* was not accepted by the court, it still had a staggering effect. Many would become skeptical of the establishment version of the Holocaust story based on its findings.

Perhaps the most important impact of Leuchter's work was on British historian David Irving. Shortly after seeing the Report for the first time, Irving wrote, "Shown this evidence for the first time when called as an expert witness at the Zündel trial in Toronto in April 1988, the laboratory reports were shattering." Irving goes on, "No significant trace [of cyanide compounds] whatsoever was found in the buildings... labeled as the camp's infamous gas chambers. Nor, as the reports' gruesomely ex-

pert author makes plain, could the design and construction of those buildings have made their use as mass gas-chambers feasible under any circumstances." (*Leuchter Report: Focal Point Edition* p. 6)

Despite being universally acknowledged for his expertise in the area of execution equipment, Leuchter now found himself under attack for his testimony. One can argue that it was the power of Leuchter's Report, the irrefutable scientific analysis and the credibility of its author which caused those who would uphold the orthodox version of the Holocaust story to attack him as viciously as they did. Threats were made to prison officials who chose to do business with Leuchter. He was vilified in newspaper and on television. Legislation was used to prevent him from working at his chosen profession. Even criminal prosecution was brought against Leuchter.

There is no doubt that Fred Leuchter paid an extremely high price to defend the freedom of Ernst Zündel. Fred, however, is one of those rare types who understands that when one person's freedom is challenged, everyone's freedom is

challenged. Fred also knew the importance of historical truth. His *Report* had no axes to grind. It wasn't opposed to anyone and did not come with any hidden agenda despite what his detractors would have you believe. Then, as now, Fred Leuchter is the real deal. Germar Rudolf called him a "pioneer." I would call him a hero.

On June 30<sup>th</sup> of this year, Fred Leuchter allowed me to conduct the following interview:

**Widmann:** Mr. Leuchter, your work, "The Leuchter Report: An Engineering Report on the Alleged Gas Chambers at Auschwitz, Birkenau and Majdanek, Poland" is now twenty years old. In it you gave your best engineering opinion based on years of experience as an expert in execution equipment that "the alleged gas chambers at the inspected sites could not have then been, or now, be utilized or seriously considered to function as execution gas chambers." Do you still stand by that opinion, and if so why?

**Leuchter:** I gave my best engineering opinion and it still stands. Time has only solidified that opin-

ion. The Polish State Police Laboratory, Germar Rudolf, Walter Lüftl and many others have followed my investigation and confirmed my findings. If anyone questioned my results and opinion at the time they cannot now. I certainly do not. I did not take my investigation lightly. I had done the same work a number of times in the United States relative to defective execution equipment and botched executions. I take my work and my reputation very seriously. The alleged gas chambers I investigated were not then, not now, or ever were gas execution chambers.

**Widmann:** You have paid a very high price for your involvement with Holocaust revisionism. If you could do it all over again, would you still take that now famous trip to the concentration camps of Poland?

**Leuchter:** I do not like what has happened to me! I could not in good conscience walk away from Ernst Zündel then or now. He had a right to the best defense he could muster and that was me. Further, I believe everyone has a right to free speech and free thought. Yes, I would do it again.

**Widmann:** Do you keep current with revisionist writings and

thought? Specifically have you read Germar Rudolf's report, which basically supports most of the conclusions of your own report? If so, what is your opinion of Mr. Rudolf's work?

**Leuchter:** Yes, I do keep current. And yes, I have read his report. I believe Germar's report to be an excellent work. Germar is a chemist and as such his approach to the question is different from my approach to it as an engineer. Our differences are minor and stem from disciplinary issues. I am honored that Germar Rudolf agreed with and supported my work!

**Widmann:** What is your opinion of the anti-revisionist legislation through out much of Europe, which has basically outlawed alternative viewpoints on the Holocaust?

**Leuchter:** I believe the legislation is anathema to free thought and free speech and those countries and those politicians that support such legislation should be ashamed of themselves. The voters in those countries should be ashamed that this legislation is being passed and enforced in their name and should remove the responsible politicians from office. They are creating a Gulag within their own countries.

**Widmann:** What do you consider your most important life's work?

**Leuchter:** I am an instrument maker and I consider my patents and work electronic zing older instruments my best work. I became involved in execution equipment to prevent torture and perhaps this is my best work because it was the more humanitarian. I am very proud of it.

**Widmann:** What advice do you have for youth who may be faced with tremendous opposition to ideas and ideals that they feel, and even know, are right? Should they take a stand even in light of strong opposition?

**Leuchter:** I am not sure that this is a fair question to ask me, Zündel, Faurisson, Germar or anyone else that has been caught up in the fight and punished with such severity for telling the truth. We will all say, unequivocally, "Take a stand and fight." The harder the fight the tougher we get.

**Widmann:** Surely yours has been an interesting and some would say amazing life. Have you considered writing your memoirs?

**Leuchter:** Perhaps. See if you can get someone to make an offer!

## Errol Morris Shines a Light on Fred Leuchter

by William Halvorsen

Against the baritone backdrop of Fred Leuchter's reminiscences, film maker Errol Morris takes a journey inside the mind of the brilliant engineer of execution systems in "Mr. Death: The Rise and Fall of Fred A. Leuchter Jr." The film is difficult to evaluate, particularly from a revisionist perspective: Morris' films

are supposed to be exercises in irony, not documentaries in a strict sense. Yet the whole aim of revisionism is to dispel the double-visions, and the superstitious delusions, which make irony possible. This simply means that if Morris had made a positive contribution to revisionism, the irony would have been tragic, but if he had made the

kind of movie he wanted to make, the irony would have been nonexistent. As a result, instead of a revisionist breakthrough, or a delicious satire, Morris has been left with very little, except, possibly, a friend.

The first third of the movie involves a quiet back and forth between Leuchter, whose smoky

voice, tinged with a Boston accent, is unmistakable, and Morris, whose constant snorts of laughter remind us of the man who would be *Curly*. Superimposed throughout are the kind of visual juxtapositions for which Morris is famous: Fred mugging while tied up to an execution device, streams of dark brown coffee pouring as Fred discusses his 40 cup a day habit, a *Currier & Ives* print as Fred discusses the possibility of an easeful execution.

A more dramatic turn takes place about forty minutes into the film, as Leuchter discusses his role in the second trial of Ernst Zündel in 1988, who was tried for "spreading false information" because he distributed a pamphlet that contradicted the standard Holocaust story. In an attempt to defend his position, Zündel, at the behest of Robert Faurisson, hired Leuchter, who wrote the report that bears his name.

It has been said that the film has undergone several changes since it was first shown: it seems that at an early showing at Harvard in late 1998, several in the audience found themselves agreeing with Fred's common sense arguments, while others felt that Morris was "defending a Nazi." (Of course, Fred is neither a Nazi nor a racist.)

We can imagine what must have been Morris' amazement when he calibrated audience reactions that he had never expected to hear. Had the ironist, recalling Nietzsche, found his own irony? But it seems likely that the problem can be traced back to Morris himself, just a little too confident of his ability to discern the reality that none of his subjects could see.

In recent interviews, Morris has chosen to stress his fascination with death, as well as his status as a Jew who lost relatives in the Holocaust. There's probably an element of self-exculpation here, but there's also a hint as to what may have been Mor-

ris' original conceptual problem. Being Jewish, and brought up on the mindset that simply accepts every aspect of the Holocaust uncritically, he no doubt thought that any one listening to his interviews with Leuchter about Auschwitz would regard them as hysterically absurd, as, well, concentrated camp.



Errol Morris

But the problem was that for once Morris broke the surly bonds of satire and found himself soaring weightless in reality. Fred is not a stupid person. His ideas are not insane. His report, although flawed, contained a genuine core of insight and inspiration. But Morris could not see any of this; for once, he could not appreciate the irony. Twenty years ago, he had college students laughing as old folks talked about meeting their dogs in heaven. He figured that Fred Leuchter would be just as funny. He was wrong: as the saying goes, the joke was on him.

By all accounts there have been several alterations made to the film. First and foremost, Morris had to rebut Fred's arguments on Auschwitz. To do this effectively, he enlisted the help of the eager Robert Jan van Pelt, a professor of architecture from Canada, who shows in this film a remarkable talent for self-promotion and for confusing

otherwise straightforward arguments with vast expanses of rhetorical fog.

Morris also called on James Roth, the scientist who had originally confirmed Leuchter's findings, but who now disavowed the value of the work altogether.

While those adjustments tended to deflate Fred's arguments, they did nothing to dispel the sense of injustice the audience was bound to feel for Fred, whose life was destroyed - to put it bluntly -- by activists who will not accept that anyone can publicly disagree with their cherished beliefs. So the film was again trimmed, a potential slant showing Fred as a free speech martyr, and another, accentuating the anti-Germanism of the traditional Holocaust narrative, also, apparently, ending up on the cutting room floor.

There's really not much left to do with the film, now, except to try spin control before viewings. At the premiere in Los Angeles, Morris appeared and came dangerously close to betraying the man who had trusted him by calling him crazy.

It's probably not easy for Morris to say these things. Not easy because, even if he believes them, what comes across in this film is a genuine liking and rapport between Morris and Leuchter. Morris, a brilliant and eccentric film maker, could appreciate the brilliant eccentricities of Fred Leuchter, even if he didn't believe them. And what Morris must understand by now, is that Fred wasn't destroyed so much for what he did or said about any one thing, but just because he is a brilliant eccentric, which means that next time it just might be Errol Morris' turn. But, as we noted at the beginning, a film that underlined that truth wouldn't be funny anymore. It would be a tragedy.

*Reprinted from the November 2003 issue of The Revisionist*

# LEUCHTER TWENTY YEARS ON

Nicholas Kollerstrom, Ph.D.

Ask anyone in the UK who has heard of the Leuchter Report and you can be fairly sure they will tell you the same thing: it has been ‘discredited.’ But – “behold, O Dionysus,” as Nietzsche would have said, “I sing a new song”: there are two different references we need to fully unpack the meaning of what Fred Leuchter accomplished, with such amazing rapidity, twenty years ago.

I don’t accept the charge that the Leuchter’s report is ‘flawed’ as David Irving remarked at his trial. It’s not flawed, it just has a couple of weaknesses. And please bear in mind that I am solely here concerned with his chemical measurements, not with his professional estimation as to how the chambers in question could never have functioned as human gas-chambers. The practical weakness of his sampling lay in the presence of guards around the snowy walls of the Majdanek disinfection chamber (DC) in February 1988 which prevented Fred from being able to take any samples there. That meant that he had only one DC sample; it was quite a big one however, chiselled out from the Birkenau DC. His Report has been scoffed at by various persons, e.g. Pressac on the grounds that his staggering claim – surely the centrepiece of his Report - of a 2000 fold difference in residual cyanide levels, was based only on this one sample.

Fred’s chemical argument was dualistic, contrasting the parts per thousand cyanide level of this single DC sample, with the parts per million level of all his other levels. This one sample he unfortunately

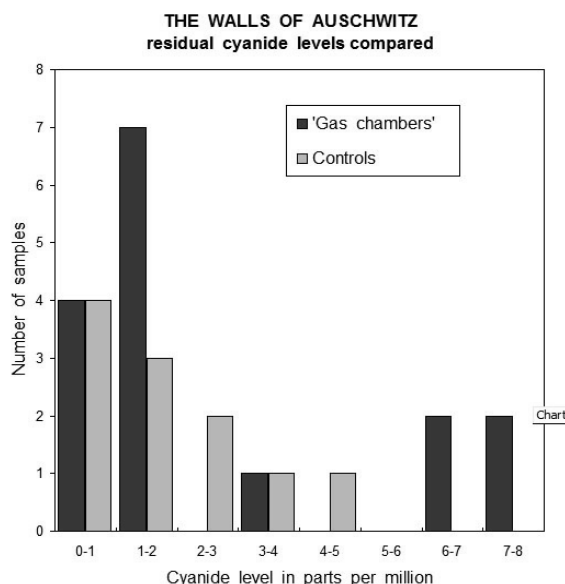
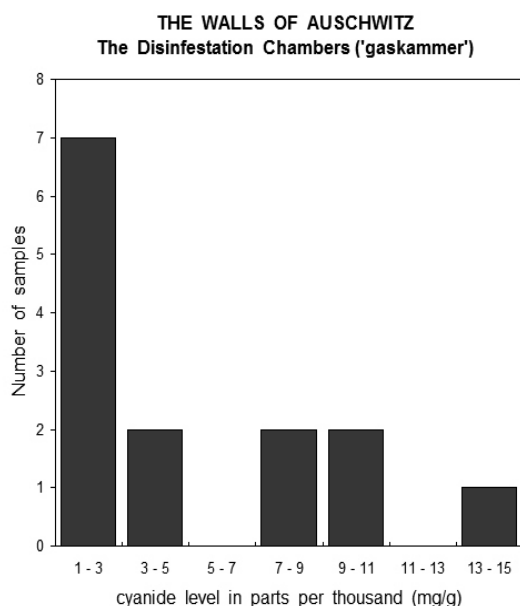
alluded to as his ‘control.’ That’s as it were, the theoretical weakness of his Report, at least in its chemical aspect. It was Fred’s Report that really put these DCs on the map, and drew everyone’s attention to them: their functioning had been completely covered-up at Nuremberg. They were where mattresses were de-loused, where the gas really was used.

One sheds a tear at the way the main and more or less only British debate over the Leuchter Report – viz, the discussion at the Irving libel trial – took place without allusion to Germar Rudolf’s replication of the Leuchter results in 1991. The tremendous power of the chemical argument here involved, comes from the concordance between these two surveys. They used the same method of analysing for iron cyanide, and the German lab (Rudolf’s samples) was slightly more accurate than Leuchter’s US lab. Both of these scientific investigations involved total career-termination of the men involved, i.e. Leuchter and Rudolf both sacrificed their livelihoods for the sake of scientific truth. Rudolf in 1991 took a large number of samples from the DC walls, but only three from the alleged human gas chambers at Auschwitz. The latter fact is the weakness of his survey, as it were, if considered in isolation.

We combine the two data-sets together, after omitting all the samples where the cyanide levels were too low to measure, and that gives us a total of forty cyanide measurements (1). The two tables show this data. We can clearly see the two-thousand fold difference between

the DC samples and the AHGC (alleged human gas-chamber) samples. This is the central axis around which future discussion of ‘the Holocaust’ will have to revolve. The life-blood of science is replication, whereby one result confirms another, and we’re seeing it here. Then equally clearly we see that there is no significant difference between the AHGC samples and those of ‘controls’ i.e. samples taken from living quarters, wash-rooms etc. This fact *terminates* the mass gassing story, at any rate for the five or so normally so-designated chambers at Auschwitz. There is no ‘natural’ background level of cyanide in brick, so if around one part per million of cyanide appears in brickwork of these control samples as well as in the AHGCs, then this suggests that the rooms were fumigated once or twice with the cyanide to de-louse them.

I developed a thread of several pages on the CODOH website, in the course of which I approached Mr Dan Desjardins on the somewhat arcane question of which Leuchter samples were ‘genuine,’ i.e. taken from old WW2 brickwork of chambers where human gassing allegedly happened: those samples *not* taken from such are what we are here calling ‘controls’ - that’s quite an important concept if we are here testing a scientific hypothesis. Fortunately, these enquiries stimulated Mr Desjardins to compose an article on the subject (2), and his data there presented has been used for constructing these charts.



Leuchter's chemical data needed Rudolf's replication - of a similar number of samples from much the same chambers and the same chemical method - to confirm its validity; and it also needed Mr Desjardins's careful retracing of exactly where Leuchter and his team had ventured, twenty years ago, to distinguish between the AHGC and 'control' samples.

Leuchter's work gets dismissed on the grounds made by Alpha-lab chemist Dr James Roth, interviewed in the 1999 film about Leuchter 'Mr Death:' that the cyanide gas would only have penetrated a mere ten microns into a wall. Rudolf's quite thorough investigation of cyanide penetration into the wall is here of value, showing how brick and mortar are permeable to cyanide gas (was Roth maybe confusing brick with stone?)

### Postscript: the Polish fake study

Worldwide publicity was being given to Leuchter's trailblazing Report, and clearly something had to be done. So Dr Piper, the manager of the Auschwitz museum, approached a chemical team in Po-

land, and gave them permission to take and samples from the old walls. My CODOH essay *The Walls of Auschwitz a Chemical Study* reviews the Kafkaesque endeavour that followed. Dr Marciewicz *et. al.* averred they were using a US method published in 1947 which was somehow one thousand times more accurate than the method used by Alpha Laboratories in the US - and they cited cyanide levels of parts per billion in dormitories, etc! I checked out this original reference (and might be the only person in the great debate who did so) by going to the Royal Society of Chemistry in Piccadilly.

The librarian there reached down the first volume of the US *Industrial and engineering Chemistry* (3) and blew the dust off it. Clear as day, the method went down to no more than 0.2 mg/l (in solution, and would be equivalent to around 2 mg/l. i.e. 2 ppm in the brickwork from which it is extracted). Milligrams and micrograms were being muddled up by the Poles in a big way! The Poles used a devious argument whereby they were only measuring the soluble component of

cyanide in the brickwork, which could be merely a fraction of 1% of the total, hence the need for these very low concentrations. Orthodox, pro-Holocaust studies always cite this Marciewicz *et. al.* study as if it had 'refuted' Leuchter. It's a shame there are no Holocaust Studies in universities where students are allowed to review these investigations, because students would see through this ploy pretty quick.

1. Leuchter took one DC sample, plus he took 14 others with measurable levels of cyanide. Mr Desjardins (ref 2) puts 5 of these as 'controls' and 9 as AHGC samples. For the Rudolf data, likewise divided for inclusion in these charts, see tables 1 and 2 of the author's 'Walls of Auschwitz' (CODOH). For the two data-sets, see Germar Rudolf, *The Rudolf Report, expert Report on Chemical and Technical Aspect of the Gas chambers of Auschwitz*, 2003 p.249 (Leuchter data) and p.254 (his data).

2. D. Desjardins, *The Leuchter Report Revisited*, 2007 (CODOH); see also his *Kenneth Stern's Critique of The Leuchter Report*, 1997.

3. Joseph Epstein, 'Estimation of Microquantities of Cyanide', *Industrial and engineering Chemistry* 1947, 19, 272-274. .

## Dan Desjardins Recalls his Introduction to Fred Leuchter

The "Leuchter Report" affected me in a big way, in a bigger way, in fact, than I ever would have imagined it would. Of course, in the beginning, I thought it was a very bold and ambitious project on the part of Revisionists. And it caused me to wonder, as I suppose it did many persons, why the Revisionists were the first ones interested in applying scientific methods in order to examine the truth of allegations regarding mass extermination via homicidal gas chambers.

Whereas previously the truths of the matter had been established based on the faith in eye-witness testimony, here, in one fell swoop, comes a mild-mannered yet brave engineer whose scientific method upset the entire apple cart. I myself have a scientific background, having earned degrees in both chemistry and electrical engineering, so was interested in what Mr. Leuchter had done. So interested that by May 1996, some eight years following Mr. Leuchter's seminal work, I traveled to Poland in order to retrace his steps and convince myself of the validity of what he had done.

The result was two essays: "My Visit To Auschwitz-Birkenau, May 30-31, 1996" (published through the IHR circa December 1996) and "Kenneth Stern Versus The Leuchter Report: A Critical Analysis," completed March 1997. One of the most revealing pieces of information I provided in those follow-up studies was the fact there were

comparable cyanide detection levels for samples taken from the alleged gas chambers within Kremas IV and V versus rooms within these same facilities officially identified as washing rooms, undressing rooms and Sondercommando quarters.

Whereas it appeared Mr. Leuchter took the non-gas chamber samples ill-advisedly and made no point later about their variance relative the samples from the alleged gas chamber sections of the buildings, doing so proved to be an unexpected windfall in terms of establishing ubiquitous cyanide presence, thus bolstering Dr. Robert Faurisson's supposition that Zyklon B was used for hygienic (i.e., delousing) rather than homicidal purposes.

Later, in May 2000, while in Scotland, I made a point of seeing "Mr. Death: The Rise and Fall of Fred A. Leuchter, Jr.," the unique if not altogether complimentary documentary film about Fred Leuchter made by Errol Morris. Although I was in Edinburgh at the time pursuing full-time studies in drama, I wrote a film review under the same title which is available on the CODOH website (somewhat edited from its original).

Pursuing Fred Leuchter's impact, there is one more article I wrote based on promptings from Professor Nick Kollerstrom, who had taken the trouble to read the first of the two essays mentioned above. Forced to go back over my earlier analysis of Leuchter's find-

ings, I finally paid attention to the implication of what he had done in terms of Birkenau's delousing chamber. Here, I finally understood, was an interesting benchmark, and set out to extrapolate periods of exposure for the alleged gas chamber facilities based on what we knew relative periods of exposure for the delousing chambers.

From this came a series of refinements regarding predicted versus measured residues and the observation that the trace amounts determined by Alpha Analytic for the samples taken from the various Kremas are not only in line with delousing theory, but homicidal theory, as well. In sum, I concluded we needed another Fred Leuchter in the Chemistry department (no pun) in order to do fundamental research on gas-mortar reaction rates. This final article, posted last year by CODOH, is titled: "The Leuchter Report Revisited."

I met Fred Leuchter only once, that being during the 1992 Institute for Historical Review conference in Irvine. I remember I was impressed with his retiring and even humble demeanor. Errol Morris captured David Irving making an uncomplimentary comment about Leuchter but I can't believe Mr. Irving meant it as it has been repeated, but rather that Leuchter is guileless, lacking in the usual prejudices. For Fred Leuchter indeed impressed me as intelligent, thoughtful and introspective.

## Joseph Bishop Ponders Leuchter and Which Way Revisionism

My own copy of Leuchter's work is the extensive "An Engineering Report on the Alleged Execution Gas Chambers at Auschwitz, Birkenau and Majdanek Po-

land," prepared for Ernst Zundel on April 5, 1988, by Fred A. Leuchter, Jr., Chief Engineer, and with a foreword by Dr. Robert Faurisson, published by Samisdat Publishers Ltd.

1988. It is supposed to be the 'definitive' version of his research, and is replete with diagrams, tables, charts, illustrations, graphs, and a bibliography. His work is more



popularly known as 'The Leuchter Report', or series of reports.

I don't know that I could say that this material 'changed my life' but it did leave me thoughtful. I didn't need convincing that the standard Auschwitz account, and the Holocaust story in general, was riddled with errors and falsehoods. Here was more firm evidence - this time from a chemical residue analysis standpoint - that millions of Jews could not have been, and were not, gassed by Nazis. This new evidence is now part of a multi-leveled sheaf of facts showing that the Auschwitz account as popularly believed (and still purveyed) is just not true. There were not enough Jews in all of Europe under Nazi control to even crunch the numbers up to six million, there has been no revelation of Nazi documentation to show orders or administration of a genocide campaign, there was no evidence of cremation or burning of anywhere near that many bodies of victims, the official and detailed death rosters kept by the SS of fatalities of Auschwitz just didn't come close to these numbers nor show a single death by gassing, etc. And now the Zyklon-B chemical residues.

The other side would argue that the Leuchter work is a typical example of 'advocacy research'. To wit, an open National Socialist publicist - Ernst Zundel - hires an execution specialist to go off to Auschwitz to dig around and come up with some evidence and numbers to show that the gassing story is a lie. They say that revisionists are racists and Nazis and that revisionism is a sum of ignorance and prejudiced denial borne of an agenda to whitewash Nazi crimes in order to reconstitute National Socialism. For the most part, this remains the conventional wisdom today.

Of course, we know that in spite of these shallow arguments, anyone seriously and objectively examining revisionist work would have to agree that World War Two history, and Jewish history during this period, has to be completely re-written, also that an apology of sorts would have to be provided to the German people and the National Socialist regime after all these years of guilt. Additionally, perhaps a refund to Germans (and others) of the gigantic payola, billions of which have been transferred to Jews and to Israel for decades in consequence of an assumed responsibility for alleged mass gassings - the centrality of the Holocaust, after all. Beyond all that, it would also mean the identity or justification of Israel itself thrown into question and also the various postwar social and political agendas predicated upon fear and guilt related to this supposed genocide of Jews. So quite a bit is at stake here, much of it a series of outgrowths from the Holocaust story.

What has left me thoughtful here, however, is where this revisionist work has really been going. Who is studying it? Who is even aware of it? After some thirty or forty years of research and publication of so many fine revisionist materials, the whole subject itself still remains 'El Gran Tabu' and is 'beyond the pale' as a discussion. One simply can still not question the Holocaust story or criticize any aspect of it. Even beginning to do so shuts off the entire dialogue immediately. A portion of the general population is aware of the existence of 'Holocaust deniers' but dimly perceives them as a sort of lunatic fringe. There is very little awareness of the work of Staglich, Sanning, Leuchter, Butz, Rudolf, Faurisson and other revisionists. Jews continue to control the discourse on

this and all other areas of Jewish history or anything related to their perceived interests. Revisionism remains something very important, but still relatively secret, going on in dark corners far from the mainstream. It seems very nearly impossible to break into that mainstream, in spite of the many years of effort of individual revisionists. Yes, there is the occasional debate in a college newspaper, or something appears on television or is heard on radio, or something is published in a major periodical, but in general revisionism remains without serious influence on the intellectual or historiographical communities.

An eye-opener and a surprise to me was the production of 'Dr Death', a strange pseudo-documentary account of the life and work of Fred Leuchter. This appeared in DVD format and was prominently displayed in major film rental outlets across the United States. But once again it was a biased portrayal of someone weird and kooky and with stranger ideas. It was not a presentation of revisionism or a call to the individual to have a serious look at it. It was one of those glimpses of the lunatic fringe, an affirmation of the Jewish-inspired perspective. These are not victories for revisionism, but more of the same.

Today, thinking about Fred Leuchter, I wonder towards whom revisionism is directed or what its ultimate fate is to be. Do we have a target audience? Are we aiming to reach and influence academics, or historians, or scientists, or the general public? What means are intended, published materials or films? If we mean to reach the thinking and reading public, then revisionism may have reached a small number, but few of them are responding. It seems to me that revisionism is not reaching people so

much as that individuals are reaching it, people who are already receptive to its ideas and facts because they confirm their existing world-view and whatever that may consist of.

The world is changing rapidly. The West itself and its generative people is in decline and in fact is disappearing. Western history is not going to mean a whole lot to those

who inherit this planet. What will revisionism mean to, say, the Chinese, or to black Africans? If revisionism were somehow, by some miracle or constellation of miracles, to reach the mainstream and really influence people, it would lead to a great deal of change, and not merely in the study of history or of one small area thereof. Once again, a great deal is at stake and hence the

Jewish drive to keep it 'tabu' and 'beyond the pale'.

Ideas, solutions?

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## Speaking about Satan

### A note on Yehuda Bauer's foreword to Filip Müller's *Three Years in the Gas Chambers*

By Thomas Kues

**Y**ehuda Bauer was born in Prague in 1926. In 1939, he and his family migrated to Palestine. After fighting in the 1948 Arab-Israeli war, Bauer completed a degree in history, and in 1960 he received his doctorate. Bauer was a founding editor of *Journal for Holocaust and Genocide Studies* and also served on the editorial board of the *Encyclopaedia of the Holocaust* published by Yad Vashem in 1990. In 1998 he received the Israel Prize, and in 2001 he was elected a member of the Israeli Academy of Science.

Bauer is regarded as one of the foremost living (exterminationist) Holocaust historians. He is the author of numerous books dealing with the Holocaust and Anti-Semitism, including *Trends in Holocaust Research* (1977), *Jewish foreign policy during the Holocaust* (1984), *Is the Holocaust explicable?* (1990), and *Rethinking the Holocaust* (2001). One might therefore (adopting the mindset of the general public) assume Bauer to be capable of making qualified, insightful and

non-polemical comments on Holocaust-related issues.

In 1979, Bauer wrote a foreword to the first English language edition of "Sonderkommando" eyewitness Filip Müller's book *Eyewitness Auschwitz: Three Years in the Gas Chambers* (Stein and Day, New York): a dazzling, true to G-d tale about pits full of sizzling human fat, corpses incinerated at express speed, munchies in the gas chamber, greenish-blue Zyklon B "crystals", buckets jumping about due to the contractions of cut-off human tissue, beautiful naked girls preventing the author from committing suicide (so that he may bear witness of the truth), and much more. This book was also exhaustively referenced to by Raul Hilberg in his 1985 revised edition of *The Destruction of the European Jews* (as noted by revisionist Jürgen Graf in his critique *The Giant With Feet of Clay*).

So what does Bauer write about Müller's astounding book? To begin with, it is very apparent that Bauer regards it as a highly significant

contribution to Holocaust literature. The book "is a unique document", Bauer writes; "it is the testimony of the only man who saw the Jewish people die and lived to tell what he saw." Müller is thus not simply one eyewitness out of many, but a superior kind of eyewitness who has produced a unique testimony on his alleged experiences; a fate-stricken scribe chronicling the destruction of his people.

Indeed, his book is the "shattering, centrally important testimony of the sole survivor of the whole span of the murder operations of the Auschwitz-Birkenau killing centre, of the anus mundi." Regarding the style of writing Bauer states that Müller "tells the story in simple, straightforward language", as well as with "no embellishment, no deviation." According to the Israeli historian, *Eyewitness Auschwitz* is "not a work of art" but "a testimony". Thus if Bauer is to be trusted the book is not fiction of some sort, but a factual retelling of actually transpired events observed by the author. But what are we to

make of passages such as this (pp. 46-47):

“After their execution the chosen bodies were laid on a table. The doctors proceeded to cut pieces of still warm flesh from thighs and calves and threw them into waiting receptacles. The muscles of those who had been shot were still working and contracting, making the bucket jump about.”

Or the absurd capacity ascribed to the coke-fired crematory ovens (p. 16):

“The powers that be had allocated twenty minutes for the cremation of three corpses [in one oven muffle]. It was Stark’s duty to see to it that this time was strictly adhered to.”

Or the following description of Müller’s failed attempt to commit suicide in the gas chamber (pp. 113-114):

“Suddenly a few girls, naked and in the full bloom of youth, came up to me. They stood in front of me without a word, gazing at me in deep thought and shaking their heads uncomprehendingly. At last one of them plucked up courage and spoke to me: ‘We understand that you have chosen to die with us of your own free will, and we have come to tell you that we think your decision pointless: for it helps no one.’ She went on: ‘We must die, but you still have a chance to save your life. You have to return to the camp and tell everybody about our last hours,’ she commanded. (...) I was surprised and strangely moved by her cool and calm detachment in the face of death, and also by her sweetness. Before I could make an answer to her spirited speech, the girls took hold of me and dragged me pro-

testing to the door of the gas chamber. There they gave me a last push which made me land bang in the middle of the group of SS men.”

All of this transpiring in a supposedly jam packed gas chamber with armed guards standing around outside! Yet in spite of the numerous similar nonsensical, absurd and blatantly propagandistic statements found throughout the book, Bauer maintains that Müller is a superior witness:

“Müller is neither a historian nor a psychologist; he does not analyze or dissect. But what he tells is of tremendous importance to both.”

The book apparently transcends ordinary testimony, becoming something of a religious or metaphysical revelation:

“This is a vital testimony, and it will undoubtedly serve as an element in attempting to approach understanding the dread that was Auschwitz, although none of us that were not there can cross the threshold of knowledge.”

This clearly echoes Elie Wiesel’s papal proclamation that “The Holocaust is a holy mystery, the secret of which is limited to the circle of the priesthood of survivors” (Novick, *The Holocaust in American Life*, p. 211). Bauer for his part does not hesitate to identify Hitler’s Germany as darkness incarnated, and implicitly World War Two as a struggle against an Absolute Evil, in the deceptively human shape of the SataNazis:

“He saw a civilization being destroyed by devils in ordinary, human form. He not only saw the martyrs, he spoke to Satan. (...) This unembellished telling is a

terrible accusation against God and humanity.”

The implicit hero and symbol of Absolute Good in this great tale is of course “G-d’s chosen people”, the Six Million Shoah Martyrs. Such is the underlying “thinking” of world-renowned Holocaust historian Yehuda Bauer. No wonder then that he can swallow any wild tale (provided it is kosher). This uncritical attitude is especially evident in Bauer’s remark on the Auschwitz victim figure:

“It is not known exactly how many people were murdered in the Auschwitz gas chambers, but the estimates run around three and a half million.”

Raul Hilberg stated in his *The Destruction of the European Jews* (originally published in 1961) that 1,250,000 people, whereof 1 million Jews, perished at Auschwitz. In 1953 Gerald Reitlinger estimated the same number to between 800.000 and 900.000 (*The Final Solution*, p. 500). In 1951 French-Jewish historian Léon Poliakov appreciated the number of Auschwitz victims to 2 million, a figure later used also by his colleagues George Wellers (1973) and Lucy Davidowicz (*The War Against the Jews*, 1975). By 1983, Wellers had lowered his figure to 1.471.595. In 1982 Yehuda Bauer himself vaguely estimated the figure to between 2 and 4 million (*A History of the Holocaust*, p. 215), only to lower this to 1,600,000 in 1989 (*The Jerusalem Post*, September 22, 1989, p. 6). That in 1979 a leading authority in the field with no apparent ties to the Soviet Union spoke of between three and four million Auschwitz victims should tell us something about the intellectual integrity and mentality of Holocaust historians. But Bauer is no ordinary

historian, he is in addition something of a philosopher, criticizing our western civilization while providing a reliable solution to our problems:

“We must contend with Filip Müller's testimony, if we want our civilization to survive.”

What kind of civilization, we might ask ourselves, is it that rests

on a fundament such as *Three Years in the Gas Chambers*? Is it the civilization of Aristotle, Voltaire and Nietzsche, or that of Freud, Marcuse, and Elie Wiesel?

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## First They Came For....

### Canadian "Hate Speech" -- Totalitarianism Is Not New

#### VDARE Highlights Persecution of Free Speech in Canada & Paul Fromm

By Kathy Shaidle

Before December 2007, most Americans had no idea that bureaucrats in their neighbor to the north had been waging a war on free speech for over a decade.

Then well-known conservative columnist and author Mark Steyn announced that he and Macleans, Canada's oldest weekly newsmagazine, were being charged by a British Columbia Human Rights Tribunal with "flagrant Islamophobia" for printing an excerpt from Steyn's book *America Alone*.

At the same time, Ezra Levant, a lawyer and lifelong libertarian pundit based in Alberta, was brought before an Alberta Human Rights Commission tribunal for his own "crime": publishing the controversial Danish "Mohammed" cartoons (his *Western Standard*, now defunct, was one of only two Canadian publications to do so.) Ever media savvy, Levant videotaped his defiant opening statement—and uploaded it to [YouTube.com](http://YouTube.com). Over a half-million views later, Levant was a free speech hero.

(At least on the internet. U.S. media bellwethers like the *New York Times* and *Washington Post* still don't seem to have reported the story.)

Levant and Steyn are campaigning for a drastic overhaul of Can-

ada's "human rights" bureaucracy, which dates from the 1970s and has mission-creeped from investigating housing and employment discrimination to suppressing politically incorrect speech. Recently, a Christian printer was fined for declining to print gay activist propaganda, and a Catholic bishop was harassed with a human rights complaint for a pastoral letter explaining Catholic teaching on homosexuality—filed as part of a "gay marriage" publicity stunt.

But the fact is that a long chain-gang of other Canadians—not as famous, articulate or resourceful as Steyn and Levant and in some cases positively insalubrious—have been persecuted and punished for years because they've offended Canada's politically correct Trudeauvian Establishment. But almost nobody complained. This is a case where anti-Nazi German theologian Martin Niemöller's much-cited lines ("They came first for the Communists, and I did not speak up because I wasn't a Communist") really apply.

For example, Paul Fromm.

The former schoolteacher's problems started back in 1994, when his employers, The Peel Region Board of Education, learned about the far right company he kept outside the

classroom. After thirteen years of litigation, Fromm was stripped of his license to teach, although it was conceded he had never promoted his views in the classroom.

Now, given their druthers, libertarian human rights champions would have chosen a more ideologically photogenic poster child than Paul Fromm. Many articles claiming to detail Fromm's far right activities have appeared in Canada's admittedly liberal media over a period of more than thirty years. (See his—very volatile—entry on Wikipedia.)

Nonetheless, Fromm had a few respectable supporters, too, because the circumstances of his dismissal were nothing less than Orwellian.

A particularly eloquent condemnation of Fromm's fate appeared in the *Calgary Sun* in 1997—written by...Ezra Levant:

"Three years ago, Fromm was investigated to see whether he was infecting his classrooms with his own ideologies. He was exonerated. Its sole condemnation: that Fromm's political activities outside of school 'were inconsistent with the fundamental or core values' that a teacher was supposed to teach...

"Fromm is not using his classroom as a pulpit. According to Fromm's employers, Fromm had

'demonstrated a profound disrespect for the principles of multiculturalism and ethnocultural equity.'

"But it is the Peel educators, not Fromm, who have demonstrated a profound disrespect for our traditions of free speech and political association." [Free Speech Is Too Important, by Ezra Levant Calgary Sun, January 17, 1997]

Others grudgingly (albeit quietly) appreciate Fromm's one-man campaign against Canada's Human Rights Commission "thought police" in general and in particular one of its former employees, lawyer Richard Warman, who has in effect made a profession of filing complaints.

This campaign is Canada's quintessential "why can't they both lose?" free speech case, our very own chilblained Hustler Magazine, Inc. v. Falwell, while lacking the latter's peerless entertainment value.

U.S. columnist Paul Jacob's distilled description (December 9, 2007) of the rancorous Warman-Fromm relationship is impossible to improve upon:

"What did Warman do? He filed numerous complaints against 'hate speech' websites, and the government took many of those sites down....

"Paul Fromm...has repeatedly called Warman an 'enemy of free speech.' And similar things.

"And so what did Warman do?

"He sued.

"For libel.

"And won.

"And was awarded \$30,000.

"Why? The judge ruled [PDF] that a government official working from duly enacted government policy cannot be an enemy of free speech. That's just unthinkable!

"Yes, in Canada you may not speak the truth about free speech to its official enemies. In Canada, the reason why we must defend even

the most vile speech and writing becomes clear: because suppression of it eventually leads to the inability to criticize government.

"You know you've lost your freedom when you cannot call a censor a censor."

Perhaps because of the difference between U.S. and Canadian libel law, Paul Jacob hasn't yet been sued by Richard Warman for writing that. Neither has Eugene Volokh, who brought his considerable legal acumen to bear on his blog post analyzing the judge's decision:

"It seems to me that Fromm was simply expressing opinions that the court disapproved of—that people who try to restrict 'hate speech' are 'enemies' of free speech, that people who are punished for hate speech are 'dissidents,' that people who for ideological reasons use the law to restrict speech they disagree with are ideologues who want only to deny freedom of speech to those with whom they disagree. Who is an 'enemy of free speech' obviously turns on the speaker's view of free speech, and the view that he expects his audience to share, or that he wants to persuade his audience to share. Who deserves to be labeled with the generally positive term 'dissident' depends on what dissent the speaker believes to be legitimate and morally proper.

"Yet the Canadian justice system not only allows the suppression of certain viewpoints, and excludes them from free speech restrictions. With this case, it also tries to deny critics the right to label the speech they support 'free speech,' and the dissenters they like 'dissidents.'

"The court is insisting that Canadians' speech not only follows the government-approved ideology on the topic of race, ethnicity, and religion (an ideology that I agree with, but that I don't think should be legally coerced). It is also insisting

that Canadians' speech follows the government-approved ideology and terminology on the topic of free speech itself."

Volokh found another case, Warman v. Beaumont, which was decided a month after the Fromm case, particularly troubling:

"Much of the complaint was about expressly racist, anti-gay, anti-Semitic, and otherwise bigoted speech; as blog readers know, I believe even such speech should be protected, but there's little new at this point in Canada's restrictions of such speech. (...)

"But the Canadian Human Rights Commission and Mr. Warman apparently do take this view. According to them, the statement 'I don't care if it's a religious thing or not, if you don't want to follow our rules, even if it is taking off your scarf thing for one lousy picture, then stay out of my effing country!' may be legally suppressed, on the grounds that it's 'likely to expose persons to hatred or contempt on the basis of religion.' If the Commission had its way, how far further down the slope would Canada slip?"

Ironically, Volokh asked that question just before Steyn and Levant found themselves slipping right down that very slope.

But this was a question that Canadian columnist George Jonas has been asking for decades. Again and again, Jonas has warned his fellow journalists that one day, when they ran out of "white supremacists" to silence, the Human Rights Commissions would turn their attentions to them. Jonas wrote back in April 2006:

"Even a chief architect of the concept, Alan Borovoy, general counsel of the Canadian Civil Liberties Association, is beginning to notice the hideous chickens coming home to roost in his barnyard. 'During the years when my colleagues

and I were laboring to create such commissions,' he wrote last month in the Calgary Herald, 'we never imagined that they might ultimately be used against freedom of speech.'

"Borovoy should have imagined it, partly because it was self-evident, and partly because I told him so during our discussions of the subject some twenty years ago. We argued about it nearly every Saturday in the late 1980s, sitting with friends in a Toronto cafe. It seemed to me then, as it seems to me now, that Borovoy's crowd of left-leaning liberals could imagine all right how the 'human rights' laws they promoted could be used against somebody else's freedom of speech—some conservative fuddy-duddy's, for instance. What Borovoy's brand of 'progressive' cosmopolitans couldn't imagine was that their laws might one day be used by conservative fuddy-duddies—even veritable

clerical-fascist imams—against their own freedom of speech."

Of course, Canada's liberal commentariat didn't care about this incremental erosion of their God-given rights, and neither did average Canadians—whose prejudices they largely share—because the victims were "white supremacists", conservative Christians and "homophobes".

The irony was noted by only a few, such as the likes of Jonas (who, not incidentally, survived both Nazis and Communists before escaping from his native Hungary): that in hunting "fascists", the Human Rights Commissions and their supporters eventually became the very thing they claimed to hate most: freedom-hating, rights-squelching Nazis in everything but name.

**VDARE.COM NOTE:** In the U.S. Senator Edward Kennedy's latest attempt to pass federal "hate" legislation, by incorporating it into the National Defense Authorization Act, was defeated on December 6, 2007. For a pro view, click [here](#); contra, [here](#).

Kathy Shaidle (email her) has been blogging since 2000, and runs the site [FiveFeetOfFury](#). She and Ezra Levant, along with other Canadian conservative bloggers and writers, are currently being sued by.... Richard Warman.

VDARE, operated by British author Peter Brimelow, is a U.S.-based website dedicated to immigration reform.

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*"When you silence the Men of the Word, you will have to deal with the Men of the Sword."*

--Paul Fromm

## From Smith's Blog, an Online Journal

### George Washington on the U.S. alliance with Israel

It can be argued that GW was a little premature with this, but sometimes it's better to be too early than too late. Did you watch the oily performances put on by Barack Obama and John McCain before their AI-PAC audiences?

From George Washington's "[Farewell Address](#)" – 1796

"[...] A passionate attachment of one nation for another produces a variety of evils. Sympathy for the favorite nation, facilitating the illusion of an imaginary common interest in cases where no real common interest exists, and infusing into one the enmities of the other, betrays the former into a participation in the quarrels and wars of the latter with-

out adequate inducement or justification.

"It leads also to concessions to the favorite nation of privileges denied to others which is apt doubly to injure the nation making the concessions; by unnecessarily parting with what ought to have been retained, and by exciting jealousy, ill-will, and a disposition to retaliate, in the parties from whom equal privileges are withheld. [emphasis supplied]

"And it gives to ambitious, corrupted, or deluded citizens (who devote themselves to the favorite nation), facility to betray or sacrifice the interests of their own country, without odium, sometimes even with popularity; gilding, with the appearances of a virtuous sense of obligation, a commendable deference for public opinion, or a laudable zeal for public good, the base

or foolish compliances of ambition, corruption, or infatuation."

### Elie Wiesel: Good questions are better than good answers. Yeah?

Elie Wiesel spoke before a sold-out crowd at Rochester Church of Christ in Rochester Minnesota. The Livonia (MI) Observer & Eccentric Newspapers give the [story](#) a sub-head that reads:

"Good questions are better than good answers. Good questions have no answers."

Professor Wiesel is a genius. If I were to ask him to provide the name, with proof, of one person who was killed in a gas chamber at Auschwitz, I believe Elie would consider it one of those question that is too good to have an answer. It follows then that there are only

answers to questions that aren't much good to begin with.

This particular lecture was titled "The Power of Language for Reconciliation." Wiesel noted that examples of reconciliation, or the lack thereof, can be traced to early scripture. Citing the biblical tale of Cain and Abel, he said that when "language fails, it is replaced by violence ... Violence becomes the new language. That was true then, and it is now. In other words, two brothers rejected reconciliation as a way of life."

Should I be encouraged to hope that it is possible for those who believe the core Holocaust narrative and those who doubt it could exchange language in an environment of openness and good will with an aim of reconciliation? Would Elie encourage such a peaceful exchange? Or would he favor the prosecution and imprisonment -- that is, an act of State violence against an individual -- of those who doubt what he believes regarding the core Holocaust narrative?

"Wiesel said in times of extreme conflict and crisis, language is an early victim and is often 'violated, maimed, enslaved, corrupted and perverted.'" That is, those who doubt what he believes about the core Holocaust story are commonly labeled "haters," "anti-Semites,"

"liars," "sadists," and general "no-goods." Is the intent of such language to victimize those it is used against? Sometimes?

Adolf Hitler, Wiesel said, "referred to the extermination of six million Jews as the 'final solution,' as if it was a mathematical problem."

If I were to ask how Elie Wiesel can demonstrate that Adolf Hitler referred to "the extermination of six million Jews" anywhere under any circumstances, would that be a question so good that it could not possibly have an answer? Would asking the question itself be an act of violence? Would it violate language? Would it maim, enslave, corrupt or pervert language?

If so, how so? Another of those questions I suppose that is too good to have an answer.

### **At Yad Vashem. An exercise in imagination, technology and judgment**

The Wall Street Journal reports that Yad Vashem is planning for a world without Holocaust survivors. The museum aims to capture the interest of future generations by retelling the stories of those who survived the Nazi persecutions and those who perished. Now there is a

fresh idea. It is an exercise in imagination, technology and judgment.

"The museum is digitizing 75 million records over the next three years, videotaping interviews with one-time concentration-camp inmates and using art and multimedia displays -- even a YouTube channel -- to create a record that will outlive the now-elderly survivors. "We have to set up a dialogue in the ... "

Yad Vashem then is going to digitize some of its records -- 75 million or so, which I suppose is only a fraction of what these energetic folk have been able to put together. Once Yad Vashem gets these first 75 million records into its digital system, the institution might be able to provide the world with the name, with proof, of one person who was killed in a gas chamber at Auschwitz. Can't wait.

What would we say to the possibility that by the time we enter a world without Holocaust survivors, we will have entered a world where it is understood there were no gas chambers at Auschwitz? The folk at Yad Vashem would have to exercise their powerful imaginations, their complex technology, and their deep moral judgment in interesting new ways. Are they up to it? Are they not?

Follow the money.

## **SMITH FACES AN ETHICAL ISSUE**

### **To Tell or Not to Tell**

#### **Dear Readers and Supporters:**

I want to make this as simple as possible. Something has happened about which I have a choice -- to tell you openly or to keep it to myself. I've decided, with the advice of my wife and a couple three associates, to tell you. I was struck by the fact that no one associated

with this work advised me to not tell you. The first response I received, from an attorney who purchased my first computer for me in the early 1990s, was very simple:

"We tell the truth."

Okay. I have been diagnosed with non-Hodgkins, B-cell lymphoma -- or as we say on the street, throat cancer. It's a cancer that

affects the white blood cells, lowers the immune function, and leaves you open to other stuff. It first revealed itself in a lymph node in the throat at the end of a very bad cold that I remarked on here last May.

I don't hurt, I'm not sick, and B-cell lymphoma is not an aggressive cancer. It's not going to eat

me alive. It can be cured, and is cured with some frequency. There are various approaches to getting a handle on it, including chemotherapy and a number of new medicines. The downside is that I have issues with fatigue.

The reason why I would not want to tell you about this is that I am about to kick off a significant revisionist project that I need your help with. If you know that the guy saying he is going to forward the project has cancer it would only be rational on your part to wonder, to consider, whether you should get in any deeper with him. You could be throwing your money down a well. I can't guarantee what is going to happen over the coming months, but I fully believe I will be able to manage this affair through the 2008/2009 academic year. After that, we'll see.

I believe I owe you a brief outline of the story: Last May I was at the Chula Vista Veterans Administration walk-in clinic where Dr. Lin, a Chinese lady, was to give me a steroid injection in the left knee. I mentioned to her that I was just getting over a very bad cold and she decided to put her fingers around my throat. She found a lymph node that was slightly swollen. She set me up with an appointment at the VA hospital in La Jolla.

In the ensuing three months I have had a Cat scan of the throat, a needle biopsy of the lymph gland there, a dry run at a surgical biopsy, a second needle biopsy, a bone-marrow biopsy in the left pelvis, a (full-body) Pet scan at the U.S. Naval Hospital in Balboa, four more Cat scans covering the pelvis, abdomen, chest, and again the throat, and a cardio ultrasound. This last is preparatory to the surgical biopsy that will finally be made on the throat in a week or so.

The medicos there want to make certain my heart is okay so I don't explode or perform some other outrageous act on the operating table and give the VA a bad name. I think that's reasonable.

I now have my own oncologist, Dr. Go, a youngish Chinese. The morning of our first interview I noticed that his plastic I.D. badge identifies Dr. Go as an M.D., but that he is also a Ph.D. I asked him what he has his Ph.D. in. Laughing, he said:

"You're in luck, Bradley. Immunology."

Immunology is the exact specialty that an oncologist needs when dealing with lymphoma, a cancer of the blood. I liked it that he would laugh at that moment. And that set memory off and running.

I'm fortunate that the VA is absorbing the great bulk of the costs here. I only have these benefits because I was wounded in combat in Korea, by a Chinese. So, a Chinese blew me out of Korea with a hand grenade. Now a Chinese lady, Dr. Lin, has discovered the cancer in a very early stage when she was only supposed to be giving me a steroid injection in the left knee. A Chinese oncologist, Dr. Go, is going out of his way to identify exactly which kind of lymphoma I have (there are some 40 kinds) so that he can cure it.

The story has come full circle! At the beginning Chinese infantry tried to kill me, at the end Chinese doctors are working to save me. As I write this my wife is only now beginning to recover from her ten-day addiction to watching the Beijing Olympics and repeats of the Beijing Olympics. This Chinese thing has become a little mystical. It's probably only coincidence. Still, just in case -- who has the Tarot cards?

So here we are. Smith has a unique project to manage. Smith has a problem. He can handle his problem for the foreseeable future. He needs your help—see the separate enclosure.

He's going to take this project to the top of the Holocaust food chain, to UNESCO and the United Nations General Assembly via the U.S. Holocaust Memorial Museum. It's never been done before.

You've been with him a long time now. He's always been straight with you. Please do the best you can.

He believes you're gonna like what we get with this one.

Bradley

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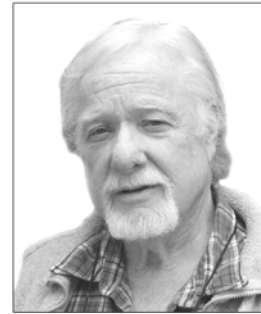
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# SMITH'S REPORT

## On the Holocaust Controversy

No. 154 [www.Codoh.com](http://www.Codoh.com) October 2008



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### Challenging the Holocaust Taboo Since 1990

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## SMITH TAKES REVISIONIST ARGUMENTS TO HUNDREDS OF UNESCO ORGANIZATIONS AND UN MINISTRIES WORLDWIDE

Last month I wrote here that my advance on the UN, and in particular on UNESCO, its Economic, Social, and Cultural Organization, will take revisionism to the top of the world's most important international forum, in the capital of world media. It is not a complicated concept, but one that is simple, direct, and with a built-in power to it. Here I will outline the work I completed in September. This is only an outline, and it is only the beginning.

**07 September 2008**

**Mogens Schmidt**  
**Deputy Assistant Director**  
**General for Communications**  
**and Information, Division for**  
**Freedom of Expression,**  
**Democracy and Peace**  
**UNESCO**

Dear Deputy Assistant  
Director-General:

I am informed that UNESCO is the one United Nations agency with a "mandate to defend the basic human right of freedom of expression and press freedom, which are the essential components of

democracy." I am further informed that this human right "includes freedom to hold opinions without interference and to seek,



Mogens Schmidt

receive and impart information and ideas through any media and regardless of frontiers."

How does UNESCO reconcile this important "mandate" to defend the basic human right of freedom of expression and press freedom with the 26 January 2007 call by the UN General Assembly to all its 192 Member States to "reject any denial of the Holocaust as a historical event, either in full or in part, or any activities to this end"?

This is complicated by the apparent fact that, so far as I have

been able to discover, UNESCO does not provide journalists with a working definition of any part of what the UN General Assembly calls upon its member states to reject. UNESCO does not define "Holocaust as a historical event." It does not define what is meant by "in part." And it does not define what "activities to this end" might mean.

Your help in defining these key words and phrases in the 26 January 2007 call by the UN General Assembly to "reject any denial of the Holocaust as a historical event, either in full or in part, or any activities to this end" would be very much appreciated.

Sincerely,

Bradley R. Smith

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After seven days I copied my letter to Schmidt to the full Staff of UNESCO's Communication and Information Sector and to the New York University Department of Journalism with a note stating that I had received no reply

**Continued on page 12**

# LETTERS

**Robert Faurisson**

September 21, 2008

Re Christopher Vick's letter  
(Smith's Report, Sept. 2008, p. 2)

"I do not deny; I affirm..."

Personally I consider that for a revisionist to adopt the word "deny" (or "denial", or "denier") is to fall into the opposing side's game and adopt their language; it amounts to giving them a stick with which to beat us.

Whenever someone rebukes me for denying "the Holocaust" I respond: "I don't deny anything in that regard but, on the contrary, I affirm. I affirm, at the end of my research and observations, that 'the Holocaust' did not exist; for me, 'the Holocaust' is a historical lie".

If need be, I sometimes add: "I am neither a denier, nor a 'negationist'. I consider that it's you who deny; for me, you deny the obvious. Galileo denied nothing; it was his opponents who denied; they denied the obvious. Galileo, at the end of his research and observations, stated that such or such conclusion was inexact and that another conclusion was exact.

He was a revisionist and had a positive or pragmatic mind.

The revisionists are positive or pragmatic people, and to such an extent that at times their opponents call them positivists, since, for a positivist, the verification of cognizance through experience is the sole criterion of truth.

Sometimes, to make fun of my opponents, I use irony (a weapon that's dangerous, for irony is not always understood) and tell them: "If you call me a 'negationist', a word that's a barbarism, allow me to coin other barbarisms and call

you 'affirmationists', 'affirmationists' or 'nega-Zionists'."

In Goethe's Faust, Mephistopheles is "the spirit that ever denies" (*der Geist der stets verneint*) and the public doesn't much like those who deny things. If you don't care to be more or less likened to the devil in the public mind, avoid saying that you deny.

**Greg Alan**

*Alan wrote this letter to Mehr News Agency in Teheran upon publication of the article he refers to. This article is published in full in this issue of SR.*

The article by Paul Grubach, "Ahmadinejad's Reasonable Stance on the Holocaust," is an excellent and thought-provoking article. Thank you for printing it.

Unfortunately, the Holocaust Myth is used by American politicians as a fear-mongering tool rather than as a historical story subject to discussion. As an American I was embarrassed last year by Columbia president Lee Bollinger's ignorant and rude reception for Iran's president. This year I am worried by presidential candidates' bellicose language about a "Second Holocaust."

Belief in the Holocaust Myth is the new religion in the Western countries. It is generally unreported that several historians and scholars have been jailed for expressing disbelief in the more extreme Holocaust tales. The heroic Ernst Zundel and Germar Rudolf are both in German jails for expressing doubt. Author David Irving was jailed in Austria.

President Ahmadinejad correctly commented that research and study on the matter are needed. Mr. Grubach gave several supporting examples. Another important example is the unreported

fact that the Majdanek Museum in Poland dropped the number of killed from 360,000 people killed to 78,000 people missing.

It is worth noting that the Nuremberg Court claimed that 1.5 million people were killed at Majdanek and turned into fertilizer! While the new figures still represent a horrible tragedy, they show the extreme exaggerations inflicted on history by the Soviet and British propaganda machines at the end of World War II.

Mehr News Agency's attention to this important issue is great. Thank you again. Yours for Peace and Truth,

Greg Alan  
San Francisco, California

**Paul Fritz-Nemeth**

Hi Joseph,

I would like to congratulate you on a most thought-provoking article.

"I wonder towards whom revisionism is directed or what its ultimate fate is to be?"

"Do we have a target audience?"

"Are we aiming to reach and influence academics, or historians, or scientists, or the general public?"

"What means are intended, published materials or films?"

"If we mean to reach the thinking and reading public, then revisionism may have reached a small number, but few of them are responding. It seems to me that revisionism is not reaching people so much as that individuals are reaching it, people who are already receptive to its ideas and facts because they confirm their existing world-view and whatever that may consist of."

The way I see the problem is that the so called "revisionists"

have adopted the language of the inventors of the expression "Holocaust", an act meaning the forceful and deliberate extermination of the Jewish race on the territories controlled by the Nazi regime and its allies via the gas chambers.

Politicians the world over are living in mortal fear of the Jewish lobbies as was demonstrated by the genuflecting of Obama and then Palin to A.I.P.A.C. as their first act in running for the highest and second highest office in the USA.

Bradley has the right idea: Keep repeating the same question

and bombard the people with it. If the Great Lie works for the Jews, how much better should the Great Truth work for the historians who are investigating the subject of the life in the KZs.

By accepting that the Jewish groups call the investigators into conditions in the KZs "revisionists", we once again bend to their language. What happened in World War II is history, and history is just one gigantic revisionism in progress.

Let us look at some other so-called holocaust literature in which

we find that all of them incorporate blatant lies, lies to which the Jewish "historians" are quite happy to acquiesce. Yehuda Bauer quite cheerfully makes the statement: "It is not known exactly how many people were murdered in the Auschwitz gas chambers, but the estimates run around three and half million." We know that that statement is a lie, yet Bauer makes it without even blushing.

## Keine Liquidierung

by Arthur R. Butz

Sept. 5, 2008

The 1977 publication of David Irving's fine military history, *Hitler's War*, provoked an uproar over what should have been a marginal point but which, with ironic collaboration between Irving and his critics, has become the central point of the book.

Irving claimed that Hitler knew nothing of physical extermination of the Jews until late in the war, and had even acted to thwart any such development. As evidence of the latter, Irving produced Heinrich Himmler's personally handwritten and very brief notes on a telephone conversation Himmler had on Nov. 30, 1941 with Reinhard Heydrich, who was in Prague at the time.[1] In his left column Himmler noted that the conversation was with Heydrich at 1:30 PM. On the right there are four lines that read as follows:[2]

Verhaftung Dr. Jekelius  
Angeblich[er] Sohn Molotow.  
Judentransport aus Berlin.

Keine Liquidierung.

In English:

Incarceration Dr. Jekelius  
Alleged son Molotov.  
Jewish transport from Berlin.  
No liquidation.

A transport of Jews left Berlin on Nov. 27, and arrived in Riga during the night of Nov. 29-30.[3] Irving interpreted this brief note as evidence that Hitler had ordered that the Jews on the transport in question must not be killed, and that Himmler was therefore transmitting a Hitler order. Originally, Irving believed that the telephone conversation took place after Himmler had lunch with Hitler, but in fact the lunch with Hitler was after that conversation.[4] Irving's interpretation of this note is also the generally accepted interpretation: it was in some sense an order that the Jews on this transport should not be killed.

Irving's critics immediately saw the logical flaw. If Hitler had to specifically order that Jews on a single transport not be killed, then is it plausible that Hitler would not have suspected that Jews' lives might be in danger, from his subordinates, in other circumstances? This is the objection that caused me to refer earlier to Irving's interpretation of Himmler's note as "illogical".[5] For revisionists, the interpretation raises additional problems because it suggests that large-scale killings of Jews were in some sense the norm.

Revisionists are not the only people who, while accepting this interpretation, have problems with it.[6]

Irving recently made a speaking tour of the USA, and I went to his July 1 dinner meeting in Chicago.[7] Based on what I heard, Irving is still, 31 years later, highlighting his original interpretation of the "Keine Liquidierung" note, and the related "Bruns document".

They were the central elements of the little lecture he gave.[8] As I recall, Irving's oral account added a verb or two to Himmler's note but there are no verbs, infinitives, or imperatives there. Indeed there is no reason to assume that, in relation to the "Judentransport", Himmler had received or was transmitting an order by Hitler or anybody else, though that may have been the case. Examination of Himmler's notes for the days preceding and following the conversation with Heydrich does not yield any clarification of the matter.[9]

I said nothing during Irving's talk, as I considered the venue unsuited to such debate. However I have long had an alternative interpretation of "Keine Liquidierung" that I ran past Germar Rudolf in 2005. He asked me to write it up for his journal but his deportation aborted that little project. Here I shall present my interpretation and then show that it fits the context.

Both German and English are ambiguous on what the "liquidation" in Himmler's note applies to. Irving and, it seems, all his critics, assume the liquidation applies potentially to the Jews on the transport. I think it applies to the transport itself, so that the liquidation is to be understood in the sense of "cancellation" or "disbandment" of the transport.

I confirmed with Germar that the German word has the same flexibility in this respect as our "liquidation".

Himmler was either reporting to Heydrich that the transport had not been canceled, or in some sense discussed the fact with him. Why should they take time to note such a fact?

There are both a general reason and a specific reason. A 1995 paper by Witte[10] related how deportations of Jews to such eastern territories as the Germans then

controlled had been suspended in March 1941. After the attack on the Soviet Union in June, vast new eastern territories opened up so the question of resuming deportations of the Jews arose again. Apart from the general ideological imperative to remove the Jews, there was an argument that they were a security risk in German cities subjected to British air raids. A more convincing consideration was that apartments were needed for Germans who had been bombed out by the air raids. However there were powerful arguments against deportations, above all the military needs which were straining the German rail system. I add that there were always Germans who opposed the deportations for moral or personal reasons.

Witte says Heydrich stressed that the military needs must have priority over deportations of Jews.[11] In any case the controversy went back and forth. A mid-October decision by Hitler in favor of deportations caused them to resume.

Thus any transport of Jews in late 1941 was potentially a matter of controversy. This is a general explanation of why Himmler and Heydrich may have discussed the Nov. 27 transport on the phone, noting that it had not been canceled.

There is a more specific explanation. In the deportations of 1941/42, Riga in Latvia was selected as the destination of the Jews from the Reich and Bohemian Protectorate. However in the Fall of 1941, as the deportations started, Riga was not prepared to receive the transports so they were diverted to Kovno (Kaunas) in Lithuania. The first five transports destined for Riga departed the Reich Nov. 15-23 and were diverted to Kovno.[12]

Thus in late November there must have been controversy over the wisdom of these transports, and calls for their suspension or cancellation. The transport of Nov. 27 from Berlin was the first destined for Riga that actually went there, and that is why "no liquidation" of this transport could have been worth specific discussion between Himmler and Heydrich.

I believe that this interpretation is in logical accord with the facts and creates no fundamental mysteries.

The remaining part of this subject is what happened to the Jews when they reached their eastern destinations, which Irving's remarks about Walter Bruns related to. I limit myself here, however, to interpreting "Keine Liquidierung". Those interested in the Bruns matter can consult Irving's posted remarks and Robert Faurisson's comments.[13]

[1] David Irving, *Hitler's War*, Hodder & Stoughton, London, 1977, pp. 332,505. [www.fpp.co.uk/Himmler/Note301141b.html](http://www.fpp.co.uk/Himmler/Note301141b.html).

[2] See also Peter Witte et. al., eds., *Der Dienstkalender Heinrich Himmlers 1941/42*, Hans Christian Verlag, Hamburg, 1999, p. 278.

[3] Christopher R. Browning, *The Origins of the Final Solution*, Univ. of Nebraska Press, Lincoln, and Yad Vashem, Jerusalem, 2004, p. 396.

[4] [www.fpp.co.uk/Himmler/Note301141.html](http://www.fpp.co.uk/Himmler/Note301141.html) and Witte, 1999, op. cit..

[5] Smith's Report, no. 135, Jan./Feb. 2007, p. 6. <http://www.codoh.com/review/revjailing.html>

[6] cf Browning, op. cit., pp. 396f.

[7] Irving held another meeting in Chicago on Sept. 5, billed as perhaps his last event ever in the USA. As the tab was \$20 at the door and \$140 for dinner, I didn't go.

[8] Irving said that the Dr. Jeckelius referred to in Himmler's note was somebody who was stalking Hitler's sister.

[9] Witte, 1999, op. cit. .

[10] Peter Witte, "Two Decisions Concerning the 'Final Solution to the Jewish Question': Deportations to Lodz and Mass Murder in Chelmno", Holocaust and Genocide Studies, vol. 9, no. 3, Winter 1995, pp. 318-345.

[11] Witte, 1995, p. 320.

[12] Browning, op. cit., p 395. Also Wolfgang Scheffler at [http://www.volksbund.de/schon\\_geliesen/spektrum/riga\\_english/](http://www.volksbund.de/schon_geliesen/spektrum/riga_english/)

depor tation.asp

[13] [www.fpp.co.uk/Auschwitz/docs/Bruns/index.html](http://www.fpp.co.uk/Auschwitz/docs/Bruns/index.html). See also the 1992 exchange between Robert Faurisson and Irving: J. Hist. Rev., vol. 13, no. 2, March/April 1993, p. 25; [http://www.ihr.org/jhr/v13/v13n2p14\\_Irving.html](http://www.ihr.org/jhr/v13/v13n2p14_Irving.html) .

## Ahmadinejad's Reasonable Stance on the Holocaust

Paul Grubach

**TEHRAN, Sept. 30 (MNA)**

*[This paper was originally published by the Iranian Mehr News Agency and has since been distributed around the work via the internet..]*

In a recent interview with CNN's Larry King Live, Iran's President Mahmoud Ahmadinejad rightly noted that the Zionist lobby blocks neutral and objectively fair research on the alleged Holocaust. When Larry King asked him if, from his point of view, the Holocaust did not happen, the Iranian leader responded: "No, what I am saying is let more research to be done." <sup>1</sup>

In late September of 2007, President Ahmadinejad had another confrontation over the Holocaust when he spoke at Columbia University's school of international and public affairs. At the New York institution of higher learning he was given a hostile reception by Columbia's president Lee Bollinger. The intrepid Ira-

nian leader was criticized for his questioning of the orthodox view of the Holocaust.

Directing his barbs at Ahmadinejad's Holocaust skepticism, Bollinger emphatically stated: "The truth is that the Holocaust is the most documented event in human history." <sup>2</sup> At the dawn of a more enlightened age, this statement will be looked upon as absurd. As we shall soon see, President Ahmadinejad's view on the Holocaust is actually very reasonable, as the Holocaust is a questionable and even dangerous doctrine that needs more critical scrutiny.

For the purposes of this essay, I will ignore the mountain of Holocaust revisionist evidence, and simply concentrate upon what is said by some important mainstream Holocaust historians and researchers who passionately believe in the orthodox view of the Holocaust. The whole point will be this: By consulting mainstream, easily obtainable books and material on the subject, one will be able

to see that the orthodox view of the Holocaust is not well documented at all.

Perhaps Lee Bollinger believes the "Final Solution," the alleged Nazi plan to exterminate the Jews of Europe, is one of the most documented schemes in human history. If so, all he had to do is consult some standard works on the Holocaust to see how blatantly false this is.

Holocaust historian Leon Poliakov pointed out decades ago that there are no documents to prove that the Nazis ever had any plan to exterminate the Jews of Europe: "[T]he campaign to exterminate the Jews, as regards its conception as well as many other essential aspects, remains shrouded in darkness. Inferences, psychological considerations, and third- or fourth-hand reports enable us to reconstruct its development with considerable accuracy. Certain details, however, must remain forever unknown. The three or four people chiefly involved in the actual drawing up of the plan for to-

tal extermination are dead and no documents have survived; perhaps none ever existed." 3

In short, the "evidence" that "proves" the existence of an alleged Nazi plan to exterminate the Jews is simply the guesswork of Holocaust historians. Hard documentary proof is missing.

This was further corroborated by the late Holocaust historian, Lucy Dawidowicz. In her widely acclaimed book, *The War Against the Jews: 1933-1945*, she made it clear that the orthodox view of the "Final Solution" is not well documented at all. That is, there is no hard documentary evidence to prove that Adolf Hitler ever conceived of or knew of a Nazi plan to exterminate the Jews of Europe.

She wrote: "Though the abundant documents of the German dictatorship have yielded no written order by Hitler to murder the Jews, it appears from the events as we know them now, that the decision for the practical implementation of the plan to kill the Jews was probably reached after December 18, 1940--when Hitler issued the first directive for Operation Barbarossa--and before March 1, 1941." 4

Elsewhere, she makes a similar admission: "If *Mein Kampf* is the terminus ad quem for the conception of the Final Solution, does its beginning indeed go back to November 1918, as Hitler himself claimed? It is a hazardous task to construct a chronology of the evolution of the idea [the alleged plan to exterminate the Jews] in Hitler's mind. The historical evidence is sparse and no doubt would be inadmissible as courtroom evidence. The very idea of the destruction of the Jews as a political goal demanded, when Hitler first began to advocate it, camouflage and concealment. Its later consummation demanded, within limits, secrecy.

Consequently, there is a paucity of documents, and even those we have handicap the search for definitive evidence because of the problem of esoteric language." 5

These two admissions by Holocaust historians Poliakov and Dawidowicz directly undermine Bollinger's belief that the "Holocaust is the most documented event in human history." According to mainstream Holocaust historian Dawidowicz, the evidence that supports the traditional view of the "Final Solution" is "sparse" and "inadmissible as courtroom evidence."

Does Lee Bollinger believe the "homicidal gas chambers" in Nazi concentration camps are the most documented murder devices in human history? If he does, then he is guilty of another delusion. Let us consult mainstream Holocaust historians and researchers who firmly believe in the existence of these murder machines.

In his 1988 Holocaust study *Why Did the Heavens Not Darken?: The "Final Solution" in History*, Princeton University historian Arno Mayer pointed out that: "Sources for the study of the gas chambers are at once rare and unreliable." 6 Bollinger should ask himself this: if the "gas chambers" are the most documented murder devices in human history, why are sources for their study both "rare and unreliable"?

One of the most important pieces of evidence traditionally adduced to "prove" the existence of homicidal gas chambers at Auschwitz concentration camp has been the testimony of the former commandant, Rudolf Hoess. In a widely read 1993 article in the highbrow periodical, *Vanity Fair*, it was pointed out that Hoess's following statement, specially mounted and reproduced, was an important exhibit and "proof" of

the "Shoah" at the Holocaust Memorial Museum in Washington, DC.: "I declare herewith under oath that in the years 1941 to 1943, during my tenure in office as commandant of Auschwitz Concentration Camp, 2 million Jews were put to death by gassing and 1/2 million by other means." 7

Does Bollinger believe that the depositions of Hoess are impeccable and unassailable pieces of evidence that prove the Holocaust is the most documented event in human history? If he does, then he is guilty of another delusion.

In the same *Vanity Fair* article, prominent Holocaust historian Deborah Lipstadt and "Final Solution" expert Christopher Browning have admitted that Hoess's confessions are unreliable, as he had been tortured by the British into confessing to a fantastic and unbelievable number of murders. "Hoess was always a very weak and confused witness," Professor Browning admitted. "The revisionists use him all the time for this reason, in order to discredit the memory of Auschwitz as a whole," he added. 8

Lipstadt then chimed in about the value of Hoess's testimony: "It's the same with the soap story." (Previously, she admitted the propaganda stories that the Nazis made soap from the bodies of Jewish corpses are simply untrue. 9) The Emory University Professor then added: "I get protests from [Holocaust] survivors, saying that I shouldn't admit it's not true, because it gives ammunition to the enemy. But I'm only interested in getting at the truth." 10

The well-known author of this article, Christopher Hitchens, then draws the appropriate conclusion, which delivers another blow to Lee Bollinger's claim the Holocaust is the most documented event in human history: "Since Hoess was the

commandant of [Auschwitz] for only part of its existence, this means that—according to the counter-revisionists—an important piece of evidence in the Holocaust Memorial is not reliable.” 11

So how about all of those “eyewitnesses” to the Holocaust? Do they prove the Holocaust is the most documented event in human history? If Bollinger believes this to be so, he should read *Assassins of Memory*, which was written by French-Jewish historian Pierre Vidal-Naquet and was published by his own university’s academic press.

In various passages and footnotes, Vidal-Naquet briefly discusses eyewitnesses who claimed they “saw gas chambers” where there were none. 12 He admits “...there were imaginary gas chambers.” 13 That is to say, it was claimed there were “homicidal mass gassings” where it is now agreed that there were none. He cites the false testimony “of a Protestant theologian, Charles Hauter, who was deported to Buchenwald, never saw any gas chambers, and who went on to rave about them.” 14

In a paraphrase of Dr. Robert Faurisson’s Holocaust revisionist argument, Vidal-Naquet’s translator states the dilemma in the form of a question: “Moreover, since numerous eyewitness reports [about the “homicidal gas chambers”] had already been discredited, on what basis could anyone accept any such testimony?” 15

Bollinger should ask himself this question. If eyewitness testimony proves that the “Hitler gas chambers” are among the most documented events in human history, then why did a book published by his own university’s academic press put forth reasons that lead the reader to believe this same

eyewitness testimony is unreliable and questionable?

Perhaps Lee Bollinger believes the alleged mass murders of millions of Jews at Treblinka, Sobibor and Belzec concentration camps are among the most documented events in human history. If so, he has fallen prey to another delusion, because the Dutch Holocaust historian Robert Jan van Pelt has conceded the evidence for mass murder at these camps is very sparse at best. In reference to these three camps, he wrote: “There are few eyewitnesses, no confession that can compare to that given by [Auschwitz commandant Rudolf] Hoess, no significant remains, and few archival sources.” 16

At the postwar Nuremberg Tribunal, the Allies alleged that the Germans exterminated four million people at the Auschwitz-Birkenau concentration camp. Until 1990, a memorial plaque at Auschwitz read: “Four Million People Suffered and Died Here at the Hands of the Nazi Murderers Between the Years 1940 and 1945.” 17 In July 1990, the Polish government’s Auschwitz State Museum, along with Israel’s Yad Vashem Holocaust center, conceded that the four million figure was a gross exaggeration, and references to it were accordingly removed from the Auschwitz monument. Israeli and Polish officials announced a tentative revised toll of at least 1.1 million dead, about 90 percent being Jews from almost every country in Europe. 18 Most importantly, Israeli historian Yehuda Bauer admitted the claim that the Germans exterminated four million people at Auschwitz was a deliberate myth. 19

I ask Lee Bollinger: Are the number of victims killed at Auschwitz among the most documented events in human history? If the “four million murdered at

Auschwitz” figure was a deliberate myth, couldn’t it also be true that the new figure of 1.1 million victims is also a concocted myth?

It must be emphasized that I quoted and referenced only mainstream Holocaust experts and sources who firmly believe in the traditional version of the Holocaust in order to show how wrongheaded Bollinger’s claim really is. I deliberately avoided all of the other Holocaust revisionist evidence and logic I could muster. This alone should drive home to the reader how truly questionable the orthodox view of the Holocaust really is, and how reasonable Ahmadinejad’s admonition is. Namely, the Holocaust needs more critical scrutiny.

Not only is the traditional view of the Holocaust a weak and flimsy doctrine with a very sparse amount of evidence to support it, it is also a dangerous ideological weapon that has been used against the opponents of Zionism. As the respected Jewish political commentator David Klinghoffer admitted in the *Forward*: “The world is aware how jealously the Jewish community guards the Holocaust, both as a memory and a weapon.” 20

The Holocaust is a potent ideological weapon indeed, as it appears that Zionist ideologues are now going to use it against Iranian and Muslim people. In the January 8, 2006, issue of the *San Francisco Chronicle*, the ardently pro-Zionist writer Edwin Black made this statement: “Mahmoud Ahmadinejad has shot to the forefront of Holocaust denial with his rabble-rousing remarks last month. But it’s more like self-denial. The president of Iran need only look to his country’s Hitler-era past to discover that Iran and Iranians were strongly connected to the Holocaust and the Hitler regime, as was

the entire Islamic world under the leadership of the mufti of Jerusalem.”<sup>21</sup>

Get the picture? According to this Zionist ideologue, Iranians in particular and Muslims in general are now “accomplices” in the alleged mass murder of Jews during WWII. The alleged Holocaust is now being used to besmirch the image of Muslims.

In September 2007, President George W. Bush cited the Holocaust ideology as a “justification” for possibly attacking Iran and beginning World War III. “Iran’s active pursuit of technology that could lead to nuclear weapons,” Bush was quoted as saying, “threatens to put the region already known for instability and violence under the shadow of a nuclear holocaust.”<sup>22</sup> A former White House aide clarified the meaning of Bush’s statement: “By using the word ‘holocaust,’ Mr. Bush has provided a moral reason to allow the Jewish state to do what it needs to do.”<sup>23</sup>

So there you have it. The Holocaust doctrine is being used to “justify” an Israeli attack upon Iran. Israel may be planning a war of mass death, utilizing dubious Jewish Holocaust claims dating back to World War II as the “justification.” If we can debunk the “justification” for a future war, we may be able to prevent the war and save tens of thousands of lives. For this reason, people who desire peace and truth should subject this Holocaust doctrine to critical questioning. In this way, we can all possibly help prevent World War III and bring peace and justice to the Middle East.

## Footnotes

1. “Ahmadinejad talks Holocaust on CNN.” Online: <http://www.presstv.ir/Detail.aspx?id=70415&sectionid=351020101>
2. “Ahmadinejad Blasts Israel, Denies Existence of Iranian Gays During Columbia Speech,” Fox-News.com, 24 September 2007. Online: <http://www.foxnews.com/story/0,2933,297823,00.html>
3. Leon Poliakov, *The Harvest of Hate: The Nazi Program for the Destruction of the Jews of Europe* (Holocaust Library, 1979), p.108.
4. Lucy S. Dawidowicz, *The War Against the Jews 1933-1945* (Bantam Books, 1976), p.162.
5. Ibid., p.202.
6. Arno Mayer, *Why Did the Heavens Not Darken?: The “Final Solution” in History* (Pantheon, 1988), p.362.
7. Christopher Hitchens, “Whose History Is It?,” *Vanity Fair*, December 1993, p.117.
8. Ibid.
9. Deborah Lipstadt, *Denying the Holocaust: The Growing Assault on Truth and Memory* (The Free Press, 1993), pp. 78, 188.
10. Quoted in Hitchens, p.117.
11. Ibid.
12. Pierre Vidal-Naquet, *Assassins of Memory: Essays on the Denial of the Holocaust* (Columbia University Press, 1992), pp.14, 181, footnote 44
13. Ibid, p. 181, footnote 44.
14. Ibid., p.14.
15. Ibid., p.xii.

16. Robert Jan van Pelt, *The Case for Auschwitz: Evidence from the Irving Trial* (Indiana University Press, 2002), p. 5.

17. Nuremberg document 008-USSR; IMT “blue series,” Vol. 39, pp. 24-25. Yisrael Gutman and Michael Berenbaum, eds., *Anatomy of the Auschwitz Death Camp* (Indiana University Press, 1994), pp. 61-62; Hitchens, p.117; Lipstadt, p.188, footnote.

18. Gutman and Berenbaum; Hitchens, p.117; Lipstadt, p. 188, footnote.

19. Yehuda Bauer, “Auschwitz: The Dangers of Distortion,” *Jerusalem Post International Edition*, week ending September 30, 1989, p.7; Peter Steinfels, “Auschwitz Revisionism: An Israeli Scholar’s Case,” *New York Times*, November 12, 1989. Robert Jan van Pelt makes a similar point, p. 109.

20. David Klinghoffer, “Our Role in Promoting Holocaust Denial,” *Forward*, 30 December 2005, p. 9.

21. Edwin Black, “Denial of Holocaust nothing new in Iran: Ties to Hitler led to plots against British and Jews,” *San Francisco Chronicle*, 8 January 2006, p. D-1. Online: <http://www.sfgate.com/cgi-bin/article.cgi?file=/c/a/2006/01/08/INGODGH99Q1.DTL>

22. Tim Shipman, “Will President Bush bomb Iran?,” *Sunday Telegraph* (Great Britain), 4 September 2007. Online: <http://www.telegraph.co.uk/news/main.jhtml?xml=/news/2007/09/02/wiran102.xml&CMP=ILC-mostviewedbox>.

23. Ibid.



# *Mengele: The Complete Story,*

by Gerald L. Posner and John Ware

Reviewed by Thomas Kues

(McGraw-Hill, New York 1986)

Gerald Posner is a Jewish-American journalist, born in 1954 and perhaps most well-known for his book *Case Closed: Lee Harvey Oswald and the Assassination of JFK* (1993). In it, Posner asserts that virtually all of the findings of the Warren Committee were correct, and that Oswald killed Kennedy without the assistance of anyone. The book met much critique from researchers skeptical of the official scenario as well as defenders of the lone gunman theory, while on the other hand it was praised by the political editors of American mainstream newspapers. House Select Committee on Assassinations chief investigator Gaeton Fonzi called it “a dishonest book”. Critics noted that Posner had avoided the mass of documentation released in 1992, denied obvious connections between Oswald and various intelligence operatives, as well as distorted and withheld information on the handling of the president’s corpse (several lengthy critiques of the book are available at the website [assassinationweb.com](http://assassinationweb.com)). This background might be worth keeping in mind as we proceed to take a look at Posner’s first published book, *Mengele: The Complete Story* (co-authored with TV journalist John Ware).

The Mengele of the title is needless to say Josef Mengele, the most vilified doctor in human history. Countless former Auschwitz inmates have horror stories to tell about him, one more outlandish than the other. Reading the claims

about Mengele from different sources, one gains the impression that the man had the ability of omnipresence.

Rather than devoting time to eradicating the typhus epidemics which several times plagued the Auschwitz camp complex, causing tens of thousands of deaths and endangering inmate population as well as staff, Mengele is alleged to have been busy injecting dye into eyeballs, performing experiments on twins (according to the witness Vera Alexander’s testimony at the Eichmann trial, a pair of Gypsy twins had the veins of their arms and their backs sewn together), indulging in cruel and bizarre acts of surgery and transplantation, and, of course, selecting Jews for the gas chambers. Posner does not waste any ink discussing the reliability of the allegations leveled at Mengele by former inmates. “The barbarity of his crimes is not in doubt” he writes with confidence.

The most interesting chapter to revisionists is naturally that on Mengele’s service in Auschwitz. In it, Posner relies especially on the account of Miklos Nyiszli. Indeed the first thing he does it to quote Nyiszli’s description of “enormous tongues of flames” rising from the crematoria. According to Posner, “on a clear day, flame and black smoke could be seen for thirty miles, spewing from the chimneys of the crematoria.” Perhaps he should have taken a look at the numerous Auschwitz air photos, of which exactly none shows giant plumes of black

smoke, or consulted a cremation expert, who could have told him that flames simply do not exit crematorium chimneys. But who really expected Posner to do some critical checking?

As for the Auschwitz death toll, he writes that it “is known to be about 2.5 million” – this despite the fact that the standard works listed in his bibliography, such as Hilberg and Reitlinger, claim a death toll between 1 and 1.5 million. He also trusts camp commandant Höß’ claim that “the highest total of Jews gassed in twenty-four hours was 9000”. Besides Nyiszli, Posner quotes another thoroughly discredited witness, Olga Lengyel, who in her book *Five Chimneys* (1947) wrote that 24,000 Auschwitz prisoners were killed each day, and that not only soap were made out of the killed Jews, but also sausages.

Posner uncritically presents us with the whole gamut of Mengele stories: dye injected into the eyes of children, eyes “pinned up like butterflies”, twins experimented on and dissected alive (including a one year old baby), typhus injections, the makeshift Siamese twins of Ms. Alexander, one pair of twins forced to have sex with another, small children lured into the crematorium with sweets, prisoners killed to produce skeleton samples, electrical experiments...It is even reiterated (p.46) that Mengele had 300 young orphans killed by throwing them alive into a flaming pit. “Although some inmates who knew Mengele have testified that

they never saw him commit an act of violence,” Posner writes, “there are witnesses to corroborate every one of these extraordinary allegations”. Of course all we have is the witness testimony. What Posner calls “the most damning and complete document (...) ever compiled against [Mengele]”, a series of indictments drawn up by the West German Prosecutor’s Office, is in fact almost exclusively based on witness testimony.

A Munich pharmacist and his wife who met Mengele soon after the end of the war recall his words to them (p.67):

I don’t have anything to hide. Terrible things happened at Auschwitz, and I did my best to help. One could not do everything. There were terrible disasters there. I could only save so many. I never killed anyone or hurt anyone. I can prove I am innocent of what they could say against me. I am building the facts for my defense. I want to turn myself in and be cleared at a trial.

The couple promptly advised Mengele that he should not turn himself in, since he would not in any way receive a fair trial. Reading the words ascribed to Mengele one may wonder what is meant by “terrible things”. Mass gassings? Most likely not, since Mengele equates them with “terrible disasters”. It is hard to use the word disaster about premeditated mass murder. Epidemic diseases and malnutrition on the other hand could rightfully be called just that. This fits well with a sentence quoted from Mengele’s autobiography (p.73): “It is natural and understandable that the camps were suffering very bad hunger after all the problems and therefore I saw what was to be expected.”

In another writing (p.80-81) Mengele (who in 1945 was stationed at Gross-Rosen) points out that the Allied newsreels depicting skeletal concentration camp prisoners and piles of corpses showed a situation caused by a breakdown of infrastructure due to Allied bombing. In another piece (p.154) he notes, “The political lie triumphs and time and history have been warped and bowed.” It is hard to believe that Mengele would have wanted to turn himself in to be cleared in a trial if the allegation of selections for mass gassings was indeed true. Posner writes in his preface that Mengele took “perverse pride in what he did at Auschwitz.” If Mengele’s primary work in the camp was to stave off epidemics and in other ways contribute to the saving of lives, his pride may of course have been natural and far from perverse. It is also mentioned repeatedly that Mengele never expressed any feelings of guilt.

A recurrent theme is that persons who got into contact with Mengele, including a number of people lacking any Nazi background, express doubts regarding the claims about him. Gitta Stammer, who together with her husband lived with Mengele for thirteen years, is described by Posner as harboring “unpalatable revisionist views” since in an interview she stated: “I think some things about the Holocaust may have been invented”. Another protector, Wolfgang Bossert, told interviewers: “I believe only a fraction of all the things he is accused of.” It completely baffles Posner that as many as forty people helped keep Mengele’s identity and whereabouts a secret during the 1970s, and then covered up his accidental death at a Brazil beach for a whole six years (p.294): “It is extraordinary that such loyalty to a man so pat-

ently evil, and to his family, overrode any consideration of higher morality or public duty – stranger still that from somewhere in the supposedly enlightened ranks of the younger Mengesles not a word was leaked to the authorities, even after his death.” An explanation not considered by Posner is that those people did not consider Mengele “patently evil”, and assumed – or were convinced of – his innocence.

If Posner and Ware’s book has one undeniable merit, it is the far from positive light it sheds on the so-called “Nazi hunters”, in particular Simon Wiesenthal and his rivals, the Klarsfeld couple. The reader is shown in detail how these unsavory individuals not only followed the most bizarre leads in their hunt for men like Mengele, Eichmann and the allegedly still-alive Martin Bormann, but also fed misinformation and myths to the press and judiciary, thus helping create and perpetuate the increasingly outré Mengele legend which in turn inspired movies like *The Boys from Brazil*. We learn that the recklessness of “hunters” like Ladislav Farago even led to the deaths of innocent people.

In an especially bizarre turn, a man named Erich Erdstein claimed to have shot Mengele dead, much like in the recent Georgia Bigfoot hoax. In 1977, Wiesenthal stated with confidence that Mengele “had two posh houses and was always surrounded by armed bodyguards with walkie-talkies”, being a member of a fancifully-named “surviving network of Nazi bigwigs”. Mengele was portrayed as killing off all “hunters” who got near to him, while enjoying the patronage of various South American generalissimos and organizing drug trade (as well as experimenting on native Amazonians). In reality Mengele, a broken old man

with a walrus mustache, was sitting in a rundown bungalow watching *telenovelas* with the neighborhood gardener. What Posner fails to recognize is that most of the claims regarding Mengele's activity in Auschwitz are just as farfetched as those about his hidden life in South America.

It would seem however that Posner's goal is not to dispel myths as much as to expose the shortcomings and bad traits of other Mengele "researchers". In fact, Posner gladly repeats certain kinds of hearsay (the not so obviously absurd type) when he needs to paint Mengele and his protectors in a bad light. For example he uncritically quotes second-hand testimony that one of the protectors, Wolfgang Gerhard, dreamed of dragging Simon Wiesenthal behind his car, and that his wife "once gave her landlady two bars of soap, in their original 1943 wrappers, made from the corpses of Auschwitz inmates."

Another interesting chapter of the book is devoted to Mossad's hunt for Mengele. We learn that Willem Sassen, the man who reportedly found and interviewed Adolf Eichmann in the early 60s, was contacted by Mossad agents, who lectured Sassen for twelve hours on "the unspeakable crimes" of Mengele to get him to cooperate. Sassen soon discovered several leads pointing to Mengele's actual whereabouts, but the plan to kidnap Mengele was dropped, supposedly due to the existence of more pressing priorities. One may wonder if it is possible that this was not Sassen's first contact with Mossad, that he perhaps had been a hidden cooperative all along, from the time he met Eichmann?

In order to be able to tell the Mossad story, Posner made contact with a number of Mossad agents who are credited anonymously.

This was not the last time he went to intelligence in order to get a story. In *Case Closed*, Posner acknowledges Peter Earnest, chief of the CIA's Office of Public and Agency Information, as being "very generous in his assistance". Curiously, neither Earnest nor the CIA received a single credit among the more than 2,200 notes to that book. In *Mengele*, Posner at least portions out some tidbits from his nameless sources, such as that Mossad murdered the former Latvian SS man Herbert Cukurs in Uruguay in 1965 (p.213). Posner forgets to mention that Cukurs had been killed with hammer blows, dismembered, and left inside a crate for his family to find. To a reflective reader, this might perhaps say a thing or two about the "Nazi hunting tactics" actually employed by Israeli intelligence, as well as the frequent claims of former SS killed by a phantom-like "Nazi underground" supposedly out to hide traces of their war crimes.

At close reading, Posner's own pro-Zionist bias is revealed. For example he calls the British protectorate Palestine "pre-state Israel" and on numerous occasions reminds his readers that Israel was (and is, we suppose) "threatened" by its Arab neighbors. The South American wave of protests and violence against Jewish targets – some of it indeed reckless and extreme – following the Eichmann kidnapping in 1960 is categorically condemned as "outbursts of anti-Semitism", echoing the Daniel Goldhagen thesis that "anti-Semitism has nothing to do with Jews."

The important issue of the writings left behind by Mengele has already been treated in brief by Robert Faurisson (in his article "My Life as a Revisionist", *The Journal of Historical Review*, vol.

9, no. 1). Posner (p. xviii) professes to believe that Mengele "never wrote about Auschwitz" in the "more than 5,000 pages" of writing he left behind at his death. For a few months in 1985, Posner had access to letters, diaries and an autobiography penned by Mengele in Argentina. These papers were brought to Germany by Rolf Mengele after his father's death in 1979. According to the book's bibliography (p.354), the papers are still in the hands of the Mengele family.

On page 316, however, we learn that "some writings", which had been withheld from Rolf in 1979, were seized in the home of the Bossert family, Mengele's late protectors, by Brazilian police operating together with West German authorities. Among these writings was a "semi-autobiographical essay" entitled *Fiat Lux* ("Let There Be Light"), which had been written by Mengele soon after the war. Posner's only comment is that the biblical title shows Mengele's ego. Judging from a 1985 New York Times article ("Mengele Trail", June 23), the seized writings were never displayed to the press by the investigators, only vaguely described. As a professor of literature and free thinker, Dr. Faurisson not surprisingly provides a more insightful speculation: "...the title leads me to think that in it Mengele shed some light on what really happened at Auschwitz." Indeed, if Mengele in 1945 had thought that something in his past needed elucidation, it was almost certainly Auschwitz. The writing may in fact have been part of the self-defense material mentioned by Mengele to the Munich pharmacist and his wife. It also strikes one that the Bossert family might have deliberately withheld this particular piece of writing from Rolf, who is described in Posner's book as a

left-winger and a firm believer in the orthodox Holocaust story.

Is it even correct, as Posner writes, that Mengele never brought up Auschwitz in his letters and diaries? In a letter about newspaper stories partly quoted by Posner we read (p.163): "I have had to deal these last weeks with this

nonsense about attempting to strip bodies in B..." With "B" is surely meant Birkenau. This indicates that Mengele *did not* hesitate to bring up Auschwitz even in letters, a medium by nature less "secure" than the diary. What else may he have written about the camp among the thirty pounds of per-

sonal writings apparently still held by his heirs? Without *Fiat Lux* and the other confiscated writings, as well as the other Mengele papers, made available to public scrutiny, the Mengele story will be far from complete – and the "Auschwitz case" far from closed.

## **SMITH TAKES REVISIONIST ARGUMENTS.... Continued from Page 1**

from Mr. Schmidt. This was my first step out with the Campaign. *Paso a paso*, as we Mexicans say. Step by step.

I had already begun working on the extensive mailing lists that I will need to do this work properly. To begin with, we are working on the offices and staffs of such ministries and organizations associated with Member States of UNESCO and the UN, including:

Permanent Delegations  
National Commissions  
Ministries  
National Institutions  
Parliamentarians  
Cities and Local Authorities  
United Nations System  
Intergovernmental Organizations  
Non-Governmental Orgs  
Private Sector Media  
Specialized Networks

I will focus on those offices that are most directly associated with media, but I will work with them all.

*[I copied the following to Abdul Waheed Khan to all 195 offices of the National Commissions for UNESCO, to top university journalism departments in America, to some 140 campus newspapers around the USA. Each send was headlined simply: "Copy for your information." Paso a paso, as we Mexicans say. Step by step.]*

**17 September 2008**

**Abdul Waheed Khan**  
**Assistant Director-General for**  
**Communication and Information,**  
**Division for Freedom of Expression,**  
**Democracy and Peace**  
**UNESCO**

Dear Assistant Director-General:

The programs of the UNESCO Communication and Information (CI) Sector are rooted in UNESCO's Constitution, which requires the Organization to promote the "free flow of ideas by word and image."



Abdul Waheed Khan

How does your office reconcile this principal strategic objective of the CI Sector with the 26 January 2007 call by the UN General Assembly to all its 192 Member States to "reject any denial of the Holocaust as a historical event, either in full or in part, or any activities to this end"?

Does the CI Sector, of which you are Assistant Director-General, support "exceptions" regarding the free flow of ideas about certain historical events? That is, does your Sector hold that some historical questions should benefit from a free flow of ideas, while some should not?

In brief, is it to be understood that a "free flow of ideas" is meant for some, but not for all? I would very much appreciate any clarification from your office regarding this troublesome matter.

Sincerely

Bradley R. Smith

**18 September 2008**

**To: Koichiro Matsuura**  
**Director-General**  
**UN Educational, Scientific and**  
**Cultural Organization (UNESCO)**  
**The United Nations**

Dear Dr. Matusura:

I share your shock and grief over the tragic deaths of two newsmen in the Caucasus. I agree with you that "[t]he killings of journalists are crimes against society as a whole as they deal a blow to freedom of expression and access to independent information for the people of the region."

Please allow me to suggest that the imprisonment of independent journalists and researchers for

“thought crimes,” as well as the murder of such folk, are also “crimes against society as a whole.” They are so because, using your own words, “they deal a blow to freedom of expression and access to independent information.”

One example – one of hundreds of examples – is the case of German national Gernar Rudolf who was extradited from the United States to Germany to stand trial for expressing doubt about certain aspects of the Holocaust story. He remains in prison even as I write you this note.

UNESCO did not defend Gernar Rudolf’s right to express an opinion about history that preferred majorities disagree with. If



Koichiro Matsuura

he is subsequently murdered by those who oppose an open debate on the Holocaust story, will UNESCO speak out for him then? Will you personally feel “aggrieved”?

What position does UNESCO hold with regard to the imprisonment of journalists and independent researchers who have questions that the preferred majorities do not want to be asked?

Thank you for any observation you might have with regard to this question.

Bradley R. Smith  
Committee for Open Debate  
on the Holocaust

**September 23, 2008**

**His Excellency Ban Ki-moon  
Secretary-General  
United Nations  
New York, NY 10017**

Dear Mr. Secretary-General:

The American Jewish Committee has written you that it is appalled to have learned that the President of the General Assembly, Miguel D'Escoto Brockmann, has agreed to speak at a dinner in honor of Mahmoud Ahmadinejad, the President of Iran, a person whose blatant Holocaust denial has been rejected by you, the Security Council, and the General Assembly. As the AJC notes, President Ahmadinejad has termed the Holocaust a “fairy tale,” and has called it a “fake.”

The AJC notes that General Assembly Resolution 60/7 “rejects any denial of the Holocaust as an historical event, either in full or in part ... [and that] General Assembly Res. 61/255 specifically calls on states ‘unreservedly to reject any denial of the Holocaust as a historical event.’ Your statement that Holocaust denial is ‘not acceptable’ graces the home page of the UN’s Holocaust Remembrance site.”

The AJC further states: “Mr. Secretary General, under your able leadership, the UN has been clear in its rejection of Holocaust denial. You have reminded states that the Holocaust is ‘a unique and undeniable tragedy.’ The presence of the President of the General Assembly at an event in honor of Mr. Ahmadinejad would make a mockery of you, the United Nations, and the nations and leaders who have made a point of rejecting Holocaust denial whenever, wherever, and by whomever it is made.”

Holocaust denial. Holocaust denial. Holocaust denial. Holocaust denial. Where

will it ever end? Perhaps it will end the day that the American Jewish Committee, or one academic somewhere on earth, provides you – us – with the name of one person, with proof, who was killed in a gas chamber at Auschwitz. Over the past few months I have asked



Ban Ki-moon

some 1,500 academics to provide such a name, with proof, but none has responded. Why?

Do you think that might be one reason that President Ahmadinejad takes the orthodox Holocaust story to be something of a “fairy tale,” something of a “fake”?

The Holocaust story was originally exploited to morally justify the conquest of Arab land in Palestine by European Jews. Subsequently one U.S. administration after another has supported the catastrophic U.S. alliance with Israel against the Palestinians. If there were to be an open debate on the Holocaust, rather than censorship of questions about the Holocaust, it might bring about an open debate on the U.S. alliance with Israel and the rest of the appalling U.S. interventions against Arabs and other Muslims in that part of the world.

Mr. Secretary-General: not allowing a free exchange of ideas about any historical question is censorship pure and simple and goes against the UNESCO mandate to encourage free expression and a free press. I do not see how

you can disagree. Would you like to talk about it?

Sincerely,

Bradley R. Smith, Founder

Committee for Open Debate  
on the Holocaust

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*In addition to the other lists, this one was copied to all 140 Permanent UN Missions worldwide, as well as to the top talk radio figures. It has the added plus of uniting for the first time in these releases the UNESCO "mandate" to encourage the "free flow of ideas" with the Auschwitz Question—"One Name, with Proof." This is what we want.*

---

**01 October 2008**

**To: Abdul Waheed Khan**  
**Assistant Director-General for**  
**Communication and Information,**  
**Division for Freedom of Expression,**  
**Democracy and Peace**  
**UNESCO**

Dear Assistant Director-General:

We have been informed by the Communication and Information Sector's (CIF) news service that following the publication of the Model Curricula for Journalism Education last year, UNESCO has created an interactive wiki platform to adapt it to teaching journalism in Arabic and French.

It is certainly welcome news that we are helping spread this important ideal to those who are restricted to reading French and Arabic. At the same time we have a suggestion: that the CIF Sector encourage a re-evaluation of this Wiki Journalism Education Curricula for those who live in English-speaking countries.

POINT: only today we are informed that Professor Fredrick Toben of Australia has been ar-

rested at Heathrow airport in London on an EU warrant issued by Germany. Professor Toben is wanted by German authorities for questioning the truth of the Auschwitz weapons of mass destruction ("gas chambers"). He will appear before the City of Westminster Magistrate's Court in London where authorities will request he be extradited to Germany.

UNESCO states very clearly that "The right to freedom of opinion and expression is inscribed in number 19 of the 30 articles articulated in the Universal Declaration of Human Rights (UDHR) and stipulates the following: 'Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.'"

Does Professor Toben not have the same rights as an Arabic- or French-speaking individual? What is the CIF position on this?

Has CIF stated in plain language who among us has the right to freedom of opinion and expression, and who does not? If so, where can we read this parsing of the Universal Declaration of Human Rights?

Will CIF address the issue of Professor Fredrick Toben of Australia being arrested in England, where he faces extradition to Germany to face prison for asking a question about history?

Thank you very much for your attention.

Bradley R. Smith

**Committee for Open Debate on the Holocaust**, in solidarity with the UNESCO mandate to encourage the free flow of ideas, not only for those who represent privileged majorities, but for all.

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## **BEHIND THE STRUCTURE OF THE UNESCO CAMPAIGN**

You will have noticed that each of these letters addresses a specific news story and that each letter is focused on urging UNESCO to honor its "mandate" to encourage the "free flow of ideas," not only for preferred majorities, but for all of us. The UNESCO mandate is very specific:

"The right to freedom of information (FOI) is a fundamental human right as stated in the UN General Assembly 1946, Resolution 59. UNESCO's mandate as set out in its 1945 Constitution specifically is mandating the Organization to «promote the free flow of ideas by word and image». Access to information is an essential component of enabling this flow of ideas to happen, both through FOI laws and more generally through Freedom of Expression" ([http://portal.unesco.org/ci/en/ev.php-URL\\_ID=26066&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/ci/en/ev.php-URL_ID=26066&URL_DO=DO_TOPIC&URL_SECTION=201.html)).

At the same time, with each letter I point out that UNESCO ignores this fundamental "mandate" by passively accepting the 26 January 2007 vote by the UN General Assembly to "reject any denial of the Holocaust as a historical event, either in full or in part, or any activities to this end."

In February I addressed my first public letter to Professor Deborah Lipstadt of Emory University asking if she could provide "the name, with proof, of one person who was killed in a gas chamber at Auschwitz." I copied it to her colleagues at Emory, U Georgia, and the Atlanta metropolitan and campus press. I understood that I had the right question,

and that I had sent it to the right person.

I have reported here how I used news stories as hooks to send the same Auschwitz question to academics specializing in Holocaust studies, directing Holocaust centers and organizations, and by the end of April I had put my One Name with Proof question to Dr. Paul Shapiro, Director, Center for Advanced Holocaust Studies, United States Holocaust Memorial Museum. In each instance I copied these letters to a growing body of academics in history, journalism, and Middle East studies.

It was when I began looking at Yad Vashem and was led via their work with the UN and UNESCO that it came to me that I had reached the place where, after starting out with one lonely mouthpiece for the Holocaust Industry at Emory University, I should be taking this story to the political and media center of the world—the United Nations and New York City.

OK. I'm on the road. I now have two questions. I have the Auschwitz Question, and I have the question that addresses UNESCO directly and treats with its double standards with regard to the free flow of ideas. I have begun to integrate the two questions as in my September 23, 2008 letter to His Excellency Ban Ki-moon, using the American Jewish Committee story as the news hook.

Here I want to give you a sense of how widely I am distributing these materials. As Paul Fritz-Nemeth notes in his letter to Joe Bishop (p.2), "Bradley has the right idea: Keep repeating the same question and bombard the people with it. If the Great Lie works for the Jews, how much better should the Great Truth work for the historians who are investigat-

ing the subject of the life in the KZs."

That's the plan. "Bombard" relevant academics, and relevant bureaucrats at the UN and UNESCO. This is not a one-shot campaign, but one that must be followed up until something begins to crack. Here are some of the people and organizations who are beginning to hear from me regularly.

UNESCO's Communication and Information Sector. It has offices throughout Africa, the Arab States, Asia and the Pacific, Europe and North America, and Latin America and the Caribbean. All offices are included in relevant mailings. Not every bureaucrat in the Arab States, or any Muslim country, is an enthusiast for the Holocaust Industry.

The International Freedom of Expression and Exchange Network (IFEX) is literally that—a NGO network of associated organizations for a free press. This is only a partial list (a fraction) of its network, all of which will hear from us in organized sends.

**Cairo Institute for Human Rights Studies (CIHRS)**, Egypt

**Canadian Journalists for Free Expression (CJFE)**, Canada

**Egyptian Organization for Human Rights (EOHR)**, Egypt

**Ethiopian Free Press Journalists' Association (EFJA)**, Ethiopia

**Freedom House**, U.S.A.

**Freedom of Expression Institute (FXI)**, South Africa

**Glasnost Defence Foundation**, Russia

**Greek Helsinki Monitor**, Greece

**Human Rights Watch (HRW)**, International

**Independent Journalism Center**, Moldova

**Index on Censorship**, United Kingdom

**Institute for the Studies on Free Flow of Information (ISAI)**, Indonesia

**Inter American Press Association (IAPA)**, U.S.A.

• **International Federation of Journalists (IFJ) (and affiliates)**, Belgium

**International Press Institute (IPI)**, Austria

**Network for the Defence of Independent Media in Africa (NDIMA)**, Kenya

**Pakistan Press Foundation (PPF)**, Pakistan

**Reporters sans frontières (RSF)**, France

**Society of Professional Journalists (SPJ)**, U.S.A

**Union of African Journalists**

**World Press Freedom Committee (WPFC)**, U.S.A.

**Writers in Prison Committee (WiPC)**, **International PEN**, United Kingdom

There is not room here to go on about all the UN organizations that will be hearing from us via letters addressed to their own top people, each one pointing out the double standards being upheld by the UN General Assembly on the one hand, and UNESCO on the other.

And then, very importantly, we must address the journalism professors who, as a class, through their unwillingness to ask the questions that need to be asked about the Holocaust and the "unique monstrosity of the Germans," their unwillingness to simply report the story, have effectively become mere stenographers for the Holocaust Industry.

These lists are largely complete and are being used now. They include the top journalism schools in America and will include Britain. Here is a *partial* list:

Columbia University, Graduate School of Journalism

New York University, Department of Journalism

Northwestern University, Medill School of Journalism

Stanford University, Department of Communication

Syracuse University, Newhouse School of Public Communication

UC Berkeley Graduate School of Journalism

University of Maryland, Philip Merrill College of Journalism

University of Missouri-Columbia, Missouri School of Journalism

University of North Carolina at Chapel Hill, School of Journalism and Mass Communication

University of Wisconsin - Madison, School of Journalism and Mass Communication

Washington and Lee University, Walter Cronkite School of Journalism & Mass Communication

University of Southern California, Annenberg School of Communications

University of Miami, School of Communication

University of Georgia, Grady College of Journalism

Ohio University, E.W. Scripps School of Journalism

Iowa State University, Greenlee School of Journalism and Communication

And then there are the metropolitan papers nationwide, as well as the campus press at over one hundred colleges and universities.

And so on. I have put all this data here to give you some idea of the breadth of the Campaign. It might occur to you that it is too

broad for, essentially, one man to carry out. The ongoing, time-consuming work of compiling the lists is being taken care of by two part-time workers. I have set up the new mailing program that I needed and it takes about 45 minutes perhaps to send 1,250 releases, without spamming. So far, so good.

And this is the important point. The concept is, indeed, broad, but it is very simple. My releases—and I'm going to "bombard" these people with releases—are based on news stories created by UNESCO itself. The releases are brief, simple, and each will have the same double focus: "Auschwitz" and "the free flow of ideas." Repeat, repeat, repeat. As I wrote here last month, I do not have to reinvent the wheel every time I send a release. I know what the story is, I know where UNESCO and the professorial class are failing, and I know how to reach them.

Meanwhile you may wonder, and you have every right to know since you are funding this work, how I'm feeling, what with my own "lymphoma" question. I am pleased to report that there's some good news. Looks like the initial chemotherapy session literally "melted" the malignant nodes in the throat and neck. Not a common experience I am told. I've had a second chemo session since but will not have results until the end of the month.

In short, the situation is better, it's not worse. One downside is that my hair is falling out. I miss it. I feel like I'm losing part of my natural beauty. But I'm assured that it will grow back and that in three or four months I'll be just as pretty as I used to be.

You're going to stay with me here, right? I need

your support. Building and maintain the emails lists alone is not without cost. Two individuals have come forward recently with suggestions about how to get additional funding, and I'm looking into it. If you have any ideas yourself, I'm all ears. But right now, you are the guys. There's no one else.

We are on to something unique here, a campaign unlike any other that has ever been carried out by any revisionist. Help me forward it as best you can. And—thanks much.

Bradley

### ***Smith's Report***

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**Bradley R. Smith, Founder**

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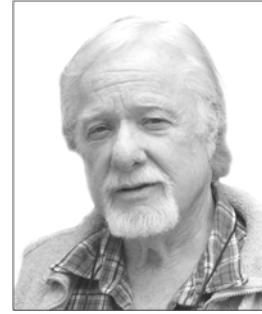
**[bradley1930@yahoo.com](mailto:bradley1930@yahoo.com)**



# SMITH'S REPORT

## On the Holocaust Controversy

No. 155    [www.Codoh.com](http://www.Codoh.com)    November 2008



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### Challenging the Holocaust Taboo Since 1990

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## Elie Wiesel and the Issue of Indifference

Dr. William O'Neal,  
Director of Graduate Studies  
Chair, Department of History  
University of Toledo  
Toledo, Ohio 43606-3390

26 October 2008

Dear Dr. O'Neal:

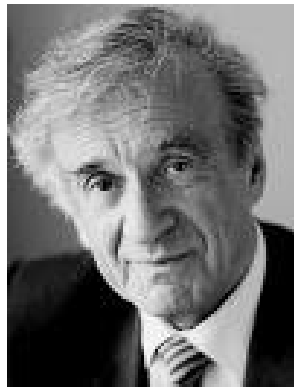
I am informed that on 30 October the University of Toledo's College of Arts and Sciences will host a talk by Nobel Laureate Elie Wiesel on "What the Ancient Masters Can Teach Us About Confronting Fanaticism and Building Moral Unity in a Diverse Society." It's an interesting idea for a talk, though looking around the world from the point of view of UNESCO, it does not seem they have taught us much.

In the Toledo Blade Mr. Wiesel addresses a simpler issue, one he has addressed before, the issue of "indifference." We read again where he argues that "the opposite of love is not hatred, but indifference." That the opposite of education, beauty, and life itself is indifference. That "indifference is what permits evil to be strong ..."

Which brings me to the matter to

hand.

Professor O'Neal, do you believe Toledo's College of Arts and Sciences has prepared its students in any way whatever to understand the issue of "indifference" with regard to Mr. Elie Wiesel himself?



Elie Wiesel

Do UT students understand that for decades Elie Wiesel has shown himself to be indifferent to the fate of writers and publishers who question the orthodox Holocaust story and are arrested, tried, and imprisoned for such thought crimes in Germany, France, Austria, Switzerland and other European nations?

With regard to confronting "fanaticism," have your students

been prepared to understand that Elie Wiesel is the best known Holocaust fanatic in America? That he has spent his entire adult life forwarding with an unequaled fanaticism the charge of "unique monstrosity" against the Germans, including the charge that they used weapons of mass destruction ("gas chambers") for mass murder at Auschwitz, and that even though he was interned there, after more than half a century he is unable to name, with proof, one person who was killed in a gas chamber at that camp?

Are UT students prepared to question Elie Wiesel's indifference to "Building Moral Unity" when he writes "Every Jew, somewhere in his being, should set apart a zone of hate - healthy, virile hate - for what the German personifies and for what persists in the German."? A remark that for forty years he has refused to recant?

Have UT students been prepared to understand the sheer silliness of a man like Elie Wiesel who will claim that when he was struck by a taxicab in mid-Manhattan in New York, he flew an

Continued on page 14

# LETTERS

**Thomas Kues**

## **The importance of Arolsen**

About a year and a half ago, in SR#140, Professor Arthur R. Butz published a short piece on the partial and severely restricted “opening” of the International Tracing Service archives in Bad Arolsen, Germany, which contains millions of Third Reich dossiers on concentration camp prisoners and others, captured by the Allies at the end of the war. Butz noted that the archive had actually been available for research until 1977, when it was suddenly was closed to the public.

Recently, British newspapers carried the story of Eugene Black, a Jewish “Holocaust survivor” living in Leeds. Mr. Black had made the shocking discovery that his two sisters, who for sixty years he had believed were gassed in Auschwitz in May 1944, had in fact been killed several months later, when Allies air force bombed a German factory near Buchenwald. The discovery was made possible through the Arolsen archives, which Black had partial access to thanks to being a “survivor”. Except for people like Black, the archives are available only to certain accredited researchers. Reportedly out of privacy concerns, information on persons still alive will not be disclosed. As Butz points out, this practice might lead to a Catch-22 where the researcher has to document that the person whose fate he or she wants to find out more about is dead (or at least legally dead, which may have been the case with Mr. Black’s sisters).

We might assume that Mr. Black is very much an exception. To begin with, few Jews live in Germany, and not many people

would travel abroad in order to visit an archive. There is also the factor that most Jews “know” what happened to this or that relative. They would simply not have much incentive to look at the papers. Finally, Jews who like Black discover that certain relatives were not gassed but perished or survived at some other place, may not bother about notifying the press, or Yad Vashem for that matter.

It has been reported several times during the last few years that the Arolsen documents are to be scanned and made searchable through a database. According to the article on Eugene Black in *The Telegraph* from August 23, 2008, the post-war archive on displaced persons alone consists of more than 20 million pages.

What would critically minded researchers then be able to accomplish if this still-not-complete database was made fully available to public scrutiny? First of all, it is to be expected that the documentation held at Arolsen is far from complete. Other documentation, captured by the Red Army 1944-45, is likely to be hidden away inside archives of the former Soviet Union.

My suggestion is that revisionist researchers, if given the chance, should focus on people documented to have been deported to the three “pure extermination camps” of Aktion Reinhardt – Belzec, Sobibór, and Treblinka. It is alleged that 99% of the Jews sent to these camps were killed there within hours of arrival. Between March and July 1943, nineteen train transports carrying a total of 34,313 Dutch Jews were sent from the internment camp at Westerbork to Sobibór. These transports – in contrast to the alleged mass killings at Sobibór – are well documented.

According to the estimates of orthodox historian Jules Schelvis, about 1,000 deportees were transferred from Sobibór to labor camps in Lublin and the Włodawa region, most of them perishing there. Another small group was selected for work within the Sobibór camp. The rest, at least 33,000 people, were allegedly killed in gas chambers utilizing engine exhaust. Only 16 of the 34,313 Dutch deportees are registered as having survived the war. Another case which might be utilized for research involves four French transports to Sobibór which took place in March 1943. It is alleged that all of the 4,000 French Jews carried on those trains, without exception, were gassed at Sobibór.

However, if it could be shown through archival research that a majority, or at least a large number of these Dutch or French Jews had turned up at some other location after their deportation to Sobibór, this would effectively refute the officially sanctioned extermination camp hypothesis, since there is no reason to believe that these Western Jews in the end were treated any differently from the Polish Jews who made up the bulk of deportees to the Reinhardt camps, and since no witness has claimed that large-scale selections were carried out in these camps. The verdict of the 1966 Sobibór trial would collapse in an instant, and the entire official historiography on the Reinhardt camps would get dragged down with it.

The possibility of said thing happening may naturally be taken as a reliable indication that the Arolsen archives will remain closed to prying eyes. Only some kind of upheaval might change that matter. Until then, exceptional cases like Mr. Black’s will continue to tickle our curiosity.

## Roy from Norway

Welcome to Norway! I don't know if you are right or not, but if you are not allowed to speak here in Norway, what you think, or can document, then in the next turn it means I can not do it either, and that means tyranny. I will have to be arrested for other things, because I didn't stand up for you. So welcome. If you are right, this is more ugly than the reality they let

us see.

## Maria Stukel

I am impressed and impressed some more every time a new *SR* spills out of my mail box. You are becoming one of the most important, and reliable, voices of historical revisionism, at least on this side of the Atlantic. You know how to choose your contributors and your QUESTION—a *coup de fo-*

*ludre* to all the atrocity peddlers, whether they admit it or not—is a question whose time has come. It could be dodged, but it cannot be avoided, so, “... keep asking ...” and if it hits a raw nerve, so much the better.

You have a very effective pen. Use it to continue the battle we are in and hopefully move on to victory. May God bless your efforts. And your family.

---

# The Holocaust: Our Dominant Religion

By Paul Grubach

Distinguished biologist, widely admired author, and prominent atheist and opponent of all religion, Richard Dawkins is well known to most educated people. Since his authorship of the classic book *The Selfish Gene* and other works on evolutionary biology, he has become one of the most widely read scientists of our time.

In his latest book, *The God Delusion*, Dawkins explains his atheistic philosophy in great detail. Since Smith's Report is not a religious or philosophical publication, in this short essay we will not discuss Dawkins's arguments against the God Hypothesis, or my rebuttal.

The reader who is interested in this controversy is urged to consult the longer, online edition of this article on CODOH Web: “Richard Dawkins, Militant Atheism and the Holocaust Religion.”

While Dawkins ardently criti-

cizes and lampoons the world's traditional religions such as Christianity, Islam, Buddhism and Judaism, he conspicuously ignores the most powerful religion in the Western world today—the Jewish Holocaust religion.

Dawkins may rebut me by saying that his book is about the alleged non-existence of God, and not about the truth or falsity of the Holocaust doctrine. He may even insist that the Holocaust doctrine is not a religion at all, and thus should not be a matter of discussion in *The God Delusion*. After all, unlike the religions of Christianity, Judaism and Islam, Holocaust ideologists do not claim a Divine Being revealed their doctrine to man.

If Dawkins and his militant atheist followers take this position, they are sorely mistaken. Throughout the book Dawkins lists what he believes to be the salient characteristics of religions (pp.

199-200). It is important to note that of the eight characteristics he lists of a religious creed, the Holocaust doctrine has six of them. *The God Delusion* is not just an attack upon the God hypothesis; it is also an attack upon all organized religion. In view of this, he should have devoted some space to a critique of this religion. Far from questioning the Holocaust religion, however, he appears to accept it as “fact” (p. 64).

Dawkins points out that religions demand that “heretics, blasphemers and apostates should be killed (or otherwise punished, for example by ostracism from their families) [p. 199].” This most certainly applies to the Holocaust religion. In Germany, France, Austria, Belgium, Switzerland and several other European countries, as well as in Israel, there are government-enforced laws that punish people who contest or reject the Holocaust religion.

Even in the United States where “freedom of speech” is enshrined in law and no “Holocaust denial” laws are on the books, and there is a supposed to be a “separation of church and state,” the United States government aided in deporting the Holocaust skeptics Ernst Zundel and Germar Rudolf to prison cells in Germany. They committed the mortal sin of debunking the Holocaust religion.

Another characteristic of a religion according to Dawkins is that “Belief in God is a supreme virtue [p. 199].” For many influential people in modern-day Western society, belief in the Holocaust has replaced belief in God as the supreme virtue.

Expressing a widely held sentiment among leading US political elites, Teresa Heinz Kerry, wife of former presidential candidate John Kerry, stated in the highly influential *Forward*: “Need it be said again? The gas chambers, the bureaucratic system of murder, the efforts to sever an entire people from their place in the world, did happen, did exist and remains a unifying cause for those who choose justice, now and forever more.”

That is to say, a belief in the Holocaust ideology is a supreme virtue, as it is the basis for justice—now and forever more. Centuries ago, Catholic theologian Thomas Aquinas claimed that God and his divinely revealed morality were the basis for justice in the world—now and forever more.

Dawkins continues on about the characteristics of religion: “Faith (belief without evidence) is a virtue [p. 199].” Likewise with the Holocaust religion. According to modern-day Holocaust theologians, a belief in Holocaust dogmas that lack evidence or defy the evidence is a great virtue.

Leon Poliakov, a pioneer of the Holocaust theology, pointed out

decades ago that there are no documents to prove that the Nazis ever had any plan to exterminate the Jews of Europe: “[T]he campaign to exterminate the Jews, as regards its conception as well as many other essential aspects, remains shrouded in darkness. Inferences, psychological considerations, and third- or fourth-hand reports enable us to reconstruct its development with considerable accuracy. Certain details, however, must remain forever unknown. The three or four people chiefly involved in the actual drawing up of the plan for total extermination are dead and no documents have survived; perhaps none ever existed.”

So there you have it. The “evidence” that “proves” the existence of an alleged Nazi plan to exterminate the Jews is simply the guesswork of Holocaust historians. Hard documentary proof is missing. Indeed, it is an article of religious faith among Holocaust historians—supported with theological arguments—that Hitler and the Nazi hierarchy ordered the wartime mass extermination of the Jewish people. In fact, the claim that the Nazis ordered the mass extermination of the Jews defies the evidence, and is believed in spite of the evidence.

Let us look at another example that shows how faith—a belief with little or no evidence—is a virtue in the Holocaust religion.

Holocaust theologian Robert Jan van Pelt conceded that the “evidence” for the mass killings of Jews at Treblinka, Sobibor and Belzec—where allegedly millions were murdered—is sparse at best. In reference to these three camps, he wrote: “The evidence for the role of Treblinka, Belzec, and Sobibor—sufficient as it may be to come to a moral certainty about the wartime history of those places—is much less abundant. There are few eyewitnesses, no confession that

can compare to that given by [Auschwitz commandant Rudolf] Hoss, no significant remains, and few archival sources [emphasis added].”

Does the reader see how this passage is harmonious with Dawkins’s definition of “religious faith”? Holocaust theologian van Pelt admits that the evidence for the mass killing of Jews at certain Nazi camps is very sparse at best—but it is virtuous to believe the story anyway, because it is a “moral certainty.”

Dawkins continues: “Everybody, even those who do not hold religious beliefs, must respect them with a higher lever of automatic and unquestioned respect than that accorded to other kinds of beliefs [p. 200].”

In the Western world the Holocaust religion has been raised above the traditional religions such as Christianity and Islam. Dawkins’s atheistic book was a publishing event all throughout the United States and Great Britain. Millions throughout Britain and elsewhere saw his atheistic documentary. No Western government formally condemned him or his ideas. Furthermore, Dawkins’s own British government granted knighthood to Salman Rushdie, author of *The Satanic Verses*, which deeply offended millions of Muslims throughout the world.

Yet, when Iran held its Holocaust-debunking, revisionist conference in December 2006, the governments of the US, Great Britain, Russia, France, Canada, Germany, as well as many others, joined in religious chorus and issued statements condemning the conference—proof that Holocaust religion is accorded a higher level of automatic and unquestioned respect than that accorded to traditional religion.

Dawkins continues: “There are some weird things (such as the

Trinity, transubstantiation, incarnation) that we are not meant to understand. Don't even try to understand one of these, for the attempt might destroy it. Learn how to gain fulfillment in calling it a mystery [p. 200]."

In reference to the alleged "Nazi gas chambers," Chief Rabbi of the Holocaust Elie Wiesel stated: "Let the gas chambers remained closed to prying eyes, and to the imagination. We will never know all that happened behind those doors of steel. They say the victims fought among themselves for a breath of air, for one more second of life, that they climbed on the shoulders of the weakest in the so-called Todeskampf, the final struggle among the dying. Much has been said when silence ought to have prevailed. Let the dead speak for themselves, if they so choose. If not, may they be left in peace."

We are not supposed to know if the operation of the "gas chambers" violates the laws of science, as they should remain closed to prying eyes. It is a religious mystery as to what happened in these alleged "gas chambers." We are just supposed to accept their existence...period! All questioning of this theological mystery is to be discouraged. Remain silent and gain fulfillment from leaving it a mystery.

### **Dawkins on the Danger of Religious Faith**

On this issue of "religious faith," here is what Dawkins writes: "Faith is evil precisely because it requires no justification and brooks no argument [p. 308]." This directly applies to the Holocaust religion. Not only has the Holocaust doctrine been raised above God and traditional religion, it has also been raised above science itself, for it can no longer be critically examined by skeptics.

In early 2006, Iran offered to send a team of experts to the Nazi concentration camps in Poland in order to critically evaluate the evidence for the alleged Holocaust. Polish officials immediately rejected the plan. "Under no circumstances should we permit this," insisted Polish Foreign Minister Stefan Miller. "This is beyond all imaginable norms that such a thing is discussed," he added.

Dawkins's criticism of "religious faith" applies here. According to Polish Minister Miller, Iranians are supposed to accept the Holocaust religion on faith, as it does not tolerate any arguments to the contrary. After all, it is beyond all imaginable norms that the Iranians dare to contest the Holocaust religion.

Dawkins continues on the characteristics of religion: "Beautiful music, art and scriptures are themselves self-replicating tokens of religious ideas [p. 200]." The number of movies, novels, fiction stories, works of art, etc. that are inspired by the Holocaust religion is seemingly endless. No further comment is necessary.

### **The Holocaust as an "Intelligently Designed" Religion**

Dawkins claims that religions are "consciously designed," as religious beliefs are engineered by the religion's leaders and founders in order to accomplish a specific purpose. In his own words: "Religions probably are, at least in part, intelligently designed, as are schools and fashions of art [p. 201]."

So too with the Holocaust religion. At the postwar Nuremberg Tribunal, the Allies alleged that the Germans exterminated four million people at the Auschwitz-Birkenau concentration camp. Until 1990, a memorial plaque at Auschwitz read: "Four Million People Suffered and Died Here at the Hands

of the Nazi Murderers Between the Years 1940 and 1945." During a June 1979 visit to the camp, Pope John Paul II stood before this memorial and prayed for and blessed the four million victims.

In July 1990, the Polish government's Auschwitz State Museum, along with Israel's Yad Vashem Holocaust center, conceded that the four million figure was a gross exaggeration, and references to it were accordingly removed from the Auschwitz monument. Israeli and Polish officials announced a tentative revised toll of at least 1.1 million dead.

Revisionist diplomat Dr. Frederick Toben rightly pointed out that, once again, John Paul's successor, Pope Benedict XVI, blessed the alleged 1.1 million victims, which shows that there is indeed a concerted effort to elevate the Holocaust ideology to the status of a religion.

But most importantly, Israeli historian Yehuda Bauer admitted that the formerly "etched-in-stone fact" that four million souls were murdered by the Nazis at Auschwitz was an intelligently designed falsehood, concocted to serve an ulterior political agenda. This shows that "intelligent design," as Dawkins would say, is a part of the Holocaust religion.

### **Persecution under the Holocaust Religion**

Dawkins continues on the dangers of religious absolutism: "But let's have no complacency in Christendom. As recently as 1922 in Britain, John William Gott was sentenced to nine months hard labor for blasphemy: he compared Jesus to a clown. Almost unbelievably, the crime of blasphemy is still on the statute books in Britain, and in 2005 a Christian group tried to bring a private prosecution for blasphemy against the BBC for broadcasting Jerry Springer, the

Opera [p. 288].”

Likewise, Professor Dawkins, let us have no complacency with the Holocaust religion. As recently as 2005, British historian David Irving was sent to an Austrian prison for over a year because of his statements casting doubt on certain aspects of the Holocaust religion. Almost unbelievably, the British government and militant free speech advocates like Richard Dawkins refused to come to his aid and never even lodged a protest.

### **Holocaust Fundamentalism and the Subversion of Science—the Danger of Faith in the Holocaust?**

Dawkins explains his condemnation of religious fundamentalism: “Fundamentalists know they are right because they have read the truth in a holy book and they know, in advance, that nothing will budge them from their belief. The truth of the holy book is an axiom, not the end product of a process of reasoning. The book is true, and if the evidence seems to contradict it, it is the evidence that must be thrown out, not the book [p. 282].” On this issue of “religious faith,” here is what Dawkins writes: “Faith is evil precisely because it requires no justification and brooks no argument [p. 308].”

Well lo and behold! A similar statement could be made about the Nazi gas chamber dogma. Let us examine the famous, theological manifesto issued in 1979 by the 34 historians in the French daily, *Le Monde*. The concluding paragraph asserts that mass gassings of Jews did take place and that no one can deny their existence without committing an outrage on the truth: “The question of how technically such a mass murder was possible should not be raised. It was technically possible because it occurred. This is the necessary start-

ing point for all historical investigations of the subject. It has fallen to us to recall that point with due simplicity: there is not nor can there be a debate over the existence of the gas chambers.”

Karl Popper, a philosopher of science, proposed that a statement (a theory, a conjecture) has the status of belonging to the empirical sciences if, and only if, it is potentially falsifiable. The *Le Monde* declaration assumes that the gas chamber story constitutes “a higher truth” and should therefore exercise authority in evaluating and arranging the discoveries of science and history. Not being falsifiable, it is not scientific. It is to be dogmatically accepted, not empirically tested.

Thus, using Dawkins’s terminology, our 34 historians claim the “truth” of the “gas chambers” is an axiom, not the end product of a process of reasoning. The “Nazi gas chamber” claim is true (!), and if the evidence seems to contradict it, it is the evidence that must be thrown out, not the “Nazi gas chamber” claim. It is a religious faith, according to Dawkins’s criteria, and it requires no justification and brooks no argument.

### **The Holocaust Religion and Kidnapping**

Professor Dawkins rightly brings to light the tragic story of a Jewish child, Edgardo Mortara, who as a six-year-old in 1858 was torn from his weeping parents by the papal police—acting under the orders of the Inquisition—and thereafter raised a Catholic. He rarely ever saw his parents again.

Dawkins points out that the “justification” for kidnapping the child was that he was originally baptized a Catholic: it was not an option to allow a baptized Christian to stay with his Jewish parents (p. 311).

Dawkins comments: “I am not

implying that anything like this awful story could happen today [p. 311].”

You are 1000% wrong, Professor Dawkins!! A story similar to this happened right near Chicago, Illinois in 2005! A man was torn from his wife and child and sent to a prison cell in Germany. The “justification” for this is that he is a Holocaust heretic that contests the Holocaust religion. Germar Rudolf is a German citizen. Law forbids Germans to contest the Holocaust religion. If they do, they go to prison. Therefore, Holocaust Inquisitors determined that a German citizen who contests the Holocaust religion must not be allowed to stay free in the United States with his wife and child. He must be torn from his family, and then thrown in a German prison for his Holocaust heresy.

With regard to the story about Edgardo Mortara, Dawkins writes: “[T]he extraordinary fact that the priests, cardinals and Pope seem genuinely not to have understood what a terrible thing they were doing to poor Edgardo Mortara. It passes all sensible understanding, but they sincerely believed they were doing him a good turn by taking him away from his parents and giving him a Christian upbringing... Such is the power of (mainstream, ‘moderate’) religion to warp judgment and pervert ordinary decency [p. 313].”

A very similar statement could be made about Germar Rudolf and the Holocaust religion. Many High Priests of the Holocaust religion will undoubtedly tell you that by imprisoning people like Germar Rudolf, they “are protecting society from dangerous ideas.” Such is the power of the Holocaust theology to warp judgment and pervert ordinary decency.

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# SOBIBOR: A History of a Nazi Death Camp

by Jules Schelvis

(Berg Publishers/USHMM, Oxford 2006)

## Reviewed by Thomas Kues

Like all of the alleged “pure extermination camps”, Sobibór near Włodawa is wrapped in obscurity. No more than a handful of books have been devoted to this camp, where allegedly hundreds of thousands of Jews, most of them deported from Poland but also from Austria and the Netherlands, were killed in gas chambers with engine exhaust and later incinerated on giant “grills” made of railway gauge. In 1968, former Sobibór prisoner Stanislaw Szmajzner’s book *Inferno em Sobibor* was published in Portuguese in Rio de Janeiro. In 1980, Israeli historian Miriam Novitch published a collection of short testimonies (*Sobibor: Martyrdom and Revolt*, Holocaust Library). The camp was treated in Yitzhak Arad’s work *Belzec, Sobibor, Treblinka* (Indiana University Press, Bloomington, 1987), as well as in Gitta Sereny’s book about Franz Stangl, *Into That Darkness* (McGraw-Hill, New York 1974). A book on the Dutch Jews deported to the camp, *De Negentien Treinen naar Sobibor* by Elie A. Cohen, was published in 1979. Two other former inmates have written books on the camp as well: Thomas Blatt wrote *From the Ashes of Sobibor* (Northwestern University Press 1997) and *Sobibor: The Forgotten Revolt* (Issaquah 1997), while Dov Freiberg’s book *Surviving Sobibor* was published in English by Gefen Books in 2007. The work which will be reviewed here, *Sobibor: A History of a Nazi Death Camp* by Jules Schelvis, was originally published

in Dutch in 1993 by De Bataafsche Leeuw, Amsterdam, as *Vernietigingskamp Sobibor*. A German edition, entitled *Vernichtungslager Sobibor*, was published by Metropol Verlag in 1998. The reviewed 2006 English translation is based on the revised Dutch edition from 2004.

### Schelvis and Sobibór

First of all it should be noted that the Dutch-Jewish author of the book is far from a disinterested academic third party to the subject he is treating. In June 1943, Schelvis was deported from the Dutch camp Westerbork to Sobibór together with his wife and her family. When arriving at Sobibór, the young wife and her parents were sent away, allegedly to the gas chambers, while Schelvis and 81 other young men were transferred to Dorohucza (Dorohusk), a nearby labor camp (Schelvis was later sent to the Radom ghetto and from there on to Auschwitz, another “extermination camp” which he miraculously managed to survive). The author thus writes about the camp under the (we might assume sincere) belief that Sobibór was a death trap where his nearest ones were brutally killed by a group of callous sadists. But the personal involvement of the author does not end with this personal trauma. In the drawn-out appeal process of former Sobibór SS Karl Frenzel between 1982 and 1985, Schelvis acted as a witness as well as Nebenkläger (a civil plaintiff in Ger-

man trials). This fact is reflected in the number of passages devoted to this individual German guard, as well as the epithets bestowed upon him (“the hangman of Sobibór”). In contrast, Gustav Wagner, the SS man usually painted out to be the Sobibór “angel of death”, is given very little space, despite the many tantalizing questions surrounding his arrest, extradition trial and subsequent “suicide” in Brazil in 1980.

### Revision of the Sobibór death toll

Since the early post-war years it has been commonly alleged that 250,000 Jews were murdered at Sobibór between 1942 and 1943. The so-called Höfle telegram, discovered by historian Peter Witte in 2000, shows that 101,370 Jews had been deported to Sobibór by December 31, 1942. According to the new research on Jewish transports to Sobibór presented by Schelvis, another 70,000 Jews were sent to the camp during 1943. This figure should however be taken with a grain of salt, as the evidence for at least two transports (the last ones, supposedly from occupied Soviet territory and containing several thousand people) comes exclusively from eyewitness testimony (pp. 218-220). The total death toll as per Schelvis thus amounts to approximately 170,000 people (p. 110, 198). As is not uncommon in the field of Holocaust mathematics, a large number of previously supposed victims – in this case

80,000 people – have suddenly turned into unexplained non-beings.

In the light of this revision of the number of Jewish deportees, it is curious to read what Erich Bauer, the alleged gas chamber supervisor or “Gasmeister” of Sobibór, had to say on the death toll. According to Bauer’s “confession”, written while serving a life sentence in a Berlin prison, he had on one occasion overheard camp commandant Franz Stangl mention that 350,000 Jews had been killed at Sobibór (quoted in Klee et al., *The Good Old Days*, p. 232). Since Stangl left Sobibór for Treblinka in September 1942, it follows that the final death toll would be much higher – that is, if we are to believe Bauer’s testimony rather than the documentary evidence of the Höfle telegram. Despite this, the “repentant perpetrator” Bauer is considered by Schelvis a key witness whose statements are assumed to be truthful even when clashing with those of other major eyewitnesses, for example on the issue whether the first gas chambers were built of wood or concrete (something I have treated in an online article for CODOH Web, “The Alleged First Gas Chamber Building at Sobibór”). It seems curious that Bauer, who, if the gassing story was indeed true, must have known with accuracy the capacities of the gas chambers as well as the average number of daily gassings, could have been so wide off the mark as to put credence in the figure reportedly mentioned by Stangl.

### **Transfers to labor camps in the Włodawa region**

Schelvis devotes one of the chapters of his book to the fate of the Dutch Jews who were transferred upon arrival at Sobibór to some of the labor camps in the

Włodawa region. 700 Dutch men were sent to dig peat at Dorohucza (p. 119). Allegedly only two – one of them our lucky boy Jules – survived the war. A number of women were also sent to camps in Lublin. All in all some 1,000 Dutch Jews – according to “rough estimates” – were selected for work camps in the General Government.

If at least a thousand of the 34,313 deported Dutch Jews – who in Sobibór eyewitness testimony often are portrayed as being frail and less accustomed to physical labor than the Eastern European Jews – were transferred to labor camps in the Polish General Government, how many able-bodied Polish-Jewish deportees were then not selected for work in the same camps?

It may further be noted that the fact that the number as well as identities of the Jews deported to Sobibór from the Netherlands is known from registers, in the future may help us determine the actual fate of the deportees. Allegedly, only about 20 of them survived the war. Full access for independent researchers to the Arolsen archives could very well make this possible. Related to this, Schelvis provides the following revealing insight into the deportee registration process (p. 52):

“Two copies [of the prisoner registers] were given to the transport leaders for the journey east, creating the impression, perhaps, that they knew the deportees by name, and that the list would facilitate registration on arrival at the camp.

“At Auschwitz this may indeed have been the case – unless of course the victims were sent straight to the gas chambers. But the lists compiled for Sobibór were only ever intended to disguise the Germans’ true intentions. The transport leaders would have passed the lists on to

the camp commandant, but the most he probably ever did with them was to file them in a drawer somewhere. No further action was ever taken.”

The assertion in the latter part of the quoted passage of course exclusively rests on the mass gassings story, for which Schelvis presents not a single shred of documentary or forensic evidence. The actual camp files may very well have ended up on the shelf of some locked and barred KGB archive.

### **Passed over in silence**

The perhaps best way to find out the weaknesses of this volume is not by scrutinizing what is written, but pointing out that what is not written – or more precisely, what is passed over in (conspicuous) silence by the author. Jules Schelvis’ Sobibor is (as admitted by its subtitle) far from the definitive history of the camp. It is in places more thorough than Arad’s twenty years older book, but it is a curious “thoroughness” which lacks in weight. The allegation of a mass murder and subsequent burial and cremation of 170,000 people is never backed up with physical evidence, and the few war-time documents shown do not prove any homicidal activity. There is also no mention of the (still unpublished) excavations and drillings reportedly carried out at the former camp site by Polish archaeologist Andrzej Kola in 2001, despite Schelvis’ text being revised well after that date.

What especially stays in my memory after reading this book is one the photographs reproduced. All in all Schelvis shows us some 60 pictures (mainly passport type photos of survivors and camp personnel), but most of them can be viewed elsewhere or are frankly not very interesting. For example, we are shown a rather blurry photo



of a “heap of ashes” but it is impossible to determine from the picture its dimensions or contents. No bones or bone fragments are visible. The photo which stuck with me shows Hubert Gomerski, a bespectacled old man with whitened hair wearing a cheap-looking beige jacket. We see him slightly from behind, as he is walking away from the camera along some street. According to the caption, Gomerski is hurrying away from the court building where he has appeared as a witness for the prosecution. On the same page, we are shown a vintage photo of Gomerski in uniform together with some other members of the Sobibór staff. The caption of this photo claims that Gomerski was a callous and brutal murderer. Is this true? Did he really receive a fair trial back in 1950, as implied by Schelvis? Was he able to speak his mind openly to his interrogators and lawyers, or was he, like Auschwitz SS man Hans Aumeier, handed a number of leading questions, demanding that he stated what he “knew” about the “gas chambers”? The anonymous-

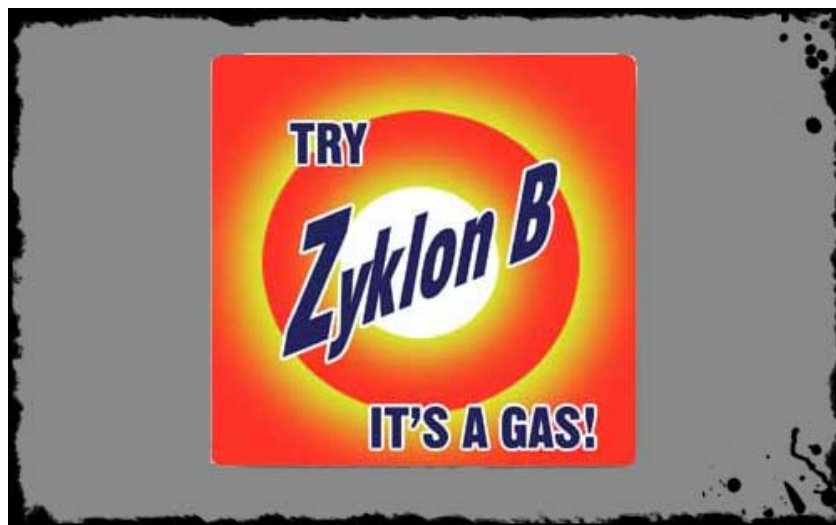
looking old man on the photo knew the truth about Sobibór. Did he dare confide it to anyone? To his friends? To his family? To himself, in private writings possibly left behind at his death? Most likely we will never know, and for us who are waiting for the true history of Sobibór and the other Reinhardt camps to emerge from the swamp of “Holocaust” mythology, Mr. Schelvis’ book will unfortunately not provide us with more than a few puzzle pieces, scattered among heaps of peripheral information and obscurantist rhetoric, such as Schelvis’ empty tirade against us accused Holocaust skeptics (p. 3):

“The SS staff quotations that have been included in my book have been taken from statements and interrogations which they themselves endorsed with their signatures. Still there are those who stubbornly refuse to acknowledge – now also on the Internet – the existence of the extermination camps. They will find incontestable evidence to the contrary in

this book.”

Of course no informed revisionists deny the existence of the camps themselves, it is the mass murders allegedly carried out inside them which are brought into question – but naturally Schelvis cannot let go of a good straw man. May one hope that Schelvis takes the time to read the online revisionist texts on his favorite “corpse factory”? I at least would welcome his comments.

Schelvis’ book is well worth buying (or borrowing) as a work of reference by those interested in the Aktion Reinhardt “death camp” issue, since it contains lengthy quotations from a number of hard-to-find witness testimonies. Among other tidbits, we learn (on p. 176) that a former SS squadron commander who assisted in the hunt for escaped Jews after the Sobibór prisoner revolt, witnessed how several of the escapees voluntarily returned to the camp and reported to the camp watch – a bit unexpected it may seem for an alleged death camp!



# Revisionism Is a Vital Component of Enlightenment

A Conversation with Prof. Egon Flaig  
University of Greifswald  
Germany

Translated by J. M. Damon

The following German interview with Prof. Egon Flaig appeared several weeks ago on the anti-nationalist website “Endstation Rechts.” It is particularly interesting because it acknowledges that the BRD’s (“Bundesrepublik Deutschland”) Holocaust approach to “Holocaust” dogma has not only failed to squelch “Holocaust” Revisionism, it has been disastrous for German intellectual life and therefore self-defeating. Who can blame the good professor for covering his posterior by rhetorically heaping praise on the draconian law (Paragraph 130 of the Criminal Code) that enforces the “Talmudic Inquisition” to which he objects? The translator is a bit out of his depth in translating subjects relating to “Philosophy of Language,” “Cognitive Revolution” and “Linguistic Turns.” He requests corrections for anything he might have mistranslated. -- JMD

*[ENDSTATION RECHTS is a German-language Web page.]*

On 30 April 2008 we met with Prof. Flaig in a Rostock wine cellar to discuss critical aspects of our present Erinnerungskultur (cult of remembrance) and the politics of history. Here we are releasing the first part of this discussion, and we are also posting commentary at the end of this article. With regard to commentary, we have to follow the guidelines limiting expression of opinion in Germany.

ENDSTATION RECHTS:

Prof. Flaig, several months have passed since you were the topic of lively discussions in Mecklenburg-Vorpommern. In retrospect, how do you

judge those events?

Prof. Flaig: First of all, let me express my gratitude to you for allowing the debate to take place in this open format. However I must confess that the controversy surrounding the debate did not particularly affect me at the time and still does not do so. In my view we are dealing here with a Debat-tenunkultur (culture of phony debate) that is causing fundamental disruptions in our ability to conceptualize, both historically and intellectually.

ENDSTATION RECHTS: Just what do you mean by that?

Prof. Flaig: An intellectual schism took place in the areas of historiography and political discussion in the 1990s -- a schism whose extent is poorly

understood. We are now dealing with a grotesque complementarity of scientific relativism in the context of “linguistic turn” and moral fundamentalism in the public realm. Both these monsters are now marching in lockstep, which is wreaking havoc with German intellectual life.

ENDSTATION RECHTS:

Perhaps we should briefly define “linguistic turn.” This is an expression borrowed from philosophy that refers to a change in modern thinking: it treats systems of thought as reflexes of language and culture. In other words: we can no longer reliably use language as an instrument to describe the world. Now it is the other way around: the subjects and their related thought-

ts have become the products of a cultural Sprachspiel (word game). Is this explanation compatible with your understanding of “linguistic turn”?

Prof. Flaig: Yes.

ENDSTATION RECHTS: And what does this have to do with the cult of remembrance as it relates to the case of Auschwitz?

Prof. Flaig: I’ll explain it to you. With the “linguistic turn,” the phenomenon of relativism has now invaded the natural sciences. {Translator: Do not confuse relativism with relativity!} During the Enlightenment, science enabled us to comprehend what was objective and irrefutable intersubjectively (between the various disciplines). Today, however, most scientists, like laymen, are doing nothing except playing Sprachspiele (word games). Basically, it makes no difference what one thinks today. Every kind or mode of thought is equally valid, since it is nothing but an expression of cultural identity.

This attitude is destroying the very basis of science.

If there is nothing objective to be debated, what is the point of discussion? If we accept that differing methods of comprehending the world are all equally valid, then it is as valid to practice voodoo as to study atomic physics. In this mode of non-argumentative debate, scientists can inform each other what they are thinking at the moment, maybe over coffee and a sweet roll, but they no longer have any binding criteria to consider

one thesis more convincing than any other. And now this infectious scientific relativism has spread to the “Auschwitz Case.”

However, “Holocaust” concerns the foundations of our ethical understanding of ourselves. According to the concept of “linguistic turn,” human rights are just a game, a play of words. The general public does not accept this idea, however. Fortunately an openly acknowledged, publicly held moral fundamentalism has so far held the last lines of defense.

Considered in this light, the articles critical of me that appeared in the *Ostsee-Zeitung* at the beginning of the year should be interpreted differently. In those articles, a moralized (and therefore depoliticized) public opinion was subconsciously defending itself, not against me, but rather against the consequences of its own unspoken premises.

Where Auschwitz is concerned we have to oppose relativism precisely because it is taking over everywhere. When someone begins arguing differentially we find that moral relativism is behind such arguments.

ENDSTATION RECHTS: If we understand you correctly, you are saying that scientifically and historically as well as publicly there is no such thing as unprejudiced open debate concerning “Holocaust.”

Prof. Flaig: That is true. In my view this moralistic fundamentalism developed in the 1990s and has taken the place

of rational argument, step by step. Of course we must clarify our relation to “Shoah,” but this “Shoah Discourse” has now attained enormous dominance. This development began with the Historikerstreit (“Battle of the Historians”) during the 1980s. Jürgen Habermas’s ideas forced scientific debate onto the platform of public moralizing. Today I must confess that I too did not protest against that, and so in this regard I am my own victim.

It was grotesque how they dealt with the problems of “Revisionism” and increasingly slandered historians such as Ernst Nolte. It is the core concept of the Enlightenment that mankind expands his knowledge of the world step by step on the basis of rational and objective argumentation. Since we are all prone to error, science by definition has to progress through one mistake after another. Whoever intends to pursue science critically and without prejudice in the spirit of the Enlightenment must be constantly challenging and testing his knowledge. He must be prepared to revise it when this becomes necessary. Revisionism per se is a large part of the core substance of the Enlightenment.

When the scientific process of revising history is placed under a general cloud of suspicion, scientists no longer have opportunity to evaluate arguments in accordance with objective criteria. Even worse, persons with intellectual interests – the heart and soul of

the Renaissance and Enlightenment on account of their open and objective quest for truth and justice -- lose their respected position in society. In the intolerant culture of "politically correct stupidity" as Rainer Paris calls it, the intellectual simply ceases to exist.

And why is this? It is because in moralistic debates we no longer have to justify our arguments. Argumentation itself has been debased: moralizing makes all arguments equally good and equally bad. Even worse: moralizing creates a new hierarchy that is radically anti-intellectual. The Gutmenschen (do-gooders) are at the top of this hierarchy, and the winner of the debate is the person who screams most loudly about his moralistic superiority.

ENDSTATION      RECHTS:  
Does that mean that you are speaking out against Section 130 of the Penal Code that criminalizes expressions of doubt concerning "Holocaust"?

Prof. Flaig: Oh no, I'm not doing that at all. There are significant differences between Revisionists and Revisionists. Some Revisionists are motivated by the quest for truth, which is completely legitimate. Specifically, researchers must be allowed to discuss numbers. For example, at the beginning of the 1990s, a plaque was displayed at Auschwitz that enumerated four million (Jewish) victims. However, this allegation did not withstand scientific investigation. In the 1960s the Jewish "Holocaust" researcher

Raul Hilberg had estimated the number at slightly over one million.

This has nothing to do with moral relativization of atrocities committed at Auschwitz. On the contrary, such research is necessary so that the monstrous events can be explained as a process brought about by technical, logistical, infrastructural, organizational, political, demographic, ethnic and ideological considerations (to name just a few). Without explanations there can be no science.

However, scientific "explainability" requires that all details must be open to discussion and debate, without exception. Otherwise a realm of "unexplainability" is created in the same undesirable way as was done by the inquisitions of the various religions. Is the "Holocaust" any less bestial because "only" one million persons lost their lives at Auschwitz?

Whoever is not prepared to discuss these questions openly and objectively is not only deviating from scientific guidelines, he is playing into the hands of the neo-Nazis. There is nothing more damaging to the "culture of remembrance" than to refuse rational argumentation and not correct obvious errors. Such refusals make it much easier for Revisionists of the other sort to dismiss "Holocaust" as fantastical propaganda.

Because of the Revisionists of this other sort, who are not concerned with truth but are rather attempting to erase past events, I am thankful for

the existence of Section 130 of the Penal Code. Paragraph 130 is society's last line of defense against the delegitimization of all claims to truth. This delegitimization is supported by cultural relativism that is based on the "linguistic turn." That is the reason why I demanded additional legislation against "denial of genocide" last spring in the Greifswalder student magazine "Moritz". I specifically mentioned the genocide committed against the Armenians there. I did so with heavy heart because in the long run, even such laws as these will not be able to preserve the truth.

Commentary: This is an interesting and balanced presentation of E. Nolte and the Battle of the Historians. However, Prof. Flaig contradicts himself when he advocates more stringent censorship. Sine ira et studio we must be allowed to discuss and investigate intellectual and historical questions without fear of having to drink "the bitter cup!"

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Forgive me this one time:

*Do you know how it was when California became a state?*

*The state had no electricity. The state had no money.*

*Almost everyone spoke Spanish. There were gunfights in the streets.*

*It was just like California today.*

*Except the women had real breasts, and the men didn't hold hands.*

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## NEWSDESK

On 01 October our friend Fredrick Toben was flying from the U.S. to Dubai when he stopped over in London's Heathrow airport. There he was arrested for crimes against memory and jailed on an EU warrant issued by democratic Germany.

As Israel Radio has reported: "In a recent speech in Iran, he claimed that any evidence of Nazi gas chambers were 'the products of a feverish pathological mind filled with pure hatred, mostly directed against Germans and anything German ... the product of an appalling state of ignorance of natural and chemical processes'."

On 30 October Westminster Magistrates Court district judge Daphne Wickham ruled the extradition could not go ahead because the warrant contained only "sparse" details about Toben's alleged offences, including exactly what they were as well as where and when they took place.

"This judgment makes no determination as to whether the (alleged) conduct (of Toben) ... amounts to an extradition offence," Justice Wickham said. "But I do find the particulars in the warrant are vague and imprecise. Therefore I don't find it to be a valid warrant and I can discharge the defendant."

Granting Toben bail, the judge laid down a set of strict conditions including that he come up with £100,000 (\$247,465) in cash as security. He must also reside at a specific address approved by British authorities, report daily to police but not use the internet or speak to the media or attend public meetings.

However, lawyers acting on Germany's behalf said Dr Toben should be extradited so he could be put on trial for posting anti-Semitic and revisionist material on the in-

ternet between 2000 and 2004 in Australia, Germany and other countries.

Dr Toben, who founded the Adelaide Institute, smiled broadly as the judge handed down her decision. A group of about 10 of his supporters, including British Holocaust denier David Irving and former Australian beauty queen Lady Michele Renouf, who was especially active in an especially professional, sophisticated, and effective way in helping Toben with his defense, also cheered the decision from the courtroom's small public gallery.

Irving is quoted as saying, "This shows that we defeated Germany again, we've defeated Europe in fact ... We've always believed in freedom of speech in this country, no matter how crazy people's views are."

The High Court is expected to hear Dr Toben's case early next year.

---

Following is Fredrick Toben's "disclaimer" for his Web site in Australia, which one could argue is not the most cautious, self-defensive vocabulary that could be used. But you have to love his reflection on anti-Semitism being a "disease."

### Dr Fredrick Töben's Disclaimer:

I am operating under a Federal Court of Australia Gag Order that prohibits me from questioning/denying the three pillars on which the "Holocaust-Shoah" story/legend/myth rests:

1. During World War II, Germany had an extermination policy against European Jewry;

2. of which they killed six million;

3. using as a murder weapon homicidal gas chambers. It is impossible to discuss the "Holocaust" with such an imposed constraint. I therefore am merely reporting on matters that I am not permitted to state. For example, if I state the "Holocaust" is:

1. a lie;

2. six million Jews never died, or

3. the gas chambers did not exist, then I would claim that I am merely reporting on what expert Revisionists such as Professors Butz/Faurisson, et al, are stating in public. Anyone who refuses to believe in these three pillars of orthodoxy will face a worldwide group of enforcers who will use any means to destroy dissenting voices. The problem is that these pillars are not set in concrete, though attempts at setting them in legal concrete have been under way for decades - without success.

The latest victims imprisoned for refusing to BELIEVE in the Holocaust-Shoah narrative are Germar Rudolf, Ernst Zündel & Sylvia Stolz in Germany; Siegfried Verbeke in Belgium, and Wolfgang Fröhlich & Gerd Honsik in Austria.

If you wish to begin to doubt the "Holocaust-Shoah" narrative, you must be prepared for personal sacrifice, must be prepared for marriage and family break-up, loss of career, and go to prison. This is because Revisionists are, among other things, dismantling a massive multi-billion dollar industry that the "Holocaust-Shoah" enforcers are defending, as well as the survival of Zionist-racist Israel. So, do not cry when the knock on the door takes you away from family and friends. Such experiences can be character-building.

Revisionists are not foolish or naive but realistic as befitting

someone who still cherishes such life-affirming ideals as Love, Truth, Honour, Justice, Beauty!

**Some definitions:**

a. An antisemite is someone who condemns Jews because they are Jews, something I reject in my maxim: "Don't blame the Jews, blame those that bend to their pres-

sure."

b. The term "antisemitic" is itself a problem because it refers to language-type and refers to the Arabic-speaking peoples, not just the Hebrew-speaking peoples; both peoples use a Semitic language.

c. An antisemite is someone Jews hate.

d. Antisemitism is a disease. You catch it from Jewish behaviour.

If you seek to create Beauty-Love, Honour-Justice and Truth, then feel free to enter

**Adelaide Institute's website.**

## **Elie Wiesel and the Issue of Indifference**

## **Continued from page 1**

"entire city block" before coming down to earth again – that is, about two thirds the length of a football field?

Will the UT College of Arts and Sciences begin to promote a free press and a free flow of ideas about the Holocaust question and its agents such as Elie Wiesel, or will you, with indifference, continue to act out the role of being mere stenographers for a massive, multi-billion dollar Holocaust Industry?

Do you not agree that "indifference," as Elie Wiesel has it, "is what permits evil to be strong"?

Thank you for your attention.

Bradley R. Smith  
Committee for Open Debate on the Holocaust  
PO Box 439016  
San Ysidro CA 92143  
Desk: 209 682 5327

Note: This inquiry will be copied to your colleagues.

My letter to Dr. William O'Neal, Director of Graduate Studies, and Chair, Department of History at the University of Toledo, was emailed the evening of the 25<sup>th</sup> and copied to some 140 of Dr. O'Neal's colleagues. On the 27<sup>th</sup> I received a 1,000-word response from Professor Charles Weinblatt of Toledo U.,

and in addition Internet links to forty-five (45) Web sites that market the orthodox Holocaust story. I am familiar with most of the sites.

Professor Charles Weinblatt wrote in part:

"I retired from the University of Toledo in 2004 and I was credentialed by the same institution. I am also the author of a book about the Holocaust, 'Jacob's Courage.' After conducting three years of exhaustive research into the Holocaust, I can safely say that your messages on the topic lack any semblance with reality.

"I am therefore angered and dismayed by your letter to the UT History Department Chair, reviling Eli Wiesel and attempting to revise accurate history. Your messages are shameful lies, proposed in order to revise history in a way that incriminates the victim of crimes, rather than the perpetrators.

"The following extermination camps used gas:

"Kulmhof i.e. Chelmno, Belzec, Sobibor, Treblinka, Majdanek, Auschwitz-Birkenau, Mauthausen, Neuengamme, Sachsenhausen, Natzweiler, Stutthof, and Ravensbrueck.

"I have provided here a list of completely authentic and genuine web sites, used for academic-related research. These sources include the most venerated and

validated information available anywhere about the Holocaust. My list is used and accepted as compelling by historians around the world. This represents only a small fraction of my three years of Holocaust research.

"Of course, you and your ilk simply decide not to accept the truth when you see it. But, there are many others like me, who will help young vulnerable minds see the truth."

I was struck by the swiftness of the Professor's reply, his self-assured ignorance about where it is even claimed any longer where gas chambers were used, and by his vocabulary. While he did not address one statement in my letter regarding Elie Wiesel and the issue of indifference, nevertheless what I had to say had no "semblance with reality," he was "angry" and "dismayed," I am a "shameful" liar and so on.

What Weinblatt's letter brought to mind, and this was effortless believe me, was the title of the talk I gave in Teheran in December 2006 (two years already?): "The Irrational Vocabulary of the American Professorial Class with Regard to the Holocaust Question."

The "irrationality" of the vocabulary. I was to have responded

to Professor Weinblatt about now, copying to his colleagues, but something came up. A talk being delivered by Deborah Lipstadt at Loyola University New Orleans, and I decided that to work with America's Holocaust sweetheart

Deborah Lipstadt at Loyola University is more important than following up with Charles Weinblatt at Toledo U. As a matter of fact, the release regarding Lipstadt went to some 350 academics and student organizations at Loyola on 05 No-

vember. I'll get around to Professor Weinblatt and his colleagues at Toledo U. very soon.

**A Brief Exchange with Mogens Schmidt**  
**Deputy Assistant Director-General for Communications and Information**  
**Division for Freedom of Expression, Democracy and Peace**  
**UNESCO**

I don't expect top functionaries at UNESCO and the UN to begin immediately to respond my releases, but that is what happened here. The response is very brief, self-contradictory, and unresponsive, but it demonstrates what I believe is the strength of this campaign, that it is not primarily who you write to, but to whom you copy the original letter. In this instance it was copied to most everyone in Mr. Schmidt's Sector at UNESCO, plus offices around the world. Mr. Schmidt's brief letter is quoted below, as well as my second letter to him.

**Mogens Schmidt**  
**Deputy Assistant Director-General for Communications and Information**  
**Division for Freedom of Expression, Democracy and Peace**  
**UNESCO**

13 October 2008

Dear Deputy Assistant Director-General:

On 07 September I wrote you in part: "I am informed that UNESCO is the one United Nations agency with a 'mandate to defend the basic human right of freedom of expression and press freedom, which are the essential components

of democracy.' I am further informed that this human right 'includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.'



Mogens Schmidt

"How does UNESCO reconcile this important 'mandate' to defend the basic human right of freedom of expression and press freedom with the 26 January 2007 call by the UN General Assembly to all its 192 Member States to 'reject any denial of the Holocaust as a historical event, either in full or in part, or any activities to this end'?"

On Tuesday, October 7, 2008 you replied:

"Dear Sir:  
"Thank you for your letter. The

UN General Assembly is a representative body of all the member states. It has expressed a position on the issue that does not infringe on your right to hold your opinions.

"Sincerely,  
"Mogens Schmidt."

Dear Dr. Schmidt: Thank you for writing. You note that the UN General Assembly has expressed an opinion on the issue of the Holocaust, one that "does not infringe on [my] right to hold [my] opinions."

How is it that revisionist writers who do hold opinions about the Holocaust "either in full or in part" are routinely arrested, tried and imprisoned in one European country after another? How is it that the Communications and Information Division for Freedom of Expression, Democracy and Peace, UNESCO, of which you, Sir, are the Deputy Assistant Director-General, do not acknowledge that this is even happening?

Am I not in the same danger of being arrested, tried, and imprisoned as such men as Germar Rudolf, Siegfried Verbeke, David Irving, Ernst Zundel, and now Fredrick Toben, who, even as I write, is being held in a London jail under threat of extradition to Ger-

many where he will be tried, as you have it, for "holding his opinions" about the Holocaust?

I am afraid (forgive me) that it is an inversion of logic and good sense for you to tell me that I have the right to hold my opinions about the Holocaust either in full or in part when, at the same time, European governments have the right to imprison me for holding such opinions in full or in part, and to do so without any protest, or even any notice, from UNESCO.

Dr. Schmidt, please tell me clearly where your UNESCO Division for Freedom of Expression, Democracy and Peace stands on the arrest, trial, and imprisonment of revisionist writers who hold minority opinions about the history of the Holocaust?

Sincerely,

Bradley R. Smith

Committee for Open Debate  
on the Holocaust  
Post Office Box 439016  
San Ysidro, California  
USA  
Desk: 209 682 5327

## OTHER STUFF

**Re our President-elect, Barack Hussein Obama:** it had occurred to me early on that if he were elected he might bring about change in one way. Because of his Arab/African background, it might be possible that he would look upon Arabs and other Muslims as human beings, rather than how one pro-Israel U.S. administration after another has looked upon them over the last sixty years. And that that would be good for America. Then I had the misfortune to watch Obama's oily presentation before AIPAC last June and I wondered.

Now we have Obama's pick for White House Chief of Staff,

Rahm Israel Emanuel. Emanuel was born in Chicago in 1959, the son of Benjamin Emanuel who helped smuggle weapons to the Irgun, the Zionist militia of former Israeli prime minister Menachem Begin. One of the most influential politicians and fundraisers in his party, Emanuel accompanied Obama to a meeting of AIPAC's executive board just after the Illinois senator had addressed the pro-Israel lobby's conference that I had watched. And then there has been his fervently expressed determination to take care of Israel at all costs.

Still, Obama as an individual is a remarkable personality. We'll see what we'll see. He might be the cause of some number of conservatives to look to their own values.

**It is difficult to not be aware** of how much play the Holocaust Conference that took place in Teheran in December 2006 is still getting. When I do an Internet search for "Ahmadinejad and Holocaust denial" I get 88,600 page references. When I do a search for references on the same matter over the past 24 hours alone I get 352 page references.

Remarkable.

**Our daughter, Paloma,** has given birth to our third grandchild. Mom and child are doing fine. The event took place on the other side, in Chula Vista. Her mother was with her. I drove them north across the border at 2:30 in the morning. Even at that hour there was a significant line. Took us close to an hour to get across.

**With regard to the bloody lymphoma,** there is still good news, and no bad news. The lymphoma nodes are diminishing in size, and there are no new ones that anyone can see. The chemotherapy is somewhat exhausting, I

don't want to kid you about it, but it's not impossible to deal with.

But we are on to something very good with the One Name, with Proof campaign, taking it to campus as at the beginning, but now taking it to UNESCO and the UN as well. I don't think I mentioned above that the second letter to Mogens Schmidt was copied to the same folk I copied the first one too, so everyone there is in on the story. The next step is to get media involved. There is no end to this one, folks, no end.

I do need to stay focused, and I do need you to stay with me.

Bradley

### ***Smith's Report***

is published by

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On the Holocaust  
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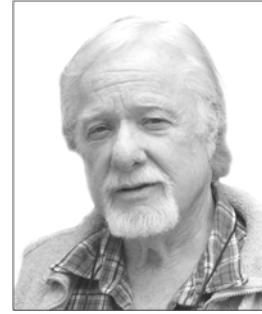
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# SMITH'S REPORT

## On the Holocaust Controversy

No. 156 [www.Codoh.com](http://www.Codoh.com) December 2008



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### Challenging the Holocaust Taboo Since 1990

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## DEBORAH LIPSTADT And Holocaust Remembrance

*In February this year I wrote Professor Lipstadt to ask if she could provide the name, with proof, of one person who was killed in a gas chamber at Auschwitz. The professor did not respond. Since then I have asked the same question of academics at universities all over America, the directors of institutions devoted to forwarding the Holocaust Marketing Industry, and to leading functionaries at UNESCO. None has replied to the question. In the name of what goes around comes around, it was Professor Lipstadt's turn once again.*

---

**Kevin Wm. Wildes, S.J.,  
President  
Loyola University  
Office of the President  
New Orleans, LA 70118**

05 November 2008

Dear President Wildes:

I note that the 2008 President's Forum on Current Issues and Controversies will seek to explore a compelling contemporary issue

facing society today -- "Holocaust Remembrance." The Guest Lecturer will be Dr. Deborah Lipstadt, Professor of Modern Jewish and Holocaust Studies at Emory University. A subsequent Loyola press release, dated November 3, updates and narrows the focus of Dr. Lipstadt's exploration to "Contemporary Holocaust denial: a clear and present danger."



Deborah Lipstadt

To one who stands to one side of the existing taboos on the American campus, it is clear that Holocaust Remembrance is a studied effort on the part of the multi-billion-dollar Holocaust Marketing Industry (henceforth HMI) to promote the "forgetting" of whatever does not forward the Marketing

Plan itself.

The HMI marketing program is undercut by one of the great ideals of the university, the concept of a free flow of ideas, so HMI argues against the free flow of ideas with regard to the Holocaust, against intellectual freedom, and anyone who dares try it is condemned out of hand with the most vicious vocabulary imaginable. You may expect Dr. Lipstadt to "forget" a good part of this matter in her address at Loyola.

To that point you should expect Dr. Lipstadt to forget, in the sense that she will not raise it at all, or will not raise it seriously, how HMI is used to morally justify the arrest and imprisonment of men and women throughout much of Europe who question the charge that Germans used weapons of mass destruction ("gas chambers") to murder millions of civilians during WWII. Dr. Lipstadt has said that she does not think it wise to imprison men and women for memory crimes, but she acts out the role of "Bystander" so long as the HMI marketing plan remains

**Continued on page 11**

# LETTERS

**Robert Faurisson**

November 13 2008

Today, Thursday, November 13, at 6:15 AM, two investigators from the Police Judiciaire in Paris, having arrived in Vichy yesterday evening, burst into my house accompanied by three uniformed policemen, not without deliberately making a great deal of noise. This caused a severe nervous shock to my wife, who, at 77, suffers from a heart condition; I now fear the possible consequences. For the next hour and a half the armed policemen kept her, her brother and his wife (the couple had happened to be spending the night at our house) confined in a room, forbidding them to leave it.

The police's loutish behaviour was all the more inadmissible as the two investigators (officiers de police judiciaire – OPJ's) knew of my wife's poor state of health. They had already visited us last January 24. That morning, upon reporting at Vichy police station to answer a summons, I was immediately placed in custody. When told that, after a questioning session, the policemen would be taking me back to my house and carrying out a search, I'd informed the OPJ's that, as my wife had a weak heart, I had kept the matter of my summons a secret. I told them that at a certain time soon my wife would be leaving the house, and requested that they wait till then to show up for their search. However, they paid no heed to my warning and, with their untimely arrival, they had already given my wife a cardiac trauma.

This November 13 I hauled them over the coals. I told them what was what. And they calmed down.

The three men in uniform went

away at 7:30 AM. The OPJ's, a young woman and a youngish man, performed their search from 6:20 to 10:30.

I refused to answer their questions. For nearly thirty years I've been in the habit of responding to all questions from the police with the words: "No answer", even if the questions are harmless ones. I refuse to collaborate with the French police and justice system in their repression of historical revisionism.

Once again, my two OPJ's drew a blank. Once again, they found neither the computer nor the documents sought.

They came bearing five (!) warrants, the most important of these concerning my participation at the Tehran conference of December 11-12, 2006. The charges originated with then President Jacques Chirac and an essentially Jewish "anti-racist" organization.

I ask indulgence of my correspondents beforehand should they find that, for a certain period, I leave their messages or letters unanswered. I am once more entering a time of turbulence. I have still not found a lawyer to replace Eric Delcroix, who has retired. By the way, I shall also ask my contacts not to come forth with recommendations of this or that reputedly courageous lawyer: there are in fact only cowards and inveterate swaggerers. (A model of the type: Jacques Vergès. It pains me to note how few people have seen through the act he puts on. His pet artifice, clumsy as can be, is anti-racist one-upmanship. "Barbie a racist? You must be joking! No one was ever more racist than the French colonialists or the Australians, exterminators of the Tasmanian race.")

In France as elsewhere at this moment, the Jews are demanding a greater crackdown on revisionism. As long as the State of Israel pers-

ists with its repeated provocations of the Palestinians, it will be putting itself in growing danger and, eventually, bringing about, whether it likes it or not, the Zionist regime's disappearance. For the time being, that regime must at all costs safeguard its number one propaganda weapon: the lie that is the religion of "the Holocaust" with its alleged homicidal gas chambers.

We may expect to be treated like Palestinians. For my part, I will not give in. People sometimes find fault with me for forgetting, in my struggle, that a man's first duty is to preserve the safety of his wife and children. But that, perhaps, is only a man's second duty. Perhaps the first duty of a man is to be a man.

I do not lose sight of the fact that my lot remains enviable when compared with that of a good many other revisionists such as, for example, Ernst Zündel and Germar Rudolf in Germany, or Wolfgang Fröhlich and Gerd Honsik in Austria, or Fredrick Töben in London. I also think of the heroic Frenchman Vincent Reynouard, his wife and their seven children.

---

## Arthur Butz

Thomas Kues' fear (SR #S155, p. 2) that the International Tracing Service archives will remain closed to prying eyes is well-founded, but one must clarify expectations, for reasons pointed out in a letter by Michael Haley Goldman, Director of the "Registry of Holocaust Survivors" at the USHMM, published by the Jewish weekly Forward on Oct. 31, 2008 (<http://www.forward.com/articles/14422/>). Goldman explains:

"The archive was created in the 1950s with no intention of it being accessible outside of ITS headquarters in Bad Arolsen, Germany.

The copies being received are digital pictures of documents. Making them searchable online would take years."

If there were reports that "the Arolsen documents are to be scanned and made available through a database" then such reports are wrong. The scans produced pictures, not text. That was to be expected. Goldman continues:

"While survivors are welcome to come to Washington to search the records themselves, at this juncture the best way to get them the information they need is for trained researchers to work with them, in person or remotely, and to search the archive on their behalf."

From this I infer that the USHMM staff has some sort of index so that if, e.g., it wants to find the file for one Ehud Olmert, it can consult the index to find where, in that great mass of pictures of documents, the documents for people having that or similar names can be found. That index could be put online but we can infer from Goldman's letter that it won't be.

The archives of the Berlin Doc-

ument Center, also consisting of old, non-electronic documents, furnish an example. Several years ago I wrote (Journal of Historical Review, Nov./Dec. 2000; [http://www.ihr.org/jhr/v19/v19n6p12\\_Butz.html](http://www.ihr.org/jhr/v19/v19n6p12_Butz.html)) on the availability in the USA of the records of the BDC. It had been stipulated to the House Committee on Foreign Affairs that "the microfilms [were] being turned over to the US National Archives and Records Administration (NARA). In the process the BDC system of 'finding aids' was to be reproduced, and a computer data base of the files was to be created, for the use of NARA."

This expectation was not met. The computerized index works in Berlin, but only the Berlin staff is allowed access. It does not work in Washington, DC, even for the NARA staff, so one must travel to DC to search the BDC archives, and I don't know what sorts of difficulties a revisionist will encounter there.

To sum it up, prying eyes are not welcome at the copy of the ITS archive supervised by the USHMM.

## Jamie Pound

I've been acquainted with your work for about six years now, since my friend Larry (a man you may know) sent me a copy of your book "Break His Bones". It still took me about six months to bust out of my childhood conditioning but here I am. The other night, I showed the David Cole video to a Jewish friend of mine. For the first half-hour, he was making fun of it and calling Cole a Nazi. By the end, he was literally jumping up and down in the living room yelling, "I was lied to about everything else! Why not this?"

Another mind freed. : )

I'm a broke-ass musician/poet/artist/woodworker. I plan on sliding you some bucks one of these days but until then, goodwill is all I can offer. I just joined your forum. I'll post links to the forum on some other boards I frequent. Your site is a great resource. More later, the Great Spirit willing..

---

# Total Victory in Töben Case

## Lady Michèle Renouf

On the afternoon of 19th November 2008, while the British Parliament debased itself in an act of homage to the President of a bandit state, a small group of campaigners won a major victory for freedom of debate with the release of a jailed historian.

Australian academic Dr. Fredrick Töben had been held in London's Wandsworth Prison since his arrest at Heathrow Airport on 1st

October. Though not accused of any offence against English law, he was detained under a European Arrest Warrant issued by the German authorities, who sought to put him on trial in Mannheim District Court for the "crime" of publishing historical source critical opinions on the internet.

Such opinions are criminalized by the notorious "Section 130" of the German Criminal Code, and

Dr. Töben was facing a five-year prison sentence. A few weeks ago the Mannheim prosecutor Andreas Grossmann boasted to the press that he expected Dr. Töben to be in a German prison by early next year. Grossmann also indicated his inquisitorial pride in the fact that those incarcerated for their opinions in Germany "have little chance of getting out before the end of their full sentence," because

of their refusal to recant.

Happily Mr. Grossmann's hubris met Nemesis in the Miss Marple form of District Judge Daphne Wickham at the City of London Magistrates Court in Horseferry Road, who ruled that the German warrant was invalid.

Judge Wickham upheld the argument of Dr. Töben's defence barrister Ben Watson that the German authorities had not given sufficient detail in their warrant as to the exact nature of Dr. Töben's "crime" – a deficiency which proved impossible to rectify, perhaps because of the vagueness of the very concept of 'Holocaust' in



Dr. Töben and Lady Renouf at a champagne reception on the evening of his release

the German law, which itself does not specify what may or may not be "denied" and does not even mention the supposedly "obvious" method of industrial mass murder by gassing. The authorities had referred merely to "worldwide internet publication" of historical arguments forbidden under Section 130, without specifying exactly which web page or email was concerned, or when it was published, or exactly where it was published.

The warrant failed even to specify the manner in which Dr. Töben had infringed Section 130, which refers vaguely to arguments which approve, deny or minimize the extent of what are asserted to be the "manifestly obvious" historical facts about National Socialist

Germany. Clearly the prosecutors had presumed that Dr. Töben would defend himself, and that his amateur legal resources would be insufficient against the might and expertise of the combined British and German governments,

British Crown prosecutors, acting on behalf of their German counterparts, appealed to London's High Court in an effort to reinstate the warrant and resume the extradition process – but on 19th November this appeal was dramatically abandoned with an executive order made for his immediate release in a comprehensive victory for Dr. Töben's extradition experts.

Having begun the day in a Wandsworth prison cell, Dr. Töben spent the evening at a champagne reception in St. James's as a guest of Michèle, Lady Renouf, who had coordinated his defence campaign and recruited the specialist legal team of Kevin Lowry-Mullins of Dass Solicitors and barrister Ben Watson of 3 Raymond Buildings.

Lady Renouf believes that with Dr. Töben now fully vindicated, Germany's oppressive laws are now in the dock. The court of international opinion now charges 21st-century Germany with crimes against traditional European standards of justice and free scientific enquiry. These standards were inherited from Classical Greece, which valued the inseparable four virtues of wisdom (with scientific attitude), temperance, courage and justice.

Joining the German state in the dock is the U.K.'s Attorney General Baroness Scotland, who supervises the Crown Prosecution Service which unjustly imprisoned Dr. Töben for fifty days on a warrant which failed even to meet the minimum standards required to allow an extradition hearing to proceed.

Baroness Scotland herself (in an earlier role as Home Office Minister) was responsible for piloting

the Extradition Act through the House of Lords. She specifically assured Parliament in 2003 that revisionist historians such as Dr. Töben would not be subject to extradition under European Arrest Warrants for publishing their views on the internet. Yet five years later she allowed her senior officials to proceed with exactly the type of extradition which she had promised Parliament could never take place. If she has any sense of personal honour or political responsibility, Baroness Scotland will submit her resignation forthwith.

Meanwhile Dr. Töben will proceed with his historical work, secure in the knowledge that despite the perfidy of British politicians, the London courts have rescued their country's honour and preserved the proud heritage of Magna Carta.

Let this victory for traditional freedom lead to the rolling back of tyranny from those European countries which jail opinions and increasingly jail lawyers for defending them. Dr. Töben's defeat of the seemingly invincible should lead to a renewed offensive against oppressive European laws, winning long-overdue freedom for Ernst Zündel, Germar Rudolf, Sylvia Stolz, Gerd Honsik and Wolfgang Fröhlich – and the removal of legal threats to Vincent Reynouard, Jürgen Graf, Robert Faurisson and many fearless scientists and other scholars who insist there should be no exceptions to the normal revisionist method. They stand in defence of "debate and rational argument", in defiance of the anti-educational edict of the Stockholm International Forum 2000, which attempts to prescribe "guidelines for teaching about the Holocaust".

These guidelines are about to be enshrined in the U.K.'s education policy, backed by a multimillion-pound propaganda industry promoting a one-sided approach to

what should be a democratically debatable, multifaceted subject. The sudden halt to the extradition process against Dr. Töben has already prompted diverse commentators, including the *Jewish Chronicle* and the *Jerusalem Post*, to call for revisionism to be combated in the classroom rather than the courtroom. Dr. Töben and his fellow

scholars, freed from the Damoclean shadow of 21st century German "justice", stand ready to take open debate of historical truth onto this new front.

Dr. Töben's European spokesman Lady Renouf wishes to thank all those well wishers who have helped to keep up Dr. Töben's spirits during his incarceration and

who indicated their willingness to contribute towards his £100,000 bail security, happily no longer required.

Further information can be obtained from Lady Renouf, Tel/Fax 0208 460 7453, email: [ladymrenouf@tellingfilms.co.uk](mailto:ladymrenouf@tellingfilms.co.uk)

## The Nazi Persecution of the Gypsies: A Major Change in the Nuremberg Myth?

Greg Alan

At Nuremberg Allied victors presented the myth that the National Socialist regime intended to exterminate all racial "undesirables"—Jews, Gypsies, and Slavs included. Most attention has been given to the Jewish part of the Myth, but the tales of extermination of Roma are inextricably intertwined with the tales of extermination of Jews. The same racial fervor that allegedly motivated the mass killing of Jews extended to the killing of other minority groups; the same methods were allegedly used at the same places with the same personnel. Auschwitz was allegedly the extermination center for both Jews and Gypsies, a place where the Nazis built huge underground gas chambers to exterminate all the "undesirables".

In the 1990's Roma political groups started to call for more study of the Porajmos (Devouring), the term coined to describe the attempts by the regime in Nazi Germany to exterminate most of the Romani peoples of Europe. However, the research has created another anomaly in the fabric of the Ugly Myth. Modern research conflicts with the Nuremberg evi-

dence. The year 2000 saw the publication of *The Nazi Persecution of the Gypsies*, by Guenter Lewy (New York and Oxford: Oxford University Press, xii + 306 pp.). Its core finding was announced on the book's cover: "Indeed, Lewy contradicts much existing scholarship in showing that, however much the Gypsies were persecuted, there was no general program of extermination analogous to the 'final solution' for the Jews."

While Lewy is no Revisionist regarding Jewish persecution, his book establishes many Revisionist facts which erode the entire Ugly Myth. Lewy's claim of no Porajmos is based on the fact that large numbers of German Gypsies were not deported from Germany during the War and that none of the deported Gypsies were subject to a process of extermination. "While the actual figures are not clear," Lewy writes, "there can be little doubt that the number of Gypsies left in Germany was substantial; it was not a handful" (p. 149). Of the 28,627 Gypsies living in the Reich, up to 15,000 were left in Germany at war's end.

The history of the deported

Gypsies also supports Lewy's claim. In 1940 2,500 German Gypsies were expelled into the Central Government of Occupied Poland, and Lewy recounts the experiences of 1,140 sent to a work camp at Hansk, a community in the district of Chelm. By January 1941, "work ceased and the SS guards departed. Many of the Gypsies now moved to the larger cities to look for any kind of employment" (p. 78). Other Gypsies settled in Siedlce, "where every family had its own room. They were no longer guarded, though three policemen came by several times a day." Other Gypsies worked for the German railway. In August 1944, the authorities of the Central Government "treated German Gypsies like other Germans and issued them papers certifying their right to return to Germany in front of the advancing Soviet forces" (p. 79).

Some Gypsies were sent to Auschwitz, but Lewy, in a symposium at the National Holocaust Museum, insists, "The purpose of sending the Gypsies to Auschwitz was to rid society of their presence, not to kill them." [1] He points out that Gypsy families

were kept together, that there was no forced labor for Gypsies, that Himmler himself approved increased rations for pregnant mothers, and that doctors were appointed to attend to the care of detained Gypsies. At least 2,000 of the Auschwitz detainees are known to have survived.

Together, the large number of Gypsies left alone in Germany and the treatment of those Gypsies deported belie claims of a program of extermination against the Gypsies. Lewy shows that in prewar Germany Gypsies were "of no particular interest to the Nazi leadership" and that racial animus toward Gypsies was lacking (p. 15). The policies of the National Socialists were simply a continuation of the policies in effect under the previous regimes which viewed Gypsies as "asocial and given to crime" (ibid.).

Lewy reviews the categories of Gypsies exempt from deportation, including racially pure Gypsies, Mischlinge who had been adopted by a racially pure group, Gypsies who were legally married to persons of German blood, "socially adjusted" Gypsies, Gypsies engaged in work important for the war effort, Gypsies who could prove foreign citizenship (p. 142). Race and issues of "racial purity" had no effect on classification whereas criminal history and work status did.

Lewy also refers to large numbers of court cases and administrative appeals which sought to protect Gypsies from deportation and which were sometimes successful. Cases of "incorrect" classifications were raised and won. It is an interesting insight into the complications which arose in the application of the deportation orders.

Of relevance to the Holocaust is the discussion of the lack of an order for carrying out a general program of extermination. Refer-

ring to the 1989 case of Ruth Kellermann, Lewy quotes the Hamburg prosecutor, " 'As regards the Gypsies, there is lacking a clear and traceable chain of orders, analogous to the order for the Final Solution of the Jewish Question. And this conclusion is not contradicted by the occasional statements by important Nazi leaders such as Goebbels to the effect that one should make short shrift of the Gypsies.' Although it is possible to question the existence of 'a clear and traceable chain of orders' culminating in the Final Solution, it is difficult to gainsay the prosecutor's conclusion that there is no evidence for the existence of a program to annihilate all Gypsies physically. The various measures taken against the Gypsies were discussed openly and left a lengthy paper trail. Hence we can be quite sure that no such plan was ever devised or put into effect" (p. 223).

*The Nazi Persecution of the Gypsies* is an oddly schizophrenic book. Lewy cites records of Gypsies being released from custody after legal hearings, of Gypsies being treated the same as Germans, of attempts by German authorities to provide Gypsy camps with doctors, better food, improvements in toilets, drainage and dwellings. But then Lewy will present a shocking story such as the tale of Joseph Mengele, who "personally killed twins simply to resolve a dispute over diagnosis and then have dissected the bodies while still warm."

Auschwitz and Joseph Mengele epitomize the dichotomy in Lewy's book. Auschwitz was the alleged "Extermination Factory" for Jews and Gypsies, and Lewy writes an entire chapter on "The Life and Death in the Gypsy Family Camp of Auschwitz." [2] In this chapter Lewy recounts a string of amazing horror stories about Joseph Mengele, who was posted to Auschwitz

in May 1943 and became chief physician of the Gypsy family camp. "In addition to his duties in the hospital of the Gypsy camp and on the ramp, Mengele found time to engage in research on identical twins."

Mengele was also interested in the physiology and pathology of dwarfism and children born with other abnormalities. During measurements, which could last hours, subjects had to stand naked in an unheated room. Mengele often took photographs of these children. After anthropometric, morphological, X-ray and psychiatric examinations many subjects were killed by Mengele himself by injections to the heart and dissected in a dissecting room "outfitted with the most modern equipment." Mengele supposedly sent reports on all his findings to Berlin with human organs of "special scientific interest."

Another reported research project involved the study of "hereditary factors in eye color." This study involved killing victims with interesting eyes. "In one case an entire family of eight was killed so that their heterochromatic eyes could be sent to Berlin." But more, "Mengele decided to study the causes of noma and to find methods of treatment." This involved sending the head of a twelve-year-old Gypsy child to an SS laboratory. "Another subject of research was malaria." And apparently, Dr. Mengele "caught both typhus and malaria" as a result of his research. [3]

The evidence for these stories is eyewitness testimony. On the other hand, actual Auschwitz camp registries show that the Gypsy camp held nearly 6,000 children under the age of fourteen. 363 babies were born in the camp and registered into the camp population. Schools were established in barracks 29 and 31 for Gypsy children and extra rations provided for

children and pregnant women. Lewy cites the testimony of several former inmates: One that Mengele had arranged special rations for patients with diphtheria and thus saved their lives, and another that "it is incontestable that Doctor Mengele made efforts to make the life of the Gypsies more bearable." Lewy does not question the tales about Mengele or wonder how Mengele could have been responsible for the care of 20,000 or so people in the Gypsy camp as well as having the time for his multifarious activities. The conflict between horror tales and documentary evidence only shows that "two sides of Mengele's character could coexist with each other." Ultimately, Lewy, finds Mengele "utterly depraved" (p. 161).

This tension between the findings of modern research and the "horror tales of Nuremberg" runs throughout the book. But, for whatever reasons, Lewy keeps his faith in the stories of the Myth. Even so, Lewy is under attack from Mainline Believers. Ian Hancock is the only Gypsy representative on the Board of the United States Holocaust Museum. In an article, "Downplaying the Porrajmos: The Trend to Minimize the Romani Holocaust," Mr. Hancock accuses Lewy of a "biased tone," of being "patently absurd," and "bizarre to say the least." Yet, Hancock then proceeds to affirm most of Lewy's findings but holds them irrelevant.

Hancock agrees with Lewy's finding that there was no clear and traceable chain of orders for the extermination of Gypsies but writes, "Firstly, that there was no 'general plan' is hardly unique to the Romani case; the incarcerations, deportations and gassings took place nevertheless. We lack numbers of documented 'general plans' for Nazi actions throughout the entire period, for all categories

of victims. In fact '[n]o direct or indirect evidence . . . has been delivered which could prove the existence of a formal written order by Hitler to start the mass extermination of the Jews' (Hornshøj-Møller, 1999:1:313)." When one remembers the controversy raised by David Irving when he first presented the thesis of "No order," there is a certain irony that Believers now use the fact to bash each other.

Hancock goes on, "There are dozens of examples of this kind of insensitivity here and in Lewy's other writings. He [Lewy] repeats for example Yehuda Bauer's viciously insulting statement that my people were nothing more than a 'minor irritant' as far as the Nazis were concerned." Hancock's fellow-traveler in Gypsy studies is Ward Churchill. Least we forget, Ward Churchill described the people working in the World Trade Center as "little Eichmanns."

Interesting Revisionist facts surface throughout *Nazi Persecution*. Two are worth mentioning. The use of the word "exterminate" as it related to Gypsies, and the National Socialist use of sterilization. In describing the round-up of "work-shy" Gypsies, Lewy discusses the rhetoric used by German officials in the 1930's. "Some officials talked of sterilization and even extermination of 'the parasites.' Still none of this represented anything terribly new....Moreover, words such as 'extermination' did not necessarily mean physical killing. Hitler, for example, had often spoken of the 'extermination of Germandom' in the Austro-Germanic empire." Believers in the mass murder of Jews rely on the use of the word "extermination" as a part of their evidence, yet Lewy contends that there was no such meaning attached to policies toward Gypsies.

Lewy's discussion of forced

sterilization is also interesting. While forced sterilization now strikes us as an extreme act against an individual, Lewy discusses the "Law for the Prevention of Genetically Diseased Offspring" (passed by the new National Socialist government on July 15, 1933) at some length, saying that it was "on the surface...a eugenic measure with no racist or specifically National Socialist connotations" (p. 39). The law was based in part on the American Model Eugenic Sterilization Law developed in 1922 and on a Prussian draft law from 1932. There was an appeal process and the appellate court would regularly overturn orders for sterilization in between 7.8 and 25 percent of the appeals (p. 39). Lewy writes, During the 1920's and early 1930's, the sterilization of persons with severe inherited diseases was endorsed in many countries, including the United States. In Sweden, large-scale sterilizations were carried out well into the post-World War II period. However the number of sterilizations was far greater in Germany than elsewhere. Lewy gives the figures for the United States as 12,145 sterilizations in the 24 years prior to 1932 and for Germany as 43,775 in just the first year of the sterilization law's effect (ibid.).

The entire Nuremberg Myth is undercut by *The Nazi Persecution of the Gypsies*: Claims of a program of extermination of Gypsies are wrong, the icons and images created by the Conquering Allies are false, Auschwitz was a place of detention for Gypsies and not a place of either forced labor or extermination, the National Socialists lacked racial animus against Gypsies and allowed large numbers to remain in Germany.

Lewy's findings are incompatible with claims of a separate programs of extermination for other groups. While Lewy still

hangs on a cusp between modern research and the historical pollution caused by Allied propaganda, he has taken a major step in destroying the Ugly Myth.

[1] The Gypsy camp "was located close to the ramp on which the selection for the gas chambers took place. The smoke from the crematoria, less than four hundred feet away, was ever present" (p. 153). The Gypsy family camp was at Birkenau II e near Krema

III.

[2] "Roma and Sinti: Under-Studied Victims of Nazism: Symposium Proceedings, Center for Advanced Holocaust Studies, United States Holocaust Memorial Museum 2002" at pp. 27–28 ([ushmm.org/research/center/publications/occasional/2002-06/paper.pdf](http://ushmm.org/research/center/publications/occasional/2002-06/paper.pdf)).

[3] Although Lewy does not recount them all, Dr. Mengele reportedly also studied the castration of boys and men without the use of an anesthetic; administered high-voltage electric

shocks to women inmates under the auspices of testing their endurance; undertook to sterilize a group of Polish nuns with an X-ray machine (one wonders what the point was); conducted experiments to change eye color by injecting chemicals into children's eyes; and performed amputations of limbs, brutal surgeries, and an operation by which two Gypsy children were sewn together to create Siamese twins.

## The Alleged Experimental Gassings at Belzec

Thomas Kues

Stanislaw Kozak, a locksmith, was one of twenty Belzec locals who participated in the construction of the "extermination camp" southeast of this small Polish village. According to an interrogation of Kozak held on October 14, 1945, he and the other villagers worked from November 1 to December 22, 1941, with the construction of three barracks of varying sizes. The structure of the third and smallest barrack, which by orthodox historians has been identified as the alleged first gas chamber building, is described thus by Kozak:

It was split into three rooms by wooden walls, each room thus measuring 4 by 8 meters; they were 2 meters high. The dividing walls were made of wooden boards nailed to either side, the space in between being filled with sand. On the inside, the walls of the barrack were covered with cardboard; the floors and the walls up to a height of 1 m and 10 cm were covered with sheets of galvanized steel. (...) [T]here were three doors for access to the three parts of the barrack. Each part had a door on the north-

ern side, about 1.80 m high and about 1.10 m wide. These doors, as well as those from the corridor, were tightly sealed with rubber. All the doors of this barrack opened toward the outside. The doors were very strong, made from planks three inches thick (...)

Because of its great detail, this testimony is of much interest to anyone who seeks to understand what really went on in the camp. The perhaps most controversial aspect of it concerns the three ovens which the witness reports to have helped install inside the "gas chambers":

Each of the three rooms had water pipes at a level of 10 cm above the floor. Furthermore, on the western wall of each part of the barrack water pipes ascended vertically to a level 1 m above the floor, ending with an opening directed into the room. The elbowed pipes on the walls of the barrack were connected to the pipes running below the floor. In each of the three parts of the shed we set up ovens weighing about 250 kilograms. One may assume that the elbowed pipes were later con-

nected to the ovens. The ovens were 1 m 10 cm high, 55 cm wide and 55 cm deep. Out of curiosity I looked into an oven through the oven door. I did not see any grids. The inside of the oven seemed to be lined with refractory bricks. I did not see any other openings. The oven door was oval in shape and had a diameter of some 25 cm placed about 50 cm above the floor.

Revisionists have pointed out that the ovens constitute a clear anomaly, i.e. they are not objects which one would expect to find in a homicidal gas chamber. Revisionist historian Carlo Mattogno suggests that the ovens were in fact Heißluftentwesungsöfen, hot air disinfestation ovens, such as we know existed in Majdanek and other camps. In an article published in the French journal *Histoire* in 1995, exterminationist researcher Jean-Claude Pressac proposed that the three Reinhardt camps had originally been constructed as delousing and transit facilities and only later equipped with installations for mass killing. The same article made it implicit



that the ovens described by Kozak were part of a delousing system which utilized steam or hot air.

It is noteworthy that Yitzhak Arad, the foremost orthodox authority on the subject of the Aktion Reinhardt camps, in his standard work on said camps (*Belzec, Sobibor, Treblinka: The Operation Reinhard Death Camps*, Indiana University Press 1987) quotes a large portion of Kozak's testimony, including the description of the ovens, without providing any comment, however brief, on the presence of the latter. Later exterminationist writing, and especially that of online-based anti-revisionists, has apparently felt it necessary to address the issue. Their standard way of tackling the oven issue – as well as the fact that Kozak does not mention any kind of gassing engine or other sort of lethal gas – is to claim that the first months of the camp's existence constituted an experimental phase when bottled carbon monoxide and Zyklon B were used as killing agents, rather than exhaust gas from some type of engine. The ovens, it is alleged, served to heat the chambers so that the gas would work more efficiently in cold weather.

A close reading of the texts shows that the idea of an experimental killing phase derives – exclusively, it would appear – from the testimony of former Belzec SS Josef Oberhauser, who stated that bottled gas (supposedly carbon monoxide) was used to kill the deportees in the first series of transports, and that a number of Jews, including a labor detail who had worked on the constructing the camp, were gassed using Zyklon B.

But would the overall structure of the chambers, as well as the ovens described by Kozak, really have been appropriate for, or even compatible with, the above de-

scribed homicidal uses? A safety brochure (“Carbon Monoxide in the Work Place”) issued by the Canadian Industrial Accident Prevention Association (IAPA) informs us that

Carbon monoxide is flammable. Mixtures of carbon monoxide and air in the flammable range will ignite if a flame or spark is present. Flammable mixtures containing carbon monoxide and other gases can be ignited easily by heated surfaces, open flames and even by the burning tip of a cigarette. The serious nature of the flammability hazard is reflected in the extensive flammable range of carbon monoxide in the air.

The same source gives the flammable range (in air by volume) for carbon monoxide as 12.5 – 74 %, for sure a very extensive range. This would indicate an inherent danger in placing an oven inside a room where CO was to be pumped in or released. If the purpose of heating the “gas chambers” really had been to make gassings in cold weather more efficient, one would have used small portable braziers that could be easily carried in and out of the rooms prior to the gassing. There would have been no reason to use the 250 kilogram heavy ovens connected to piping. Since such ovens could not easily have been removed (and moved back in), we have to assume that they were still inside the chambers when the victims were led in. But if the ovens had been used prior to the gassing, then there would be the risk of still glowing remains of fuel (or possibly even heated metal surfaces) igniting the mixture of carbon monoxide and air.

The extensive piping work in the chambers in fact belies the assertion that the ovens were used for heating up the air prior to gassings. Since the air in this case would only need to be raised to

about room temperature or slightly above that, portable braziers would have been fully sufficient even during winter. There would have been no need for pipes running under the floor and on the walls. Rather such installations indicate that the air in the chambers had to be heated to significantly above normal room temperature – as is the case with hot air disinfection chambers.

In *Auschwitz: Technique and Operation of the Gas Chambers* (p. 66) Pressac quotes a “Medical Field Manual” published in 1940 by the US War Department. In this we read that “small buildings or dugouts may be converted into hot air disinfestors by installing heating apparatus which will heat the air to 150 F[ahrenheit= 71 C].” Thus Pressac knew that sheds like that described by Kozak could be converted into hot air disinfection chambers.

In addition, it might be pointed out that the presence of the Kozak ovens in the “gas chambers” would itself have provided something of an obstacle to the killing process. First of all, they would take up some of the floor area, thus slightly lowering the capacity of each chamber; and secondly, still hot ovens would have caused panicked reactions in those victims who were pressed against them, making the filling-up of the chambers more difficult.

What then about the alleged experiments with Zyklon B? In the German manual “Directives for the use of prussic acid (Zyklon) for the destruction of vermin (disinfection)” presented at IMT Nuremberg as Document NI-9912, we read of the precautions necessary when using Zyklon B. Among other things, we are informed that the building space where the gassing takes place has to be carefully sealed, and that “presence of heating shafts, air shafts, breaks in the

walls, etc.” may prevent gassings from being carried out at all. It is also pointed out that “untrained persons or persons who are trained but who do not yet hold a certificate may not be called in to work on gassing operations, nor must they be taken into gas-filled rooms.”

The early Belzec staff was at this point exclusively drawn from the euthanasia program T4, where killings allegedly had supposedly been carried out using bottled carbon monoxide, not Zyklon B. There is no indication that Oberhauser or anyone else at the camp had undergone the training required for safe use of Zyklon B. In addition one might ask where the

Belzec SS got hold of the gas. It was hardly available in the local Polish market, but had to be required from the German government-owned manufacturers via a rather intricate bureaucratic process.

Was the barrack described by Kozak the alleged first phase gas chamber building, suitable for Zyklon B gassings? Orthodox Belzec chronicler Robin O'Neil writes in his online book *Belzec: Stepping Stone to Genocide*:

The gas chamber was nothing more than a wooden barrack. (...) Despite all their efforts, the construction team was unable to make the unloading doors airtight. According to Werner Dubois, on each

gassing operation in the wooden barrack, sand had to be piled against the outer door to try to rectify this problem. After the gassing, the sand had to be removed to allow access to the corpses.

Does it really stand to reason, that the German staff, at the risk of their own lives, would have carried out gassings with Zyklon B in a wooden shed which despite efforts could not be made airtight? This and other blatant absurdities pointed out above shows that the allegations of experimental gassings with Zyklon B and bottled carbon monoxide are nothing but hot air.

## “A Decisive Encounter”

Vincent Reynouard

(Source: Vincent Reynouard,  
“En passant par Fleury-Mérogis”  
in *Sans Concession* no. 30-31-32,  
April-May-June 2008 – excerpt from pages 186–188)

*It was reported in the French press that on September 4<sup>th</sup> the police searched Vincent Reynouard's house looking for Vincent or evidence that would suggest where he was. Vincent's wife, Marina, was there when the police arrived. The search lasted about one-half hour and was carried out in a respectful manner. They said they only wanted to question Vincent for 15 minutes. Mrs. Reynouard replied that he was abroad, and that furthermore she understood that they were there to take him to prison.*

*The police then responded by saying they will return to the house with increasing frequency, that one day ten police will be there at 5 am in the morning, with a locksmith,*

*to pick him up. The police warned that this will traumatize the Reynouard children.*

*It is apparent that the remark about the locksmith means they will enter the Reynouard house without knocking. The suggestion is that if Vincent wants to spare his children this trauma, he will give himself up. Vincent does not appear to be willing to cooperate with the French police.*

I don't believe in chance. I think all of us are born with potentials that wait for the right moment to reveal themselves (at least if we're willing to let them).

I'm often asked how the boy I was, born in a very good family

(my father, a doctor, was also the local mayor and a departmental councillor), brought up in a peaceful village in Calvados (Normandy) far from all the world's troubles, could become what he is today. Then I tell the following anecdote:

Once when I was still quite young (I must have been nine or ten), my parents took me to Paris for Christmas; on December 24th we went to see the animated displays at one of the big stores (the Nouvelles Galeries, I think). There I was with my sister, a year older, gazing in wonderment at the mechanical figures moving in their magical setting. The street was crowded with people carrying bags full of presents, food, etc. It was all

celebration... At one point, I turned round and saw, sitting on the pavement, a poor old lady in a grey coat and a kerchief. In front of her lay a bit of cardboard with a few small coins.

I knew then the meaning of the expression "heart rending", for my heart was rent.

The child I was couldn't understand how a society that offered everything to some – amongst whom me – could leave others languishing in blackest misery. Afterwards, at my aunt's house, Christmas Eve was spoilt for me by the image of that poor old woman, an image that's stayed with me ever since. Why did I have this thought in my head when it would have been far easier to tell myself:

"You're lucky: make the most of it and never mind that old woman"? Doubtless because Providence wanted to make me choose a certain path...

For I became a socialist – even though I didn't know the word – from that moment. And although I was to evolve, this socialism has always stayed anchored within me. I dreamed of a society where there would no longer be people like that little old lady... Later on, at about fourteen, I had the occasion to contemplate photos of 3rd Reich Germany. I quickly understood that true socialism, the one I wished for, had been realized by Adolf Hitler. To me the fact appeared

self-evident. When I came out with these thoughts of mine in conversation with adults, they answered by bringing up the "Nazi atrocities". For a long time I believed in them. But I nonetheless admired



Vincent Reynouard

Hitler for his social achievements and I used to say: "We'll have to make a new National Socialist state, without the camps." I was told it was impossible, for National Socialism led naturally to the death camps.

In my mind, however, I couldn't grasp how such a regime, so good for its people, had been able to lead to such atrocities. The clear-cut dichotomy troubled me, and sometimes even set me doubting. But everyone told me... So then I stayed alone, and a bit ashamed, with my "National-

Socialism-without-the-camps."

What's more, the adolescent I was believed all the "Nazis and collaborators" had been killed in 1945 and that today, everyone thought like those around me. Thus I believed myself to be alone in the world, alone in having understood that a new National Socialism could be made without the camps, alone with the little swastikas I used to draw on sheets of paper. I got no sense of pride from it all but rather an abysmal anxiety. Would I have to spend my whole life without anyone to share my views with?

The reader will understand why the discovery of revisionism and the certainty that it told the truth were a liberation for me. What I hadn't dared envisage turned out to be correct. The "clear-cut dichotomy" was actually just a symptom of the prevailing lie. I was finally relieved of my misgivings. Then I made my discovery of Maurice Bardèche, which enabled me to develop the concept of deductive analogy.

I of course owe everything to the revisionists who have gone before me, but I remain certain today that without the sight of that old woman on Christmas Eve in 1978 or '79, the Catholic, National Socialist and revisionist Vincent Reynouard would not exist.

## **DEBORAH LIPSTADT continued from page one**

solid.

HMI forwards its never-ending charge of "unique monstrosity" against the Germans and uses every means at its disposal to crush any person who attempts to question the charge—as if Germans do not deserve the same human consideration that all others deserve.

At the same time, neither HMI or Professor Lipstadt can provide, with proof, the name of one person who was killed in a gas chamber at Auschwitz. I have asked her that question. She has not replied. I have asked the same question of Dr. Paul Shapiro, Director, Center for Advanced Holocaust Studies,

United States Holocaust Memorial Museum, as well as some 3,000 other American academics. Neither Dr. Shapiro or any other academic has attempted a reply. Do you believe that in every instance this silence is honorable?

Those who market Holocaust Remembrance specialize in "for-

getting" that the free flow of ideas is meant for all, not only for those who are disposed to buy what is being marketed. It is meant as well for those who are disposed not to buy it, so long as they are not convinced that what they are being sold is the truth.

The primary way that HMI spokeswoman Dr. Lipstadt defends herself against any questioning of the Auschwitz gas-chamber charge or that of the "unique monstrosity" of the Germans (two examples of Holocaust "denial") is to use an irrational vocabulary that invariably characterizes those who do ask such questions as "extremist anti-semites" and to compare them to "Nazi rats" spreading a "virulent form [a bacillus] of antisemitism ..." She claims that revisionists

"camouflage their hateful ideology ... under the [mere] guise of scholarship ..." But she will not venture to name one person, with proof, who was killed in an Auschwitz gas chamber by her "Nazi rats."

I am going to guess (forgive me) that among the academics at Loyola there will not be one who will seriously challenge anything that Professor Lipstadt has to say about "Holocaust," or "Remembrance," or "gas chambers," or about the "unique" monstrosity of the Germans. Not one. And so it goes, as we say.

In any event, thank you for your attention, and good luck with your 2008 President's Forum. I imagine it will be a fine and even a merry affair.

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*The above letter to President Wildes of Loyola University, New Orleans, was copied to 78 of his resident academics, the student press there, and to Professor Lipstadt's colleagues at Emory University and the student press there. It was also copied to some 185 editors in the student press across the nation. One of those student editors, one, asked to be removed from my mailing list.*

## OTHER STUFF

**IsraelNN.com reports in part that Yad Vashem, the Israeli Holocaust Museum in Jerusalem, stands by the description that appears next to the photograph of Pope Pius XII in the museum exhibit, which notes that he "abstained from signing the Allied declaration condemning the extermination of the Jews" and "maintained his neutral position throughout the war."**

Above the text next to Pius XII's picture is a quotation from a poem by Israeli poet Nathan Alterman entitled *From All Peoples*: "While the ovens were fed by day and by night, / The Most Holy Father who dwells in Rome / Did not leave his palace, with crucifix high, / To witness one day of pogrom. // Just to stand there, one day, / Where the child-lamb is standing, each day anew / The anonymous Child of a Jew."

The poem, *From All Peoples*, was published in November 1942, after the Jewish Agency published

a report regarding the systematic liquidation of European Jews. Its name partially quotes a phrase from the Jewish prayer book: "You chose us from all the peoples."

The interesting thing about this would be to know why Pope Pius XII "abstained from signing the Allied declaration condemning the extermination of the Jews" and "maintained his neutral position throughout the war." Who would want to explain it to me? For **SR**?

Here I would like to thank those of you who have begun to respond to my plea for funding that went out with issue 155 of *Smith's Report*. It is already beginning to make a difference.

Irene and I both hope you have a lovely Christmas and, ignoring the economic catastrophe brought down on so many of our citizens, that you're able to have a fine and *prosperous* new year.

Merry Christmas!~

Irene and Bradley Smith

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## And then it was Christmas 2008

Dear Reader and Supporter:

Things change, but Christmas is forever. I still remember Christmas morning 1936. The little Christmas tree on the square little tabletop and on the floor below a squad of brightly painted lead soldiers marching in formation through the cotton snow.

Speaking of things changing, Irene and I now have three grandchildren rather than two. Last year I had photos of Lil' Brad at two years and Selah Camille at one year. Now there is Anthony Reed. As I write this he is four weeks.

Lil' Brad is three years old now. He is not a quiet kid or one for



**Preparing to celebrate his third birthday**

the solitary life. He wants to be in company and he wants to always be playing with other kids, playing with the dogs, or using every means at his disposal to get the attention of an adult to play with him. That's what he wants to do, play around. He's three years old. What the devil, eh?



**It's official. Three years old!**

Selah Camille is two years old now. She spent Thanksgiving week with us and brought her mother and father with her. A good time was had by all. Lil' Brad plays with her, typically, with great care to not push her around. I was pleasantly surprised to observe this. He can be rowdy.

Selah is exceptionally alert and very beautiful, as you can see. Here she is in her Halloween costume where she did trick or treat as a working member of a Cape Cod bee colony.

She appears to find it interesting work.





**Selah Camille in a less introspective mood.**

Talking about this Christmas being much the same as last Christmas, but different, Paloma has given birth to our third grandchild, Anthony Reed, and is living with Lil' Brad and their father here in the neighborhood, a five or six- minute walk from the house. So they're gone, but they are very much around.



**Anthony Reed at two weeks.**



**Brad holding little brother.**



**Irene and her husband preparing to enjoy this Christmas.**

To allay the stray concern here or there, a few days after this photo was taken, Smith received his latest update on the lymphoma business. All good news, no bad news. Again! Christmas week I will have the last chemotherapy session and by February I am assured I will begin to regain my natural beauty. As you see, my wife does not have to worry about regaining hers, but walks it around inside and out without having to think about it.

Remembering Ernst and Germar and Reynouard and Sylvia Stolz and the others, a shadow darkens the Christmas season for all of us. Still, life is what it is. This Christmas day we will drive down the coast a few miles to Gaviota (Seagull) where we will pass the day and have Christmas dinner with Irene's (our) extended family. This is what we did last Christmas. It may become a tradition.

It is our real hope that you too will have a swell Christmas, that you and your family will be in good health, with many reasons to be in good humor, and that a fine New Year awaits you.

Merry Christmas.

Bradley and Irene